

PATIENT ENDURANCE THE FINAL TEST

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.

The Scriptures everywhere represent patience as an important element of character. In every phase of human experience we can see its need. To be just under present conditions, one must be patient, not rash; for it would be injurious to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God himself possesses this quality of patience, and has long exercised it. In dealing with the world in the next age the church will need to have much patience, and under our present environments we need it constantly in order to develop the character necessary for a place on the throne with our Lord.

Patience is closely allied to love and mercy. If God were unloving, unmerciful, he would be without patience. In man's present blemished, fallen condition, patience is sadly lacking, although it is often exercised outwardly for policy's sake. This Godlike quality, like all the other qualities of character inherent in God and in all perfect beings created in his likeness, has been largely obliterated in humanity by the fall of the first pair.

In the New Testament there are two Greek words translated patience. One of these words signifies forbearance, long-suffering. The other carries the thought of cheerful or hopeful endurance. The latter is the word used in our text, and has a much deeper significance than attaches ordinarily to our word patience. This constancy—the endurance of evil in a cheerful, willing manner—represents an element of character, and not merely a temporary restraint of feeling or of action. It signifies a development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the requirement of divine wisdom and love, which, while permitting present evils has promised in due time to overthrow them.

It will surely be profitable for us to cultivate carefully this element of Christian character of which our Lord speaks in such high commendation, and without which, his Word assures us, our character cannot be perfected. The Christian requires patient endurance to put on the whole armor of God, and having put it on, to keep it securely buckled. We need it in dealing not only with others, but also with ourselves, with our own blemishes. We should always take into account the various circumstances and conditions surrounding ourselves and others. As we look around, we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members of this fallen human race. Therefore we should have a great deal of patient endurance with the Lord's people, as we would have them exercise this grace toward us.

THE PATIENCE OF GOD

As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil. God patiently works out his own glorious designs, in perfect equipoise of mind. At present this requires the exercise of patient endurance with evil, sinful conditions; and in the ages of glory to come God will, we believe, still work out his purposes in perfect patience, probably in worlds yet uninhabited.

But in the exercise of patience under present evil conditions, wisdom must have a voice. God has declared that in his wisdom the time will come when he will cease to exercise patience toward the world. That is to say, he will no longer bear with the world in their present sinful, imperfect condition. That time has almost arrived. The great cataclysm of trouble, now about due, will sweep away the entire present order preparatory to the establishment of the kingdom of God under the whole heavens. Then God will give men the fullest opportunity of coming into harmony with himself and righteousness before he will deal with them summarily.

The time is coming when there will be no more sin. God will have a clean universe by and by. But he will first give everybody an opportunity to rise out of sin. If they will not avail themselves of the opportunity, then God's patience, long-suffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

God's patience has arranged the thousand years of Mesiah's reign for man's blessing, and his wisdom has decided that those thousand years will be sufficient for the elimination of evil. Whoever will not learn to live righteously under those favorable conditions would never learn, and it would not be the

part of divine wisdom longer to exercise patience with such. Likewise also, in our dealings with ourselves and others, there is a limit to the proper exercise of patience—longsuffering. We should not be patient with ourselves beyond a certain point. There are circumstances in which we would properly feel that we should have known better and should have done better than we did.

LET US JUDGE OURSELVES

If a child of God realizes that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome in this matter.

Parents require much patience, forbearance, in dealing with their children. The limit of patience might differ in regard to different children. Therefore the wise parent will judge how nearly each child has been doing the right thing, and how well each has received and profited by instruction. If he finds that any child of his is wilfully doing wrong, he should not continue to be patient, but should administer the rod. This would not mean that the parent had ceased to be patient. He might have patience the next day with the same child, and subsequently the application of the rod might come again. We are rather to be too patient, too sympathetic, than to have too little patience, too little sympathy. Remembering our own weaknesses, we are to exercise patience toward others who are seeking to overcome their imperfections, even as we are seeking to overcome our own. We all need that patience, forbearance, be exercised toward us.

OUR LORD'S LESSONS ON PATIENT ENDURANCE

Recurring to the word patience as used in our text, let us glance backward to our Lord's Parable of the Sower, as recorded in Luke 8. In verse 15 we read, "That on the good ground are they, which in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience," patient endurance, constancy. The thought here is that to be of the fruit-bearing class which the Lord will approve and accept in his kingdom we must do more than to receive the Word of his testimony, even though we receive it with joy. It means more; for the stony ground class at first thus received it. For a brief time these seemed to give evidence of fruitfulness and vigor; but when the hot sun of persecution arose, they withered away, because of lack of depth of soil.

In this parable the Lord shows that patient endurance, constancy, is the final test of character. It follows after the receiving and the sprouting of the seed; it follows after love, hope, joy and faith have caused the seed to spring forth and begin to bear fruit. Patient endurance, then, is necessary in order that the fruit may be developed and thoroughly ripened, that the grain may be made ready for the garner. Ah, how important this grace is seen to be, in the light of God's Word! But remember that the endurance must be cheerful. We cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even when he saw them bearing much for his sake, if they endured it in an impatient or dissatisfied or unhappy frame of mind.

Those who thus endure surely would not be copies of God's dear Son, whose sentiment found expression in the words, "I delight to do thy will, O my God!" All of the royal priesthood are sacrificers, as was our great Chief Priest; and God who accepts our sacrifices through the merit of our dear Redeemer, informs us that he loves a cheerful giver—one who performs his sacrifices gladly, with a willing heart. This does not mean that our bodies will never grow weary; but that our spirit will rejoice in the privilege of suffering weariness of the flesh in so noble and wonderful a service. But if our Father should see best to lay us aside from active work for a time, when our hearts are longing to serve, this too will be an opportunity to endure cheerfully his will for us. It may also be a test of our full submission of our wills to his, and thus be an important stepping-stone upward toward the kingdom glories and privileges.

The other instance in which the Lord used this word patience, or patient endurance, is recorded in Luke 21:19. He had just been telling his followers that they must expect tribulations as the result of being his disciples during the present time, when sin abounds, when Satan is the prince of this world. They must expect opposition from various quarters; but he as-

sured them that nevertheless they would be fully under divine care and protection, even though persecutions would be permitted to reach and to affect them. Then followed the words, "In your patience [patient endurance, cheerful constancy] possess ye your souls."—Luke 21:19.

Our faith and our trust in the Lord and his gracious promises should be so strong and unwavering that they will far more than counterbalance the opposition of the world, of false brethren, and of Satan's blinded servants. So implicit should be our faith in our Father's love and care that all these persecutions will be recognized and rejoiced in as the agencies of his providence in chiseling, shaping and polishing us as living stones for the glorious temple which he is constructing, and which is now so soon, we believe, to be set up.

Viewing our trials from this standpoint, we can indeed rejoice and can possess our souls, our lives, as new creatures, even amidst tribulations, with cheerful endurance. Yea, we may realize that the soul, the real being, to whom God has given the "exceeding great and precious promises" of the future, cannot be injured by the persecutions of the flesh, or by anything that man can do unto us, so long as we are faithful to the Lord, accepting every experience that he permits to come to us as ministrations of his providence for our ultimate good and his glory.

THE NECESSITY FOR PATIENT ENDURANCE

Let us here examine carefully into the reason why it is necessary for us to develop this grace of patient endurance. It appears that the development of this quality is one of the conditions which God has attached to the call to joint-heirship with our Lord in the kingdom, and one of the same conditions required of him. The wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God's Millennial kingdom, in joint-heirship with the Only Begotten Son of God, our great Redeemer. That will be a mighty work; and it is eminently proper that Jehovah should require that those whom he shall account worthy of that exalted position shall not only appreciate his goodness and his glorious character, and prefer his service to sin and iniquity, but demonstrate their thorough loyalty to the principles of righteousness and to his will to the extent of a joyful willingness to suffer on behalf of these principles. A transitory endurance of one or two or three brief trials would not prove the individual to have an established character for righteousness; but a patient, cheerful, endurance even unto death would be necessary to demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material with the brilliancy of the real diamond; and suppose that they became hard, but not so hard as the genuine diamond. Would these imitation diamonds have the value of the true diamond? By no means. If they were subjected to severe pressure, they would be crushed. And so with the Christian. If we supposed him possessed of every grace of character that could belong to the sons of God, save this one of firmness, endurance, he would not be fit to be amongst the Lord's jewels. Hence we see the necessity of the Lord's demand that patient, cheerful endurance shall be a characteristic of each one who shall be accepted to a place in his royal diadem.

The importance of this quality in the Christian character is again emphasized by the Apostle Paul. In his Epistle to Titus (2:2), when enumerating the character-qualities of an advanced Christian, he declares that they must be "vigilant, grave, temperate, sound in faith, in love, in patience." The final test of patient endurance must be passed before we can be accepted as of the very elect.

The same Apostle in writing to Timothy thus reminds him, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patient endurance." We need this important grace more and more as we speed along on our race course and near the end of the way. Feet grow weary; trials and testings abound; therefore we need to "gird up the loins of our mind" and looking to our great Exemplar for the needed inspiration and strength, to set our faces like a flint for the home stretch.

TRIALS ABSOLUTELY ESSENTIAL

Our ability and strength to patiently endure should increase as we progress in the narrow way. We should grow "strong in the Lord and in the power of his might." But we cannot possibly develop this essential trait of character without trials—experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nursing of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear, but

it is particularly in the manner in which we endure. At heart we must be sweet and submissive—in the fullest harmony with the Lord's processes of development. This may be hard at times; but his grace will be sufficient, if we constantly apply for it. "Having done all," let us "stand!"

Ah, yes! We can see a new reason for the Lord's arrangement that we should have our trial as our Master had his—under an evil environment—that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established.

The Apostle James likewise draws our attention to the importance of this quality. He says, "The trying of your faith worketh patience"; that is to say, if our faith stands the trial, it will work out in our character this patient endurance. On the other hand, if we do not attain this development, it will mean that our faith has not stood the test satisfactorily, and that we are not fit for the kingdom. Thus we see clearly what a great mistake has been made among Christian people in general in supposing that religion is a thing to be gotten suddenly as an answer to prayer, or by going to the mourner's bench, or by standing up for prayers, or in response to some divine or human appeal—just as one would get a dollar and put it into his pocket. On the contrary, the step of repentance from sin and justification is only the beginning, and not the end, of the Christian way. The next step is consecration of ourselves and our all to God. But this also is far from the end. Not only must we go on and on, to the attainment of faith, fortitude, self-control, meekness and love, but having attained all these, we must patiently endure. We must "run with patience [cheerful endurance] the race set before us." Or, to use another figure of speech, it is merely starting in the school of Christ; merely having our names enrolled as pupils, to be taught of the Lord.

"THE HOUR OF TEMPTATION"

The church of the Philadelphia period were promised of the Lord that because of their faithfulness, because they had "kept the Word of my patience," they should be kept from "the hour of temptation" which was to come upon all the world a little later. The church of Laodicea—the church of our day—is not kept from entering into the "hour of temptation"; but we may be sure that we will be kept while in it, if we are faithful and true. Our dear Lord's special message to the Laodicean phase of the church has been, "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne."—Revelation 3:20, 21.

Though we are not spared from this hour of temptation, we have a counterbalancing blessing as a result of living in the time of our Lord's parousia.* We may have his instruction, his dispensing to us of spiritual food, "meat in due season," in a manner and to a degree never before enjoyed by his saints. And, as we might expect, this great favor is offset by the subtle and severe trials and testings of this special "hour of temptation." If there was ever a time when patient endurance was needed by the Lord's faithful, it is now. If ever they needed the counsel, "In your patience possess ye your souls," they need it now. Those who are able to patiently endure will stand in this evil day. All others will fall. As the Apostle forewarned us, the fiery ordeals of this day "will try every man's work, of what sort it is."

We find this quality of patient endurance lacking everywhere throughout Christendom today, even among the majority of the professed followers of Christ. It is becoming more and more scarce. Few wish to endure anything—for righteousness' sake, for Christ's sake, or for any one else's sake; and if endurance of anything unpleasant is absolutely necessary, the trial is borne with much of impatience, complaint and chafing. Moreover, a spirit of defiance and rebellion against everything like self-denial or resignation, a spirit of intense bitterness, is daily growing in the hearts of mankind.

This general tendency of the civilized world today toward non-endurance, impatience and rebellion against restraint necessarily has its influence upon those who are seeking to walk in the narrow way. Only by divine grace can this tendency be successfully resisted, and progress be made toward the development of the likeness of Christ. This special grace, needed today by the Lord's children, will be withheld from those who are not walking close to the Lord, following in the footsteps of Jesus. It is because the professed followers of Christ are living so far from him that we see today the tendencies are devel-

* Any one interested in the Scriptural evidence that our Lord has now returned in the manner foretold, as "a thief in the night," will be sent the "Parousia" booklet, upon receipt of 6c in stamps with name and address. Direct request today to THE WATCH TOWER, Brooklyn, N. Y.

oping which we have noted amongst those who profess his name.

This spirit so prevalent is at the bottom of mob violence which is kept down largely by military force, in the outbreaks against law and order which we hear of so frequently. We may expect this spirit to continue to grow. There is a feeling amongst the masses that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken things into their own hands long ago present conditions might have been averted. But those who have kept the Lord's Word of patient endurance, who have sought from him the wisdom from on high, which is "first pure, then peaceable, gentle, easy of entreatment, full of mercy and of good fruits," have learned that he has a due time in which his purposes shall be accomplished and they are willing to abide his time patiently, knowing that it is best. They have learned that

"God's plans, like lilies white, unfold;

We must not tear the close-shut leaves apart,
Time will reveal the hidden heart of gold."

ONE OF SATAN'S SPECIAL DECEPTIONS

The Apostle counsels us respecting this "hour of temptation" which is now upon us. Its besetments and trials will be many, and some of them will be so subtle and deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away by the false arguments of those whom Satan is now permitted to use as his agents in trying all those who dwell upon the face of the whole earth.

Amongst these subtle theories of the adversary, none seems more deceptive than Christian Science, falsely so called; for it is neither Christian nor scientific. Backed by the power of the evil one, it is able to promise its dupes that if they will affirm an untruth, and stick to it, they shall have relief and cure of certain ailments and bodily afflictions. Those who have not learned to endure patiently all that the Lord permits them to experience in the way of pain and sickness—all that cannot be relieved by rational and reasonable methods—will be ready to accept almost any relief which the adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness, and gradually to pervert words from their real meaning, and to ignore and deny facts, they become in time so confused in their minds that truth appears to them to be falsehood, and falsehood appears to be shining truth.

SOME BEING FREED BY THE TRUTH

These deluded ones are led into this deception partly through curiosity. It seems so strange to them to hear one say, "There is no death; all is life! There is no pain; all is health! There is no evil; all is good!" They say to themselves, "These statements are certainly very inconsistent, yet I am curious to know how people reason them out. What is their philosophy?" This is just what the adversary desires. He wishes thus to attract their attention, that step by step he may lead them from one falsity to another, until the whole brain and conscience are subverted. They have accepted darkness for light, lies for truth. For this they are rewarded with physical relief—small recompense!

This is the reward of selfishness, of unwillingness to suffer anything they could escape by any means. They preferred their own way, the way most attractive to the fallen flesh. They chose this rather than the truth, which did not appeal to their flesh. They were ready to exchange the testimony of the Lord for the sake of physical ease and comfort, or to satisfy morbid curiosity. Thus they escaped troubles and pain which, if endured patiently and joyfully, would have worked out for them blessing and strengthening of character. Some who have been thus enslaved by the great adversary, a very few, are being freed by the power of the truth at this time. But it is a very difficult task to be thoroughly accomplished. In some cases the experiences undergone in the efforts to break the bonds so tightly binding them have been very painful, and accompanied by buffetings from the evil one and his hosts, who have so long held them in bondage. But it is well worth the struggle and the pain to be free from all such slavery.

ST. PAUL'S PICTURE OF PRESENT CONDITIONS

The hour of trial is not coming alike upon all, for all of Christendom are not upon the same plane—mentally, morally or physically. The trial as it is coming upon Christendom in general, however, is pictured by the Apostle Paul in 2 Timothy 3:1-5. He here enumerates certain characteristics of this "hour of temptation." He says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves—covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [those who cannot be trusted, would sell out their best friends for selfish considerations], heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

This is a graphic picture of present-day conditions in the Christian world, so-called. Because they received not the truth in the love of it, therefore God has sent them "strong delusions, that they should believe a lie," and should be condemned thereby. This hour of temptation has not yet reached its greatest intensity, but we believe this stage will be reached in a very short time. Blessed are all they who have made the Lord, "even the most High, their habitation." These shall not be moved; yet many of them will pass through most severe trials and temptations. Through the mails we learn of the struggles and prayers of many of God's children—some because of their own imperfections and frailties, and some because of the imperfections of others; and still others are tried because of earthly cares and burdens which they seem unable to fully overcome or to cast upon the Lord.

LET US HAVE THE PROPER FEAR

We sympathize with these dear ones, and counsel them as best we can, remembering the Master's words, "Blessed are ye that weep now; for ye shall laugh." (Luke 6:21) Our heart is especially solicitous for those whose letters give evidence that they are in temptation, but realize it not—who are being swallowed up of ambition or business or other "cares of this life and the deceitfulness of riches"—whose love for the truth seems to be growing cooler instead of hotter, and who seem to feel less and see less than they did years ago. These seem to be sleeping when they should be watching and praying; and this hour of trial, we fear, is finding them unprepared; while some who are weeping, praying and striving are more like our dear Master in Gethsemane; and like him, they will be strengthened for the final trial.

Let us each, dear brethren, be very solicitous for ourselves and for each other, and counting the prize held out to us as far dearer and more precious than all else besides, "Let us fear, lest a promise being left to us of entering into his rest, any of us should seem to come short of it." Let us so love all the Lord's dear children that their welfare will be our chief concern; and this will mean our own spiritual health. Yet we must not allow our love even for the brethren to hinder our fullest confidence in the Lord's love and wisdom in the choice of his bride, even though siftings should take from us some whose fellowship we have cherished.

Let us patiently hold on our way—this blessed way! Let us do with our might what our hands find to do. Soon will come the Harvest Home! Soon, if faithful, we shall gather, as a glorious company, to go out no more forever. We shall come with rejoicing, bringing our sheaves with us! But let us remember that "we have need of patience, that after we have done the will of God, we might receive the promise!"—Hebrews 10:36.

"How light our trials then will seem!

How short our pilgrim way!

The life of earth a fitful dream,

Dispelled by dawning day!

* * * *

"Then peace, my heart! and hush, my tongue!

Be calm, my troubled breast;

Each passing hour prepares thee more

For everlasting rest!"

THE IMPORTANCE OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city which is broken down and without walls."—Proverbs 25:28.

The word "spirit" is used in a variety of ways. We speak of a horse as having a fiery spirit or as having no spirit. We speak of the angels as being spirits. We sometimes speak of the spirit of life. We also speak of the spirit of the human mind—that is evidently the thought that is here presented. The words of the text are equivalent to saying, He that hath

no rule over his own mind, his thoughts, is like a city that is broken down.

What would a broken-down city be like? In olden times, when civilization had not reached the degree to which it has now attained, there was but little police protection, and marauders were numerous. Those who were disposed to get their

living by stealing had excellent opportunities. It was necessary that cities be surrounded by walls as a protection against enemies. Any city with broken-down walls would have great reason to fear such marauders. It would invite attack and be certain to meet with disaster some time.

The wise man has here likened such a city to a broken down human will. The will is to be continually on guard over the mind and to allow nothing to enter there except through the regular gates—conscience and judgment. These gates are to be watched so closely that they may admit only such thoughts as would be non-injurious, profitable, wise—in harmony with the Word of God. Every human being should have a will and should keep it in good repair, should see to it that it does not get broken down; otherwise shipwreck of character will follow.

By the will is not meant merely a wish. There is a decided difference between a wish and a will. Some wish that they possessed a million dollars, but they have not the will even to try to get it. Some have a wish to get up at a certain hour in the morning; but the wish does not get them up, because the will is broken down. They say to themselves, "Oh, a little more sleep, a little more slumber, a little more folding of the hands in sleep!" They have no control of themselves. They may think they will gain this control by setting an alarm clock. By and by the alarm clock does no good; they do not hear it at all.

CONTROL IN SMALL THINGS GAGE OF CHARACTER

Whoever allows his will to become broken down as to the time he will arise in the morning has a more or less weak will in all matters. We should make reasonable regulations for our time of rising and of retiring. Having used our best judgment as to what should be done, we should see that it is done. Unless the doing of this should be found harmful to ourselves or to someone else, it should be carried out.

It is important to carry out the dictates of our best judgment so that the will may be strong, so that the individual may not be a vacillating character. The same principle applies to our choice of food. Some will say, "I know that this dish does not agree with me; but it comes to the table, and it seems to agree with others. I cannot eat it without subsequent discomfort; but I like it. I wish it would not come to the table!" So he partakes of it and suffers the consequences. He has the desire for the food, but not the will to resist taking it. The proper course for each one is to see to it that he does not eat what he knows is injurious to him, whatever others may be able to do or may choose to do.

Indecision and lack of character in little things affect all the greater things of life. The person who gets up irregularly is apt to be irregular in business. The person who cannot determine what he should eat is likely to be subject to caprice, to be weak in all his decisions. Such a one will be likely to let some salesman influence him as to what he will buy. Some are too largely subject to the control of others.

A FIRM WILL—NOT OBSTINACY—ESSENTIAL

An old adage has it that "A wise man sometimes changes his mind—a fool, never." Ruling our own spirit does not mean that we are to go to extremes and say, "Well, I said I wouldn't; and I won't!" There may be good reasons for changing our mind, and then it would be our proper course to make that change. God is seeking for the class of people who properly rule their own minds. If they learn to rule their minds before they come into the family of God, it will be that much the better for them. But at any rate, the only way they can get into the kingdom will be by developing character.

The Bible tells us particularly what things are of the flesh, and what are of the holy Spirit, the holy mind, of God; what things, therefore, constitute the holy disposition we should have. It tells us that we should put away anger, malice, hatred, bitterness, wrath, anger, strife; and that we should put on meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These lessons must be learned. We cannot say that the flesh will ever be brought under complete control; but the will must be there, and as much control of the flesh as is possible by divine help should be added day by day.

The Lord is seeking people of strong will, strong character. Therefore there must be a positive turning to the Lord and a definite covenant with him at the first, or else we are not acceptable to the Father. Then after we come into his family we find that some things that we thought all right are all wrong and must be corrected; and in proportion as we have in our past life ruled our own minds, controlled our fleshly appetites and impulses, in that proportion we shall make slow or rapid progress in the new way. How much of consecrated time may we use for business, for pleasure, or in one way or another? How much of consecrated money shall we spend on ourselves? All this is to be regulated by our covenant with God. We must seek first the interests of the Lord and his kingdom. These must be first in all our arrangements, and earthly things must be secondary. Hence the importance of fixed character, a will prompt and unflinching for God.

"JEHOVAH IS MY SHEPHERD"

APRIL 18.—PSALM 23.

THE INFLUENCE OF THE PSALMS—THE MOST TOUCHING OF THEM ALL—DAVID A SHEPHERD—HIS INTEREST IN HIS SHEEP—SUGGESTIVE OF THE HEAVENLY SHEPHERD'S INTEREST IN HIS FLOCK—HIS SHEEP SHALL NOT LACK—HE GIVES THEM REST—HE FEEDS THEM—HE REFRESHES THEM WITH WATER OF LIFE—HE RESTORETH MY SOUL—HE LEADETH ME—EVEN THROUGH THE DARK VALLEY I WILL FEAR NO EVIL—HIS ROD AND HIS STAFF—HIS TABLE FOR HIS PEOPLE—THE ANOINTING HE GIVES—GOODNESS AND MERCY EVER.

"Jehovah is my Shepherd."—Psalm 23:1.

It is safe to say that no other collection of poems has accomplished as much good as the Book of Psalms. Its sentiments seem to touch the soul at every turn—in joy, in sorrow. Referring to the Twenty-third Psalm, Beecher wrote, "It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but it has filled the air of the whole world with melodious joy"; and Spurgeon said, "This is the Pearl of Psalms, whose soft and pure radiance delights every eye."

Only the people of God, in covenant relationship with him, can properly appreciate this Psalm and apply its gracious sentiments to themselves. The Psalmist David could do this, because he belonged to the favored nation which God had taken into covenant relationship with himself at Mount Sinai. The Israelites had covenanted to walk in the Lord's way and to obey his statutes; and God in turn had covenanted with them that he would, in proportion as they would do this, bestow his blessing upon their every interest. And perfect obedience to that covenant and its law would have been rewarded with everlasting life. We see, as the Apostle explains, that such a complete obedience was impossible. "By the deeds of the law shall no flesh be justified in thy sight."

Comparatively few of the Jews even did their best to live up to the requirements of the law; but the Prophet David evidently was one of these, however far short he came of perfection; for the Lord declared him "a man after his own heart." If he made failures, he confessed them, repented, received his punishment, and rejoiced in restoration to the Lord's favor, striving the more in the future to maintain his fellowship with

God. It is interesting for us to note the kind of man with whom the Lord is well pleased—the kind of sheep in which the Great Shepherd is interested. And of this same class, of course, were others—the prophets and lesser personages—all who endeavored to live godly.

THE GREAT SHEPHERD AND HIS FLOCK

In an important sense this Psalm is applicable to our Lord Jesus and his church. All the features of the Psalm are applicable to our Redeemer himself as well as to his followers, whom he styles the sheep of his flock. To his church he is the Representative of the Father, so fully, so completely, that he could say truthfully, "He that hath seen me hath seen the Father." No human being could see the Heavenly Father and live, as the Scriptures declare; and those who saw and understood Jesus to be the Son of God, caught the best possible glimpse of the Heavenly Father. And so we all see Jesus as the representative of the Father, the Son of the great King, the Son of the great Shepherd, Jehovah.

Jesus and his church are more particularly the sheep of Jehovah's flock than were the Israelites of the Jewish age; for the relationship of the Jews was through Moses, while the relationship of the church is through Christ and the superior covenant which centers in him. It is well that we see this clearly; else how could we know whether or not we might apply the gracious sentiments of this Psalm to ourselves? It would not be right for a worldly person to apply this Psalm to himself. He would be deceiving himself; for he is not one of Jehovah's sheep. Nothing is more clear than this. Jesus declared that there is only one way of entering the sheepfold;

namely, through the door. And he declared himself to be the Door.

By nature we are sinners under Jehovah's sentence of death, and not his sheep. He has purposed a great plan for the world in general, which will begin to operate as soon as Messiah's kingdom is established. However, in the interim he is receiving special sheep—during this Gospel age; and Jesus tells how, saying, "If any man will come after me [be my disciple, my follower, my sheep], let him deny himself, and take up his cross and follow me." Self-denial is the first step—self-renunciation, giving up of the will to God. The covenant reads, "Gather my saints together unto me; those who have made a covenant with me by sacrifice." All who would be the Lord's sheep must make this Covenant of Sacrifice; it is the condition under which they may be accepted.

Moreover, as the Jews could come only through their appointed mediator, Moses, so we can come into this higher sheepfold only under the antitypical, greater Moses, Christ. There is none other name given. Once having taken this step, once having come into the sheepfold by the Door—in the approved manner—we have the message of God, saying, "All things are yours; for ye are Christ's and Christ is God's." What this means is described in this Psalm.—1 Corinthians 3:22, 23.

ALL WANTS ABUNDANTLY SUPPLIED

The Lord's sheep, abiding in perfection of relationship with him, will lack nothing. Their every need will be supplied. This may not mean greater earthly wealth or name or fame or luxury. The Lord's sheep are new creatures, spirit beings, who are temporarily dwelling in the flesh like other people, but who really are waiting for their change, to be completed by a share in the first resurrection. The Lord's blessings to natural Israel were earthly blessings, supplying their every earthly need; but his blessings to spiritual Israel are spiritual favors. "No good thing will he withhold" from these—yea, even chastisements and sorrowful experiences that may be necessary for their spiritual development.

The Psalm assures us that, as the Lord's sheep, we shall be provided with green pastures and the cool, refreshing waters of truth. Moreover, while thus being spiritually fed and refreshed, we shall have the peace of God, as is implied in the suggestion that the sheep will lie down in the green pastures. But alas! Not all of the sheep have full confidence in the Shepherd and are fully resigned to have no will but his. Some are continually getting into difficulty, because they neglect the green pastures and cool, refreshing waters of truth found in the Word of God—because, goat-like, they sometimes wander off into the desert, straying far from the Shepherd and attempting to feed themselves on the indigestible things of the present life, on which no spiritual nature can thrive.

Yet even such straying sheep the Shepherd will not leave, if they have become truly his. He goes after them, as the Psalm represents. His rod and his staff are their comfort. With the rod he beats off their enemies, the wolves that would injure; and with the crook of his staff he wisely and carefully assists the entangled sheep out of its difficulties—out from amongst the cares of this life, the entanglements and deceitfulness of riches, and the besetments of sin and of Satan. Many of the sheep of the Lord's flock thus can sing, "He restoreth my soul"—He brings me back to himself; he makes me again to know, to appreciate, to enjoy his provision for me and to see how much better it is than anything I could have provided for myself.

A further experience is next brought to our view—the Shepherd's leading. "He leadeth me in the paths of righteousness." He causes me, even by my own stumblings and difficulties, to learn to appreciate the desirableness of his ways and the undesirableness of every other way. All his ways are perfect, are righteous. He leads us not contrary to our wills, but in harmony therewith, to prove what is the good, next the acceptable, and finally the perfect will of God.—Romans 12:2.

THE VALLEY OF DEATH'S SHADOW

All of our lives we have been in the shadow of this great valley of death. Only father Adam was ever on the mountaintops of life. He lost his footing there, and descended gradually the slopes into this valley of the shadow of death. We, his children, were all born here. We are dying daily; we are surrounded by dying conditions. We have merely the hope that

the Lord will lead his sheep back to the heights of life. He is now leading his sheep of this Gospel age—the church, the body of Christ. By and by he will lead the world, during his Millennial kingdom; as he declared, "Other sheep I have, that are not of this fold; them also must I bring, . . . and there shall be one fold and one Shepherd."—John 10:16.

"Oh, sometimes the shadows are deep,
And rough seems the path to the goal!"

The end of this valley of shadow is near, not merely in the sense that we shall soon reach the end of life's journey, but especially in the sense that the new day is about to dawn, of which the Lord, our Shepherd, declared the result: "The Sun of Righteousness shall arise with healing in his beams." (Malachi 4:2) The final result will be that there shall be no more sighing, no more crying, no more dying; but the whole world will begin to emerge from the valley of the shadow of death. For a thousand years they will be rising again to the glorious heights of human perfection from which Adam fell, and the right to return to which is secured for all by the death of Jesus, "the just for the unjust."

THE CHURCH'S BETTER TABLE

But this precious Psalm seems especially to apply to the church, as we have said. Thus we appropriately read that the Lord's people of the present time have an especially prepared table, where they may partake even in the presence of their enemies. That will not be true in the future; for no enemies nor anything to hurt or injure shall then be permitted. (Isaiah 11:9) But how true it is that the Lord's consecrated people, even when misunderstood, misrepresented, defamed and opposed, are still privileged to feast at the Lord's table! The table represents God's provision for their needs—the promises of God, the assurances of his favor, etc.

Another evidence that the Psalm belongs especially to the church of this age is the statement, "Thou anointest my head with oil." Jesus, the Head of the church, was anointed with the oil of gladness above his fellows. That holy anointing oil used on the priests and kings of Israel typified the holy Spirit, which came upon the church representatively in Jesus. And this same anointing oil has come down over all the members of the church, which is the body of Christ, as we read in Psalm 133:2.

THE CUP BOTH SWEET AND BITTER

"My cup runneth over." The word cup is used in the Scriptures to represent a draft, sometimes sweet, sometimes bitter, sometimes both. The intimation is that the Lord's cup signifies bitter experiences and trials in the present time; as Jesus said, "The cup which my Father hath poured for me, shall I not drink it?" And this was the cup—his cup—which he offered to his disciples and which we, in becoming his disciples, propose to share with him, and which is symbolically represented in the communion cup.—1 Corinthians 10:15-17.

It is sweet and precious, in many senses of the word to be privileged to participate in the sufferings of Christ, in any sacrifices or services for the Lord and his Cause. The sweet mingles freely with the bitter. But the Lord promises that in the future the cup of new wine in the kingdom shall more than compensate for any bitterness of the present time. Our cup is full, but we would not wish it one drop less.

"Surely goodness and mercy shall follow me all the days of my life." How precious the thought—God's goodness, God's mercy, with all those who are truly his in Christ—following us day by day, moment by moment, and according to the Scriptures making all things work together for our good! Then the grand finale is signified, "I shall dwell in the house of the Lord forever"—in the heavenly house, of which the Redeemer said, "In my Father's house are many mansions; . . . I go to prepare a place for you," and "I will come again and receive you unto myself." Then, at his second coming, with our glorious change, we shall enter the Father's house in the fullest sense of the word, on the spirit plane, which flesh and blood does not inherit.

This shall be the everlasting portion of God's elect—the church. The great blessings subsequently to come to the world—earthly blessings—will in no sense interfere with, but enhance, the glory of the church; for she will be engaged with her Lord in dispensing blessings to the earthly sheep.—Galatians 3:29.

PREACHERS BACK OF MALICIOUS ATTACK

Attacks now being made upon Pastor Russell in various newspapers were intended to have commenced November 1. However, the war, so closely coinciding with the presentations of STUDIES IN THE SCRIPTURES, temporarily intimidated those

intent upon the assassination of his reputation. The great war threatened disaster here through financial complications which pressed everybody for awhile. The National Banking Reserve arrangement gave temporary relief, and shipments of grain at

high prices have greatly stimulated business. Pastor Russell's enemies no longer fear in "looking after those things coming." Instead, they say, "This is only what the world has had before, but is on a more gigantic scale; it is not the prelude to Armageddon that Pastor Russell claims. All things will continue as they were. Our institutions will prosper and will not be swamped in anarchy, as he declares the Scriptures to teach."

This boldness of feeling leads to aggressiveness. The preachers have approached some of the prominent newspapers. Newspaper men, not specially religious, are deceived by the preachers into supposing that there is something substantial in their claims. They wish to curry favor with the preachers, and improve the opportunity of hitting somebody when there is a religious excuse for so doing. As the Master foretold, they are saying "All manner of evil falsely" against the Pastor. This is for Christ's sake in the sense that it is to injure the Pastor's work, to hinder it—because he is telling the truth; because the people are hearing the truth, and therefore their shackles of ignorance and superstition are falling, their eyes of understanding are opening, and the lost key of knowledge is coming into their hands.

We need not repeat explanations of matters nineteen years old and every way honorable and creditable to the Pastor, when rightly understand. But we should, perhaps, explain the latest device of the adversary. It has been published and re-published everywhere that the Pastor had "abducted Ruth Galbraith," seventeen years old; that he was holding her from her freedom; that a judge of a Philadelphia court had issued a writ of habeas corpus commanding the Pastor to bring Ruth before him; Ruth being heir to some money that the Pastor sought to get control of.

The whole matter is absolutely false from first to last. No judge ever issued such an order. Ruth Galbraith was neither abducted nor restrained of her liberty. With her mother's consent she visited her sister, Mrs. William Hollister, who is a member of the Bethel family. For a while she boarded and lodged in the neighborhood, but not in Bethel. Later, Pastor Russell was asked if Ruth might take her meals at Bethel. The explanation was made that Ruth was anxious to stay for a

while in Brooklyn—that her health was not the best; that her brother had consumption; that Ruth's health demanded the change; that her mother had permitted her to come to Brooklyn on a visit; that meantime her monthly allowance from her father's estate had entirely stopped, and that she was without money to pay her board. The request was granted, she staying as the guest of her sister. Meantime Ruth's mother desired her return home, but Ruth refused to go. Called to Philadelphia in an endeavor to get her monthly allowance from the Executor, Ruth was accompanied by her sister and brother-in-law, William Hollister. Thereupon the mother's attorney obtained a writ of Habeas Corpus on Mr. Hollister, requiring him to produce his sister-in-law in a Philadelphia court.

The Pastor at no time had anything to do with Ruth's leaving home, nor with her remaining away from home, nor with any of her affairs.

Seeing how wonderfully the adversary can accomplish evil purposes, circulate falsehoods and find agents for these services, proves to us that Satan is not yet bound; and that he has little difficulty in finding human servants. (2 Corinthians 4:4; Romans 6:16) This fact should make us extremely skeptical respecting whatever we hear that is uncomplimentary to anybody. How do we know but that one-half, or more, of all the disreputable things mentioned in newspapers are as absolutely false and foundationless as this and other matters that appertain to Pastor Russell? We think it due to Pastor Russell and to the readers that this statement should appear in these columns, much as we dislike anything of a personal nature—always seeking to reserve these columns sacredly for the dissemination of the divine Word and its interpretation.

The slandering of God's people for righteousness' sake is represented in the burning of the "Lord's Goat" on the typical Atonement day. Whatever ignominy befalls one member of the body is shared by all. Whatever shame the Lord thus permits he could hinder; hence it must serve some good purpose—in testing our patience, love, loyalty, obedience, humility or what not. Let us not forget for one moment the Text for 1915—"The cup which my Father hath poured, shall I not drink it?"

"ARE YE ABLE?"

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?
Are ye able to crush your soul's longing for love,
Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth his own"?
Where the feet of the Blessed One stood, can ye stand?
Can ye follow his steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify his precious name?
Can ye smile as his dear voice says tenderly "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
'Till your Lord, the Chief Reaper, revealeth his will?

Are ye able to lay on the altar's pure flame
That most treasured possession, your priceless good name?
Can ye ask of your Father a blessing for those
Who see naught in your life but to scorn and oppose?
When the conflict 'twixt error and truth fiercer grows,
Can ye wield the strong "sword" against unnumbered foes?
Can ye lift up the "standard" e'en higher and higher,
While his praises ye sing in the midst of the fire?
When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the new creature passes beneath the last veil?
Ah, if thus ye can drink of the cup he shall pour,
And if never the banner of truth ye would lower,
His beloved ye are, and his crown ye shall wear,
In his throne ye shall sit and his glory shall share!

G. W. S.

INTERESTING QUESTIONS

"HE SHALL COME FORTH AND BLESS THE PEOPLE"

Question.—"Unto them that look for him shall he appear the second time." Who are these who will look for our Lord?

Answer.—The Apostle is here (Hebrews 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the sin-offering, on the Day of Atonement, in its two parts—the bullock and the goat—and as being now in the Most Holy.* When he has accomplished his work, he will appear the second time—not to repeat any of the offerings of the Gospel age, not as a sin-offering—but he shall appear unto salvation, to all those who look for him. We can see that his words might apply to the church. They will know of his secondary appearance. They will have an appreciation of that fact before he will be revealed to the world. He will appear to them that look for him.

But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of that goat. The under priests will be with him, as members of him—

* THE TABERNACLE SHADOWS OF THE BETTER SACRIFICES, an illustrated booklet of 131 pages, explains fully the interesting rites and ceremonies of the Hebrew Tabernacle in the wilderness and also throws a new resplendent light upon their typical signification. Send 6c in stamps for sample copy. Address THE WATCH TOWER, Brooklyn, N. Y.

self. Then he shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice—for the sacrificing will all be finished—but to bless the people.

Who then are these who look for him and to whom he will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring him—not as a sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see him with their natural eyes. But they will look for him in the same sense that we now see Jesus—they will see him with the eye of faith.

THEY SHALL "FALL UPON THEIR FACES"

At that time many nations shall say, "Come, let us go up to the mountain of the Lord's house. He will show us of his ways, and we will walk in his paths." (Isaiah 2:3) Another Scripture assures us that, when he shall appear, we also, the bride class, shall appear with him in glory. It is after the sacrificing is all finished and the church glorified that he comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and blessed the peo-

ple. Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Leviticus 9:23, 24) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years—uplifting mankind and giving them the benefit of the Atonement Sacrifice.

MANY CHRISTIANS NOT YET ENLIGHTENED

Question.—Is there any one at the present time outside of present truth who has the holy Spirit?

Answer.—There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the holy Spirit now than we have ever had before, implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the holy Spirit with which they were sealed.

We are not to think that all who are begotten of the holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God's plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we "wake up," to see how little we did know—to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are living in the end of the harvest time, when, we believe, the Lord is causing the knowledge of the truth to encircle the world. And yet the adversary is raising "dust," calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as he did with Saul of Tarsus—strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk—that there are such brethren in Christ who need the assistance we are able to give them—that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the kingdom shall be established.

The Bible speaks of the great company class as the "great multitude," as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the great company class will not all have fled from Babylon before its overthrow. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This call has been going out for now thirty-seven years. It is God's call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal

has lost them a place in the bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the bride. They will follow her into the King's palace. They will be bridesmaids, if you please—a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

HOW FAR SHALL WE SACRIFICE LEGITIMATE PLEASURES?

Question.—What are the rights and privileges of the flesh—not sinful—which are to be sacrificed by the new creature in Christ Jesus?

Answer.—There are certain rights and privileges which belong to all human beings. There are tastes and desires that are not sinful. It is not sinful to eat and enjoy that which is wholesome and nutritious; not sinful to have preferences as to what one shall eat. It is not sinful for one to have strawberries in the winter when that fruit is expensive, if one has the money to buy them and if he obtained the money rightfully. It would not be sinful to pay fifty cents or a dollar a box for them. It is no crime to have a fine house, servants, a pleasure yacht, an automobile, etc. If there are entertainments, concerts, operas, and these are of good moral tone, one has a perfect right to engage a seat for the same at five dollars, and to employ a taxicab in going. One as a natural man has a perfect right, if he is able, to any of these things, which are not sinful in themselves. Things that are sinful should, of course, always be avoided.

But when one undertakes to become a follower of Christ, he accepts instead of his own will the will of God. And as Christ pleased not himself, but used his time, his influence, his life, for the good of others, so those who become his disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend five dollars to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing, or plainer clothing, etc. It will control his judgment as to his use of consecrated time.

But no one is to judge another in regard to the use of money or time in his possession as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the kingdom and its positions of honor.

DAVID ANOINTED KING

[This article was a reprint of that entitled "The Lord Looketh on the Heart" published in issue of July 15, 1903, which please see.]

INTERESTING LETTERS

MORE VALUABLE THAN A YEAR IN COLLEGE

DEAR BROTHER RUSSELL:—

The EUREKA DRAMA is now being shown here in one of the best halls of the city. Parts I. and II. have been shown already to a packed house each time, and an appreciative audience. Part III. is to be given tonight, D. V.; and request has been made for the hall, to give the three parts over again next week. Then later we expect to visit Trinidad, Grenada and other places of the West Indies. Follow up work is being planned for here, and a one-day local convention to be held next Sunday. I enclose a clipping from the *Advocate*. With much Christian love,

Yours in the Master's service, by grace.

ADDISON B. BLAKE.—Barbadoes, B. W. I.

The clipping follows:

"THE PHOTO-DRAMA OF CREATION"

The beautiful PHOTO-DRAMA OF CREATION, being now exhibited in all the large cities of America and Great Britain, presents, in startling and instructive motion and colored pictures—scientific, historical and Scriptural—the results of years of labor. The DRAMA begins with pictures showing this world's creation and preparation, including Edenic scenes and Adam's transgression. Step by step the ages are traversed, and in mar-

velous imagery, in pictures based on Bible prophecies, is portrayed the perfect man of the future, in full possession and full enjoyment of the promised unending Earthly Paradise.

The PHOTO-DRAMA OF CREATION is shown free of all cost, under the auspices of the Associated Bible Students. This Association is backing and financing the DRAMA, which is supported by voluntary contributions. It has been well said that the four parts of the DRAMA and their lectures are more valuable than a year's course in college. Part I. traces Creation from star nebulae to the Deluge and its causes, and onward to the time of Moses. Part II. begins with Moses and carries us down through the Bible record of Israel's experiences to Jesus' miracles. Part III. leads our minds from Hosanna, through the dark ages of ignorance, superstition and cruelty, down to and into the future age. The fame of the beautiful slides and films has reached far and wide.

There are so many loud calls for the DRAMA it is impossible to meet them all immediately. Therefore Stereopticon views, in three parts taken from the DRAMA, are also being used at present in connection with the phonograph, in the smaller cities and villages. We are glad to welcome the visit of the latter form of the DRAMA to Barbadoes, and hope to see the complete DRAMA in the near future. *Barbadoes Advocate*.