

# ANGELOPHONE IMPROVED WITH USE

DEAR BRETHREN:—

We received the Angelophone on the 8th inst. We are indeed thankful that Pastor Russell's voice is audible. We know that it is he who is speaking. How great are God's wisdom and power! Our Pastor's memory will live throughout the ages. Through his teachings God has drawn us closer to himself.

We would have written sooner, but were waiting to see if the Angelophone would improve with use. We find that it does. We hope that the dear friends who have been so badly disappointed will find their Angelophones improving in like manner. We very much regret the impatience shown on our part, and will try to improve along that line, as well as along many others. Asking your pardon for being so impatient, we are, dear friends,

Yours in the one hope,

—Fla.

# DOING WHAT SHE CAN DO TO SPREAD THE TRUTH

MY DEAR BRETHREN:—

Greetings in our dear Redeemer's name! Having read the article in THE WATCH TOWER regarding the V. D. M. questions, I feel that it is meat in due season for me. I received great blessing from it, and now wish to have a blank mailed to me if you please, so that I may know just where I stand in the school of Christ, I am so thankful to the heavenly Father that you had that in THE WATCH TOWER. I feel it was especially for me, I am one of the few who cannot go out in the pastoral work, but I witness to my neighbors and friends as I have the opportunity, and hand out tracts in the car sometimes and to those who come to my door. Once in a while I get a hearing ear, and it makes my heart rejoice. In sincere Christian love,

Your sister in the Lord, by his grace,

HARRIET H. MOORE.—Ind.

# THE HARVEST WORK IN JAMAICA

For some time the work in Jamaica has been hindered in a measure. We are pleased to announce now that the SOCIETY has opened a depot at No. 5 Duke St., Kingston; and from that headquarters all the work of the SOCIETY will be transacted throughout Jamaica and Porto Rico. We hope the dear friends will co-operate with the brethren there in spreading the glad tidings. The opportunities now for putting the SCRIPTURE STUDIES in the hands of the people, and for doing the volunteer work, and for the spreading of the glad tid-

ings, are second to no time in the past; and we hope that all who can will go forth in the harvest while it is called day.

Please address all communications concerning the work in the West Indies to the INTERNATIONAL BIBLE STUDENTS ASSN., No. 5 Duke St., Kingston.

A general convention is being arranged for the Island, to be held at Kingston, October 28 to 31, inclusive. All inquiries concerning the convention and arrangements should be addressed to the depot above named.

# BROTHER RUSSELL'S SERMONS IN BOOK

A book containing many of Brother Russell's choice sermons is being prepared. The number of orders from the

friends will determine the size of the edition. Order now that we may know how many books to print. Price later.

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# THE BOND OF PERFECTION

"And besides all these things, put on love; it is the bond of completeness; and let the peace of the Anointed preside in your hearts, for which you were also called in one body; and be thankful."—Colossians 3:14, 15, Diaglott.

The children of God, walking by faith, rejoice in the hope of the glory of God, and all along their journey are striving to put on the bond of perfection, which is love. To aid us in the development of the likeness of our Lord and Master, God has given us in his Word many great and precious promises.

Love is an inexhaustible subject. Only when we have attained to that perfect state which God has promised as a reward to those who love him supremely shall we be able to love as we ought and to manifest it as we desire.

The Apostle Paul, a faithful servant of Jesus Christ, was wholly devoted to the Lord and his righteous cause; and possessing a keen desire to build up the brethren in the most holy faith, he wrote much to them concerning love. Since he tells us it is the bond of perfection, we can with profit meditate much upon the subject.

What is love? It is the greatest and grandest attribute of character possessed by any creature. The Scripture declares, "God is Love." This does not mean that Love is God, but that in Jehovah is found the perfect expression of love.

The Scriptures show that there is a distinction between our love for God and our love for the brethren. It is well that we get this distinction clearly in our minds, that we may analyze the subject and have a deeper appreciation thereof. Love for God may be defined as a worshipful adoration of Jehovah, a fellowship of spirit, and a joyful submission to his holy will because of our reverence for him and gratitude to him as the Almighty One, for what he has done for us.

## WHY DO WE LOVE GOD?

We believe that our heavenly Father is pleased with an intelligent worship of him. The Apostle Peter tells us that we should be able to give a reason for the hope that is in us. (1 Peter 3:15) We should likewise be able to give the reason why we love Jehovah. The reason that must appeal to our minds is the reason which we find in the Word of the Lord.

Sweeter than all things else is love. The human race has had only a taste of that which pertains to life, and never the enjoyment of life with the right thereto, since Adam forfeited that right. Any one who would give to us the thing that we chiefly desire would merit our deepest gratitude. Desiring life, death has ever been the certain portion of man. Desiring love, how few have found its satisfaction! Behold the unselfish desire of God to do good to man, to give him a supreme expression of his love by making provision whereby these deep longings may yet be fully gratified! "God so loved the world that he gave his Only Begotten Son that whosoever believeth

on him should not perish, but have everlasting life." (John 3:16) It would be impossible for one to truly love God without having a knowledge of him; and as a man with a reverential mind increases in knowledge of the gracious and loving character of Jehovah, his love necessarily increases.

## WHO IS GOD?

Who is the great and mighty One who has taken cognizance of us to provide a means whereby we may obtain life?—the Giver of this unspeakable gift provided for all his obedient creatures? Answer: He is the great First Cause, without beginning and without ending, "from everlasting to everlasting." It is he who created all things for his pleasure and for the joy of those who will love and serve him faithfully. All creation bespeaks his justice, wisdom, love and power. Truly did David, the sweet musician and singer of Israel, say to him: "The heavens relate the glory of God, and the expanse telleth of the works of his hands; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech; there are no words; their voice is not heard; but their melody extendeth through all the earth and to the end of the world their words. For the sun hath he set a tabernacle among them."—Psalm 19:1-5, Leeser.

As a youthful shepherd David reveled in the visible creation of God. With the field for his bedchamber, with probably a sheepskin for his mattress and a stone for his pillow, he gazed into the expanse above him with the naked eye and beheld the myriads of stars moving noiselessly through space, and his own heart was moved to adoration and praise, and with reverential mind he gave utterance to these words of worship and devotion.

What might one say if he could behold all the wonders of God's creation? By the use of modern appliances, scientists tell us that they are able to measure the distance to the sun, and even to the Pleiades, supposed to be the throne of Jehovah. They tell us that millions of planets—which are merely the satellites of great suns and which have their own satellites—have been discovered by the use of such instruments; and doubtless if man could stand on the outer rim of the orbit of the farthest world that has been discovered, and gaze on into space with even stronger instruments, millions more of God's wonderful suns with their retinue of planets would appear.

As we have in mind the visible creation of Jehovah and contemplate its wonders, beyond all that man can comprehend, we begin to have a deeper appreciation of the works of King David, when he said on another occasion, "O Lord, how mani-

fold are thy works! In wisdom hast thou made them all! The earth is full of thy riches! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. . . . The glory of the Lord endureth forever; the Lord shall rejoice in his works. I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord."—Psalm 104:24, 25, 31, 33, 34.

Language is a poor vehicle to convey our conception of God; and yet our conception is as nothing compared to what he really is. This is the Mighty One who takes cognizance of man. Who, then, beholding his power and wisdom, would not reverence this great One? He who possesses a reverential mind is led indeed to adore and worship such a God. It was his beloved Son Jesus who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) If to know him and his beloved Son means life, and life in perfection, the greatest thing that we desire, then why should not all with eagerness seek a knowledge of Jehovah and of his Son? Truly, if mankind knew the Lord, the earth would be filled with the creatures who would love and adore him.

But for six thousand years the adversary has blinded man to the goodness of God. As St. Paul declares, "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

#### GOD'S GREAT PLAN OF REDEMPTION

Let us review some of the reasons why we should have gratitude and why we should worship and adore Jehovah and obey his holy will. Created in the image of God, man lost this by disobedience. In sorrow he went forth to battle against his many foes, and to battle thus unto death. There was no way for him to regain life by his own efforts. But Jehovah in his own due time and in the exercise of his wisdom and loving-kindness sent his dearly beloved Son to redeem man from death. This he did at great cost to himself. He gave up the dearest thing to his heart—that great and unspeakable gift, his Only Begotten! St. John tells us, "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:9, 10) All this Jehovah did for us without our knowledge, yea, even before our existence. Abstractly, then, we may define love as an unselfish desire to do good, and to do good without regard to whether the recipient knows or does not know of it. This love may include the sentiment of appreciation, or it may be only a sympathetic desire to aid, its scope depending upon the object loved.

#### HEAVENLY CALLING OF THE GOSPEL AGE

God foreordained before the foundation of the world that Christ Jesus should be the Redeemer and King of the world, and that he should have associated with him in this great work 144,000, designated as members of his body and as his bride. He did not call the angels of heaven to this high and honored place, but his call was issued to some from the children of men. This call was an invitation. Jesus, having ascended into heaven, opened the way to life and immortality! and then the invitation went out, calling some to become joint-sacrificers with him and to share his glory. In phrase more beautiful than human tongue could form, Jehovah sent this call: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." (Psalm 45:10, 11) Never was a proposal of marriage couched in phrase so sweet! Thus he called us out of darkness into his marvelous light! He called us to a heavenly calling, to be kings and priests unto him and unto Christ, and to reign with Christ in glory; to be joint heirs with him in all blessings to be received at the hands of Jehovah in the ages to come.

Those who hear and respond to this call by fully consecrating themselves to do the will of Jehovah he begets to the divine nature. (James 1:18; 1 Peter 1:3, 4) Such also he anoints at the same time to the high office of kings and priests; and this anointing enables such to grasp the deep things of God's Word. (1 Corinthians 2:9, 10) "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2:27.

Foreknowing the church, God aforetime made provision for their feeding and nourishing. He caused to be prepared for their benefit the expression of his will, which is set forth in the holy Scriptures: "For whatsoever things were written

aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope." (Romans 15:4) All the types and shadows recorded in the Old Testament and all the exceeding great and precious promises of the New Testament God provided for our benefit—"according as his divine power hath given unto us things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

#### COMFORTS, PROTECTS AND DELIVERS

The Lord foreknew that the church would have many trials and sorrows, and that in these they would need comforting assurances; hence he provided in his Word for all such needs. And it is his will that we in turn use this same comfort which we receive to comfort and bless others who journey with us in the narrow way. St. Paul, having this in mind, exultantly exclaimed, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

In addition to all this, our dear Father protects us from the evil one; He gives us the assurance that thus he will do. "The angel of the Lord encampeth round about them that reverence him, and delivereth them." (Psalm 34:7) "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Psalm 91:10) King David was a type of the Christ, head and body. David means "beloved," and he prophetically expressed the sentiment of our hearts when he said, "I will love thee, O Jehovah, my strength; the Lord is my rock [solid foundation] and my fortress [invulnerable to any enemy's attack] and my deliverer; my God, my strength, in whom I will trust; my buckler and the power of my salvation, and my high tower. [In this tower the Christian can see what others cannot see, because he is above them.] I will call upon Jehovah, who is worthy to be praised; so shall I be saved from mine enemies." (Psalm 18:1-3) Again says King David, "Blessed be the Lord, who daily loadeth us with benefits—the God of my salvation!" (Psalm 68:19) "Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:2.

#### WHY WE LOVE OUR LORD JESUS

In all that God has done for us, Jesus has been his honored instrument. In every purpose and work the Father and the Son are one. All things are of the Father; all things are by the Son. (1 Corinthians 8:6) If a man of great wealth should give one of us a million dollars that we might use it to the Lord's glory, we should feel very grateful to such an one. But if he would give us all of his millions, and in addition would devote his life, with us, in proclaiming the Message of Messiah's glorious kingdom, surely our hearts would respond with gratitude and love to him!

But Jesus did far greater things for us than this. "For ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He was rich in heavenly honor, glory and power. By him were all things made, and he enjoyed the glories and blessings of the heavenly realm. All this he left, and took upon himself the form and nature of man, and then surrendered his humanity to the most ignominious death known, in order that we might have life.

It was Jesus himself who said: "Greater love hath no man than this, that a man lay down his life for his friends; and ye are my friends if ye do whatsoever I command you." (John 15:13, 14) He shed his blood for us; and all who become his friends receive the benefit of the merit of that sacrifice, which leads to life everlasting in a state of supreme happiness. Man comes into the world with burdens; and as he journeys along life's way his burdens increase until he finds the Lord, who graciously says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) His love prompts him thus to do.

#### HIS BRIDE AND JOINT-HEIR

God instituted the relationship of bride and bridegroom. It is the sweetest relationship known to mankind. From the time of the betrothal contract between the bridegroom and bride, they both look forward with sweet anticipation to the full consummation of their agreement. The Prophet of the Lord foretold this beautiful relationship between Jesus and the church, and speaking to the prospective bride as the mouthpiece of the Bridegroom, said, "I will betroth thee unto me in righteousness [and since she has no righteousness or wedding garment of her own, Jesus provides it], and in justice and in loving-kindness and in mercies [suggestion of his own beautiful attributes of character, which she must also work

out in her character, while wearing and at the same time embroidering the wedding garment; I will even betroth thee unto me in faithfulness [suggesting that she as well as he must be true and loyal to the end], and thou shalt know Jehovah." (Hosea 2:19, 20) Thus the Bridegroom offers her the wonderful blessing of being associated with himself forever in unspeakable joy, and as an additional reward, that she shall know the great and mighty God of the universe, the One who inhabiteth eternity.

#### AMBASSADORS FOR CHRIST

To be an ambassador of a government, such as that of the United States, to foreign courts, is a position greatly desired by honorable men. To be an ambassador of the King of kings and Lord of lords in this world, to whom the message of reconciliation is committed to be delivered to the peoples of earth, is an honor not within the comprehension of the human mind, and is greatly to be desired above all honors that could be conferred by any official position upon this earth. Such an honor the Apostle Paul declares Jesus grants unto every one of his followers who love him and manifest their love for him.—2 Corinthians 5:20.

#### THE PROOF OF OUR LOVE

How may we know that we love God and love the Lord Jesus? It will not always do to rely upon our feelings, because feelings are deceptive. Sometimes we feel joyful and exuberant, and at other times exactly the reverse. We must have more certain proof than this. "Jesus said, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings." "If ye love me, keep my commandments." (John 14:23, 24, 15) "This proves our love to God—that we keep his commandments with joyful heart."—1 John 5:3.

The foregoing Scriptures approve of the element given in the definition of love as it applies Godward; namely, a worshipful adoration for God and the Master, a reverence for him, and gratitude to him for what he has done for us, bringing a joyful submission to his will. Who could know these precious things bestowed upon us by our Father and fail to love such a God and Father!

#### LOVE FOR THE BRETHREN

The more we understand the love of God and of Christ Jesus as manifested for us, and the more we increase in our love for them, the greater the necessity appears to us for loving the brethren, and the greater desire we have for the perfection of our love toward them.

Love for the brethren may be defined as an unselfish desire to do them good, an affectionate and tender regard, and a kinship of spirit; and this in proportion as we see the manifestation of the spirit of the Master. If we possess this love, we shall desire to do good to the brethren, even to the degree of sacrificing our own interests, having in mind the one purpose of building up the brethren in the most holy faith, that they may grow more and more into the likeness of the Lord. The comprehensiveness of this heavenly love is shown in the words of the Apostle Paul in Ephesians 3:13-21.

#### WHY SHOULD WE LOVE THE BRETHREN?

Our love or lack of love for the brethren will prove the extent of our love for the Lord. When we have the proper appreciation of the fact that the brethren in Christ are really a part of the Christ, and when we appreciate what it means to love God and to love Jesus, our hearts will increase in love for the brethren. Jesus said that the proof of our love for him and for the Father would be made known by the manner in which we keep his commandments. Among his commandments is a very important one. He said to his disciples, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35) To what extent shall we love one another? Jesus answers: "This is my commandment, That ye love one another as I have loved you." (John 15:12) The love of Jesus for us was an unselfish love, a sacrificial love, a desire to do us good, with no thought of reward from us. And he did this at a great cost to himself. This is the kind of love he says we must have for the brethren—a sacrificial love.

The Apostle Paul tells us that if any man be in Christ Jesus he is a new creature, and that henceforth "we know no man after the flesh," but know him as a new creature. (2 Corinthians 5:16, 17) This would mean, then, that we should love each other as new creatures in the Lord. If we were required to love each other because of physical appearance, that might often be a great difficulty. But the new creature in Christ should love his brother because of the spirit of the Lord in him and manifested by him. And as we grow more in the

likeness of our Lord, we thus cause the brethren to love us more.

#### SOME OF OUR TESTS

The Apostle Paul, giving an analysis of love in 1 Corinthians 13, points out that it is the crown of all the fruits and graces of the spirit. He emphasizes the fact that we may possess all knowledge of the Scriptures and have the ability to present them to others, may make full sacrifice of all our time, strength and energy, even to the giving up of our lives, and yet if we have not love, we have profited nothing. In our text he points out that love is the bond of perfection. In the context he has called attention to other qualities of character that we must develop, and then adds that if we would be perfect we must put on love; and that if we do this, the peace of God which passeth all understanding shall keep our hearts—and minds through Christ Jesus.

So, then, if love is the chief of all the attributes of character to be developed, it follows that love must be put to the most severe tests. Tests are for the purpose of demonstrating that one possesses an approved character.

Our love for God and for the Lord Jesus will be tested in the manner of our obeying the will of God—whether we do this in a joyful manner or not. In proportion as we have and maintain our love for the Lord, in that proportion will our joy increase in the performance of his will. We can see how many have fallen under this test. Once ambassadors of the Great King, they became ashamed of the Gospel of Christ Jesus and him crucified, and desired more the plaudits of men. They failed, therefore, in keeping the commandments of the Lord. The Apostle sets us an example, saying: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

The Lord Jesus put to the test the love of the Apostle Peter. He said to him, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He [Jesus] saith unto him, Feed my lambs." Again a second and then the third time, Jesus said, "Simon, lovest thou me? And Simon answered, Lord, thou knowest all things. Thou knowest that I love thee! He saith unto him, Feed my sheep." (John 21:15, 17) What a wonderful lesson is in this for all the brethren who are elders in the various classes! If we see pride developing in our hearts, a disposition to put aside the food that the Lord has given with which to feed the lambs and the sheep and to substitute something of our own, in order that we might shine before men, or a disposition to neglect the lambs and the sheep in helping them with the food, then this would prove that we were not standing the test being placed upon us. Addressing the elders, the Apostle said, "Take heed, therefore, unto yourselves, and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own."—Acts 20:28.

Upon what food should the elders and leaders feed the ecclesias? How did the teachers, as well as the ecclesias get their knowledge of God's plan? Did not Jesus declare that when he came at his second advent He would provide for the household of faith through his chosen servant the food which should be "meat in due season" for them? This being true (and all who accept present truth must admit that it is true), then any disposition to depart therefrom and to encourage the flock to look elsewhere for spiritual development would prove that the test of faithfulness to the Lord and his flock was not being properly met. We observe this test being put upon the classes everywhere. Let us, then, take heed to ourselves that we prove our love for the Lord and for his "little ones" by keeping his commandments with a joyful heart and in safeguarding the interests of the little ones of the Lord.

#### A FINAL FIERY TEST

More than a quarter of a century ago our attention was called to the fact through THE WATCH TOWER that one of the final and crucial tests that would come to the church would be the test of our love for the brethren. Do we not see this test being applied? Jesus said, applying his words to the time of his second presence, in which time we are now living, "Because iniquity shall abound, the love of the many shall wax cold." (Matthew 24:12) The word "iniquity" is derived from the word "inequity," and literally means injustice. There can be no love without justice first. We must be just before we are generous; and any act of injustice toward a brother shows a lack of love.

After we have been for some time in the narrow way our powers of discerning between justice and injustice are keener than when we first believed, and when we see injustice on the part of another, it has a tendency to dampen our love for such an one. How often do we hear one say, "I am surprised that a brother or sister would be guilty of thus and so! It seems

a strange thing that we should have such trials among us." To this the Apostle Peter answers: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you."—1 Peter 4:12.

#### THE REMEDY TO BE APPLIED

We are sure that it is the desire of all the truly consecrated to be overcomers, to grow in the likeness of our Lord and Master and to put on love, which is the bond of perfection. How, then, may we do this, and what shall we do when we see these imperfections in the brethren which bring such a fiery trial amongst us? The Lord directed St. Peter to answer this question. "Above all things have fervent love among yourselves, because love covereth a multitude of defects." (1 Pet. 4:8) The word "fervent" here means overspreading or covering up. In other phrase, the Apostle Peter says: Your brother has defects, and so have you; do not be looking at these defects, but look at him as you would desire to have him look at you—as a new creature in Christ. Have amongst you this overspreading love which covers these multitudes of defects.

Sometimes we hear of a brother who has served a class as elder for a number of years, and the class drops him from eldership for a period of a few months, subsequently again electing him to the position of elder; and he, believing that they have done him an injustice by setting him aside for a season, refuses to serve. Thus is his love for the Lord and for the brethren put to the test. His conduct shows that he is not standing the test as he should. The opportunity for service should be accepted and used as unto the Lord. The Apostle Paul shows us the proper attitude, saying, "And I will very gladly spend and be spent for you, though the more abundantly I love you the less I am loved." (2 Corinthians 12:15) By so doing we manifest a love for God and for Christ Jesus and an unselfish desire to serve the brethren, and thereby we prove our love for them also. Growing in this love we shall ultimately be united in the bond of perfection. As thus we develop the precious fruit of the spirit, the peace of God will keep our minds and hearts through Christ Jesus.

#### LOVE FOR OUR ENEMIES

The Lord Jesus commanded that we should love our enemies. (Matthew 5:44, 46; Luke 6:27-32) If every one loved his enemies, soon there would be no enemies. During the Millennial reign of Christ many enemies will be transformed by being gradually raised up to perfection of character, where love will take the place of hatred. Those who remain perverse will

be destroyed utterly. The Lord commands that the Christian shall now develop in his heart this feeling of love toward his enemies.

In what way shall we love our enemies? With a love of fellowship, a sympathetic love? We answer, No; we have no sympathy with those who do not love God, and who are pursuing a wrongful course. How, then, shall we love them? We answer, With a pity-love. We are to have sympathy for them. "God commendeth his love toward us in that when we were yet sinners Christ died for us." He pitied mankind in their fallen condition. So we must have in our hearts a keen desire to do good even to our enemies, if the opportunity presents itself. And even though they persecute us and say all manner of evil against us falsely for Christ's sake, and defame the good name of the Lord Jesus and of the brethren, yet we should remember that in blindness and ignorance they do it. Pity them for it, and leave their judgment to the Lord.

#### THE REWARD OF THE FAITHFUL

As we journey along in the narrow way, walking by faith, hoping for the glory of God, let us keep in mind the words of the Apostle Paul: "And now abideth faith, hope, love, these three; but the greatest of these is love." And having this in mind let us progress unto the point of perfection in Christ Jesus. Thus doing we have the blessed assurance of the reward which God has in store for those that love him. The tests are now severe. We should expect it to be thus. These tests will grow in severity; but if we keep in mind the great reward which God has offered us, they will seem as nothing. As St. Paul puts it, These are but light afflictions and endure only for a moment, and are working out for us a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him!" How wonderful must be the glories of the kingdom of our God! How transcendently beautiful the things that he has in reservation for those who prove their loyalty even unto death, and who come off "more than conquerors" through the merit of him that bought us with his precious blood! To such the Lord says through the Apostle, "Blessed is the man that endureth temptation [tests], for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him!"—James 1:12; 2:5.

## THE SON ALONE SETS FREE

"If the Son, therefore, shall make you free, ye shall be free indeed."—John 8:36.

Jesus was here addressing Jews. They had the impression that they were free; but Jesus told them to the contrary, that they were still slaves, still in bondage. The Apostle Paul states that the entire race of Adam are slaves, sold under sin, sold into bondage. He explains that father Adam was the original transgressor, and that the sentence passing on him became a disability upon all his race, upon all human rights. "For by one man's disobedience many were made sinners." (Romans 5:19) If any of Adam's children had been able to live above sin, and could have said, "Lord, even though Adam gave me an imperfect organism, yet I have kept thy law," we understand that such an individual would have been granted life everlasting. But no human being could do this. "There is none righteous, no, not one." (Romans 3:10) God's requirement is that his law shall be kept fully. Although a member of the fallen race might keep the law in his mind, he could not keep it in his flesh.

The Son has not as yet fully set any free. There is neither a free man nor a free woman in the world, in the full sense of that term. Even God's children realize that they have imperfections in the flesh; but they hope for the time when they shall be fully released from them. The Bible tells us that this time will come at the moment of our perfection in the resurrection, when we shall be made like our Lord and have perfect bodies. The most that we can have at the present time is freedom of mind. Mankind has been in bondage to sin, shackled by the fallen nature inherited from their forefather, Adam.

For nearly two thousand years God had a special arrangement with the one nation of Israel. He proposed that this disability, which was resting upon the whole world, should be removed from Israel, and that he would not treat them the same as the rest of the world, but that they might be freed from condemnation and come back into his family, upon certain conditions stipulated. They thought this was a favorable offer, and that they would get a great blessing from it. The Lord had in mind that he would teach them a very important

lesson, and that he would teach the angels and all of us the same great lesson; namely, that they who go into sin cannot get free except in the way God has provided—and this way is through the sacrifice of Christ.

#### DISABILITY TYPICALLY REMOVED

So God made this covenant with the Jews, and agreed with them that if they would thenceforth walk in his ways and keep his statutes he would be gracious to them and bless them, and they should be his people. He made this provision for them in a typical way through typical sacrifices. But we see that this provision for sins was not one which really canceled the sins. The typical cancellation of original sin for the Jews was merely for a year in advance. It did not remove the disability entirely but merely relieved the nation therefrom for another year. They were unable through the year to keep the law, and the Lord's arrangement each year was in order that they might have another year of trial. Their sins were typically canceled afresh.

If any one should keep the law, then the blessing of life would go to him. If he failed to keep the law, then he would fail to gain the blessing promised on that condition. Year by year the Israelites tried to prove themselves worthy of eternal life. But the sin was deeper than the surface. It was not merely a weakness of intention, but of character. They could not keep the Law; and God wished them to know it, and wished us to know it. They nevertheless had a great blessing in the law, so that, when Christ came, they were the most advanced nation in the world, head and shoulders above all others. Having the only true religion, they had the blessings which go with true religion, as far as they had faithfully conformed their lives to it.

When Jesus came to the Jews, he accomplished a great work, which the Father had given him to do. The Father had promised to bless the world, and he sent his Son that he might accomplish this work of blessing through sacrifice. The death of Christ was the basis of all the real setting free of the Jews and of all mankind from the death sentence that was

upon them. It was the basis of setting the Jew free not only from the Adamic penalty, but from the Sinaitic law additionally. As a part of the Adamic family, the curse of death was upon the Jew. The curse was not removed by Moses (for Moses was not able to remove it), or by anything that anybody had done prior to the coming of Jesus.

#### THE CURSE OF THE LAW

But the work of Jesus was so broad as to clear everything against any and all. Ordinarily, it would have been sufficient that Jesus should die in any manner; for the penalty upon Adam was merely that he should die. Therefore Jesus, to become the Redeemer of man, would have needed only to die.

But the Jew had a special curse, or penalty, in the law, to be visited upon extreme cases of criminality. It read: "Cursed is every one that hangeth on a tree." (Galatians 3:13) So in order to redeem every Jew, it was necessary that Christ should suffer the extreme penalty that would come upon any Jew. This is the reason, the Apostle assures us, that Christ must be made a curse by hanging on a tree. He was not made a curse for the Gentiles, but for the Jews only.

#### PURCHASE PRICE FOR WORLD NOT YET PAID

However, the death of Christ was the one great settlement-price necessary for the sins of the whole world. But when Jesus died, the Just for the unjust, it did not bring us to God. It was only after he rose and ascended into the presence of God—entering the Most Holy, even heaven itself—and appeared in God's presence on behalf of those who would be of the church class, that the sins of these could be covered. The world has not yet been brought to God. Christ's merit has not yet been applied for them. The time for bringing the world back to God will be the next age—now, thank God, almost here!

God's provision is that for a thousand years Christ will reign to bring the world into harmony with Jehovah. Some will need great chastisement, many stripes. It will be the work of that thousand years to instruct, to correct and to bring back to God as many as shall be willing to return. Their wills must come into harmony. But the matter will be left to their own decision. Many may then desire to be in harmony with God who do not now have this desire. One very important feature of Jesus' work during the Millennium will be to make known the marvelous riches of God's grace, that all may know Jehovah God, from the least of them to the greatest. They will have an opportunity to come back into that condition of mind and body which was originally possessed by the perfect man, plus all the experience gained during the six thousand years' reign of Sin.

#### ONLY THE LOYAL WILL BE RECEIVED

The work of Christ will not be accomplished for the world when they are awakened from death; that will be only a preliminary step. It will be necessary for them to be instructed, to be chastised for sinful character and to be blessed for any well-doing, etc., and thus brought back to God. But the race will not become wholly free until the end of the thousand years, because each degree of alienation is so much of bondage that came upon them through Adam's fall—they are weak mentally, morally and physically. Mankind needs to be lifted out of all this degradation. Separation from God, alienation of mind, through disobedience, brought about the original bondage. And so we read that at the end of the Millennial age Christ will present to the Father all who are worthy.

But the Scriptures assure us that any who fail to come back into harmony during the Millennium will not be delivered over to the Father, but will be destroyed during the Millennial reign. The Father does not desire any such. At the close of the Millennium, the Father will give all of the perfected ones a final test. He will say, "I condemned these once to death. I will receive back into harmony with myself only those who love righteousness and hate iniquity—none others. Those who again yield to sin will be cut off in the second death."

The Apostle tells us, in Romans 8:21, that "the creation

itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." This has reference to the human creation. It shall be delivered from death and from slavery to sin during the thousand years, by the great Emancipator who has already begun the work of purchasing the race, and who will complete the work in the near future, and will thus have a full right to deliver his purchased possession.

This is the glorious liberty wherewith all who accept God's terms shall be made free. This is the freedom wherewith the Son shall make them free. But we should apply our text especially to the church, for it was to this class that the Lord addressed these words. "If the Son, therefore, shall make you free, ye shall be free indeed." However, the only ones of any class who will be made free will be those who accept the terms of salvation.

#### JEW'S FREED IN A DOUBLE SENSE

The Jews will be made free in a double sense; first, free from the condemnation of the law—upon certain conditions. They must become dead to the old law, must recognize that they could never gain life under it. If they will not become dead to the law, any such cannot gain eternal life. They can have eternal life in no other way than by accepting Christ's sacrificial work on their behalf. Some Jews accepted Christ at the beginning of this age and some have accepted him since. These realized that the law could not make them free, could not make them acceptable to God. And so they gave up hope of attaining anything through the law, and laid hold on Christ, asking what they must do to have everlasting life. Jesus told them that they must die to their own will—not only die to the law—and must take up their cross and follow him and thereby copy the pattern he set them in his own course. As many as did this became free. So far as their minds were concerned, they became new creatures. They had this freedom of mind in an earthen vessel, however, and they could not do in the human body all that they wished to do.

But the Lord said that it was a part of the test upon them that they fight a good fight against the sins of the mortal body. If they were faithful in fighting a good fight against the flesh, he would give them proportionate honors on the spirit plane. This is the requirement of all his disciples. And he promises that all those who shall overcome shall become associates with him in his kingdom for the uplifting and blessing of the world and shall be his peculiar treasure forevermore. All these were under bondage to sin; all were under the death sentence—both Jew and Gentile. All these needed to be set free from sin and death, and the Jew also from the Sinaitic law. It is the Son who sets these free!

#### GENTILES FREED, BUT NOT FROM THE LAW

How did the Gentile need to be set free? They did not need to die to the Mosaic law, because they never were alive to the law, never having been placed under it. But they did need to accept by faith the fact that Christ had died for their sins, and they needed to die to sin, and to give up the earthly nature. To come under the present call, they needed also to present their bodies living sacrifices, and to take up their cross and follow Jesus.

All true disciples who heed the Word of the great Master, and continue to be his faithful pupils, are set free, not only from superstition and ignorance, but also from the service of sin. They come to have a correct appreciation of their own natural infirmities and blemishes. They come into harmony with the divine mind, and love the truth. Hence their freedom is a great blessing instead of an injury. It brings humility instead of pride and boastfulness; patience and self-control instead of anger and strife; generosity, benevolence and love instead of spitefulness and selfishness; joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free, and he whom the Son makes free is free indeed!

## TO THE WORK

We have received letters of inquiry from many sections of the field regarding the general condition of the work and the outlook for the future. The friends everywhere are naturally very much interested in knowing how the work has been progressing since Brother Russell's passing beyond. The SOCIETY is glad to advise that since January 1 every month has shown an increase over the corresponding month of the year 1916 and that the eight months—November to June, inclusive—show a large increase in all of the branches of work over the same eight months of the previous year. This seems to us very strong evidence that the blessing of the Lord has been resting upon the work centered here at Brooklyn. The inquiries from those becoming interested are also on the in-

crease, showing that there is a great desire on the part of many to understand the conditions as they exist in the world today. The work at the Bethel and Tabernacle is in good order, and the laborers are very desirous of cooperating to the extent of their ability. The SOCIETY believes that the outlook for the future is very encouraging and trusts, by the Lord's grace, to see a great deal accomplished during the coming six months. It urges upon the friends everywhere to put forth every effort to "work while it is called day." Now is the opportune time for presenting to our inquiring neighbors and friends and acquaintances that which will satisfy them as nothing else could do—viz., the truth. Whether it be by tracts or STUDIES IN THE SCRIPTURES—the latter, if possible—or the



SCENARIOS, let each be diligent to the full extent of his or her ability. The SOCIETY especially recommends the presenting of the seventh volume to your neighbors—not to the ministers, because this would only arouse them to more bitter opposition—but to those who might have ears to hear. In presenting

the seventh volume it is urged that the other six be mentioned also that, if possible, the whole seven may be secured. The SOCIETY will be glad to hear from friends everywhere as to their opportunities. "Go ye also into the vineyard"; "He that reapeth receiveth wages and gathereth fruit unto life eternal."

## SOME TIMELY HINTS

It is urged that those having business with the Pilgrim Department, respecting meetings, conventions and funerals, should address the SOCIETY in care of the Pilgrim Dept., otherwise there is likely to be a delay.

The sending out of the seventh volume has raised the number of letters received during the last three weeks to 30,000. This has taxed the office force to the utmost. The SOCIETY would like to make individual acknowledgment of the thou-

sands referring to this volume, but finds this impossible. We trust the dear friends will accept this as an acknowledgment of their letters and of the SOCIETY's expression of their appreciation and love. Several hundred volumes have come back to us due to damaged labels en route. If you have not received a copy this may be the cause. All orders will receive prompt attention.

## THE GOODNESS AND SEVERITY OF GOD

SEPTEMBER 30.—Daniel 9:3-19.

DIVINE JUSTICE MANIFESTED—THEN DIVINE LOVE—THE GOSPEL AGE A PARENTHESIS IN THE DIVINE PLAN—THE BLESSINGS COMING UPON MANKIND DURING THE INCOMING AGE—LOVE TRIUMPHANT OVER JUSTICE—GOD'S SEVERITY ILLUSTRATED IN HIS DEALINGS WITH ISRAEL—WHY THE LAND OF PALESTINE LAY DESOLATE FOR SEVENTY YEARS—DANIEL'S PRAYER FOR DIVINE MERCY UPON HIS PEOPLE—KEY TO TIME PROPHECIES.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psalm 103:8

God's severity consists in his insistence upon absolute righteousness—his refusal to approve sin in any degree or sense. The very first statement of the divine law is that death, destruction, must be the wage, or penalty, for transgression against his righteous regulations. For six thousand years the Lord has maintained his original position—has refused to sanction sin or to permit sinners to live. At first such an unchangeable attitude seems severe, especially when we consider that all mankind were born in sin and shapen in iniquity, infested with weakness and surrounded by evil influences. It seems severe on God's part to insist upon perfection when all our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in deed, word and thought. Indeed, the Scriptures confirm our experience; for the Apostle reminds us that "there is none righteous, no, not one."—Romans 3:10.

While the goodness of God is not seen in his severity, yet they stand side by side, although wholly separate. God's goodness—his generosity, his mercy, his kindness, his love—is not manifested in the sentence pronounced upon father Adam in Eden, nor in the execution of its penalties upon humanity, but in the great gift of his love—our Lord Jesus Christ and the redemption provided in him—a redemption coextensive with the fall of man and the condemnation incurred by our first parents. The Apostle expresses the thought pointedly in the words: "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him." (1 John 4:9) God's love was not previously manifested. For more than four thousand years only the severity, the justice, of the divine character was seen, although to Abraham and subsequently through the prophets of Israel a hint was given that God had kindly sentiments toward the fallen race, which in due time would bring blessings to all the families of the earth.

### THE GOSPEL AGE A PARENTHESIS

The period between our Lord's first and second advents is in some respects a parenthesis in the divine plan, during which the church is especially dealt with. The redemption of the world and its reconciliation with God, based upon divine goodness expressed in the death of the Redeemer, wait for further expression to the world until the end of the Gospel age and the opening of the Millennial age—"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen by mankind more distinctly than ever before.

Indeed, it may be said that as yet the world has seen nothing of the goodness of God. It has seen merely his severity, his justice, executed against the entire human family for the last six thousand years. But a comparatively small proportion of mankind has even heard of the grace of God in Christ, the only "name under heaven given among men, whereby we must be saved." (Acts 4:12) And even those who have heard to some extent have been measurably deceived by the great adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of our Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world will be those of peace, righteous government, helpful influences, restraint of evil,

knowledge of the Lord, and understanding of his gracious arrangements and purposes. All these blessings will be most convincing proofs of God's sympathy with mankind and of his mercy in Christ. The adversary who now deceives mankind will then be bound, that he should deceive the nations no more until the thousand years are finished. The Word of God, which in general is now a sealed book to the world, will then be opened; and as a result the knowledge of the Lord shall cover the whole earth as the waters cover the sea.

Nevertheless, we are not to understand that this triumph of God's mercy and goodness then displayed will in any wise imply a change in his character or in his attitude towards sin. God never changes. (Malachi 3:6) Our Lord Jesus is "the same yesterday, today and forever." (Hebrews 13:8) When we come to understand the matter thoroughly, this unchangeableness on God's part is a guarantee that the blessings to be bestowed under his arrangements will be everlasting, unending.

Throughout the Millennial age the goodness and the severity of God will be displayed side by side to every creature. All must learn the lesson that God is kind, just, generous and full of blessing to all who are in harmony with him and with the principles of righteousness, but that he is and always will be like a consuming fire to all who are not in accord with his righteous arrangements for all his creatures.

### QUARTERLY REVIEW

In the studies of the past quarter we have an exhibition of the severity of God's dealings with his covenant people when, notwithstanding his repeated exhortations, warnings and chastisements they wilfully pursued a course in violation of their national vows. Unlike any other nation in the world, Israel was brought into special relationship with God. He chose them to be his people, and favored them above all other nations by giving them his law, by raising up for them judges and prophets, and by especially guarding and directing them in so far as they submitted to his will, as well as by warning, counseling and chastising them when they became disobedient.

On the other hand, Israel as a nation entered into a solemn covenant with the Lord, saying, "All that the Lord hath spoken we will do." (Exodus 19:1-8) For the faithful keeping of this covenant God promised them all manner of earthly blessings and ample protection from all their national enemies. (Deuteronomy 28:1-14; Leviticus 26:1-13) But corresponding curses were pronounced, to go into effect if the people disregarded their covenant.

It was in fulfillment of this covenant on God's part that the downfall of Judah came to pass. Backsliding Israel, the ten-tribe kingdom, had previously been carried away captive. (2 Kings 17:1-24) Judah had not profited by this example of the Lord's displeasure nor by the warnings of his prophets, but had outrivaled her sister kingdom in corruption. When her cup of iniquity was full, the Lord poured upon her the merited punishment, due alike to king and people; for "neither Zedekiah nor his servants nor the people of the land did hearken unto the words of the Lord which he spake by the Prophet Jeremiah."—Jeremiah 37:2.

### DANIEL'S PRAYER FOR HIS PEOPLE

The seventy years which followed the overthrow of Judah are frequently referred to as the seventy years of captivity; but the Scriptures designate them the seventy years of desola-

tion of the land—a desolation which had been predicted by the Prophet Jeremiah. (Jeremiah 25:11, 12) The completeness of the desolation is shown in Jeremiah 39:8-10 and in 2 Chronicles 36:17-21. Although the king of Babylon permitted certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the Lord's purpose that the land of Israel should be desolate for seventy years; and it was so. Later in the same year the governor whom the king of Babylon had appointed was slain, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon.—2 Kings 25:21-26; Jeremiah 41:1-3; 43:5, 6.

The reason why the land must be desolate for exactly seventy years is a very interesting study; and the Scriptures clearly state it to be "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfil three score and ten years." (2 Chronicles 36:21) For a detailed explanation see STUDIES IN THE SCRIPTURES, Vol. 2, Study VI.

The Prophet Daniel was a close student of prophecy. Accordingly as the seventy years drew to a close he understood the matter. During this period he had been shown many visions, as recorded in Chapters 2, 4, 7 and 8 of his prophecy, all of which showed great prosperity and exaltation to heathen or Gentile kingdoms. But his special interest was in his own nation, and he had not been informed concerning Israel's future. Knowing, however, that the period of Judea's desolation was nearly complete, he prayed earnestly for the return of God's favor to his people, and for the fulfilment of the promise made to the fathers—the Abrahamic covenant of blessing to all the families of the earth.

Daniel saw not the scope of the divine plan as we may now behold it. Nevertheless his earnestness and his faith in the promise were pleasing to God, who therefore revealed to him something more concerning the vision related in Daniel 8, an increase or further elaboration of it, in the features which especially pertained to natural Israel. In this former vision a period of 2300 days had been mentioned. Daniel had misunderstood this period to mean a prolonging of the seventy years desolation, and was praying over the matter, as recorded in today's study.

#### THE KEY TO TIME PROPHECIES

While he was thus praying, the angel Gabriel was sent to explain further the misunderstood vision. This explanation (Daniel 9:20-27) is of great importance for two reasons: (1) it marks the date of our Lord's first advent; (2) it furnishes a key to some other prophecies which have been hidden in like manner—a day for a year. This prophecy was so worded that Daniel and other Jews might, if they chose, think it in-

credible and in due time forget it; or it might be remembered by those who "waited for the consolation of Israel," and who might infer the time to be symbolic. (Ezekiel 4:6) Certain it was that faithful Israelites knew to expect Messiah. It is even written that all men were in expectation of him (Luke 3:15), although they were not all able to receive him in the way he came.

The marked-off period of Jewish history was declared by Gabriel to be seventy weeks from the going forth of a decree to build Jerusalem—not the temple, but the city. During this period the city would be rebuilt under unfavorable circumstances in troublous times; sin would be finished by the making of a reconciliation for iniquity; and righteousness would be established—not like that justification accomplished year by year with the blood of bulls and goats, but the true and everlasting righteousness, brought about by the sacrifice of Christ. Daniel was also informed that he who would introduce the better sacrifices would thereby cause the typical sacrifices and oblations of the Law Covenant to cease.

During this period Messiah, the long-expected Savior of Israel, would come; and sixty-nine symbolic weeks are given as the measure of the time to his presence. After his coming there would remain one symbolic week, the last, the seventieth of this promised favor. In the midst of this week, it was foretold, he would cause the typical sacrifices to cease, by making "his soul an offering for sin." (Isaiah 53:10-12) These seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. And being so fulfilled in this, the only time-prophecy directly relating to the first advent, it furnishes a key to other prophecies which were also hidden in symbolic numbers—a day for a year—until their due time for solution.

It should be noticed that the sixty-nine symbolic weeks, or four hundred and eighty-three years, reach unto Messiah the Prince, and not to the birth of Jesus in Bethlehem. The Hebrew word Messiah, corresponding to the Greek word Christ, signifies the Anointed, and is a title rather than a name. Our Lord was not the Anointed, the Messiah, the Christ, until after his baptism. He was anointed with the holy Spirit immediately upon coming out of the water. This was when he attained manhood's estate, which under the law was at thirty years of age. Hence the sixty-nine weeks, or four hundred and eighty-three years, ended in the autumn of A. D. 29. Our Lord's ministry covered three and one-half years, ending with his crucifixion in the Spring of A. D. 33—"in the middle of the week." The remainder of the seventieth week extended to the Fall of A. D. 36, the date of the conversion of Cornelius, the first Gentile to receive the Gospel.

## OUR LIGHT AFFLICTION

"We are troubled on every side yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus."—2 Corinthians 4:8-10.

In our text the Apostle Paul was evidently describing his own personal experiences, though in a broader sense he meant also those who were his particular companions. In a still broader sense, his words would include all followers of Jesus; for the Master warned us in advance that whoever would live godly should suffer persecution. The Apostle was finding that these very sufferings which Jesus had foretold were his own experiences.—John 16:2, 3; 2 Timothy 3:12.

All of the Lord's followers do not receive persecutions to the same extent. Some have more trouble, some have less. These variations seem to depend in some degree on our natural talents. For those who, like the Lord, are more prominent, the persecution will be greater. They will be the special targets at which the enemy will aim their darts. The Apostle expresses this thought in his Epistle to the Hebrews. There were some who suffered persecution in a more public way, and others who shared sympathetically with them, and who suffered also as their companions.—Hebrews 10:33, 34.

Some may be troubled who are not the open targets of the enemy. Some may be persecuted and cast out who are not in the forefront of the battle. They might have avoided this suffering by disassociating themselves from those who are prominent in the service, and who are the special objects of attack and calumny. Thus they might have escaped the ignominy and contempt which they have received through espousing the Lord's truth and his cause. In all these experiences mentioned by the Apostle the difference is seen between those who are the Lord's faithful followers and those who are not, between those who endure joyfully and those who count their sufferings grievous and undesirable.

For others not Christians to be thus troubled would mean great distress; for these have no hope beyond this present life. But for Christians to be troubled does not mean that they experience it to the extent of despair, or of being unreconciled; for they take their troubles to the Lord in prayer. Jesus is the great Yoke-fellow of each of his followers, and he bears the weight of the burden. He has said to them: "Take my yoke upon you, and learn of me; . . . for my yoke is easy and my burden is light." (Matthew 11:29, 30) And those who have thus come under the yoke of discipleship have proven the verity of the Master's words, and can sing with the spirit:

"His yoke is easy, his burden is light;  
I've found it so, I've found it so;  
He leadeth me by day and by night,  
Where living waters flow!"

As in the case of the Apostle, we may be in great perplexity at times; for in some of our experiences the adverse conditions are severe. But the Apostle never got into that mental condition where he was hopeless. The Lord is the captain of our salvation; thus reasoned St. Paul. And the Lord had promised that the afflictions should work out for him far greater glory. So he concluded that if these things were to work out the greater glory, then he would rejoice, instead of despairing.

In our text St. Paul says, that, though sometimes cast down, he was not destroyed. He mentions in one of his Epistles (Romans 9:2) that he had great heaviness and continual sor-

row in his heart for his kinsmen according to the flesh, the Jewish nation, because of their unfaithfulness to their covenant with God. He also tells us, in this same Epistle from which our text is taken, that out of much affliction and anguish of heart he wrote unto the church at Corinth, with many tears, because of his love for them, and because one of their number had by his wrong course caused grief to the Apostle. But when he thus sorrowed, it seemed to be because of his interest in and care for others, and not because of his own troubles. His was a brave, courageous heart, fully anchored in God.

#### "WHY HAST THOU FORSAKEN ME?"

The child of God may be persecuted, but he will not be forsaken, even though the outward experiences may seem for the time to indicate that he is forsaken. It might be asked, If Jesus was the Son of God, why would the Father permit his being beaten, his having enemies spit in his face, buffet and persecute him? We reply, The Master knew that there was a reason for all this, else the Father would have hindered it; and he submitted fully to his every experience. The Father's love for him, which he could not doubt, upheld him in all his trials and sore afflictions. In the Garden of Gethsemane the Master suffered very great sorrow and anguish of soul; but as soon as he had received from the Father the assurance of his continued favor, he was no more distressed. On the cross he was indeed forsaken for a very brief period, when he cried: "My God! My God! why hast thou forsaken me?" But this was a necessary experience of our Lord. It is not necessary for us, although some might have a similar feeling as death approaches.

Jesus was the perfect One, and experienced to the full the penalty of father Adam's sin. As God withdrew himself entirely from Adam the sinner, so it was necessary that this One should experience the complete cutting off from the Father, that he should be utterly forsaken by God, for a moment. And we see that this was just at the last moment of his life. Apparently it broke the Master's heart. He had not, perhaps, known that he would be utterly forsaken. To One who had been in such close and perfect fellowship with the Father, and was so dependent upon him, this was a most bitter experience, as his dying cry of anguish testified. We sometimes speak of heart-breaking experiences, yet we use this expression in a metaphorical sense. But in the case of Jesus, it seemed to be an actual breaking of the heart. When the soldier's spear was thrust into his side, water and blood came forth, thus indicating that the heart was literally ruptured.

#### SUFFERING WITH CHRIST A CAUSE FOR REJOICING

In many respects the Apostle's sufferings were along the same lines as those of our Lord. But like the Master he was

of good courage. Summing up his experiences he says: "Always bearing about in the body the dying of the Lord Jesus." The dying of Jesus was manifested in the Apostle's sufferings. Our Lord adopts the bodies of his disciples as part of his own; their flesh is counted as his flesh. Thus the sufferings of Jesus in the flesh have been going on for more than eighteen hundred years since he died. The thought that any of our experiences would be counted in as a part of the sufferings of the Master should enable us to rejoice in such tribulation, knowing that these sufferings will unitedly "work out for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17, 18.

If we joyfully endure afflictions for the sake of the Lord and his truth, if we gladly suffer shame, ignominy, persecution and trial, we shall thus have experiences most like our beloved Head and Exemplar; and we may be sure that in proportion to our patience, faithfulness and joy in these experiences will be our future reward when our place in the kingdom shall be assigned to us. "As star differeth from star in glory, so also is the resurrection of the dead."—1 Corinthians 15:41, 42.

When it is remembered that our severe troubles and sufferings, our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future if we are faithful—when it is remembered also that in proportion to our trials and difficulties we are granted more grace, according to the exceeding riches of our Lord's loving favor—then we can see that we, the Father's precious jewels, now being cut, ground and polished preparatory to mounting in his great diadem of glory, are truly highly favored above all men. Thus we may well take joyfully the spoiling of our goods—worldly reputation, etc.—knowing the glorious outcome when our God shall have fully made up his jewels, his loved and his own.

Let us note the fact that it is only the strong, the seasoned and developed ones, who are able to bear the severest testings, the sharpest blows. It is a mark of special favor if our faithfulness shall bring us trials, buffetings and adverse experiences. Remember that "rarest gems bear hardest grindings," and let this comfort and inspire us in every difficulty and trial. When the grinding and polishing process is over, the gem will shine the more resplendent because of the painful experiences endured in loving, patient submission and trust.

## THE AURORA CONVENTION

This has been the best one yet, was the expression of many who attended the convention at Aurora, Ill., August 8 to 12. Surely, it was good to be there, for the spirit of the Lord was manifest every day and at each session! There seemed to be a spirit of sacred seriousness and devotion more deep than at any previous convention, so far as we know. We presume that this, to a large extent, was due to the fact that we are drawing close to the end of our journey, causing everyone to watch and pray; and also to a feeling of deep thankfulness, as foretold by our Lord: "When ye see these things, lift up your heads and look up, for your redemption draweth nigh." Surely, with such a hope as that held before the church, everyone whose eyes have been anointed with the eyesalve of truth can rejoice greatly. The discourses were all helpful and encouraging, and the benediction of the Lord seemed to rest upon the speakers as they gave forth words of cheer, encouragement and admonition. The program was carried out with but very little change, as follows:

Wednesday, the opening day, was designated "Fellowship Day," and the forenoon was devoted to an address of welcome and a response by the chairman, followed with praise and testimony. In the afternoon there were discourses by Brother Bohnet, Brother Reimer and Brother Zink—all in harmony with the topic of the day. The topic for Thursday was "Our Sacrifices." In the morning, after the usual opening services, there were discourses by Brother Saphore and Brother Crist. It being impossible for Brother Martin to be present, Brother Hazlett filled the vacancy. The afternoon was devoted to discourses by Brother Barber and Brother Burgess. Friday was known as "Victory Day," and in the morning there were discourses by Brother Batterson and Brother Hooper; in the afternoon by Brother Baeuerlein, Brother Robie and Brother Bowin.

Saturday was "Harvesters' Day." Following the opening service was a praise and testimony meeting for the colporteurs and pastoral workers. It was refreshing to hear the many testimonies indicating the Lord's blessing and guidance. This was followed by a discourse on baptism by Brother Van Amburgh, after which about seventy symbolized their consecration by water immersion. The afternoon was devoted to discourses by Brother Hudgings, Brother Rutherford and Brother Woodworth. Sunday was known as "Kingdom Day." There were discourses in the morning by Brother Toole and Brother Graham and in the afternoon, for the public, by Brother Rutherford. It was estimated that about twenty-five hundred were present. At 6 in the evening was the love feast for the brethren, at which thirteen or fourteen hundred were present.

The zeal and earnestness evidenced on the part of the friends as they began to see their opportunities for heralding the coming of the kingdom by the distribution of the seventh volume was indicated by the disposal of nearly 1,000 in less than half an hour. Each seemed desirous of being found on the "firing line."

Not least among the pleasures of the convention were the beautiful grounds at Fox River Park, which is about three miles outside of the city of Aurora. The location was ideal, quiet, retired, the auditorium good and the surroundings very suitable for convention purposes. The weather was delightful. The service and love of the Aurora friends were evidenced on every hand by their care in selecting places of entertainment for the visiting brethren. The attendance was larger than anticipated, starting with about 1,000 and closing with about 2,000. May the blessing of the Lord rest richly upon the dear Aurora friends and those who cooperated with them in making the convention so pleasant along temporal lines!