



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

"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—Isaiah

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts lifting them up for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things, begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:38; Mark 13:29; Luke 21:31, 32.

## THIS JOURNAL AND ITS SACRED MISSION

**T**his journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

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

### TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious", shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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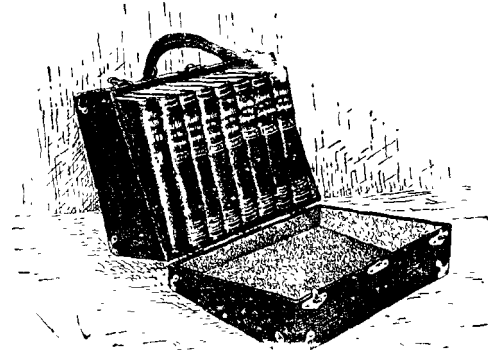
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### NORTHWESTERN CONVENTION

The friends in the Northwestern part of the United States have requested a general convention to be held at Tacoma, Washington, and the date has been fixed for August 16 to 19, inclusive. All the consecrated residing particularly in the States of Washington, Oregon, Idaho and Western Montana and in British Columbia are specially invited to cooperate in preparing for this convention. Communication should be had with Mr. F. L. Cushing, Secretary of the Tacoma Class, 3922 North 31st Street, Tacoma, Washington.

It is intended to have a large public meeting at the Stadium on Sunday afternoon, August 19, and it is desired to advertise it thoroughly in all the states and provinces above mentioned.

### AN AID TO COLPORTEURS



The reduced price of the books is bringing many new colporteurs into the field; also many additional workers in the classes. The outlook is that this will be the best year thus far for the sale of books. There has for some time been a demand for a case in which the colporteurs might carry and exhibit their books. To aid all canvassers in exhibiting and selling the books, the Society is having manufactured a case which ordinarily sells for \$7.00 to \$8.00. An illustration of the case appears above. It is made of basswood 8x11x6 covered with black moroccoline, green silk plush lined, nickel trimmed, and large enough to hold the seven volumes of STUDIES IN THE SCRIPTURES and THE HARP OF GOD.

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

MARCH 15, 1923

No. 6

### VIEWS FROM THE WATCH TOWER

*"And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."—Isaiah 13: 19.*

#### BOMBARDMENT OF BABYLON CONTINUES

**B**EWILDERING indeed to the people is the commotion throughout the world today, caused by the political turning of "the world upside down." The old world crumbles under the continuous bombardment of foes from without and revolutions on the part of many within. The Greater Cyrus is at the gates. It is time to lay the foundations for the new world. Only the student of the Word of God can correctly read the signs of the times. To him it is a cause of rejoicing, while to all others it is a cause of terror. Babylon has long been the pride of the world, decorated and embellished by magnificent edifices and temples dedicated to their respective gods. With consternation do the devotees behold one temple after another crumble and fall to utter ruin. They rush to protect and save one part of the city, only to learn that trouble has broken out in many places. They have sacrificed their time and means to erect the costly temples, and have lifted up holy hands to God in supplication for blessings upon their sacrifices. They are asking: "Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" God's answer was long since given in his Word; but they have no faith in that and so he proceeds to "do his work, his strange work; and bring to pass his act, his strange act."—Isaiah 28: 21.

St. John foretold that "great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Revelation 16: 19.

All Bible Students are familiar with the fact that Babylon of old typified "Babylon the great," generally called Christendom. Jeremiah 50: 14-16, 29, 30 describes the preparations made for her overthrow. The papers these days are filled with reports of the difficulties of the leaders of Babylon in their efforts to defend the "city."

There are controversies about creeds, doctrines, management, membership, loss of prestige, replying to criticisms, etc. Often one element of the ecclesiastics seeks freedom from the time-worn traditions which they recognize are not Biblical; others seek reform in their own ranks; still others, dyed in the wool, endeavor to defend and justify those traditions and to uphold the honor and power of the system, which Jesus shows St. John

has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Revelation 18: 2.

We quote excerpts from the secular press. A whole page in the *Sentinel* of Toronto, Canada, gives a description of some of Babylon's troubles, and shows that her troubles are many. Among other things it takes up what it calls "Russellism," and in defining it garbles, miscolors, and misrepresents it. What a wonderful world this would be if the preachers themselves would not lie! Were they to tell the truth about the International Bible Students Association, what a large and good advertising agency we would have! One of their stock arguments is that we deny the resurrection of Jesus. How absurd; for with what consistency could a person profess to be a Christian and at the same time exercise faith in a *dead* Christ!

That the arrows of the truth are wounding many is evidenced by the cries of the wounded. Ministers from various parts of the country are warning their flocks against touching our literature. It often proves to be a bomb which may explode and do immense damage to their previous theological imaginations. Reports of such sermons come from Miami, Fla., Winnipeg, Man., Detroit, Mich., Hamilton, Ont., and many other places.

Leighton Parke, D. D., has recently written a book entitled, "The Crisis of the Churches." There is no question about the crisis being here, and the imminent collapse of Babylon is certain.

Rev. J. Clover Monsma heads an "organization of all Christian forces in the United States into a Christian voters' league," to "get a man into the presidential chair who places principles above politics and who will not hesitate to stand decidedly for the application of Christian principles." Why, then, do preachers play politics?

The Right Reverend Edmund A. Knox, of Manchester, England, heads a movement to have "all British churches unite to put business on a Christian basis," we presume after the American plan—to give it the "money test."

The Episcopalians think they should have a new prayer book—revise some of the old prayers and add some new ones. "The new prayers are recommended

by the commission on revision of the Book of Common Prayer, which has been at work several years. They suggest a prayer "For a State Legislature," "For Our Country," "For All Nations," and a revised "General Intercession," submitting outlines of forms for each. They evidently wish to carry out literally, "Pray without ceasing" lip service in a heartless religion.

Dr. George B. Taubman, of Long Beach, Calif., before the members of "The New Testament Congress" urged the amalgamation of the two Testaments, and proposed the following articles of belief as necessary to world religion, the first and the last of which show the denseness of the ecclesiastical mind:

The incarnation—A miraculous manifestation of God in the flesh.

The installation—A miraculous recognition of the Messiah.

His death—A miraculous rehearsal of eternal life.

His resurrection—A miracle of light.

His ascension—A miracle of hope.

His glorification—A miracle of man on God's throne.

The "incarnation" idea is that God himself abrogated his throne and lost himself for a time, and that his eternal existence was dependent on whether Mary should bring him to the birth; that Jesus as a boy and young man was God; that when Jesus died God died; that really, what Jesus said on the cross instead of "My God, my God, why hast thou forsaken me?" should have been, "Myself, myself, why have I forsaken myself!" The ecclesiastics are bound to the foolishness of the incarnation as long as they hold to another inexplicable and incomprehensible doctrine—that of the trinity.

Why do these "wise" men hold to the thought of a "man on God's throne" in the face of hundreds of texts which imply differently? Jesus was man, human, from birth to the cross, but not such as we are, who are imperfect. He was perfect. He experienced a change of nature from human to divine in his resurrection. "No man hath seen God at any time" (1 John 4:12); and Jesus since his resurrection is 'the express image of the Father's person.' (Hebrews 1:3) Nothing is more reasonable than the thought that Jesus is now a spirit being.

#### CRUSADE PLANNED AGAINST WAR

"The New Crusade" is planning a ten-year war against war. It will be along educational lines enlisting millions of "Christians" in securing a warless world. They should have heeded that "wise and faithful servant" of God ten years ago and met the lion in his lair.

The Boston *Herald* gives a picture of one Roman Catholic priest, one Episcopalian, two Baptist and three M. E. ministers training under an officer of the U. S. Army, and calls it a picture of the "Fighting Parsons of Camp Devens." See 2 Corinthians 10:4.

#### PREACHES FOR MONEY ONLY

Rev. Samuel D. McConnell, former rector of Trinity Church in Brooklyn, and St. Stephens in Philadelphia, after fifty years in the ministry announces in a pub-

lished book that "Christ is a myth," "that the gospel is incredible on account of its contradictions and discrepancies." He describes the "Acts of the Apostles" as "an anonymous tract," and expresses the belief that many Christians are not disturbed by the discovery that the "whole historic fabric of the Old Testament is a pious forgery." Regarding miracles he said: "I believe the record to be incredible in the strictest meaning of the word. I have been convinced that miracles do not happen, never have happened, and ought not to happen." In respect to the Jew he said: "Having become possessed with its fantastic conceit of being a 'chosen people,' it drew apart and perished in its own shell. Its prophets prophesied in vain; even in their most exalted moments there is a strain of abnormality if not madness." Dr. McConnell is the author of "Sermon Notes," used by many clergymen throughout the United States as a preaching manual. He once believed the church a divine institution; but he has been reluctantly led to the conclusion that this is not true. He of course sees only the nominal organization, which the Bible calls the "synagogue of Satan"; but the dear man, looking for his bread and butter, says: "I hope that after I have had my say, the church may decide that I and such as I still have a place in its ministry."

#### TAKING BLAME FOR WAR

The Rev. D. Joseph Silverman thinks that "the Churches can save the world, but disunity must first be overcome. Religion failed to prevent the great war, yet it still holds the power to redeem all peoples," as reported in the *Denver Post*.

Rev. Ernest L. Copley, pastor of Decatur Street Methodist Church, has a long article in the Richmond (Va.) *Times-Dispatch*, in which he says: "The present world chaos can rightly be laid upon the steps of the church as a child of its colossal blunder—the permitting of world war."

According to a report from Columbus, Ohio, Rev. B. D. Evans, of the Franklin Park M. E. Church, advises that the church needs to adopt evolution, and to ditch the Garden of Eden as a "fairy tale." He also said there was "insufficient evidence to support the teaching of the virgin birth of Christ."

The following is from the Baltimore *American*, as part of a report of the Methodist Episcopal Board of Bi-hops:

"If the churches of America had opposed the draft of 4,000,000 men during the war in 1917 and 1918 the draft could not have been put over. The church of America endorsed the draft, believing that that war was a holy crusade to end all wars. It was a terrible disappointment.

"And now, with all Europe on a precipice, the one push needed to send civilization over the edge is armament and force. If that push is given, we will have anarchy and disaster."

Thus we have the frank admission of a body representing the "Church of America," that they take the

blame for America's participation in a war which has been proven very unholy.

Rev. Robert Forman Horton, one of England's most noted non-conformist ministers, suggests that a fine be assessed against all who do not go to church, "as a mean of raising sufficient revenue to run the country without plunging it into bankruptcy." Such legislation, he declares, would net £80,000,000 a year.

That's hard on the sinners; but how is this for America? Magistrate John Kochendorfer in the Ridgewood Police Court, New York, recently sentenced nine young men convicted of disorderly conduct to attend church every Sunday morning for twenty-six weeks and to read good, useful books from the library.

#### BIBLE OFFENSIVE TO SIGHT AND SMELL

The Brooklyn *Eagle*, one of the staunchest supporters of the dying apostate churches, reports Rev. Dr. Samuel C. Benson of Brooklyn as saying, on the occasion of his resignation as a secretary of the American Bible Society: "My resignation from the American Bible Society, which is to take effect today, is the unescapable resultant of . . . two outstanding and shocking facts in the religious world of the present hour.

" . . . That the Bible is not accepted as God's full authoritative word by the Church and clergy today. This statement, I think, would scarce be challenged by any reasonably informed person. On account of this repudiation of the Bible by Church and clergy as being the oracle of Divine truth the masses of the whole world are turning away and almost despairingly searching and groping for some other power. They are like lost and shipwrecked sailors in a tempestuous sea, and even the Church itself, having gotten off its base, is floundering in agitation and despair. In the sense of being God's Book of Revelation, the Church as a whole turns up its nose and lifts its eyebrows at the Bible."

Yes; "groping for some other power." If the power of Christ's spirit has been in the "churches," why grope for another? People grope when in the dark. God has rejected the dishonoring and blasphemous systems, and all people will know it soon.

But why multiply testimony out of their own mouths? They have no use for God, the Bible, Christ or the spirit of God. Well did the Prophet describe them: "And in that day seven women [all the church denominations professing to belong to Christ] shall take hold of one man [Christ], saying, We will eat our own bread [supply our own doctrines and take our own counsels] and wear our own apparel [stand in our own righteousness, we have no need of any other]; only let us be called by thy name, to take away our reproach [do let us call ourselves Christians, otherwise the people will think we are heathen]."—Isaiah 4:1. See also Matthew 11:20-24.

It is refreshing to hear a man once in a while speak frankly his sentiments. Recently Rev. Dr. I. W. Bagley, motion-picture censor for Camden county, New Jersey, said:

"Let the ministers turn the thought of the people away from sin and toward God. We have a number of wooden men in our pulpits who have no message. If they ever sneeze they will fill their churches with sawdust.

"If there is a place where red-blooded men are needed, it is in the American pulpits. I am a minister of the gospel, yet I often remain at home on Sunday and read the Bible rather than go to church and hear a man without a message."

#### TURNING AGAINST THE "GOD OF THIS WORLD"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isaiah 5:20.

The Apostle said that in his day many sacrificed to devils, supposing them to be gods. The rising Sun of Righteousness is shedding his beams of light upon many truths aside from Bible study. The people are rubbing their eyes and awaking to the fact that something must be radically wrong. They are frightened by the horrible nightmare of the past night of sin, but not yet sufficiently awake to realize the true situation. A news item from Moscow may soon be true of other localities. How chagrined they will be when fully awake to the fact that the "god" they were worshiping was really the devil. The truth will be doubly precious by contrast with the gross error:

"The newspapers in Moscow generally devote pages to anti-religious features, some of them in colors, in connection with the Russian Christmas festivities which began January 6th, continuing two days.

"Meetings have been held for the purpose of working up enthusiasm among the Communists and urging anti-religious demonstrations.

"The Workingmen's *Gazette* gives over its entire front page to an illustration showing young Communists, reinforced by the Red Army, attacking the gates of Heaven. Christ and Abraham and Mohammed and other 'imaginary gods' are caricatured at the top of the page, with young Communists and armed soldiers climbing parapets to launch an attack on Heaven.

"The demonstration included parades during which millions of anti-religious pamphlets were distributed. The processions ended with the burning of effigies of holy personages in prominent squares in various parts of the city."

Thus is seen a rising tide against everything religious. The "Christianity" taught, really heathenism labeled "Christian," has undermined the morals and warped the consciences of all peoples. What a reckoning day this is! Preachers are in the dark. Their Greek, Hebrew, Latin, and college education will not save them. Many of them recognize the inconsistency of their positions; and failing to see that their doctrines are not Biblical, they turn from the Bible and repudiate the very source of light. They have said so much that to accept the truth is surely a bitter pill.

#### YOUNG CHINESE BECOMING AROUSED

Even the "heathen Chinese" can see the wolf behind the sheep's mask. The following from Bill Maxwell, Federated Press Staff Correspondent, under date of January 10th, is worthy of note:

"Singling out the Christian church as the enemy of humanity and of progress in China, the Non-Christian Students' Federation has been organized in opposition to the World's Christian Students' Federation. A special protest is made by

these Chinese students against the holding of the Christian Federation Conference in Peking.

"The text of the manifesto against the Christian church reads in part:

"We oppose the World's Christian Students' Federation because we want to protect the happiness and welfare of humanity. We now wish to publish our real attitude so that the public can know it.

"We know that Christianity and the Christian church have created many evils and committed many sins in the history of mankind. This we are not concerned with for the present, but they are now still creating evils and committing sins and will do so.

"We know present society is a capitalistic organization. On the one hand the property-holding classes who eat without work, on the other hand the property-less classes who work but cannot eat. Present day Christianity and the Christian church is the evil devil who helps the former to rob the latter class. This devil, namely, the present day Christianity and the Christian church, is our enemy. We cannot but fight a decisive and deadly battle against it.

"The capitalists of all nations, no matter whether they are English, or American, or Japanese, or French, are taking steps, one following the other, to rush into China to carry out their plans of economic exploitation. And present day Christianity and the Christian church is the vanguard of this exploitation. The various capitalist nations who are establishing Christian churches in China have as their object nothing more than to tempt the Chinese people to welcome capitalism. These nations who have established the Y. M. C. A. in China have as their object to suck the blood and fat of the Chinese people. Therefore, we oppose capitalism and at the same time we have to oppose the present day Christianity and the Christian church which supports capitalism and which cheats the common people.

"The World's Christian Students' Federation is the progeny of present day Christianity and the Christian church. They are preparing to call together Christians from all over the world and hold a conference here. They are going to discuss how to uphold world capitalism and how to extend capitalism to China. We brand this conference to be a conference of robbers, humiliating and polluting our youth, cheating our people and robbing our economic resources. Therefore, following our inner impulses we are organizing this federation to declare upon the conference.

"Students, young men, workers! We must oppose them when we see these blood hounds of the capitalists holding a conference to discuss our fate!—The Non-Christian Students' Federation."

#### CHURCH OF ENGLAND IMPERILED

A report from London, England, by David Edwards, in a nearly three-column article in a metropolitan daily is headed, "Church of England Attacked by Its Own Leaders in Assembly." He starts the article with, "Out of the mouths of its very foremost leaders the Church of England has just been utterly condemned. Naturally, as a consequence, England is aghast. Note some of the devastating bombs dropped by the great ecclesiastical warriors." Then follows a synopsis of the speeches of a number who attended. One archbishop said: "Religion attracts; but the Church of England repels." "I have no use for a theology which teaches too much humility," thundered a canon—Canon Bell. The Bishop of Chelmsford cried out "that the modern clergy dare not stand

before their congregations, from a text in Corinthians, that some among them are 'revilers, drunkards and adulterers,' although they well knew this to be true," plainly implying that men in glass houses should not throw stones.

A foremost churchman, Dean Inge, said that conversion is not necessarily a part of a man's religious experience. The claim was made that not three percent of the male population in the church was converted in any way whatsoever, either suddenly or slowly. The Archbishop of York said that every conversion was a passing from the natural to the spiritual life; but that the method, time, and way by which it was done were "infinitely varied," thus letting us know that he knew nothing about how or when or where it was done. He said further: "I am afraid that many clergymen allow the spiritual sense of their ministry to become so low-leveled and so cold that we have almost ceased to expect spiritual conversions," thus admitting a fact, that many conversions are not spiritual at all.

The modern clergy were attacked for their strong psychological proclivities. The general trend of the Congress was one of something closely akin to fright with regard to what was called a "modern tendency toward paganism"; and in this argument as well (it was led by Bishop Chandler), there was an implied attack on various "new" religions and cults, especially those which link themselves with the psychologists. There was a terrific smash at denominationalism, calling it a narrowness of church life and thought and effort.

One big Dean touched the funny bone of his colleagues by piously saying, "We have all known men and women whose characters were beautiful in childhood, and only more beautiful, not different, in after years; sometimes we think it hardly fair that the devil has obviously forgotten them." This confirms the Bible teaching, and the Bible Students' contention, that the devil is "god of this world," and that the present crisis in the world is caused by the long-looked-for King of Glory the Lord Jesus, taking unto himself his great power and beginning his reign, by first dislodging Satan and overturning the churches which have supported Satan's organization, making way for the era of peace and happiness in the joyous time just over the horizon of 1925, when God's will shall be done on earth as it is done in heaven.

#### WAVE OF DISHONESTY GRIPPING WORLD

Mr. B. C. Forbes, writer on Business and Finance for the New York *American*, says:

"Has every last one of us become dishonest? Recent developments certainly have been depressing. Rank dishonesty has not been confined to one class or a few classes, but has been revealed among all ranks and on every side. We have had financial dishonesty, industrial dishonesty, labor dishonesty, official dishonesty. Business dishonesty has been perhaps the most widespread and the most lamentable of all. The courts are swamped with broken contracts as never before. Signed, sealed, solemn agreements have been dis-

honored right and left. Business agreements have been treated as mere scraps of paper to be tossed into the waste paper basket." Then follows over a column giving instances of dishonesty in all lines of business, public and private.

Nearly 1900 years ago the apostle Paul wrote to Timothy, and in the letter he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without [even] natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness [posing as Christians—see 2 Corinthians 11:13, 14], but denying the power thereof."—2 Timothy 3:1-5.

St. Paul certainly wrote the "news" ahead of the reporter. However, we are all witnesses of the truth of the situation. We are "in the last days" of "Babylon's" existence.

When there is sickness in the family there is much worry and anxiety, and if the patient shows no signs of recovery anxiety deepens into despair. The poor old world is sick, and sick unto death. The terrible disease of selfishness has broken out in very malignant form, and there is no hope for recovery even by its best friends. Hurried consultations of the international doctors have been held, and various prescriptions suggested; but the patient either refuses to take the medicine or else its stomach cannot retain it. If a doctor is sick, he is in no condition to prescribe for himself; nor should a sick doctor be called to prescribe for another. What shall we say of the international doctors who are prescribing for the world? Are they also sick with the same disease of selfishness? We quote from a January, 1923, editorial of the *New York American*:

"Most of this thing called diplomacy is pure bunk, and that is in the nature of the thing itself; because to become a 'statesman' a man must first be a politician, and politicians must all, more or less, cultivate the art of bunco. If the premiers of England, France and Italy did not have to keep an eye on home politics they could settle the questions that trouble Europe in six hours of straight talk and commonsense arguments. But Bonar Law, Poincaré, and Mussolini are all in the same boat. Each one thinks first of his own political position at home, and of what effect his actions will have upon his chances of holding his job. That is the real reason that the statesmen have been so futile. It was the same with Clemenceau, with Lloyd George, with Orlando, and it will be the same with any one else who takes hold under the same conditions. . . . It is impossible that matters can go on in Europe as they have been going on for the past five years without creating some tremendous upheaval of popular wrath and despair which will shake the whole structure of government and society to its fall—to its tremendous, bloody, fearful fall."

#### CHURCH OF ENGLAND STRUCK WITH LIGHTNING

The Church of England, once green and vigorous, has for some time been drying up because of formalistic piety and sanctimonious reserve. The lightning has struck the church; and it is aflame, and the flame will

not die down until all the tinder, tinsel, and tintinnabulation shall have ceased. Well do our readers know that we believe Babylon fell in 1878, not used of the Lord in any specific sense since 1881, and forsaken entirely in 1918; so we have been waiting for the fire to consume her. The knowledge of her "fall" was a matter of faith for a time, but not so any more. The whole fabric of churchianity is a blasphemous, devilish, disheartening counterfeit of Christianity, and demoralizing in the extreme because it perverts the doctrines of Christ, develops pride, destroys faith and hope, and leads on to the full fruitage of the age—perplexity and despair. The Church of England is a very important part of the mystic Babylon of Revelation.

In "Christendom," so-called, church and state have been so united and their interests so linked and intertwined that we find the expression "heaven and earth" joined in the Scriptures. "Heaven" in such instances means the spiritual ruling power—the church systems organized under Satan (Ephesians 6:12); and "earth" the physical power in politics and society used in support of the religious systems. Both of these constitute Satan's empire. St. Peter says: "The heavens and the earth . . . are reserved unto fire. . . . The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. . . . The heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Peter 3:7, 10, 12) The Diaglott translation of "great noise" is "rushing sound," as though it were one of friction caused by heated arguments of men with inflamed minds. There has been a smoldering of the flames around the edge of Babylon for years; but now there is an internal combustion to which the "fire department" is denied access—her destruction comes from within and her clergy are now on fire.

The Reverend Doctor Percy Stickney Grant, rector of the Church of the Ascension, New York City, started the commotion by unburdening his mind on some of the tenets of his church; it rocks her to her foundations and the rumblings are heard afar. Some of his outspoken expressions were:

"Shall we consecrate churches?"

"No!"

"First, the idea is inherited from the age of witchcraft, magic and taboo. What we are after today is mental emancipation."

"Second, consecration limits the usefulness of the church to the community. It is a great economic waste. According to reliable statistics the waste in the United States is \$125,000,000,000 a year. To limit the usefulness of the churches is to add to this incalculable waste."

"There are 234,000 churches, synagogues, etc., in the United States. They represent three billion dollars in tax-exempt property."

"In return for such a remission of taxes on three billion dollars' worth of property the 234,000 churches are expected to be of as much use as possible to the community. In many villages the church is the only public building or meeting



place. In many places there is no town hall, no movie theater, no fireman's hall.

"The Church of the Ascension for nearly 100 years had a formula that said in effect that nothing common or unhallowed could take place in it. A little speech by a working man is considered by the authorities common and unhallowed, so he cannot be allowed to speak.

"Take the matter of marriage, baptism, the sacrament of the Lord's Supper, extreme unction, etc. . . . Priests have no power to make marriage more than it is; its sacredness, we perceive, comes not from a priest but from its essential characteristics, which have to do with the attitudes and lives of the people involved, and cannot be preserved as something independent of their feeling, will and behavior. . . .

"If the ministry is a mechanical service of the sacraments, . . . any plowboy can take the job. In fact, that is the source from which to recruit the minister, for their ignorance and credulity would easily persuade them to the miraculous character of the ministry.

"The trouble with the ministry is not to be attributed to their scholarship. . . . The trouble is the repression of their best thought and study by comfort-loving congregations, who do not want to be stirred up by the problems of the day; also the trouble with the clergy is the repression by officials in ecclesiastical authority who call a halt upon freedom of thought in the pulpit.

"The apostolic succession claimed by the Roman Catholic Church and high churchmen of the Episcopal Church is no longer accepted by the educated classes, and it is through that so-called succession, considered unbroken from Christ to Bishop Manning, that priests are supposed to be gifted with miraculous powers. . . .

"Some man's hands upon a person's head, even though they are a Bishop's, have put nothing into the head which was not there before. . . .

"Very few clergymen today, who have been educated in the large universities, accept the idea that Jesus had the power of God," meaning, no doubt, that Jesus was not co-equal with God.

The above, of course, aroused a storm of protest—from the higher ecclesiastics; but some of the rank and file of the clergy covertly believe much the same as Dr. Grant. Bishop William T. Manning, head of the Episcopal Church in America, issued a letter containing what appears to be an ultimatum. Some of the statements follow:

"The impression which you have given the church and the public is that you deny the miraculous elements of the gospel and that you no longer believe the statement of the Christ's faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian faith which not only every minister but every member of this church is required to accept. As a minister of this church you are obliged constantly and publicly to declare your belief in it."

"If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

"In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the church as set forth in the creed, or if you do not accept this faith you should voluntarily resign from the ministry of this church."

"The question here involved is not one of theology, but of honor and good faith. According to your own statement it

appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Savior himself as he is presented to us in the four Gospels and in the Apostles' Creed."

"I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Savior, or if it is not possible for you to do so, then to withdraw from the ministry of this church."

The five cardinal points that Dr. Grant is asked to recant are:

"1. That Jesus Christ was a superlatively good man but did not have the power of God.

"2. That there has not been an unbroken line of holy inspiration direct from Jesus Christ to the modern clergy.

"3. That consecration of churches exclusively for ritual religion is narrow and economically unsound.

"4. That the marriage state is made no more holy by a religious ceremony than it is intrinsically.

"5. That belief in all Biblical miracles is a relic of 'superstition, witchcraft and taboo.'"

Some salient features in Dr. Grant's retort follow:

"We must sweep the cobwebs from our minds. . . . There must be an awakening of the spirit of tolerance. . . . The Christianity of Christ's day was typified by a simple man walking about the countryside preaching wherever followers might gather to listen. One of his greatest sermons was delivered—where? From a mountainside—the Sermon on the Mount. . . . Christianity in the early days was the hope, the refuge of the poor and the downtrodden. But I fear the poor are sort of out of it now. . . . Christ was a wonderful man, a beautiful character. He was the superlative of anything you may choose to call him. But to say that a man born upon this earth, created by the power of God, had the power [equality] of this God of creation, is superstition. We may accept the spiritual teachings of Christ as the basis of our religion, but we need not believe that He ascended and is seated upon the right hand of God."

Thus we behold a man breaking away from the shackles of superstition and theological nonsense, and trying to free his ecclesiastical mind from bigotry and cant. But he is not going to come free—yet. A man who denies the resurrection of Jesus Christ, denies that he was put to death in the flesh and raised a spirit being, and denies his ascension as a spirit being into heaven itself, there to appear in the presence of God for us—to lay down the ransom-price for the sin of the world—cannot be a free man in Christ. St. Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free"; but this applies only to those who have made full consecration to do the Lord's will, and have been accepted and begotten of the holy spirit. Not to know that Jesus is now, in his resurrected glory, the express image of the Father's person—though not God, but God's Son—such a man cannot possibly have the holy spirit as his guide into all truth, and therefore could not be a true teacher of God's Word nor direct men to "the Lamb of God, which taketh away the sin of the world."

An editorial comment on the controversy follows:

"If Percy Stickney Grant had challenged one important article in the creed of capitalism instead of a number of articles of faith he would now be out of a job. Disloyalty to dollars is a greater offense than to question current views of Deity."



## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR APRIL 4

*"Ye have received the spirit of adoption, whereby we cry, Abba, Father."—Romans 8: 15.*

**A**DPTION means that one voluntarily receives into his family the child of another and makes such child his own. As human beings we all descended from Adam, and are therefore the children of Adam. Learning that Christ was our Redeemer, when we came to him and submitted ourselves in full consecration, God justified us and accepted us as a part of the sacrifice of Jesus; and God begetting us by his own spirit, we were thereby adopted into the body of Christ; that is to say, those adopted were received voluntarily by the Lord according to his own will into his family. Being adopted into the family of God, he becomes our Father and we now enjoy the relationship of sons of the most high God. Hence we have the spirit of sonship and can truly address him as "our Father in heaven." Only those who enjoy the blessed privilege of such relationship with God come within the purview of our year text; and only such can be changed from one degree of glory to another degree of glory by the spirit of the Lord.

In proportion as we appreciate the blessed relationship of being sons of God, in that same proportion will we strive to conform ourselves to the rules of the house of sons, to the end that we may be transformed into the likeness of Jesus, the Head of that house. When the transforming work this side the veil is completed, then the promise to us is that we shall be clothed upon with a body of glory, and enjoy actual and tangible membership in the house of God, where there are pleasures for evermore.

The prospect of this blessed inheritance is an incentive to the Christian to give diligence to learn and to do the will of our Father and of our Lord Jesus Christ. As our appreciation of the Father and the Head of the house increases, there will be a corresponding increase of desire to use everything within our power to further his cause and to glorify his name, and to inform others of his wonderful provision for the blessing of the groaning creation with peace, joy, and life everlasting.

### TEXT FOR APRIL 11

*"But ye are washed, but ye are sanctified, . . . in the name of the Lord Jesus, and by the spirit . . . of God."—1 Corinthians 6: 11.*

**I**N this text and its context the Apostle is discussing the proper use of the Christian's body and faculties, and the proper deportment of himself toward his brethren. He states that no unrighteousness shall inherit

the kingdom of God; and then specifically names some of these things and characters that are unrighteous. Then he tells the Corinthians that some amongst them originally were of this baser element; but now God having received them, they have been sanctified or set aside for his use. This setting aside or sanctification was done in the name and through the merit of Christ Jesus and by the spirit of Jehovah, his invisible power operating toward such. Each one, then, in Christ, who has the spirit of Christ dwelling in him, should direct the use of his body and other faculties in harmony with the spirit of the Lord, to the end that the transformation might be complete and that in God's due time he might be wholly devoted to the Lord in his kingdom, being made meet for the inheritance of the saints in light.

### TEXT FOR APRIL 18

*"Likewise the spirit also helpeth our infirmities."—Romans 8: 26.*

**S**OMETIMES a Christian is overtaken in a fault or entrapped by the adversary through some weakness of his fallen flesh. When he discovers his error or mistake, he is sometimes disheartened and hesitates to approach the throne of heavenly grace in prayer. He becomes greatly discouraged. When he attempts to pray he can find no words of utterance; but being burdened, his spirit groans within him. The text here under consideration, then, is a precious one. The heavenly Father does not insist that the Christian must formulate a petition in exact and proper language. But instead, he graciously answers the unexpressed sincere desire of the heart of a Christian who honestly desires to be forgiven. The Lord judges not according to the outward appearance or according to the words, but according to the real intent and sincere purpose of the Christian.

It is the spirit of the Lord, then, in us that aids our infirmities. Let no Christian become discouraged. If he makes a mistake, let him go quickly to the throne of heavenly grace, after having tried to rectify his mistake. Let his heart cry unto the Lord, knowing that the Lord will grant help in every time of need. Then see to it that the mind is occupied with things pertaining to the Lord and his cause; and to this end it is profitable that the hands likewise be exercised in laboring in the Lord's cause. The more we see of the divine arrangement and of our situation, the more we will appreciate the necessity of activity, both in mind and in body, in the Lord's service, in order that we might be transformed into the image and likeness of our Head and King.

## AFAR FROM SALEM

'Tis sorrow, O King, of the heart,  
Not anguish of body or limb,  
That causes the hue from my cheek to depart,  
And mine eye to grow rayless and dim.

'Tis the memory of Salem afar,  
Of Salem the city of God,  
In darkness now wrapped like the moon and the star,  
When the tempests of night are abroad.

# JESUS THE WORLD'S SAVIOR

—MARCH 25—QUARTERLY REVIEW—

*"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."*

—1 Timothy 1:15, R. V.

THE studies in our Lord's life and ministry from his forerunner John to the cross (appointed for a six months' course) are now concluded. Today's study is a review of the quarter's lessons. The lessons have been drawn from our Lord's last ministry, sometimes called his Perean ministry. They relate to the last six months of our Lord's life on earth, to the period which has been called that of opposition, because during it Jesus was subjected to much more opposition than previously, when he had ministered either in Jerusalem and Judea or in Galilee. Hitherto he had not visited the towns and villages east of Jordan, nor those populous centers south of the Lake of Galilee. Now leaving the northern parts, and coming south, he took these places in his ministry while making his way up to Jerusalem. Luke says of this journey: "He . . . set his face to go to Jerusalem" (Luke 9:51); and without doubt this ministry was sharpened by the fact that the end of his human life was in view.

The lessons have proved very helpful as a course of studies; for this ministry is given in more detail than is the Galilean. More personal incidents are recorded, and our Lord's teaching is more fully disclosed in these incidents. Jesus' ministry at this time was not so crowded with labor and with calls upon him as when in Galilee. It was, however, a busy time, as is evident from the records; and we know that our Lord would let no opportunity of service go past him unused. As if to help Jesus to realize something of what awaited him in Jerusalem, and by continual experience to strengthen him in his determination, he was permitted to be troubled more and more with the bitterness of the Pharisees' persecution. These religionists had an ever-growing hatred and they followed him very persistently. Our studies showed that they set snares for him, and were not at all averse to using human frailty and suffering in their wicked purposes, as when they exploited the suffering of the man afflicted with dropsy. But the Lord went on with his ministry, healing, blessing, delivering the oppressed from the bondage of Satan, and witnessing to the coming of the kingdom. The secret of his power to continue with undiminished zeal and fervor was his constant communion with his Father. By prayer and in humility of heart, and in simplicity of desire and purpose, he was in such an attitude of heart that he carried no burdens, but continually realized his oneness with his Father, whom he represented.

Here is the secret of true service. No servant can do his work well when burdened with care, nor unless he actively seeks God's interests. The servant of Christ must bear the yoke, but not be weighted with anxious care. Bearing the yoke and carrying care are very different things. The yoke is the consecration to the will of God, which keeps him in the way of service, as Jesus was kept by his. The ox is not expected to carry the farmer's care; the farmer himself does that. Jesus had a burden, but because he was so true and so single in purpose it was a light one. We are not to be unthinking as the ox, but we are to be as free from care as it is. "Casting all your care upon him; for he careth for you."—1 Peter 5:7.

The tender mercy and compassion of God were shown very clearly in the graciousness of Jesus to the sinners and the poor of Israel as they crowded upon him. No other Scriptures show in such a telling way the love which God has for his lost ones, or how he "loves and seeks his own." He seeks not only his elect, but those human sons who, like the prodigal, have gone far away from him, eating only the husks that this world's pleasures ultimately yield, but who,

prodigal-like, will eventually come home and find rest in the Father. Our lessons, too, have shown the responsibility of service and discipleship.

The Parable of the Unjust Steward, and that of the Pounds set these truths forth very clearly and definitely. By the Parable of the Unjust Steward the Lord let the Pharisees and leaders know that they were to be deposed from their office as teachers, and therefore as God's representatives; for they sat in Moses' seat. (Matthew 23:2) It was also used of the Lord to tell his disciples that they were to have a similar position of responsibility before God, and that there was an absolute need for singleness of purpose. They were to learn from the mistakes of the Pharisees that no man could serve God and mammon. Full consecration to God through their Master Christ is the only way by which eternal blessings can be gained, and faithfulness in the small things of life is the only way whereby one may at last be accepted of the Lord. The Lord's people frequently fail to notice that the tests which determine acceptance, and which therefore decide character day by day, are not generally in the larger things of life, but are in doing every small thing in life as in faithfulness to God.

## KINGDOM GLORY SHOULD BE CONSIDERED

The Master would have his disciples never forget that they were called to the high honor of sharing with him in the kingdom of glory, to be seated with him on his throne (Revelation 3:21), joint-heirs with him in his kingdom. (Romans 8:17) Nevertheless this hope was lost sight of during the dark ages; and only now since the Lord's return has it again been made clear to his people. Those who became "Christians" were taught to expect to be saved from hell and to enter into the joys of heaven on account of their faith in the death of Jesus, and in consequence of joining a church. The true idea of discipleship to walk in the footsteps of the Master and to be saved with his salvation, that in due time they themselves might be saviors reigning in the power of the kingdom, was rarely discerned. While showing by his continued acts of mercy and healing and by his words, that he was come to seek and to save that which was lost, Jesus always made clear that the time for blessing mankind was only after his servants had been prepared for the great responsibility of holding the power of that kingdom.—Obadiah 21.

The warmth of the almost royal welcome which Jesus received from so many of the people as he entered into Jerusalem soon cooled. Why did the crowd so soon turn against him? Apparently they were ready to welcome him as king; and very probably if he had allowed himself to be proclaimed king of the Jews they would have rallied to him in force. But he paid no attention to any such desire on the part of the people. Once before, when in Galilee, the people would have taken him to make him king. Then he had spoken plainly to them. He told them they sought him for the loaves and fishes he could supply; and he withdrew from them. So now in Jerusalem he pursued his course, teaching spiritual things in the temple and, we must infer, continually disappointing the earthly desires of the people.

During those days the disciples must have watched their Master with wonder. Now there was no retiring from the crowds pressing upon him, but on the contrary there was aggression on his part. He was the center of attraction, and so had but little time to give attention to them. But his determination in purpose, his calmness of spirit, his fearlessness in face of the combined forces arrayed against him, must have made a great impression upon them. What

they saw in him then was just the example they needed for those days after Pentecost, when they were held up in the same place and by the same people. Then without fear they boldly proclaimed the Master's message; and the Sanhedrin, who knew that these men had run away from Jesus at the most trying moment, saw that they were now bold and confident as he had been. The holy spirit brought back to the disciples not only what Jesus had said, but what he had done, and how he did it. And we who have the records are able to consider him, that we may follow in his steps.

<sup>9</sup>The last few days of our Lord's ministry and his sufferings are detailed by all the gospels at length, no doubt because this period, though short, was the most important of his ministry, and, we must suppose, specially for the disciples' sake; for he who follows in the Master's footsteps must also suffer at the hands of evil men. By considering him the disciple is able to endure. (Hebrews 12:3) It is proper also to infer that the accounts are full in order to expose the awful wickedness of the leaders of the Jews, that God may be justified in his judgments on that people. (Romans 3:4) Never was such hypocrisy manifested; never was such bitterness shown, nor such malignity disclosed.

<sup>10</sup>The depth of perverseness which was in the hearts of these people is discovered by their cry when Pilate would have released Jesus—"We have no king but Caesar." Thus they repudiated both Jehovah and his covenant. Even Pilate, low down in the scale of feeling and morality, and therefore presumably able to judge them aright, met with a disappointment when he exhibited Jesus in piteous distress of body. He said: "Behold the man," hoping thereby that the torment to which Jesus had been subjected would have aroused some measure of pity. These cruel men would not be content until Jesus was dead. Thus unwittingly they killed God's Passover Lamb, which ultimately shall bring deliverance to the people of Israel. As for these leaders, Jesus himself had just said: "How can ye escape the condemnation of Gehenna?"—Matthew 23:33.

<sup>11</sup>Even on the cross Jesus retained his calm. Neither the pain, nor the shame, nor the cruel mockings disturbed his peace. He trusted in God, and it was not a faltering trust. Even then he was not concerned for himself; rather his concern was, as always, for the ministry which was given into his care; and in calm and majesty of spirit he continued to the end. The strength of his noble life of faith served to bear him on. A good life does not fail. The Christian does not lose himself, like a mountain pathway. There is triumph in the passing, even though outwardly there is gloom. And in all this cruelty and suffering, Jesus was dying for those who were tormenting him, and for us, that we might be brought to God. The shame of human nature was in those malignant eyes lifted up to the cross, gloating on their victim; but the glory of love was in his as he looked down on them with forgiving heart. Here is the degradation of human nature under the control of evil; and the crowning glory of human nature, the holy, perfect Son of man controlled by love. They burned with hate; he their victim died in love. And love triumphs.

#### QUESTIONS FOR BEREAN STUDY

Jesus' last ministry is sometimes called what? And where did he now travel? ¶ 1.  
How was Jesus strengthened along the way for the final scenes in Jerusalem? ¶ 2.  
What is the difference between bearing the yoke and anxious care? ¶ 3.  
How did God disclose his love for humanity, and what is our responsibility? ¶ 4.  
What is the general teaching of the Parable of the Unjust Steward? ¶ 5.  
Our loyalty to God is determined largely by our doing what kind of deeds? ¶ 5.  
What great truths were lost sight of during the "dark ages"? ¶ 6.  
Jesus received a royal welcome, but the people's ardor soon cooled. Why? ¶ 7.  
What did the holy spirit do for the disciples after Pentecost? ¶ 8.  
Why should the disciple consider the acts and words of Jesus? ¶ 9.  
What did the Jews really do when they said: "We have no king but Caesar"? ¶ 10.  
Why was Jesus able to maintain a peace of mind in such trying times? ¶ 11.  
Is he whose acts are always prompted by love the victor? ¶ 11.

## THE WALK TO EMMAUS

—APRIL 1—LUKE 24—

JESUS EXPOUNDS THE PROPHECIES—PREPARING DISCIPLES FOR SERVICE—PROPER VIEW OF RESURRECTION.

*"Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5, 6.*

**B**EFORE the first streaks of dawn had lit up the sky on the morning after the Sabbath, the faithful women went to the tomb in Joseph's garden. On the previous evening after the close of the Sabbath they had purchased spices, and now they came to perform for the body of the Master some of the usual services given to their beloved dead. John says that Nicodemus brought one hundred pounds of spices and that these had been wrapped around the body. But the women wanted to do something more, and perhaps they thought that the burial had been hurriedly performed. It was a loving service they had in mind; they wanted that emaciated body to have in death all the care they could bestow upon it. They would preserve it as long as possible. They did not understand the scripture which said that God himself would see that it should not come to corruption. (Psalm 16:10) How God preserved it from corruption we may not know; we only know that he removed it.

<sup>2</sup>When the women got to the tomb they met with a surprise. The heavy stone at its entrance was rolled back, and an angel was seated upon it. Peering into the tomb, they saw two other angels, who said to them, as if with a measure of rebuke: "Why seek ye the living among the dead? He is not here, but is risen." They bade the women to go and

carry a message to the Eleven, to remind them that their Master when in Galilee had told them he would rise on the third day. (Luke 9:18-22) The women remembered this, and went to tell the disciples. But Mary Magdalene either lingered, or turned back. While at the tomb the Lord manifested himself to her. This touching scene is recorded at length by John, chapter 20:11-17. There is nothing which transcends in simple beauty and pathos the revelation of Jesus to the distressed, sorrowing, faithful woman. Her fidelity to him was rewarded by this favor from the Lord; she was the first to see him. She would have detained him; but the Lord did not allow that, and disappeared from her sight.

<sup>3</sup>It must have been almost immediately after this that he met the other women as they were still on their way to tell the disciples what the angels said. (Matthew 28:9) Jesus spoke to them saying, "All Hail." After a brief salutation he added his message to the disciples, saying that they should see him in Galilee. On their way to the disciples, the women were overtaken by Mary Magdalene, and together they told the disciples of what had happened. But their words seemed to the disciples as idle tales. Peter and John, however, immediately set off for the sepulchre; and John outran

Peter. Either through fear or reverence or uncertainty, he stopped at the mouth of the sepulchre. Peter had no such hesitancy. When he arrived he went into the sepulchre, and observed the linen clothes lying, and the cloth which had been wound round the head of Jesus placed apart carefully folded. They saw neither the Lord nor any angels.

<sup>4</sup>Later in the day two disciples, not of the Eleven, started out from Jerusalem to go to Emmaus, nearly eight miles distant on the north-west road. Their minds and hearts were full of the recent events and of what they had heard that day; but neither they, nor the Eleven whom they had left in Jerusalem, had begun to perceive the meaning of the empty tomb.

#### JESUS EXPOUNDS THE PROPHECIES

<sup>5</sup>As they were going along, talking earnestly and discussing what these things could mean, Jesus drew near and joined himself to them; but they did not recognize him in the stranger who addressed them. Their new companion asked them what it was they were so interested in, and which apparently was making them sad. They expressed surprise: Was he a stranger, that he did not know of the things which had stirred the city?

<sup>6</sup>The stranger assumed ignorance. To them there was only one thing to talk about—the crucifixion three days ago of Jesus of Nazareth, a prophet of God, who was accepted by the people as such, but who had been crucified by their priests and rulers. They told of him of the hope they had had that he was the Redeemer of Israel, but he had now been dead three days. Some of their women had been at the tomb that morning, and had returned saying that the tomb was empty, and that angels had spoken to them telling them that Jesus was risen, and indeed that the Lord also had appeared to them. They said that some of their number had gone to the tomb, but had seen neither angels nor the Lord. Then the stranger said abruptly: “O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?” He continued speaking to them: “And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Their hearts were warmed, they learned much, but their eyes were held.

<sup>7</sup>Arriving at their destination they begged their companion to stay with them. He accepted; and then while at meat the Master took his old familiar position. He was no longer guest; once again he was the Master, they the disciples. He broke the bread, and blessing it gave it to them. They knew then that the Lord had risen, and they understood why their hearts were moved by the wondrous words he had spoken on the journey. But as they knew him he vanished from their sight.

<sup>8</sup>They returned to Jerusalem immediately, their steps quickened by the wondrous things they wanted to tell. When they arrived they were greeted by the apostles and the others with the news, “The Lord is risen indeed, and hath appeared to Simon.” The company could accept Peter’s statement that he had seen the Lord, though in the morning they had declined to believe the women. In turn the two told their experience. The apostles must have wondered why the Lord appeared to the women first, and why later he appeared to two disciples before showing himself to them. Probably it was to give them a gentle reminder that they all had run away from him in the hour of danger. Then while they were all together, in the room with fastened doors, the Lord appeared amongst them. He stood in their midst, and said unto them: “Peace be unto you.” Instead of receiving him gladly they were terrified; for they thought they saw a spirit, an apparition. But Jesus revealed himself fully to

them, showing them that they were not beholding a spirit such as they thought; that he had flesh and bones, which a spirit does not have. This does not mean that our Lord was proving he was a human being: had he meant *that* he surely would have said: “See, I am flesh and blood.” As they yet wondered and were undecided, he asked for something to eat; and he ate before them, not because he was hungry, but to manifest himself to them.

#### PREPARING DISCIPLES FOR SERVICE

<sup>9</sup>The Lord must have spent a considerable time with his disciples on that first Sunday evening. After eating with them he reminded them of his words spoken “while I was yet with you,” that all things written in the Law, the Psalms, and the Prophets concerning him must be fulfilled. He proceeded to explain these scriptures, thus opening their eyes to understand them, and showing them how the scriptures made reference to him, not directly only, but indirectly also. This was a necessary preparation for Pentecost and for their subsequent service. The holy spirit which should come upon them would not only bring his words to their remembrance, but would give them the understanding of things written. Thus Peter at Pentecost could explain that strange phenomenon as the fulfilment of Joel’s prophecy.

<sup>10</sup>The Lord’s people should mark this—that ability to serve comes through the Word of truth. There have been many who have wanted what they have thought of as the power of Pentecost, who give no attention to the Word of God. He who would be a good servant, and be filled with the holy spirit, must have a knowledge of the Word for that service.

<sup>11</sup>On that evening the Lord also told them that they were to be his witnesses among all nations. John, referring to this same time, says: “Jesus breathed on them and said, Receive ye the holy spirit” (John 20:22); evidently by this symbol indicating that he conferred upon them some power of comprehension of spiritual things, a forecast of that day when the holy spirit should be given to the church. It was a wonderful evening. Thomas was absent. Probably a sense of utter loneliness and perhaps hopelessness kept him away. What a lot he missed!

<sup>12</sup>On the following first-day, Jesus again appeared in the room in their midst, Thomas now with them. The doors were locked for fear of the Jews, but neither locks, nor doors, nor walls made any difference to him; for he was no longer a human being. Having been put to death in the flesh he was raised in spirit. (1 Peter 3:18) His appearances to his disciples in the form of a human body, in each case assumed for the occasion, were the only means whereby he could assure them of his resurrection.

<sup>13</sup>The disciples now went to Galilee. They ought to have gone earlier; but as they would not receive the testimony of the women who carried both the angel’s message and the Lord’s command, they did not obey. In Galilee the Eleven met the Lord in a mountain, a place appointed by him. It was then they received the commission to teach all nations. (Matthew 28:18,19) It was evident, however, that the Lord did not intend them to begin their mission at once; and so because of uncertainty, and lack of direct guidance, Peter, so near his native place and the sea of Galilee, and wanting to do something, said: “I go a fishing”; and some went with him. Next morning came the incident of the Lord appearing on the shore, and Peter’s full reconciliation to the Lord.—John 21:15-19.

<sup>14</sup>After this Jesus appeared to James; to 500 brethren at once; to all the apostles, when he led them from Jerusalem to Bethany and was received up into heaven; and last of all to Paul. (1 Corinthians 15:6-8) The lack of understanding on the part of his devoted followers, their doubt and

uncertainty, Thomas' positive unbelief, and then at last their full assurance, sealed with their loving sacrifice even unto death for their risen Lord, produce the best outward evidences of the resurrection of Jesus which the church of God could desire. But since Pentecost the true disciple, begotten of the holy spirit, has known that the Lord lives; for he has seen and felt the power of salvation. The outward evidences were necessary both for the church and for all men, but the life of Christ through the power of God is manifested to all his saints.

"I came to Jesus, and I drank of that life-giving stream;  
My thirst was quenched, my soul revived, and now I live  
in him."

#### PROPER VIEW OF RESURRECTION

<sup>15</sup>It is to be noted that in no instance did any one see Jesus till he manifested himself (Acts 10:40, 41). and it is plain that though he ate with the disciples, he did not do this to prove that he was human, but to demonstrate to them in a way they were able to understand that he was their beloved Master. The resurrection of Jesus is rightly considered to be the corner stone of Christian evidence. One by one the great truths for which the churches stood have gone, given up before the assaults of higher criticism. The Scriptures are no longer received as the revelation of God, but merely as the efforts of men, many of whom are considered as having had no special scruples as to honesty of statement—a fine presumption on the part of those who themselves have none as to retention of their position as Christian ministers, even though they are practically unbelievers. Belief in the virgin birth of Jesus has almost gone, and the miracles of Jesus are no longer believed in. But, they say, the fact of the resurrection remains. This is the last ditch which cannot be crossed; the last fort which cannot be taken.

<sup>16</sup>And yet orthodoxy has gotten it all wrong! For to them the resurrection of Jesus is nothing more than the reunion of the spirit with the dead body. Believing that he was God, therefore immortal, and further believing that even man has an immortal spirit, they cannot allow that Jesus died. To them, therefore, the only possible resurrection of Jesus is that of his body. If such were the resurrection of Jesus then (1) he did not pour out his soul unto death (Isaiah 53:12), he did not die, as the Scriptures so many times state; and (2) it follows that the *person* of

Jesus was not raised. It further follows (3) that Jesus would not have the preëminence in this matter; for the resurrection of Lazarus, who was four days in the grave, was a greater miracle than this; and also (4) that he could not be "the first that should be raised from the dead." (Acts 26:23) The Bible never speaks of the resurrection of the body of either Jesus or any one else. That is a dogma of the creeds, not a fact in God's plan. "Churchianity" was founded upon mis-statements of truth, its corner stone being Satan's original lie that death is not death. Orthodoxy concerned itself with Calvary, and with the symbol of the cross, and with the empty tomb, instead of with the purpose of Calvary and the glory of the risen Lord.

<sup>17</sup>The tendencies of the present time indicate that the leaders of Christendom, particularly the ecclesiastics, will seek to do for the truth what their prototypes did to Jesus. If they can, they will kill and bury it. If for a time they are allowed to prosper, we may expect that they will get as great a surprise and disappointment as the Pharisees got, who for fear the disciples should steal the Lord's body took a guard—and some sealing wax—to make sure the tomb should not be disturbed. But "vain the stone, the watch, the seal." The purpose of God will prosper in his hand. Truth will be established in the earth, and bring forth its fruits.—Isaiah 61:11.

#### QUESTIONS FOR BEREAN STUDY

How was the love of the women shown in the bringing of spices? ¶ 1.  
Why did Mary Magdalene receive the honor of seeing Jesus first? ¶ 2.  
Why did the message of Jesus' resurrection seem so strange? ¶ 3.  
Did the two on the way to Emmaus recognize Jesus? Why not? ¶¶ 4, 5.  
Did the "stranger" relieve their perplexity of mind? ¶ 6.  
How did Jesus reveal his identity to his familiar friends? ¶ 7.  
In what manner did Jesus enter the closed room? How did he manifest himself? ¶ 8.  
How did Jesus prepare his disciples for the Pentecostal blessing? ¶ 9.  
The ability to serve and have knowledge of God comes from what source? ¶ 10.  
In what way did Jesus confer on his disciples a foretaste of the holy spirit? ¶ 11.  
How could Jesus prove his resurrection to his wondering disciples? ¶ 12.  
What is the import of the commission given in the mountain? ¶ 13.  
What is the best outward evidence, and the best inward evidence, of Jesus' resurrection? ¶ 14.  
What is considered the corner stone of Christian evidence? And why? ¶ 15.  
In what way has "orthodoxy" practically made void the entire Bible? ¶ 16.  
Does the Bible speak of the resurrection of the body? ¶ 16.  
In what way has "churchianity" lost the purpose of Calvary and the glory of the risen Lord? ¶ 16.  
The tendencies of our day indicate what? Is it possible to crush the truth or thwart God's plan of the ages? ¶ 17.

## ABRAHAM, THE HERO OF FAITH

— APRIL 8 — GENESIS 12:1-25:8; HEBREWS 11:8-19 —

THE WAY OF FAITH—MELCHIZEDEK BLESSES ABRAHAM—ABRAHAM'S SUPREME TEST.

"Abraham believed God, and it was reckoned unto him for righteousness."—Romans 4:3.

OUR lesson is of Abraham, the hero of faith. Abraham is that, and much more also. The Bible designates him "the father of them that believe"; he is the head of the household of faith. (Romans 4:11) Abel, Enoch, and Noah before him had exercised faith in God; but Abraham was the first to receive and respond to a direct call, and to conform all his life to it. He expected no immediate reward for his faith; he lived and died believing the promises of God would be fulfilled. His was a faith which could receive its full reward only after death and resurrection, a faith differing in circumstances and outlook from that exercised by any of the three before mentioned. Indeed, these three men of faith are to receive their reward under Abraham; for "they are heirs of the righteousness which is by faith," a favor first given to Abraham.—Hebrews 11:7.

"The call of Abraham, and the covenant which accompanied it, are stated in Genesis 12:1-3. This short passage of Scripture is the highland out of which flow the streams of truth. The previous eleven chapters of the Bible, which give the account of the creation and the beginnings of the human family, may be said to be preparatory to what is stated there. That which follows to the close of revelation is the history of Abraham and his seed, with which are incorporated a prophetic view of human history and prophetic statements concerning the ultimate blessing of the human family, resulting in its full restoration to divine favor and to its original perfection.

"The call was 2,083 years after the creation of Adam or, probably, 2,081 years after the Fall. God permitted so long a period of time to pass between the time when he first spoke of a seed to deliver and when next he referred to that

promise. Abraham was now chosen as the one through whom the seed should come.

<sup>4</sup>Here is the beginning of election. If God purposes to bless and restore the family of mankind by one or more members of that family there must of necessity be selection, or election. God's elect are chosen for the blessing of the non-elect, those blasphemously declared by creedal teaching to be reprobate to God. It must follow that the elect will be the special care of God, and the covenant of Genesis 12:1-3 discloses that it is a contributing factor to human history. The nations or powers which have come in contact with the seed of Abraham, either that according to the flesh or that according to the spirit, have been, or shall be, blessed or cursed according to their treatment of God's chosen; as witness Egypt, Edom, Assyria, Babylon, Rome, Romanism, and Protestantism.

### THE WAY OF FAITH

<sup>5</sup>Abraham was in Ur in Chaldea when God spoke to him. The covenant call meant leaving there and going to a land unknown, "into a land of which I will tell thee." The father of the faithful was to have the same experience as his children; he had to start out in faith and get his instructions when on the road. "He went out, not knowing whither he went." (Hebrews 11:8) God had a place for him. When the earth was divided amongst the nations after the flood God reserved the land of Palestine for himself (Deuteronomy 32:8,9); and the streams of national life and movement have been according to this purpose of God. It is worth noting that Abraham in his journey out of Babylon retraced the migratory steps of those who, seeking an inheritance for themselves, had in earlier days left the highland of Mesopotamia for the plains of Shinar. He was, as it were, called to go contrary to the course of this world.—Genesis 11:2, margin.

<sup>6</sup>Terah, Abraham's father, accompanied him out of Ur; and Lot his nephew also went with him, choosing to go with his uncle rather than stay in Babylonia. After a stay in Mesopotamia, where Terah died, Abraham, then seventy-five years old, guided by God, went forward to Canaan (Acts 7:4); and then the covenant came into force. He met no opposition; for the unoccupied land of the country was free, as such land ought to be. Near Shechem he set up an altar; then he removed later to Bethel, where also he built an altar. Later on he went still further south. At this time there was a famine in the land, and he determined to go on to Egypt. This was his first real test, and we must conclude that he failed; surely he ought to have stayed in the land of promise and have trusted God to preserve him. This is an instance typical of human reasoning when dealing with divine things.

<sup>7</sup>In Egypt he found deliverance from the famine, but speedily got into other trouble. He requested his wife to say that she was his sister: he wanted to protect himself from death. But this course did not protect Sarah's honor, and it was only the interference of God on their behalf that saved both. Returning from Egypt he settled near Bethel. Here his herdsmen and Lot's quarreled; there was not room enough for both! Abraham made a very generous offer to his nephew. He said that Lot could choose to go either to right or to left, and he (Abraham) would take the opposite direction. With erring judgment, perverted by self-interest, Lot chose the plain of the Jordan in the vicinity of Sodom, because it was well watered. He had an eye to prosperity. The separation was in harmony with the will of God; for immediately after God confirmed his promise to Abraham, assuring him that *all* the land should be his. (Genesis 15:18-21) Abraham again moved south to the plains of Mamre,

near Hebron, and there he built an altar; and henceforth Abraham and Hebron are forever associated.

<sup>8</sup>Sodom and the neighboring cities were at that time under the dominion of the kings of the east. They rebelled, but the rebellion was crushed, and Lot with others was carried away captive. Abraham was told, and he at once armed 318 of his servants and, accompanied by three friendly sheiks, pursued the kings. In a sudden assault he defeated them; Lot and the captives were rescued, and all the goods were retrieved. An incident on the return south made this event important to Abraham, and to us. When near Jerusalem he was met by two persons, first by the king of Sodom, fit representative of the prince of evil; then by Melchizedek, king of Salem and prince of righteousness. Melchizedek blessed Abraham and gave him bread and wine. It was then that Abraham got a further revelation of his God, now as the Most High. Abraham thereon made a vow to the Most High, and paid tithes to his priest Melchizedek. (Genesis 14:20) Then the king of Sodom, instigated by Satan, offered to give Abraham all the goods saved from the raiding kings. Abraham said that he would not take even a shoe lace. Had he accepted, Satan would have said that he had helped to make Abraham rich. Abraham was helped to this clean, sharp decision through the blessing he received by Melchizedek. He chose rather to have the bread and wine from Melchizedek than all the riches of Sodom.

<sup>9</sup>The decision had a marked effect upon him. God honored it; for it was almost immediately after this God revealed himself still more fully to Abraham, and assured him that he would be his reward. (Genesis 15:1) He called Abraham to look abroad at the stars, and declared that his seed should be as numberless as these. Abraham believed God; and that night God gave him the blessing of justification. (Romans 4:3) Thenceforth Abraham had a more definite standing with God. But he was kept waiting for the promised seed; for Sarah was barren. Together they came to the conclusion that perhaps God wanted them to arrange this matter. Abraham took the Egyptian maid Hagar as his wife, her son to be counted as Sarah's; a purely human way of fulfilling divine promises, an arrangement which God repudiated.

<sup>10</sup>When Sarah was past the time for bearing, and Abraham's body was as good as dead (Romans 4:19) God promised Sarah a son. Before the birth of the child, Abraham went to dwell in the region of the Philistines, and again he arranged with Sarah to say that she was his sister. As a result she was taken to the house of Abimelech. Here was an attempt on Satan's part to interfere with God's plan; for Sarah was soon to be the mother of the promised seed, and was now, apparently, in the power of the enemy. God preserved her inviolate; and in due time Isaac, the child of promise was born, a figure of the spiritual seed which should be born, not of the will of man, but of God by the holy spirit. (Galatians 4:28; John 1:13) Ishmael, Hagar's son, had a warm place in Abraham's heart; but being a child of the flesh, not the seed of promise, he had now to be repudiated as such. The wrench was very painful to Abraham (Genesis 21:11), an experience all his seed have found who have followed human reasonings when they ought to have waited on God in faith.

### ABRAHAM'S SUPREME TEST

<sup>11</sup>When Isaac was grown into a young man, and Abraham was matured in faith, God put the supreme test upon him. He said: "Take now thy son, thine only son Isaac, whom thou lovest, into the land of Moriah; and offer him there for a burnt offering." (Genesis 22:2) What Abraham thought of this strange command is not revealed. He must have been tempted to rebellion. But he had learned so much

of God, and loved him so much, that he trusted him absolutely. Besides the whole matter was God's business, not his. It would readily appear to him that this was a test of his obedience and faith; and he questioned not, but obeyed without hesitation. In filial obedience Isaac was laid on the altar, was bound; and the knife was already in Abraham's hand when the angel of God intervened. Abraham had met the supreme test. He had believed that God would give back his son; for the promised seed must come through him. He believed that Isaac would be raised again, and in a figure he received him from the dead. (Hebrews 11:19) Thus Abraham demonstrated his faith in the love, wisdom, righteousness and power of God.

<sup>12</sup>There are two outstanding acts of faith in the history of God's people. The greatest is that of Jesus when in Gethsemane face to face with death. Called by his consecration to give himself even unto death, he obeyed. He was not called upon merely to have his body die and be revived; he himself had restored breath to bodies on three occasions. He was to pour out his soul unto death, and none had previously traveled that dark path. His faith won the victory. Committing his life into his Father's care, he faced death willingly, believing in his Father's power to raise him. The second act is this of Abraham, which in some measure was the prototype of that of our Lord. Jesus, the princely Leader of our faith (Hebrews 12:2), and Abraham, the father of them that believe, are glorious examples for us. God never calls for an act of faith apart from "faith's foundation strong"; but it is frequently only after obedience that a reason for the test is seen. Faith does not ask for reasons; it obeys.

<sup>13</sup>Immediately after this incident God confirmed his covenant by his oath, assuring both Abraham and his seed of his immutable Word. (Hebrews 6:17) No doubt Abraham afterwards had many experiences which called for faith, but he had now got to that place in life's journey where he was at one with God in the full rest of faith. The outstanding

qualities of Abraham's life were faith, loyal obedience, and courage. In these he stands preëminent. It seems strange to say of this great man that his mistakes in going down to Egypt, and twice concerning Sarah, were through lack of faith. Yet such is plainly the case. The root of the trouble is found at the beginning of his life of faith. When he obeyed the call to go out of Ur, he made an arrangement with Sarah which showed his fear and his lack of full faith. (Genesis 20:13) He did not give all his care into the hands of his Benefactor, but reserved some for himself; and his life's errors sprang from this source, and his life's lessons were partly God's endeavors to make him realize this.

<sup>14</sup>But Abraham was the friend of God (2 Chronicles 20:7); and God makes use of his friends. Abraham went through some of these trials that the children of faith might walk more surely. Through all the long period of 100 years of sojourn in tents, he looked beyond his time in fullness of faith to the day when God would establish him in his inheritance. (John 8:56) He has a great reward; for while in the Bible there are many types of Christ, there is only one of God, and Abraham, the grand, noble character developed through faith, is that one.

#### QUESTIONS FOR BEREAN STUDY

- In what way is Abraham the head of the household of faith? ¶ 1.
- What remarkable thing did God do with Abraham? ¶ 2.
- The Abrahamic covenant was how long after the fall of Adam? ¶ 3.
- What is the purpose of choosing Abraham and his seed? ¶ 4.
- In what way have the nations been blessed or cursed in coming in contact with the seed of promise—fleshly and spiritual? ¶ 4.
- Is the road of faith one hard to travel? ¶ 5.
- In what respect did Abraham fail, and this is typical of what? ¶ 6.
- What was the experience of Abraham and Lot, and was the former generous? ¶ 7.
- Did Abraham show his gallantry? and whom did he meet? ¶ 8.
- In what way may the children of faith unwittingly justify the evil? ¶ 8.
- What was the reward of Abraham's faith? ¶ 9.
- In what special way was Isaac a type of the spiritual seed? ¶ 10.
- What supreme test came to the faithful Abraham? ¶ 11.
- What enabled Jesus to meet death with such fortitude? ¶ 12.
- What is the outstanding characteristic of faith? ¶ 12.
- State the three preëminent qualities of Abraham's life. ¶ 13.
- In what respect is the life of Abraham a benefit to us? ¶ 14.

## INTERESTING LETTERS

### SPREADING THE FRAGRANCE OF LOVE

DEAR BROTHER RUTHERFORD:

I am writing you at this time by special request of the class to express their love to you.

While it is true every Christian has to fight a good fight, we realize also that the one upon whom devolves the special duties as the Lord's instrument in conducting the affairs of his people at this time is one upon whom the devil and his demons direct their fierce and cruel attacks in order to break down, discredit, and thus interrupt the work, doing much harm to the brethren in general. Conscious of this and knowing of your own labor of love while wrestling in the great conflict, with truth as your banner and love as your motive, to serve our present King and help us, your brethren, let us say once more we all love you—yes, with a warmth and affection that only the consecrated may understand.

As long, dear brother, as we find you honoring our Lord Jesus by proclaiming his kingdom and his reign begun, helping the brethren by elucidating the truth, as you have done, pointing out the cunning of the demons and wiles of the devil himself, our love is yours, our prayers, our sympathy, our support, even unto death.

May God himself abundantly bless you. Pardon the length of this letter. We only want now to break the alabaster box—now to give our flowers when your heart needs the sweet fragrance of love's sweet balm.

Enclosed sheet with names of those who wished in this manner also to express their love. Love to Sister Rutherford, too.

With true love, your brethren in Christ,

Signed by SAN JOSE ECCLESIA.

### COULD NOT GET ALONG WITHOUT THE TOWER

DEAR BRETHREN:

I am poor, old and dependent. Have no way of earning anything, but the dear heavenly Father supplies all my needs. I could not get along without the Tower, and I thank you for sending it to me.

I thank God every day for such precious reading (food), and I look for, and enjoy every issue. I also have the G. A. which is all the fellowship I have except the good letters which I receive from the dear ones. It is a little hard to be isolated but what a blessing to have the truth and enjoy it with the friends. I love it and only desire to tell it to others, which I do at all times when I have the least chance. Oh, if my own household would only listen and learn! But I can only hope, and I do pray that their eyes may be opened.

Now praying God's blessings on your labors of love, I am,  
Your sister for truth and righteousness,

Mrs. M. E. LEONARD, Maine



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Philadelphia, Pa. ....	Apr. 1	Brooklyn, N. Y. ....	Apr. 8
Bridgeton, N. J. ....	" 2	Wilmington, Del. ....	" 10
Millville, N. J. ....	" 3	Havre De Grace, Md. ....	" 11
Vineland, N. J. ....	" 4	Baltimore, Md. ....	" 12
Cape May Ct., N. J. ....	" 5	Annapolis, Md. ....	" 13
Trenton, N. J. ....	" 6	Washington, D. C. ....	" 15

## BROTHER J. A. BOHNET

Lawton, Okla. ....	Apr. 1	Thomas, Okla. ....	Apr. 8
Binger, Okla. ....	" 3	Canton, Okla. ....	" 10
Hobart, Okla. ....	" 4	Enid, Okla. ....	" 12
Roosevelt, Okla. ....	" 5	Woodward, Okla. ....	" 14
Olustee, Okla. ....	" 6	Shattuck, Okla. ....	" 16
Willow, Okla. ....	" 7	Alva, Okla. ....	" 18

## BROTHER B. H. BOYD

Assiniboua, Sask. ....	Apr. 1	Wyndmere, N. D. ....	Apr. 10
Mazenod, Sask. ....	" 4	Fredonia, N. D. ....	" 11
Moosejaw, Sask. ....	" 5	Berlin, N. D. ....	" 12
Surrey, N. D. ....	" 6	Mellette, N. D. ....	" 13
Fargo, N. D. ....	" 8	Conde, S. D. ....	" 15
Enderlin, N. D. ....	" 9	Ipswich, S. D. ....	" 16

## BROTHER A. J. ESHLEMAN

Willow, Ga. ....	Apr. 1	Ridgeland, S. C. ....	Apr. 9
Thompson, Ga. ....	" 2	Charleston, S. C. ....	" 10, 11
Augusta, Ga. ....	" 4, 8	Florence, S. C. ....	" 12
Avera, Ga. ....	" 5	Sumter, S. C. ....	" 13
Elko, S. C. ....	" 6	Kershaw, S. C. ....	" 15

## BROTHER A. M. GRAHAM

Niagara Falls, Ont. ....	Mar. 30, Apr. 1	Toronto, Ont. ....	Apr. 9
St. Catharines, Ont. ....	Apr. 3	Collingwood, Ont. ....	" 10, 11
Beamsville, Ont. ....	" 4	Meaford, Ont. ....	" 12
Dunnville, Ont. ....	" 5	Barrie, Ont. ....	" 13, 14
Hamilton, Ont. ....	" 6, 8	Bracebridge, Ont. ....	" 16

## BROTHER M. L. HERR

Santa Barbara, Cal. ....	Apr. 4	San Jose, Cal. ....	Apr. 10
San Luis Obispo, Cal. ....	" 5	San Francisco, Cal. ....	" 11
Atascadero, Cal. ....	" 6	San Rafael, Cal. ....	" 12
Paso Robles, Cal. ....	" 8	Richmond, Cal. ....	" 13
Santa Cruz, Cal. ....	" 9	Oakland, Cal. ....	" 15

## BROTHER W. M. HERSEE

Orillia, Ont. ....	Mar. 30, Apr. 1	Bracebridge, Ont. ....	Apr. 8, 9
Lindsay, Ont. ....	Apr. 2	North Bay, Ont. ....	" 10, 11
Cameron, Ont. ....	" 3, 4	Mattawa, Ont. ....	" 12
Stouffville, Ont. ....	" 5	New Liskeard, Ont. ....	" 13, 15
Baldwin, Ont. ....	" 6	Timmins, Ont. ....	" 16, 17

## BROTHER H. HOWLETT

Dominion City, Man. ....	Apr. 6	Fort William, Ont. ....	Apr. 15
Winnipeg, Man. ....	" 8	Seabrook, Ont. ....	" 17, 18
Kenora, Ont. ....	" 9, 10	Sault Ste. Marie, Ont. ....	" 20, 22
Oxdrift, Ont. ....	" 11	MacLennan, Ont. ....	" 23, 24
Port Arthur, Ont. ....	" 15	Warren, Ont. ....	" 25, 26

## BROTHER O. MAGNUSON

Sault Ste. Marie, Ont. ....	Apr. 1	Madison, Wis. ....	Apr. 9
Marquette, Mich. ....	" 2	Chicago, Ill. ....	" 10
Bruce's Crossing, Mich. ....	" 3	Ft. Wayne, Ind. ....	" 11
Superior, Wis. ....	" 5	Canton, O. ....	" 12
Duluth, Minn. ....	" 6	New Brighton, Pa. ....	" 13
Minneapolis, Minn. ....	" 8	Altoona, Pa. ....	" 14

## BROTHER S. MORTON

Anna, Ill. ....	Mar. 30, Apr. 1	Kane, Ill. ....	Apr. 9
Valler, Ill. ....	" 2	Jerseyville, Ill. ....	" 10
Jacksonville, Ill. ....	" 3	Godfrey, Ill. ....	" 11
Springfield, Ill. ....	" 4, 5	Bunker Hill, Ill. ....	" 12
Gillespie, Ill. ....	" 6	Granite City, Ill. ....	" 13
East St. Louis, Ill. ....	" 8	St. Louis, Mo. ....	" 15

## BROTHER W. H. PICKERING

Granville, N. Y. ....	Apr. 1	Fort Johnson, N. Y. ....	Apr. 9
Ticonderoga, N. Y. ....	" 2, 3	Johnstown, N. Y. ....	" 10
Ft. Edward, N. Y. ....	" 4	Gloversville, N. Y. ....	" 11
Glens Falls, N. Y. ....	" 5	Rome, N. Y. ....	" 12
Saratoga Springs, N. Y. ....	" 6	Oneida, N. Y. ....	" 13
Schenectady, N. Y. ....	" 8	Utica, N. Y. ....	" 15

## BROTHER G. R. POLLOCK

Northcote, Minn. ....	Apr. 3	Princeton, Minn. ....	Apr. 11
McIntosh, Minn. ....	" 5	Pease, Minn. ....	" 12
Fergus Falls, Minn. ....	" 6	Ogilvie, Minn. ....	" 13
St. Paul, Minn. ....	" 8	Duluth, Minn. ....	" 15, 17
Minneapolis, Minn. ....	" 9	Superior, Wis. ....	" 15, 17
Cambridge, Minn. ....	" 10	Two Harbors, Minn. ....	" 16

## BROTHER B. M. RICE

Lake Charles, La. ....	Apr. 1	Mayfield, Ky. ....	Apr. 10
Jennings, La. ....	" 2	Paducah, Ky. ....	" 11
Crowley, La. ....	" 3	Cairo, Ill. ....	" 12
Baton Rouge, La. ....	" 4, 5	Anna, Ill. ....	" 13
Vicksburg, Miss. ....	" 8	Carbondale, Ill. ....	" 15
Memphis, Tenn. ....	" 9	Decatur, Ill. ....	" 16

## BROTHER V. C. RICE

Stottville, N. Y. ....	Apr. 1	Easton, Pa. ....	Apr. 10
Kingston, N. Y. ....	" 2	Trenton, N. J. ....	" 11
Poughkeepsie, N. Y. ....	" 3	Philadelphia, Pa. ....	" 12
Newburg, N. Y. ....	" 4	Downington, Pa. ....	" 13
Patterson, N. J. ....	" 8	Lancaster, Pa. ....	" 15
Dover, N. J. ....	" 9	Harrisburg, Pa. ....	" 16

## BROTHER C. ROBERTS

Bellevue, O. ....	Apr. 3	Shelby, O. ....	Apr. 10
Attica, O. ....	" 4	Gallia, O. ....	" 11
Marion, O. ....	" 5	Crestline, O. ....	" 12
Delaware, O. ....	" 6	Mansfield, O. ....	" 13
Columbus, O. ....	" 8	Tiffin, O. ....	" 15
Newark, O. ....	" 9	Postonia, O. ....	" 16

## BROTHER R. L. ROBIE

Parmela, Tex. ....	Apr. 1	Austin, Tex. ....	Apr. 8
Waco, Tex. ....	" 2	Taylor, Tex. ....	" 9
Temple, Tex. ....	" 3	Baistrof, Tex. ....	" 10, 11
Kempner, Tex. ....	" 4	San Marcos, Tex. ....	" 12, 13
Lampasas, Tex. ....	" 5, 6	San Antonio, Tex. ....	" 15

## BROTHER W. J. THORN

Winnipeg, Man. ....	Mar. 30, Apr. 1	Minnedosa, Man. ....	Apr. 11
Portage La Prairie, Man. ....	Apr. 2, 3	Kelwood, Man. ....	" 12
Souris, Man. ....	" 4, 5	Dauphin, Man. ....	" 13, 15
Brandon, Man. ....	" 6, 8	Gilbert Plains, Man. ....	" 16, 17
Rapid City, Man. ....	" 9, 10	Venlaw, Man. ....	" 18

## BROTHER T. H. THORNTON

Trenton, N. J. ....	Apr. 2	Boston, Mass. ....	Apr. 10
New Brunswick, N. J. ....	" 3	Portland, Me. ....	" 11
New Haven, Conn. ....	" 6	Hallowell, Me. ....	" 12
Providence, R. I. ....	" 7, 8	Bangor, Me. ....	" 13
Pawtucket, R. I. ....	" 8, 9	St. John, N. B. ....	" 15

## PHILADELPHIA CONVENTION

The International Bible Students Association will hold a convention at Philadelphia, Pennsylvania, April 13-15, inclusive. A number of Pilgrim brethren will be present, and the President of the Society will address the public on Sunday afternoon. For further information address Mr. G. G. Calhoun, 6019 North 10th Street, Philadelphia, Pa.

## CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

AKRON, O.—March 18.....Miss Alberta M. Tewers, 91 Kirkwood Ave.  
COLUMBUS, O.—March 25.....Frank D. White, 147 Winner Ave.  
BROOKLYN, N. Y.—April 1.....(No convention)