

other halls, with a total attendance of about ten thousand.

The PHOTO-DRAMA was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The EUREKA DRAMA was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the class this year totals one million.

We feel that every effort has been made to witness to the truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the truth.

We are indeed thankful for the great privilege that is ours and pray our heavenly Father's continued blessings and guidance as we seek to do his will, knowing that it is all his work and that we can do nothing of ourselves. Our prayers are offered daily for you and all collaborators in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

DEAR BROTHER RUSSELL:—

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from class to class, borrowing money from the brethren, with the plea that they are bound for a certain colporteur field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the truth, and can talk glibly about Brother Russell and the pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the class—their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in THE WATCH TOWER against these "false brethren" that the classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on behalf of all the flock, I am

Your fellow-servant in the one hope,

W. A. BAKER.—Montana.

A DEDICATED TOY BANK

DEAR BRETHREN:—

Please find enclosed our "Good Hopes" for 1916, and also \$10 as part payment toward the same. We are very anxious to serve our dear Master, but there is so little we can do, although if we are a little more alert and thoughtful we can increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a toy bank and dedicate it to the interest of our "Good Hopes" (aside from our regular donation) and drop into it such money as should be saved on special occasions; for instance, if we walk to Prayer Meeting instead of riding, we drop in 10 cents; or if one of the brethren pay our car fare, another nickel goes into the box; or if we decide to have some refreshments and for this reason deny ourselves, another 10 or 20 cents goes into the box. Sometimes we have taxed ourselves a certain amount for foolish words or actions, etc.

It was to my surprise on opening the bank today to find \$2.98, which was accumulated within less than a month! So we expect by His grace to continue this plan and see how the dear Lord will bless our feeble efforts. Oh, that we could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last one of the "Feet" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the one hope,

SHIELD H. TOUTJIAN AND WIFE.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:—

I read your regrets in THE TOWER about the EUREKA DRAMAS lying idle and I regret the matter also. We try to make use of ours when we can, but the weather has been cold and expenses high.

February 1, 2 and 3 my wife and I took the DRAMA to Black River, Mich. The three days cost us \$8.43, and we were entertained free, at that. A French Catholic family entertained us and we gave the DRAMA in the R. R. Depot, which was a good place. It was well warmed. The stereopticon and graphophone were side by side, inside the ticket-window. We had all the light we wanted for operating, while the auditorium was quite dark. We had as fine pictures with gas as I ever saw.

In a town like Black River the passing of the EUREKA DRAMA was a great event and I believe other R. R. Depots could be obtained free of charge. Several persons walked five miles and back again every night to see the DRAMA! The audience was very quiet and needed no reminder. I am sure the Lord's hand was in the whole matter. We had about eighty persons each night. Yours in the service, ———

HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

The words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to his people, this is God's will, his desire, his design—even their sanctification, their full setting apart from the world to himself and his service. This is not God's will in the sense that he has determined that certain ones shall be sanctified; but it is his will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence he has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will

of God concerning the world in the ages to follow the present age, nor is it his will concerning angels. It is his will for the church, called to be the bride of Christ, members of his body. This great call was never issued before this age, nor will it ever be issued after its close. There can be but one bride of Christ; and when this class shall have been completed, no addition to their number will ever be made. This class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would he have us keep a seventh day? Would he have us abstain from eating meat? Would he have us adopt some certain forms or idiosyncrasies? No. The will of God is our sanctification. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people

than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

HOW TO ENTER THE HEAVENLY RACE

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you begun right? Have you been trying to run the Christian race on the outside or on the inside? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastfully say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognized of the Father as his child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and all that, but we pin them right down to the point: "Have you made a full consecration to God?" We had a case of this kind only recently—a gentleman who has now called upon us twice. In our conversation at his last visit we said, "Well, you remember what we spoke about when you were here before." He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, "You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. 'No man cometh to the Father, but by me.' There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord himself. 'If any man will be my disciple,' said the Lord Jesus, 'let him deny himself, and take up his cross, and follow me.' Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, set yourselves apart to God, and he will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his holy spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning you, "even your sanctification"—you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is his will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues—our all—that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and

another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in his last prayer to the Father before his death, prayed, "Sanctify them through thy truth; thy word is truth." (John 17:17) Here he gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:4, 5) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews 10:10) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the elect, "through sanctification of the Spirit." (1 Peter 1:2) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the covenant wherewith we are sanctified." (Hebrews 10:29) How is this? God has made a great covenant with the church. It was first made with the Head of this church, and then with those who are to constitute his body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, "Gather my saints [my holy ones, my sanctified ones] together unto me; those who have made a covenant with me by sacrifice." (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood—the sacrifice of his life—was finished. There was no other way to fulfil his covenant. It was necessary that he do all this that he might enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives

as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in the "blood of the covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's cup, in his sacrificial death, will have no part in the kingdom. The world will have a share in the eating of the Bread that came down from heaven; but to be members of Christ's body of sacrifice it is necessary that we also drink of his blood, and share with him in his death. We are to be conformed unto his death that we may share in his resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical

bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

SPRINKLING OF BLOOD, TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's justice, and then sprinkled "all the people," so in the antitype, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying justice on behalf of the entire world; and then the blood sprinkles "all the people," the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus, who are to share with him in his sufferings of the present time and then to reign with him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

QUIETNESS IN THE MIDST OF STORMS

"When he giveth quietness who then can make trouble?"—Job 34:29.

Elihu, the speaker of these words, was a young man who lived in Job's day—supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we should like to know it." Our opponent looked it up and found that it read, "And the devil said," so and so. Surely there is no reason to believe that the devil is inspired—no reason to believe that the devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters—probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, "When he giveth quietness, who then can make trouble?" he was seeking to draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed—in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU'S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job's calamity evidently was not accidental. There must have been a divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the divine arrangement and will. Elihu contended with Job that the Lord had the right and the

power to decide, that Job had not. He showed distinctly the power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past—about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the contrary, we have every reason to believe that he was a true prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in Ezekiel 14:19, 20. "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Again, the Apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:11.

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But he permitted trial to come to test his servant, just as he permits trouble to come upon his church, and as he permitted it to come upon his well-beloved Son. He permitted that man should do all manner of evil against his son—should scoff at him, should spit upon him, should smite him, should scourge him, and finally crucify him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without divine permission. The Lord tells us that during this Gospel age he will make all things work together for good to his children, and that he will not suffer us to be tempted above what we are able to bear. (1 Corinthians 10:13) In our Lord's case it pleased Jehovah to bruise him, to allow suffering and death to come upon him. (Isaiah 53:10) It pleased God to adopt this plan for the recovery of the world, because it best illustrates his justice, his wisdom, his love and his power. It also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot

trace him. He wishes them to have unwavering faith in him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when he permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isaiah 26:3) This thought is very precious to us as New Creatures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (Philippians 4:7) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:17, 18) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.—Romans 5:3-5.

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make

trouble. They "shall say all manner of evil against you falsely for my sake," said the Master, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (Matthew 5:11; John 14:1) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the divine plan to permit us to have experiences of affliction. (Psalm 119:67, 71, 75; 34:19, 20) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to his will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in his footsteps. And we have the example of the apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (Hebrews 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Romans 8:28) And as Job's after blessings far outweighed his brief trials, so it will be with the Lord's saints today,

"What though my joys and comfort die!
The Lord, my Savior, liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?"

ST. PETER AND CORNELIUS

[This article was a reprint of that entitled "God is No Respector of Persons" published in issue of April 1, 1902, which please see.]

THE RANSOM-PRICE AND ITS APPLICATION

The doctrine of the RANSOM as related to God's plan of salvation is the very center—the hub from which as spokes all other doctrines radiate to the circumference of the plan. It is hoped that the answers given below may prove illuminating and helpful:

Question 1.—Give a brief definition of the word RANSOM.

Answer.—A ransom is the amount or consideration paid for the release of a person or property, captured or detained.

Question 2.—Give brief definition of the word MERIT.

Answer.—Merit is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

Question 3.—Give brief definition of LEGAL TENDER.

Answer.—Legal tender is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

Question 4.—What is the meaning of the words TO PAY OR PAID?

Answer.—To pay means to discharge a debt, to give an equivalent for, to fulfil. The word paid would signify that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

Question 5.—Give brief definition of the word DEPOSIT.

Answer.—A deposit is anything deposited; something committed to the care of another.

Question 6.—What is the difference in the meaning of the terms PAID, APPLIED and DEPOSIT?

Answer.—There is quite a difference in the meaning of these words. When the word paid is used, it signifies that the thing applied to an obligation is sufficient; when the word

applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word deposit is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

Question 7.—Define briefly the term SIN-OFFERING.

Answer.—The term sin-offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.—What is meant by the term MERIT OF CHRIST JESUS?

Answer.—We might speak of the merit of Christ Jesus from various viewpoints; as, for instance, the merit of his having become the Man Jesus, in the sense of its indicating his loyalty to God and his obedience to the divine program; or we might speak of his merit as a man—that he made a meritorious delivery of that which he had, of that which was right, just and lawful. But when we speak of the merit of Christ Jesus with respect to his making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up his human nature, permitting his life to be taken from him as a man, thus signifying his loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the merit of Jesus Christ, we understand that, on account of that merit which he had, and which the Father recognized when he raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the divine nature. This merit of Jesus, then, which God rewarded, left

him a certain amount of substance or blessing which he might bestow upon others; namely, his right to human life, which he had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's plan, for the cancelation of the "sins of the whole world" (1 John 2:2)—the sins of Adam and all of his race, who died in him. That merit is already our Lord's, and is subject to his disposal at the proper time, set by the Father.

Question 9.—Give a brief definition of the word ATONEMENT.

Answer.—The word atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the divine arrangement, and having come under divine displeasure and condemnation, this condemnation, by divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God—to be at-one with him again—as many of them as are willing and will accept the divine terms. The arrangement by which this is to be accomplished is what we term the work of the atonement; and this work of atonement was the work begun by our Lord Jesus Christ at his first advent, continued since, and to be completed at and during his second advent. In a word, then, the atonement in the fullest sense of the word begins with the church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

Question 10.—Could a perfect human being pay the ransom-price?

Answer.—No! A perfect man could not pay the ransom-price, unless by some divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by divine arrangement. It would be for the divine court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by divine arrangement he became suitable to be the ransom-price—a perfect man—and then, in fulfilment of the divine program, he gave himself; and because of this arrangement he was acceptable.

Question 11.—How was the ransom-price provided?

Answer.—God himself provided the ransom; and it "taketh away the sin of the world." Only by divine provision would the ransoming of man have been possible.

Question 12.—Where was the ransom-price provided?

Answer.—In the divine purpose, the ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the divine purpose, was the Lamb of God slain from the foundation of the world. (Revelation 13:8) In a secondary sense, the ransom-price was provided when the contract was made between Jehovah God and his honored Logos. In another sense of the word, the ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a ransom-price, and to give himself a ransom-price. But he did not give himself to be this ransom-price until he entered into the covenant with God, symbolizing by baptism the full consecration of his life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While his will was there given up, and was so recognized by the Father, nevertheless it remained for him, day by day and hour by hour, to show his full surrender. His sacrifice was completed when he died on Calvary, crying, "It is finished!" He had finished the laying down of the ransom-price; that is to say, he had fully provided the ransom-price. We are to recognize a difference, however, between providing the ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given in the sense of being applied for man's delivery from death.

Question 13.—Who provided the ransom-price?

Answer.—Jehovah God, primarily, in that he was the one who made the arrangement; without his arrangement the ransom would not have been possible. In a secondary sense, Jesus himself provided it, in that he gave himself; he had full control of his own course at the time he made his consecration. His will was not coerced.

Question 14.—In the type, where did the sin-offering begin, and where did it end?

Answer.—The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose;

but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the divine purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices—the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus himself. In the type, therefore, the killing of the sin-offering was not ended until the goat of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

Question 15.—In the antitype, where did the offering for sin begin?

Answer.—In the antitype, the offering for sin began when Jesus presented himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave himself, surrendered himself, made himself an offering for sin. He has continued the work during this Gospel age, offering up those who accept his merit and who voluntarily become his footstep followers, surrendering their wills to him. He offers these as a part of his own sacrifice.

After Jesus had finished offering his own personal sacrifice, he ascended up on high, and there made a presentation of his sacrificial merit to the heavenly Father on behalf of the church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. Subsequently continuing the sacrificing, in his followers, he will ultimately finish the work of sacrifice when the last member of the body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter of offering the sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual merit being in Jesus alone.

Question 16.—Was the ransom paid at Calvary?

Answer.—We have already covered this point, showing that the ransom was laid down at Calvary, and later placed in the hands of justice, but not paid over in the sense of completing the contract—that being reserved for a future time. The ransom was laid down at the cross, when Jesus cried, "Father, into thy hands I commit my spirit"—My life! Thus Jesus, so to speak, made a deposit of the ransom-price without definitely applying it.

Question 17.—Was the ransom paid when Jesus ascended into heaven?

Answer.—No! The reasons for this already stated.

Question 18.—Has the ransom-price been paid yet?

Answer.—No! For reasons already given; and we will say additionally, that the ransom-price is not to be fully paid until after the church has been entirely glorified and with her Lord. Then it will be paid on behalf of the whole world, securing the release of the whole world from death, and the cancelation of Adamic condemnation.

Question 19.—What did Jesus do with the ransom-price when he ascended into heaven?

Answer.—He had already placed it in the hands of justice as a deposit. The human life-right, the price, still was at his command. His next step was to embargo, or mortgage it, by imputing a share of it to his church—yet undeveloped.

Question 20.—Did Jesus satisfy justice when he ascended into heaven?

Answer.—Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the church to pass under the present conditions, because a deposit is in the hands of justice fully equivalent to the requirements of the church, and more. Justice will not be satisfied to release mankind until the ransom-price shall have been fully paid over into the hands of justice. This will be after the church is completed and glorified.

Question 21.—When and how is justice satisfied?

Answer.—This question is answered in reply to the twentieth question.

Question 22.—How can any one be a joint-sacrifice with Christ, if justice was not fully reconciled by Jesus Christ when he ascended into heaven?

Answer.—As stated in answer to question 20, a deposit was made of sufficient merit to satisfy for the sins of the whole world; and on the strength of this deposit, justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a covenant by sacrifice.

Question 23.—Which takes place first, justification or consecration, and why?

Answer.—It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the royal priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of his merit to them, follows their consecration of themselves and is immediately followed by the heavenly Father's act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.

Question 24.—Is it merit or righteousness that is imputed to the one who is justified by faith?

Answer.—We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance, that Abraham was justified by faith, but surely not in the sense that the church is justified by faith! Abraham was justified to fellowship with God, to receive the promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until his imputation of his merit after he ascended up on high and appeared "in the presence of God for us"—the church.

Question 25.—If merit is imputed, who imputes it? If righteousness is imputed, by whom is it imputed?

Answer.—Our Lord Jesus imputes his own merit to his own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with divine justice—not otherwise. This imputation of merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of righteousness to such a one on the part of divine justice, on the part of the heavenly Father; as we read, "It is God that justifieth."—Romans 8:33.

Question 26.—What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

Answer.—A person might have a right to live by being in harmony with God; for God has ordained that all of his intelligent creatures may continue to live if they live in harmony with his divine law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. Jesus also possessed a right to live. Not only before he came into the world, but also after he became the Man Jesus, he had a right to life. It was because of this right that he would be able to lay down his life sacrificially on behalf of Adam and his race. After he had made his consecration at baptism, he no longer had the right to live as a man; for he had given up that right to live. But having been begotten by the holy Spirit, he had a right to life as a new creature, spiritually begotten, unless he should make failure by violating some divine law or by violating his own contract, or covenant. The world of mankind will have the right to live after the Millennial age, after they shall have reached perfection, shall have been delivered over to the Father and he shall have accepted them. They will then have the same right to life that Father Adam had at first before he sinned.

"Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while he had consecrated his life as a

man, he had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully his; else he would not have had the right to use it again for others. He maintained the right because of his personal righteousness. Therefore he still possessed a right to human life, because this life which he was permitting to be taken, he had not forfeited. He still has the life-rights of a human being, although he has no need of human life or life-rights now for himself, since he has something so much better, and since he could not use two lives at the same time. He has divine life-rights; but he still maintains his human life-rights; and these he is about to dispose of, to give as a ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.—What is sacrificed by one who is begotten of the Spirit to membership in the body of Christ?

Answer.—In one sense of the word, no one does any sacrificing except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes his own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thenceforth such an one is a member of the body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

Question 28.—Briefly define the difference between ransom and sin-offering.

Answer.—The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word ransom as applied to Jesus, is a corresponding price.

Question 29.—Does the church participate in the ransom and in the sin-offering, and why?

Answer.—In considering this question we must view the church from two sides. If we think of the church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participators in the ransom, for they have nothing that they could give as a share in the ransom—they are imperfect. If we view the question from the other standpoint—that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head—they would as members of The Christ share with him in everything he does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us part of his own sacrifice. He was at the same time making us part of that which he is to give to God for the sins of the whole world, at the close of this age when the church, his body, is complete and glorified together with him.

We are to remember, however, that none of the human remains; for at the time we were made members of the body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Corinthians 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even as it was not

the spiritual Head that was sacrificed. The sin-offering was the flesh. And it was Jesus' flesh that constituted the ransom—not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the church becomes a sharer in this ransom-price, because as his bride we are his joint-heirs; and we are to be associated with him in giving to the world the benefits of that ransom-price.

We do not make the sin-offering any more than we do the ransoming. We are merely accepted by the High Priest. This acceptance is shown in his sacrificing of us as human beings after he has imputed to us his merit. And in this presentation at the end we shall share as new creatures. It is not the offering of anything the new creature has in itself; but the new creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with him also when the merit is presented to the Father.

Question 30.—If Jesus paid the ransom-price when he ascended up to heaven, could he have become the Advocate of the church? And if so, how?

Answer.—If Jesus had paid over and fully disposed of the ransom-price when he ascended up on high, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not

being able to cope with the situation unless Jesus had established his Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the church, there would have been no provision for the church, and no opportunity for giving the church anything special, since those who are of the church were members of the human family. The ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

Question 31.—When will the ransom-price be fully paid and disposed of finally?

Answer.—The ransom-price will be fully paid and fully disposed of after the church shall have passed beyond the veil, and when the great High Priest, Head and body (the church then being the glorified body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The ransoming will then be finished. The atonement work will not be finished at that time, however; it will include the work of the Millennial age, in bringing mankind (all who will) up out of sin and degradation into full at-onement and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by him before this New Covenant can go into effect, and before human restitution can properly begin. Man's recovery from death is a part of the ransom work.—Hosea 13:14.

THE RISEN CHRIST

[This article was a reprint of that entitled "The Resurrection" published in issue of October 15, 1893, which please see.]

INTERESTING ITEMS

STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that he is leading them on to sure and great victory. We quote the following from *The Record of Christian Work*:—

"The leading church weekly of Germany, the *Allg. Luth. Evang. Kirchen Zeitung*, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of a Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragic trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agents in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?"

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer,' and quotes the words of Ezekiel 22:12, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty millions. The false witnesses are 'the international press and telegraph agencies.' The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

"The penitent thief who redeemed a bad past by a good

deed in his last hours and who suffered the same sorrow as the Lord is the type of the Turkish people who now put to shame the Christianity of Europe'—'apart from the Germans,' the writer is careful to explain.

"The publication of this paragraph in cold type in a Christian paper in the period of the worst excesses which Turkish and Christian fanaticism has ever perpetrated gives a pretty good measure of the moral and intellectual aberration into which German Christianity has fallen. There are other parallels, some trivial, where Sven Hedin is compared with the centurion at the Cross; others blasphemous, in which the dry period preceding the last German harvest is related to the 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentinel, a Jewish weekly (Chicago); says:

"The return of Turkish authority in the Balkans must be welcomed as a result of the war. The sentimental love of nationality cannot be encouraged when the fact of nationality imperils the peace of Europe and the world. The Turk has shown that he is a friend of peace and humanity and only the intolerance of Christianity and the cupidity of the adjoining kingdoms make him appear 'terribly' otherwise. The German haters, of course, will point to Turkey's recent announcement of equal rights to Jews as inspired by Germany for effect and as resembling the liberal grants of the Czar, but the fact of the matter is that the Turkish government is not the Russian government, for nothing is more certain than that a pledge with Mohammedans is sacred, however the Greek Orthodox conscience may construe its own promises. We would rather deal with the Turk than with any other power except our own free nation. But if anything else is certain, it is the Kaiser's sincerity in preaching equal rights for our people, where at present these are denied them. But even if it be granted that the concession is inspired solely by the average statecraft ethics, both by Turkey and by Germany, the move must add momentum to the advance of the liberal spirit, so that when peace is discussed, the opponents of equal rights for our people will themselves realize that in urging the status quo for their Jewish subjects they are flying in the face of the moral judgment and the enlightened will of Europe and civilization, and must therefore yield. If this definite result comes out of the war, all the sufferings of our brethren and even of the millions sacrificed by the war's ravages will have been offered for a moral gain worth even more."

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:—

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, hav-

ing seen placards to the effect that this DRAMA would pay a visit to our city. The only way to satisfy our search for knowledge was to go and see. And now I am writing to tell you—God bless you—that that first visit to your DRAMA was