

teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours, ADOLPH B. LANDAU.

My Dear Brother Russell:—

When "the vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of "the vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

It went along about a year and the Lord finally showed me, through "the vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the vow" has done for me during the past year proves to me that it is only another feature of the truth—"meat in due season."

My daily prayer for you is that you some day may hear the "Well done."

Your brother in the Anointed,

S. M. PETERSON.

JEWISH HOPES AND PROSPECTS

We have in the English a pamphlet which gives certain extracts from *STUDIES IN THE SCRIPTURES*, Vol. III., and the Jerusalem sermon, 10c. each; in quantities, 60c. per dozen.

For those Jews who read Yiddish we have secured a large edition of the newspaper, *Die Stimme*, which contains Jerusalem news and reports of several of Brother Russell's sermons to the Jews.

This paper is very acceptable amongst the Jews. It does not point them to Jesus of Nazareth, but does point to the Messiah of Glory. It gives assurances that the time of the establishment of his Kingdom is near, and that then the Jews will be blessed. It points them to the land of Palestine as the place where the national blessings will begin. It does

not say so, but all WATCH TOWER readers well know that according to prophecy it will be then and there that Israel's blindness will be turned away and they will recognize him whom they pierced.

It is not our expectation that the Jews will be converted to Christianity. Theirs is the chief of earthly blessings. If some few of them have the hearing ear for the spiritual message, they will hear it, but they will be the exceptional few.

We can supply these *Die Stimme* papers in any quantity—free. Any of our readers who would like to have some for free circulation amongst the Jews should advise us immediately, as we are about to order a new edition.

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No. 2

VIEWS FROM THE WATCH TOWER

NEW DANGER IN CHRISTIAN SCIENCE

"Death is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made failure; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER!

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that Christian Science is in full agreement with Satan's first falsehood, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the adversary might make more use of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:—

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, means that, if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshiped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the truth—teaching that the millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great adversary, Satan, will not advocate any measure of the truth except for the purpose of injuring it or to take advantage of seeds of truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the truth of the past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully—to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him—members of his body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York *World*:—

AUGUSTA E. STETSON'S DECLARATIONS

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of demoralization and

sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means truth, and Mary Baker Eddy was truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the glories of truth and love and life which are represented by Christian Science."

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instantaneously.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though the New Year, 1911, might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lie an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the kingdom of God's dear Son. With it "The desire of all nations shall come."—Haggai 2:7.

BAPTISTS ENDORSE HIGHER CRITICISM

Among the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their convention in Canada they endorsed higher criticism—infidelity. In their Toronto Educational Institution the Bible and its so-called higher critics had a contest. When the decision went against the Bible, an appeal was made to the convention. The convention upheld higher criticism in its endorsement of the continued teaching of higher criticism in Baptist Theological schools.

For about twenty years higher criticism has been taking a more and more pronounced stand in all the Baptist theological seminaries, as well as in all other Protestant seminaries. The surprising thing about the proceedings of the convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as higher critics, infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that he came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that he came into the world to give himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not higher critics—infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of man cometh, shall he find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle, and compare their experiences and findings with our own blessings, as we feast upon the Bible as the Lord's bountifully spread table of good things, "meat in due season for the household of faith."

The same principle holds true with the SCRIPTURE STUDIES. Those who so desire can pick flaws in the Bible and turn and twist its statements into unreason; they can also similarly pick to pieces the divine plan of the ages.

"We walk by faith and not by sight." This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it implies:—

- (1) A heart condition of teachableness.
- (2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all truth as it becomes meat in due season.
- (3) They should expect divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it.
- (4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.
- (5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping.

ANOTHER PEACE-COMPELING GUN

Wake up the mighty men, Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the

valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords.—Joel 3:10.

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it

brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

1910—GERMAN BRANCH REPORT—1910

Dear Brother Russell:

Enclosed you will find Report of the harvest work done here in Germany:—

DAWN-STUDIES and MANNA sent out.....	7,306
Vol. 1 in TOWER form.....	1,630
Booklets and TOWERS on "hell".....	20,634
Regular issue of TOWERS (12mo), copies....	36,168
Sample copies of TOWERS.....	15,450
Sample TOWERS represented in tract pages..	772,500
TOWERS on "hell" as above.....	1,326,500
67,000 tracts, old volunteer matter.....	656,000
3,839,200 PEOPLES PULPIT	107,497,600
Total free literature in tract pages.....	110,252,600
Letters and cards received.....	6,726
Letters and cards sent out.....	3,025
Expense for printing, distribution of P. P. through newspapers and special volunteers, Pilgrim service, freight, postage, rent, light, heat, etc.....	47,953.54 Marks
Receipts from European friends, Good Hopes, etc.	17,123.49 Marks

Balance from Brooklyn office..... 30,830.05 Marks
Equal to\$7,340.49

I am glad to say that the friends everywhere, where large or small gatherings meet, seem to be more alert and appreciative of the fact that the time is short. Of the little more than 3,000 readers of the German TOWER (or subscribers, I should say), a good many have freely assisted the cause financially (not out of an abundance), and some liberally, so that we have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,
O. A. KOETITZ.

THE GREAT COMPANY AS LEVITES

One has asked, If the Levites, aside from their priests, were intended to typify the great company class, and if all of the great company class were called with the same "high calling" as those who are of the "royal priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Why is it that the Levites were permitted in the Court only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the anointed; he represented all of the members of his body—all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God's plan at the present time, during this Gospel age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the vail.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand.

These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification—it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the royal priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be represented in the Levite class. All the Levites consecrated to God. But the "more than conquerors," are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the "gold" condition and represents the divine nature.

ONLY THE PRIESTS IN THE HOLY

Being denied the liberty accorded to the priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The great company class are, therefore, not represented as in the Camp, but are attached to the priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the "silver," as in contradistinction to those who were represented in the "gold" of the Holy and the Most Holy.

NEITHER PRIESTS NOR LEVITES HAD ANY INHERITANCE IN THE LAND

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they

came into their position of either being priests or of serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the "first-born" of all the tribes of Israel. Thus the tribe of Levi became the typical "church of the first-born." Then out of this typical "church of the first-born" the Lord selected a priestly family, Aaron and his sons, who typified the royal priesthood, Christ and his church. All of the tribe of Levi represented the church of the first-born and the family of Aaron represented the "very elect." While the underpriests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical underpriests have, as members of the body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

The difficulty in understanding these matters seems to be in failing to harmonize what has been written on this point. Realizing the fact that all of the consecrated have been begotten of the holy Spirit, and therefore, to be perfected, must be born of the holy Spirit on the spirit plane, we see that the great company class must be spirit beings when they shall have been perfected. They will not be entitled to the position to which they were called, namely, the divine nature, represented in the Holy and Most Holy, because they do not make their "calling and election sure" to that glorious position. But if they hold to the Lord they still maintain their justification. This was attained, not when they began to draw nigh to God, but when they passed through the Court and made their consecration, and when the High Priest, as their Advocate, imputed to their sacrifice a sufficiency of his merit to make up for their imperfections. Then they were accepted. At that moment they were justified to life. They surrendered all claim to human life and received the spirit-begetting, which is the foundation of their future hope. They may cease to be of the Anointed in the sense that they cease to be of the bride, of the body of Christ. That all of these Levites have a heavenly inheritance is indicated in the fact that they were cut off from the earthly inheritance in order that they might have the opportunity of being of the "first-born" with Christ Jesus, the Head of the church.

The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the veil being rent from top to bottom. The veil represented Christ's flesh. Through that rent veil we may see into the things beyond and be ready to pass into the Most Holy.

THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

God's Word is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the truth go out to others—that they should not cast their pearls before swine. Hence it does not mean to let all the light of truth shine upon the world. The world would not be able to receive all the truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the dark ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before

men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved. They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of truth are the church elders, ministers, Sunday school superintendents. The brighter light of the truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that the whole work was not in vain—that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the body of Christ in the present life—before he is proclaimed king of the whole world—should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus.

REGARDING THE WORD FEAR

"Their fear toward me is taught by the precepts of men."—Isaiah 29:13.

We understand the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of wagons, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I

would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

Our Lord Jesus said, "Fear not them which kill the body; but I will forewarn you whom you shall fear; fear him who is able to destroy both soul and body in gehenna." This is a very important fear that we should have toward God. We should have a great appreciation of his highness and our own

littleness. We should not go into his presence in prayer in any manner but the right one—the reverent one. We should have in mind that he is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence—taking heed that we do nothing that would do violence to this or grieve the Holy Spirit wherewith we are sealed.

Coming back to the text under consideration—"Their fear toward me is taught by the precepts of men." We understand that the Lord is pointing out here through the Prophet that there is a false kind of fear. As we have heard some Catholics say: If I would be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It comes from the precepts of men. They have taken away some of the precious things of God and have substituted some of the "doctrines of devils," as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text—"Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isa. 8:12)—the fear here we understand to be some fear that would be leading people, especially leaders, to cry out for a church federation—that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a federation. The word federation here might be understood to mean more than merely church federation, perhaps. We are to "fear not their fear"; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but

that if they have given their hearts to the Lord they should seek to please him in all their ways, and to remember that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's people are not to thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these federations: sympathetically, we may see that federation is necessary for the maintenance of these earthly institutions and thus there is a measure of excuse to those that would take this stand, along the lines of business of society or socialism. At the same time our sympathies should be regulated by the divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, "We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end your organization will help to involve you in trouble, no doubt, and will help to involve others in trouble."

The Lord's people know the truth which makes free. They are to seek to stand up for the truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

THE RANSOM AND THE CHURCH

"The man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:6.

The word ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, "I will ransom them from the power of the grave." (Hosea 13:14). In the latter, the word ransom signifies to recover from the grave, to deliver from the grave. As to the word ransom in the first text, we understand it to refer to a ransom-price, the ransom-price of one man, the ransom-price furnished by "The man Christ Jesus." Our Lord laid down that ransom-price during the three and a half years between his consecration at Jordan and his death at Calvary; but he did not apply it at that time (but later when "he appeared in the presence of God for us," the church class), nor has he yet applied it for the whole world. He will, however, apply it for the world "in due time." He is now imputing of his merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings—"filling up that which is behind of the afflictions of Christ, for his body's sake"—that they may have fellowship with him also in his great glory, in his great office as Mediator between God and men.

Thus the church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin-offering. This does not imply that they will have a share in the ransom-price, because one man is the ransom-price, and not many men. The church's share, therefore, as a part of the sin-offering is not to be confounded with our Lord's work as a ransom-price. Even in the sin-offering the church does not offer the sin-offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat—as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the "goat." Thus it is seen that we do not share in the sin-offering in the sense as does our Lord. The High Priest's offering was of two parts, the "bullock" and the "goat"—the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the church appear? We answer that the church does not appear in the "goat"; but the consecrated human being is represented in the "goat" which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest, his under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the new creature that is represented in the Holy, though not the new creature

as separate and apart from the High Priest, but as coming in under his robe, under his merit, as a member of his body, according to the divine arrangement.

Following out this thought: It is nowhere represented that we, the church, will follow our Lord into the Most Holy as under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own body. So we, as individuals, have nothing to do with that. Our individuality is lost as we become members of the body of Christ and take his name. We are, therefore, to share his glory and his work.

"WE SHALL BE LIKE HIM"

We do not mean, however, that we will have no individuality beyond the veil, because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is "the Head over all things to the church, which is his body." As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to and included in the work of Christ—it is his work.

The participation of the church in the sin-offering for the world is not due to any necessity that has arisen; but owing merely to the divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the divine sentence of death.

It is, as we see, highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become new creatures and are members of his body, and, therefore, members of the royal priesthood, there is a continuous work—the presenting of ourselves daily. So the Lord Jesus has continued the offering

all through this Gospel age. He will finally complete this at the end of the Gospel age, when the offering will all be fin-

ished as one sacrifice and the new creatures will all be admitted as members of the glorified body.

THE HARVEST WORK IN AFRICA

Dear Brother Russell:—

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a tour through Nyassaland, which has occupied altogether close on four months. My experiences have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and from a modern railway carriage to a hammock slung on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in this part of the world. That there is a work of considerable magnitude in Nyassaland there is no denying. Hundreds, nay thousands, of natives of that country have left the Livingstonia Mission and have joined what is known here as the "Society Church," and in some villages the churches and schools of the afore-mentioned Mission are almost deserted and their work practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the church at Chifira (the village where the harvest was first preached) being about 100 feet long by 30 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each church has also its own organization modeled upon the recommendations of SCRIPTURE STUDIES, Vol. 6. They are served by elders and deacons and I found nine brothers acting in a general way as pastors and teachers. These brothers are stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and expounding the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all; yet all have a fair grasp of the elementary features of the plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food on the preaching of these teachers and their elders. This is unfortunate, as in the nature of things these prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes' conversation with them, or a simple text in reading, soon displays their ignorance. A translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is read and spoken by all educated natives throughout the country, but the great majority of the interested are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found some things to encourage and some that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God's Word and some have a very fair grasp of the truth. But in all there is manifest a spirit of cupidity and self-seeking that is not in harmony with their profession. This is not, I trust, evil speaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I am simply seeking to present a true report of the conditions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

The leading brethren and myself did not quite see eye to eye on financial arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods

pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord's saints together out of Babylon and their instruction in the Word of the Lord only.

Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was anxious to marry and proposed that I furnish him with the wherewithal to buy his wife (a custom that prevails in that country). I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing into another. Finally he reduced his demands down to the level of an old shirt, which, needless to say, he did not get. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

I was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machila. But I soon found that their gifts were bestowed with an end in view. Before leaving Chifira I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had shown me kindness proposed that I should sign their labor certificate, a document indicating that they had worked for me for one month and were therefore entitled to a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I am not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses of children and must be dealt with as such.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth's influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by the teaching of Mr. Booth, that only those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Year Book along with a £5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to present the Truth on this question and was enabled by the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I found both of these in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the natives are law-abiding.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return to that country.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

As I indicated to you in a previous letter this property at Chihunda is of questionable value. The brick chapel is an irretrievable ruin. The teachers' houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the land. If so, these have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a half dozen natives and their wives meet daily for prayers and service. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls bulge outwards and were the stays removed the whole structure would certainly col-

lapse. The only building of any real value is the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend money on it.

The Shiloh Station is hundreds of miles removed from the center of interest in the truth. It is fully a week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I have divided the part of the country where the brethren are located into six different districts and would recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes with the class at that village, then passing on to the next. The brethren whose names I am giving have a fair grasp of the truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the benefit of their less favored brethren. They are also clear on the sabbath question.

Since this question had been exalted into the position of an essential I was forced to deal with it as such and to consider in making recommendations only such brethren as could agree that the keeping of the seventh day was not essential to Christians.

I shall provide these brothers with forms on which they shall report to me at the end of each month regarding the meetings held and the volumes studied. As their time will be wholly devoted to the work I have indicated that the Society will provide them with £1 (\$5) per month for their maintenance. This sum is adequate for all their needs.

I shall also supervise and direct their work and render such assistance as is in my power. I propose soon to set one of the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassa-

land speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on from Durban than by taking up residence in Nyassaland.

To settle in that country would not, in my judgment, be the wisest course. It is impossible, even if it were desirable, to live as the natives do. To take up one's residence in a native house is simply tempting Providence. Shiloh Station is too far removed from the center of interest to be of any greater service than a rest house on the way to meet the brethren.

To build in the interested district would mean a considerable expenditure of money and of even more precious time, as it is necessary first to make the bricks before you can build your house.

The language difficulty requires also to be considered. It would take a considerable time to acquire such a knowledge of any one of three languages spoken by the native brethren as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforementioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause there.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the general advancement of the Lord's work in the various South African towns as opportunity offers. I shall write you later, giving further suggestions regarding the establishment of an agency in Durban with an estimate of probable cost.

I am grateful to our Heavenly Father, who has brought me through all my varied experiences with health and strength and I feel confident that he will bless my humble efforts to serve him and his dear flock and that wherein I may have erred, even there his wisdom shall overrule and cause all things to work out for his glory and the good of his children.

I enclose herewith one or two photographs of Shiloh Station, which will give you some idea of its appearance. Praying the Lord's guidance for his work, and with much love to yourself, dear brother, I am,

Your co-laborer in the harvest service,

WM. W. JOHNSTON.

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

Question.—In view of the fact that St. Paul speaks of no other woman than Rahab (Hebrews 11), when mentioning the ancient worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.—We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the church shall be men is his own affair. No one would have a right to question the Lord's will in this matter—whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. Woman is a figure of the church and man is a figure of the Head of the church. So we are told that woman should not be a teacher in the church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose son does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, "If I had known the truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, 'When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them.' " "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept, rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently op-

posed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.—Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good?"—1 Thess. 5:21.

Answer.—Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; for instance, we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised. Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. Evidently such was not the Apostle's intention. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the church. We do not know a better guide or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life—through his providences. We learn certain lessons respecting God from our daily living, or we ought to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that. We should not be swayed by what some one desires us to do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

To give an illustration: Suppose someone had come to those of the early church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the church knew about God.

If anyone tells us something derogatory to the character of another we should reject it and decline to hear unless proved by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.—We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth."—Jer. 25:32.

Answer.—We understand that the word coasts might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the kingdoms together—practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. A little while ago the failure of a bank in one place would not have affected a bank at another place. The great inventions now due in the end of the age are helping in this work of quick communication and enlightenment of the nations.

Question.—Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.—Faith, hope and love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the church had faith even before it had partaken of the spirit of love. Subsequently the "work of faith" became a "labor of love" and not merely a work of faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was necessary to keep them going, as it will continue to be necessary until the works of faith and labors of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.—When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. 5:10.

Answer.—The construction of the sentence, we think, would naturally lead us to suppose that God would stablish, strengthen, settle his children after they were perfected through suffering. This suffering awhile takes in all of our Christian experiences. It does not mean that we suffer awhile and that then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our Lord. He suffered most of all at the end of his career. So on the whole we are perfected by means of this suffering, as we reach the mark of perfect love in this present life and continue to progress. We think that the suffering takes in all of the present life's experiences. So the thought is, apparently, After ye have suffered awhile (and thus been made perfect), he will "strengthen, stablish, settle you." We all agree that we will not be actually perfect until we attain the resurrection change.

Question.—Why is a lamb used to symbolize our Lord?

Answer.—In some illustrations our Lord is symbolized by a lion, as representing his strong qualities. He is the Lion of the tribe of Judah—the Strong One of that tribe. We are not, however, to conclude that the strong qualities of the lion are all the qualities that our Lord possessed. He had the qualities manifested by the lamb—its meekness and unsuspicion and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."—Isa. 53:7.

Question.—Why did John use this expression, "Behold, the Lamb of God?" What is the import of the word behold in this expression?

Answer.—When John made this statement it no doubt produced surprise amongst those who heard. They were unable to appreciate what he meant. He was a prophet—one of the greatest of the prophets, our Lord said—and he was speaking prophetically. Look, see, behold, there standeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. No Jew understood, for "had they known they would not have crucified the Lord of glory."

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One. So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

We might consider John's words as an allusion to the Passover lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year—at the time of our Lord's birthday, in October. The evidences are clear that our Lord's ministry was three and a half years long and that he was crucified at the Passover time, and it was when he was just thirty years old that he offered himself at Jordan.

"HEIRS OF GOD"

Question.—What is meant by the phrase, "Heirs of God?"

Answer.—This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies—life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the kingdom. First he promised that he would bestow them upon his Son as a gift, if he would show certain obedi-

ence. On account of this obedience God hath highly exalted him. And so, according to promise also, when we become obedient unto death we become sharers in this promise.

In the other case, where the death of the testator is spoken of, Jesus has human life, restitution, to give. He was not in a position to give this when he was a man. As long as he was a man he needed this life himself. But, in obedience to the Father's will, he laid his human life down. He did so as a bequest, as a testator of this estate that he had at his disposal. These rights of eternal life were, of course, his by right and he has never forfeited nor exchanged them, but maintained them. He stated that he had authority to lay down his life and authority to take it up again.

SOME INTERESTING LETTERS

Pastor C. T. Russell:—

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to see an article from your pen on the subject—"What can we say we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the harvest period of the Gospel age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914—namely, the expiration of the Gentile lease and the completion of the harvest period; and yet nothing may happen in that year which the daily papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over again, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

The earthly phase of the kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by Gog (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King,
DAVID P. JACKSON.

Dear Pastor Russell:—

The December 15th issue of THE TOWER is at hand, together with its annual report. I am moved with wonder, admiration and thanksgiving for the masterful management our Lord has shown in the conduct of his harvest work for the past year and his executive ability as evidenced in his choice of servants in that work.

No other organization on earth could have accomplished such a work with ten times the amount expended. Compare one large denomination, I have in mind, with \$3,500,000 for missions and the work accomplished. From a business standpoint it should make them ashamed. Nothing but the spirit of love and sacrifice could have done it. It makes us all glad

that we have had ever so small a share in such a work, and only wish all of us had a fuller appreciation of the immense returns on the money—from a purely business standpoint. This report should certainly inspire every co-laborer with such confidence in the Lord's direction of the Society's affairs that they would gladly entrust all available funds to you for the work.

I desire to express again my love and confidence and assure you of heartiest co-operation to the extent of my ability, as the Lord permits, for the coming year, which looks to me to be the one of grandest opportunities yet.

Faithfully your brother, H. S. HOLWAY.—Cal.

Dear Brother Russell:—

I have just finished reading the January 1 TOWER. How it revives and energizes to renewed vigor and zeal! More determined to do with our might what our hands find to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The conversation had the vow as its basis, and also your expectations that as in our Lord's case the cause of the truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord's people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield convention, I had made the Vow my own and how the Lord had been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay convention, to give a talk on "Consecration and the Vow," to a number of Kentucky friends assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this—that perhaps the publishing of it in THE TOWER might be helpful to others. I shrank from this—do not know why.

I was not among the first to take the view, but was for it and talked it and reasoned in its favor with the friends, though I did not make it my own until our talk with you at Mansfield, and then—oh, the peace that was mine!

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. I cannot describe the peace, contentment—the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, "Amen; well done!"

If this be the means of bringing others "Nearer, My God, to Thee," I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for all your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power divine.

Your brother in the Lord, E. W. V. KUEHN.