



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!" Isa. 21:11-12

VOL. XII

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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  
do unto me, and what answer I shall make to them  
that oppose me."—Habakkuk 2:1.

W.T.B.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them 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.—Matthew 24:33; Mark 13:29; Luke 21:25-31

## THIS JOURNAL AND ITS SACRED MISSION

**THIS** 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 "partakers 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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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XII

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No. 19

### THE GLORY OF ZION

ISAIAH'S RHAPSODY NO. 2B

*"I will greatly rejoice in the Lord, my soul shall be joyful in my God."—Isaiah 61:10.*

**Z**ION'S mourners are not only to be given a garland for ashes and the oil of joy for the spirit of heaviness; not only are they to grow up into sturdy trees of righteousness for the glory of Jehovah, as is shown by Isaiah 61:3; but more than that, they are to be most useful in the divine economy. The church is not saved and exalted to the unparalleled plane of life merely for her own sake. No: as she is now being 'baptised into sacrificial death for the sake of the dead world' (1 Corinthians 15:29), so in the reconstruction age just ahead her blest employ will be to scatter the illuminating rays of truth and to help a needy world to practice that truth in deeds of righteousness.

Just as the studies in a normal school are not arranged solely for the benefit of the prospective teachers learning there, but more particularly for the future pupils, so with the church: she learns obedience, as did her Lord and Head; she learns to love, not merely God's creatures, but, even more so, his laws and his principles; she learns to look to her Head for heavenly wisdom: and all this is that she might be fitted to be a consort and companion of Christ Jesus in blessing the residue of men.

4. "And they shall build the old wastes,  
And they shall raise up the former desolations,  
And they shall repair the waste cities,  
The desolations of many generations.
5. And strangers shall stand and feed your flocks,  
And foreigners shall be your plowmen and vinedressers.
6. "But ye shall be named the priests of Jehovah;  
Men shall call you the ministers of our God:  
Ye shall eat the riches of the gentiles,  
And in their glory shall ye boast yourselves.
7. For your shame ye shall have double;  
And for confusion they shall rejoice in their portion:  
Therefore in their land they shall possess the double:  
Everlasting joy shall be unto them.
8. "For I the Lord love judgment,  
I hate robbery for burnt offering;  
And I will direct their work in truth,  
And I will make an everlasting covenant with them.
9. And their seed shall be known among the gentiles,  
And their offspring among the people:  
All that see them shall acknowledge them,  
That they are the seed which the Lord hath blessed."

#### WASTE PLACES RECLAIMED

The outcome of the mission recounted in the first three verses of the chapter is here given. The waste places of the bygone age, the Jewish age, and in large

measure the whole present evil world, shall be built again. The Jewish polity shall be established on a truly happy basis; because of the fact that the New Covenant shall be in operation in place of the old. (Ezekiel 16:60) That the ancient worthies and those believing Jews who will coöperate with them are to have a share in this building work is shown by the statement: "And [the children] of thee shall build the old waste places;" but this all under the supervision of the Servant Class, the great Messiah, the Greater-than-Moses, as is elsewhere shown: "Thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in". Isaiah 58:12.

Again, this issue of the Servant's work is the same as that depicted in 19:8—"to establish the earth, to cause to inhabit the desolate heritages". There can be no reasonable doubt that these promises involve literal and physical restitution for the land of Palestine; but the groundwork for all that is the restoration of the people, the restoration of faith and hope and supreme reverence for Jehovah as the one God, whose will, yes, whose slightest preference shall be their delight and law. As it is written: "It shall come to pass in that day, that the Lord shall stay his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea".—11:11.

Again, to the Servant Class it is promised: "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited". (54:3) That the building is by divine authority is shown by the words addressed, more particularly, to Israel after the flesh: "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities [by both expiatory and substitutionary means] I will also cause you to dwell in the cities and the wastes shall be built. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate; I the Lord have spoken it, and I will do it."—Ezekiel 36:33-36.

### THE DELIVERER DEVELOPED AND BORN

The extent of this work is implied by another prophet: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein". (Zechariah 2:4) In fact this New Jerusalem, this heavenly city, this dominion of earth exercised by a heavenly Sovereign, will expand so greatly from its starting point in literal Jerusalem that it will take in the whole world, "from the river even to the ends of the earth". (Zechariah 9:10) "For thy wastes and thy desolate places, and the land of thy destruction, which even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away."—Isaiah 49:19.

It was doubtless these very passages which the Apostle Paul had in mind when in writing to the Romans he said: "And so all [fleshly] Israel shall be saved: as it is written, There shall come out of Zion a deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins"—their past sins, through the blood of the New Covenant. This great Deliverer Class has been in process first of development then of birth throughout this gospel age. The Head was born more than eighteen centuries ago; and now the body is being brought to the birth in the first resurrection. When the body is complete, all the members thereof shall be established with Jesus, their Head, on Mount Zion (Revelation 14:1) and in due course shall issue forth from that impregnable fortress in the *epiphany*, or bright-shining. The effect will be a general reformation in the hearts and lives of Jacob. His ungodliness, his lack of reverence, his inclination to worship creatures or ambitions, rather than Jehovah, the one God worthy of worship, shall be turned aside, or supplanted, by a deep and abiding appreciation of the love of Jehovah.—Isaiah 26:13; 25:9, 1.

### HUMAN LOWLANDS RAISED UP

If we look at the terms used in this verse (61:4) in a symbolic way, the wastes would seem to picture the barren state of human society, so often made mention of by this Prophet. This great barren expanse, the middle classes of mankind, need only the waters of truth, the sub-soiling by the plowman of trouble, the sowing of instructions in righteousness to make them fertile, productive, and refreshing. Furthermore, not only are the main desert expanses to be made fruitful but also the bog-land, the lowland, the swamp, slough, and morass classes of man are to be reclaimed and made not less glorious than their hitherto advantaged brethren. "Every valley [the low lands, just missing submergence by the sea, those of earth's heathen inhabitants who have lived far below a reasonable average opportunity for exercising and developing their latent powers of mind and body, almost useless and non-productive in the forward-looking and larger efforts of men] shall be exalted"—or, more properly, lifted up, raised up to one full, fair, and complete opportunity for gaining all the blessings God has in store for men.—40:4.

The most gladsome part of this message is the fact that the wastes belong to *bygone* days and the desolations to *former* times. What a sigh of relief it must bring when the inhabitants of the earth first realize that

the imminence of death is past, that they need no longer fear disease and pestilence, unjust rents, the loss of their positions, or unrighteous application of judicial power; when the need for fearing evil men, evil angels, vicious animals, and dependent old age shall have passed for ever. With a gulp of emotion the keener-sighted of them will surely come to realize the situation and hasten to walk up the highway of holiness then open. (35:8) Tears of godly sorrow will doubtless move the juster ones as they remember the shameful treatment they have given both Christ Jesus and the church which is his body.—Zechariah 12:10.

### UNDOING SIN'S HAVOC

In a word all this reconstruction, this restitution work, is a process of undoing the havoc which sin and Satan have wrought in the world in the long years of destitution of nearly all things, which constituted man's first princely endowment. The waste cities, the cardinal principles of wisdom, justice, love and power, which have become dilapidated, weather worn, and generally in ruins through the selfish misuse of generation after generation, shall be repaired. Correct knowledge and a spirit of unassuming discretion shall renew and perfect the intricate yet delightful passages of the sanctuary of wisdom, now broken down and largely abandoned. Truth, and the practice of it in righteousness, shall rear the stately walls and lofty buttresses of justice, now disintegrated and in desolate ruins. Good wishes, true kindness, and real helpfulness will rebuild, on no uncertain ground, the domicile of love. Mighty determinations and forceful strivings to conform themselves to the perfect will of God shall restore vigor, power, strength. Such is the work of the great Redeemer, Repairer, Restorer, among the ransomed of the Lord.

It will be noted that there are changes in the number and person of pronouns employed in this chapter. The passage opens with the first person singular ("The Lord hath anointed *me*"), the Servant Class as a unit; next the Word specifies mourners in Zion, referred to as *they* and *them*. In the fifth and sixth verses use is made of the second person plural; in the seventh, eighth, and ninth verses return is made to the third person plural; while in the ninth verse the first person singular is again used. These differing pronouns seem to suggest that the unit or body, all of which can be spoken for by the Head, is really composite, or made up of many members. Moreover, since the Servant Class broadens out to include all those who have the true spirit of coöperation with the work of the kingdom, the Lord Jesus, the little flock, and the true fleshly Israel, the plural form is used in remarks which touch on the *work*, because that is shared in partitively, but the *anointing* and the clothing with garments (verses 1 and 10) are items of experience which apply exclusively to the body of Christ.

"Strangers shall stand and feed your flocks." No doubt the Jews looked for a fulfillment of this prophecy at the time of their return from Babylon in the first year of Cyrus. But any such fulfillment was too meager to satisfy even a highly colored imagination. Nor can we look for any very extensive fulfillment of this promise in the future; for one of the descriptions of

earthly kingdom conditions implies that the people themselves will plant vineyards and eat the fruit thereof (65: 22), and one of the boons of the time to come is freedom from servitude and bondage of all kinds. But though there will be no servitude, there will be ever-extending activities of service; and such is the picture here. Service for others will be voluntary and entered into with a sense of appreciation of the privilege; "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."—14: 1.

The menial offices which other nations are represented as filling on behalf of Israel must, therefore, be understood largely in a figurative way. The word "strangers" means gentiles, spiritual gentiles. The flocks of spiritual Israel will be the sheep of the Millennial age (Matthew 25: 32), the "other sheep . . . which are not of this [gospel-age] fold". (John 10: 16) While this work of feeding and nourishing the willing and obedient will be Messiah's work and all part of Jehovah's purpose (40: 11), much of the detail will evidently be performed by those who are not members of that exalted body of Christ, or invisible kingly class. As it is expressed in the foregoing chapter: "And the sons of strangers shall build up thy walls, and their kings [the ancient worthies] shall minister unto thee. . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel."—60: 10, 14.

#### JEW FIRST, GENTILE AFTERWARD

Fleshly Israel had the first opportunity of becoming spiritual Israel, but most of that people spurned it. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof". (Matthew 21: 43) It was for this reason that the Apostle could say that he was "the minister of Jesus Christ to the gentiles" (Romans 15: 16), and could and did warn the gentile believers in Jesus: "Wherefore remember, that ye being in time past gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: . . . now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God".—Ephesians 2: 11, 12, 19.

Having been themselves aliens and strangers from God, having gone through the experiences allotted to the fold of this age, all the members of Christ's body, even as their Head (Hebrews 2: 17), shall know how to appreciate the difficulties of the then gentiles. But their sympathy for the gentiles will not hinder them from teaching them and so dealing with them that all the appreciative ones will soon cease to be aliens, cease to be strangers, and become sons of the Everlasting Father.

These aliens have a great deal to do with the plough-

man experiences of the time of trouble. (Amos 9: 12, 13) The reason they bring on the time of trouble is that they cherish the idea of a godless, fifth universal empire. All of the world who hold to such a thought are spiritual gentiles. The spirit-begotten ones who hold such a thought are drunk with the wine of Babylon's pollution. The minds and hearts of Christendom have already been ploughed somewhat. Many of their supposedly basic ideas of life have been submerged by the troubles of the last six years. More will be necessary, until new and well-broken soil of the heart is laid open to the good seed of the kingdom.

#### STRANGE PLOWMEN AND VINEDRESSERS

Strangers are to be not only plowmen but also vinedressers. The vine of the earth is now ripe and the grapes are already being gathered and pressed. The fruitage of man's efforts to govern the earth without God are all now very manifest. And because there was not the proper pruning of the vine to make it conform to the divine purposes, the fruit is bitter and unworthy of all the great labor and effort, the sweat and blood, that have been expended on its development. As in countries where extensive grape culture is carried on, the vines are cut down almost to the ground in order to produce the most delicious vintage, so the vine of the earth will require much "dressing", much pruning before it can fit into the Lord's arrangements. The wild, the unchecked, selfishly ambitious growth of woody vine will have to be gotten rid of. And after the full establishment of Christ's kingdom little prunings, little chastisements will have to be administered, to keep down the self-will suckers and to encourage the God's-will fruit.

But while the offspring of spiritual gentiles have to do with the causing and with the carrying on of the time of trouble which shall plow the hearts and prune the ideas of men, and erstwhile strangers to the divine plan of the ages shall coöperate on the human plane toward the feeding of those "an hungered" (Matthew 25: 35), the strictly priestly offices shall be performed only by the great High Priest, he after the order of Melchizedec. (Psalm 110: 4; Hebrews 7: 3) The participation of the church in the priestly work is not only shown here (Isaiah 61: 6) by the plural pronoun, but it is clearly expressed elsewhere: "They shall be priests of God and of Christ, and shall reign with him a thousand years". (Revelation 20: 6; 1: 6) Thus Israel, the true Israel, shall attain its original ideal and become "a kingdom of priests". (Exodus 19: 6; Ezekiel 44: 11; 1 Peter 2: 5, 9) The now aliens, strangers and foreigners, shall call them this, and bring their offerings to them—even the offerings of "a broken and a contrite spirit".—Psa. 51: 17.

This glorious anointed company, Jesus the Head and the church his body, are servants or messengers "in those things pertaining to God". (Hebrews 2: 17; 5: 1-6) As the typical priests ate of the "gifts" (howbeit not of the "sacrifices for sins" Hebrews 13: 10) which were offered to Jehovah as free-will and thank-offerings, and as those offerings, whether of flesh or other food, were of the best which the people had, so this antitypical priesthood will accept in the name of Jehovah the best that mankind will have to offer—the

treasures of the human hearts which will be throbbing and beating with gratitude and love. They make this acclamation of praise only after they have come to recognize Jehovah as "our God".—Isaiah 25:9.

These things will not be accepted as the unwelcome dole of cold charity, as to a half-mendicant and unauthorized priesthood, but they will be taken as of right; for those who are meek enough to follow in the Master's footsteps during the humiliation and ignominy of this age "shall inherit the earth". (Matthew 5:5) Theirs shall be "the heathen for inheritance and the uttermost parts of the earth for possession". (Psalm 2:8) Of course such gifts will not enrich these priests in a temporal way; for they will already have more than all the earth has to offer. (Isaiah 66:12) Nor will such tithing impoverish the world: it is love's miracle, the giving that is gaining.

#### ZION'S GLORY AND DOUBLE INHERITANCE

The Messiah, the Servant of the Lord, will succeed not only to the wealth of the gentiles, but also to their glory. Such glory and splendor as the gentiles have had are all discernible in the four preceding world dominions, the Babylonian, the Medo-Persian, the Grecian, the Roman. Babylon was the *glory* of the Chaldees' excellency; Persia tried to govern by *stable laws*; the Greeks prided themselves on *culture*, and the generally more æsthetic things of life; Rome and all of her mongrel offspring have believed in and relied on *force*. True glory is the halo of true virtue; and the glorified church will have this glory, as well as all the best that man has known.—Revelation 21:4; Zechariah 2:11; 1 Corinthians 3:21, 22.

"Instead of your shame [ye shall receive a] double [inheritance]! (*Rotherham*) The thought of this word double seems to be *duplicate*. Their former shame shall be fully made up by their then present honor. Thus previous treatment is justified; for as their shame has been in double measure and ignominy their lot, they shall have a double portion of favor, the portion of the first-born (Deuteronomy 21:17), and everlasting joy.

"And instead of disgrace, they shall shout in triumph over their portion." It has been a reproach in the eyes of the world to be associated with the Lord Jehovah and his work. (Psalm 44:15, 16) So twisted are the minds of people that they think it a disgrace to worship the true God. All this shall be changed; for "the rebuke of his people shall he take away from off all the earth". (Isaiah 25:8) "Whereas thou hast been forsaken and hated, . . . I will make thee an eternal excellency, a joy of many generations."—60:15.

In their own estate, when they have attained the divine nature and not before, they shall have this recompense. Immeasurable confusion has been wrought in the lives of the Lord's people by trying to sidestep the cross phase of their experiences, by trying to obviate the ignominy of a sacrificial death, and by trying to gain some glory or approval in the eyes of the world. It cannot be done with honor to the Lord; for the gospel is now "with persecutions". (Mark 10:30) Now is the cross; then is the crown. No cross · no crown. We

cannot have the glory here and there too; for the standards are different.—2 Corinthians 4:17.

Insofar as this promise applies to the fleshly seed of Abraham, it spells for them happiness in the land of Palestine, and joy age-abiding.—Isaiah 35:10; 51:11; Hosea 3:4, 5.

#### THE INSINCERE BURNT-OFFERING

Jehovah is a lover of justice, and will allow no true sacrifice to go unrequited. Sacrifice is abnormal and does not enter into the requirements of normal conditions. Jehovah will not only not do any injustice himself, but he cannot and will not encourage iniquity by acceptance made with plundered substances. To do so would be to make himself a party to the fraud. "The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8) "For the righteous Lord loveth righteousness." (Psalm 11:7) To the Jewish nation Jehovah said: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: I accept this at your hand?" (Malachi 1:13) "To what purpose is the multitude of your sacrifices unto me? saith the Lord."—Isaiah 1:11.

Since a burnt-offering was supposed to represent the thankful prayer of the *offerer*, it follows that any insincere burnt-offering would be hypocrisy, the most inexcusable of crimes. (Jeremiah 9:24) Jehovah's standards for the Jews were very high: "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things I hate, saith the Lord".—Zech. 8:16, 17.

The hypocritical prayer of thanksgiving by the nominal spiritual Israelite would be: O Lord, I thank thee that thou hast not interfered with all of my rascality; that thou hast permitted me to oppress the weak, to devour widows' houses, to take advantage of the orphan, to bear false witness against my enemies, to make or to lobby through unjust laws for the preservation of exclusive privileges, to persecute them that love thee, to make war in thy name for glory, for commerce, or for dominion, world without end, Amen.

Would such gratitude be acceptable to Jehovah, the God of righteousness and truth? Verily not. The weeping and wailing and gnashing of teeth of the greatest trouble time await with proper retribution the iniquitous offerers of such hypocritical burnt-offerings.

But returning to the happier theme, Jehovah promises that he will direct the work of the church in truth, or as one version has it: "Therefore will I give their reward with faithfulness". He who during the trial time of this gospel age has worked in them "both to will and to do his good pleasure" (Philippians 2:13), will still be with them and guide them that they may still work all things according to the counsel of his own will. (Ephesians 1:11) This in itself will be an exceeding great reward. (Genesis 15:1) "His reward is with him and his work before him." (Isaiah 62:11) The privilege of doing the work of the Lord is a very considerable part of the reward for previous faithfulness. "Thou hast been



faithful in a very little, have thou authority over ten cities."—Luke 19:17.

#### SURE MERCIES OF DAVID

Another important part of the reward is the establishment of the everlasting covenant with them. In another passage this covenant is linked with the sure mercies of David. (Isaiah 55:3) "The sure mercies of David," or the sure blessings offered to David, consisted in the promise: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (2 Samuel 7:12) This was restated in another place: "Jehovah hath sworn in truth to David; he will not turn from it: *of the fruit of thy body will I set upon thy throne*".—Psalm 132:11.

The promise was understood to apply not only to Solomon but to the everlasting phase of Israel's dominion. The Apostle Paul, under the guidance of the holy spirit, explained to the Pisidian Jews that this promise to David was still effective and that its real fulfillment was found in the resurrection of Jesus Christ from the dead (Acts 13:34). There it became *everlastingly* secure, hence shown to be an everlasting covenant or agreement, because it had passed from the stage of a promise to the realization of the fact. This One should sit "upon the throne of David... to order it, and to establish it... for ever". (Isaiah 9:7) As long as the throne of David, which was the throne of Jehovah in respect to the earth (1 Chronicles 29:23), persists, it shall be occupied by the antitypical David and shared in by his faithful associates.—Rev. 3:21.

This age-abiding covenant will be solemnized (*Rotherham*) as soon as the work of this gospel age is complete. Then, all questions as to the rightful dominion of the earth being settled—it will be neither Babylonian, Persian, Greek, Roman, German, British, Bolshevik, nor "Red", but Christ will be all and in all—the blessings made possible by a peaceful reign will begin to flow out to the beneficiaries of that covenant. (Jeremiah 31:31-34) This dispensing of blessings was pictured by the reign of Solomon.

A prominent phase of this covenant's opportunities which reaches more particularly to the fleshly seed reads: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me". (Jeremiah 32:40) And again to Abraham: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee". (Genesis 17:7) To these Israelites "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises".—Romans 9:4.

In the beginning of the gospel age the Jews had the first opportunity to receive all of the highest blessing promised to Abraham, namely, the privilege of being the spiritual seed, which seed is Christ. As Peter, "filled with the holy spirit", said: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy

seed shall all the kindreds of the earth be blessed. Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

When this everlasting covenant is established it will not be long until the seed, the ancient-worthy and Jewish nucleus, shall become renowned among the other peoples, who shall have been greatly humbled and whose hopes of a godless world empire shall have been crushed in the time of trouble. The reason for this renown is that Jehovah's blessing is upon them:

"For I will pour water upon him that is thirsty,  
And floods upon the dry ground:  
I will pour my spirit upon thy seed,  
And my blessing upon thine offspring."—Isaiah 44:3.

The blessings of knowledge, and acquaintance with the character of Jehovah, will have the effect of turning the fleshly seed away from iniquities, as it has already had the same effect with the members of the spiritual seed.—Acts 3:26; 2 Corinthians 7:1; Rom. 11:26, 27.

The gentiles shall acknowledge this work of grace in the hearts and these tangible blessings in the lives of those who first grasp the idea of Messiah's kingdom. They shall be drawn into a closer examination of the matter and into a keen desire for a knowledge of Jehovah's ways (Isaiah 2:3); for Christ Jesus is "set to be a light of the gentiles, and for salvation unto the ends of the earth". (Acts 13:47) Some gentiles are blessed now (Galatians 3:14), but the most of them will be blessed in the future.

There is a distinction made between the "seed" of these priests and ministers, and the "offspring" of them through the earthly representatives of the kingdom. The fathers, the ancient worthies, are to be the children of Christ, in the initial sense of that word. (Psalm 45:16) No human instrumentality assists in the bringing forth of these first children of the covenant. But after the earthly phase of the kingdom is present and in working order the remainder of men who are brought forth from the tomb and especially brought back to fullness of life will be with the coöperation of the "princes" or human "kings". (Revelation 21:24) It is not in any physical sense that the nations will be their offspring but rather in a spiritual way, as converts, in the same way that the Jews were "children of the prophets" in the old days. (Acts 3:25) These same "fathers" will change their relationship to the spiritual seed, but not to the natural seed nor to the gentiles. The native-born seed, and the proselyte offspring will be equally blessed (Isaiah 44:3) and renowned if equally filled with the spirit of their King.

#### STAKES STRENGTHENED, CORDS LENGTHENED

Gradually this seed shall expand so that the earlier limits of the Jewish polity will be entirely inadequate. They will stretch forth the curtains of their habitations (Isaiah 54:2) until they encompass the whole world; for that seed shall be as the sands upon the seashore for number.—Genesis 22:17.

Then "he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth, because the

former troubles are forgotten and because they are hid from mine eyes," saith the Lord.—Isaiah 65:16.

These spiritual descendants of Zion shall be so prosperous as respects divine favor that all nations shall recognize their preëminent blessedness.

10. "I will greatly rejoice in the Lord,  
My soul shall be joyful in my God;  
For he hath clothed me with the garments of salvation,  
He hath covered me with the robe of righteousness,  
As a bridegroom decketh himself with ornaments,  
As a bride adorneth herself with her jewels.
11. "For as the earth bringeth forth her bud,  
And as the garden causeth the things that are sown  
in it to bring forth;  
So the Lord God will cause righteousness and praise  
To spring forth before all nations."

Finally, he who has spoken from verses 1-7 speaks again, Jehovah having ratified the work of this Servant and declared of it that it is conformable to justice. The Servant of the Lord rejoices that he is clothed with the garments of salvation which make him appear as a priestly bridegroom in wonderful union with his bride, to whom first his righteousness and then his glory by a vital and organic relationship are communicated. Now is the time for the robe of righteousness in the experiences of the church (Philippians 3:9); after a while will be the glory of the completed bride.

#### SALVATION AND RIGHTEOUSNESS

The Head speaks, both for himself and for the body, the appropriate division of the remarks being implied by the structure of the language:

[Bridegroom:]

"He hath clothed me with the garments of salvation,

[Bride:]

With a robe of righteousness hath he enwrapped me,  
As a bridegroom decketh himself with a priestly head-dress

And as a bride decketh herself with her jewels."

The allusion of the head-dress is to the custom of Levantine bridegrooms to wear a special head-dress on the wedding day. (Canticles 3:11) The same word is employed here as that used in describing the attire of the high priest. (Exodus 28:2,4) This is a beautiful fusion of both thoughts. The glorious Jesus is the antitypical High Priest and the Bridegroom of his church. No wonder Zion can rejoice, being clothed with deliverance and victory!—Rev. 19:1,7; Psa. 40:16.

Just as surely as the seed germinates in the soil under the warm sun of spring, so shall the triumph of sacred world dominion arrest the eyes of all nations; for true religion shall on longer be divorced from success and the pursuit of happiness. The ideas and ideals of righteousness and praise shall be sown as seed in the soil of human hearts. Under the benign and enlivening rays of the Sun of Righteousness these precepts will germinate into practices. Righteous practices will bring divine favor and consequent blessings; and the praise of Jehovah God, the Giver of every good and perfect gift, will be the fruitage.

"O scenes surpassing fable, and yet true,  
Scenes of accomplished bliss! which who can see,  
Though but in distant prospect, and not feel  
His soul refreshed with foretaste of the joy?"

## "HEW DOWN THE CORRUPT TREE"

— OCTOBER 31 — MATTHEW 7:13-27 —

THE IMPORTANCE OF OBEDIENCE — HOW TO DISTINGUISH BETWEEN FALSE TEACHERS AND TRUE — TWO CLASSES DEVELOPED IN THE CHURCH — CONJURING WITH THE NAME OF JESUS — UNAUTHORIZED SECTS TO GO DOWN DURING THE TIME OF TROUBLE.

*"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Verse 19.*

**T**HIS lesson concludes the Sermon on the Mount, and was evidently intended to impress upon the minds of the Lord's people the importance of heeding what they had heard. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fall to obey. It is evidently not evil surmising to be on the lookout for false teachers, who our Lord declared would come among his sheep to mislead them. Neither can it be evil speaking to call the sheep's attention to such false teachers. The Master and the apostles foretold and forewarned against them, and so should all who are faithfully following the Master's example.

But we are to distinguish false teachers in the manner which our Lord and the apostles clearly indicated. However smooth, polished, educated, gentle, they may be on the surface, we must learn to know them better than by surface indications before we dare trust them as leaders of the flock. We must become intimately acquainted with them, their motives, their ambitions, their private life. This our Lord intimates by instructing us to beware of teachers if they are ravenous, greedy, selfish, even though outwardly they have a sanctimonious air. The Apostle Paul speaks of these, saying, "Grievous wolves shall enter in among you, not sparing the flock". The Apostle Peter declares: "Through covetousness shall they with feigned words make merchan-

dise of you: . . . even denying the Lord that bought them". —Acts 20:29; 2 Peter 2:3, 1.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of it—that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his special service of the harvest, the promulgation of his present message, etc. In other words, we are to love all and wish God-speed to all who love the Lord and manifest his spirit, whether they associate with us or not. In a word, the divine rule is very broad and, at the same time, very narrow. It is narrow as respects discipleship and character. Faith in the redeeming blood, consecration to the Master and a manifestation of his spirit are the lines of discipleship, broad within themselves, but narrow as compared to the lines of the world.

#### HOW TO KNOW FALSE FROM TRUE

Anticipating our inquiry as to how to know false from true our Lord says: "Ye shall know them by their fruits". He illustrates by suggesting that grapes are not to be



expected on thorn-bushes nor figs on thistles, although it is said that in Palestine there is a thorn-bush with a fruit somewhat resembling grapes and a thistle with heads shaped like figs. Nevertheless, no one is in serious danger of being deceived thereby. Nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of any follower of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistlelike, always scatter false doctrines, evil surmisings and errors. Others, like thorn-bushes, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who would gladly lay down life in the service of the flock. The one class are continually mischief-makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes one still more searching—contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature! Sound apples come from good apple trees, that are in healthy condition. But knotty, wormy, unsatisfactory fruit comes from trees that are diseased, undernourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to the fact that those who are his disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness, their carefulness. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right sort. As without pruning, a tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the discipline, the pruning, that he may develop in character and in the graces of the holy spirit. Our heavenly Father is the great husbandman and has promised us the proper care. Yet it is not exactly with us as with the trees; for because of our higher endowment, our godlike quality of individuality, will, we are dealt with differently.

#### CONJURING IN THE NAME OF JESUS

Continuing his discourse, our Lord implies eventually a great number of nominal followers devoid of his spirit, not bringing forth the fruitage he desires, not members of his called and chosen and faithful class, though outwardly, nominally, all of these. Of this class he says that there shall be many. He points down to our day, saying "in that day", in the closing of the gospel age, in the testing time, in the time when he shall come to make up his jewels and

to glorify this class as his bride, his associates in the kingdom. At that time, in our day, many will profess to know the Lord, claim to be prophesiers or teachers, to be casting out devils, opposing sin and multitudinous forms of evil, and to be carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in his name. The Revised Version gives "by thy name", intimating that the name of Christ is used rather as a charm, to conjure by.

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's word and spirit. Why do they use his name? Simply as a talisman to conjure by, to increase their own influence, to satisfy their own minds, to make themselves believe that in doing their own wills they are doing the will of God. How true this is in respect to nearly all the religious institutions of our day! Take the churches, for instance. Recognizing more or less clearly the divine opposition to their sectarian spirit, creeds, methods and organizations they nevertheless are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

But the testing time is on. The Lord will inquire respecting the fruit of these systems. He will not be deceived; yea, he will expose the bad fruit, that all may see that his judgment was just. It will be manifested that neglect of his Word has led to degeneracy, decay; that the suckers of worldly ambition, pride, wealth, show, have been cultivated, notwithstanding all the trying experiences which might have served to prune these. It will be shown that many of Babylon's prophets are false prophets, whose teachings have misguided the people and, instead of blessing, have done injury; instead of enlightening, have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame, prominence and honor of men, willing to barter the interests of the flock for their own personal aggrandizement. The day will declare it, will show it, will manifest it. The whole world shall be witness eventually that God's name was dishonored and his Word misrepresented, because false teachers were looking every one to gain from his own quarter, his own denomination.—Isaiah 56: 11.

The Lord never knew the sects. He never recognized them. He never authorized them. They are of men and for men, not of the Lord nor for his glory. Claiming that all there is of Christianity is due to themselves, they are proud, boastful, not realizing that the Lord's true cause would have flourished far better without them in the simplicity of the early church, one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the bride class and the leaving of the remainder will in effect be saying, "I never knew you," never authorized you; and these sects will go down in the great time of trouble. We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the Millennial age to come to a knowledge of the truth and to a right understanding of the character of God as revealed in the fulfillment of his gracious plan.

## CONVENTION AT PITTSBURGH

THREE days of convention are arranged for in connection with the Annual Meeting of the Watch Tower Bible and Tract Society in Pittsburgh, Pa. As announced in our last issue the business session will be held on Monday morning, November 1, but the Saturday and Sunday preceding, namely October 30 and 31, are given over to a program calculated to be both enjoyable and edifying to all of those who are able to attend the meetings.

Eight speakers of experience are appointed to address the convention, the program beginning at 10:00 o'clock on Saturday and terminating Monday evening.

All of the regular convention sessions, including the business meeting on Monday, will be held in the Northside Carnegie Music Hall, Ohio Street, near Federal. The Sunday afternoon public meeting will be held in the Davis Theatre, Pittsburgh proper. Love feast will be held Monday evening.

# PRINCIPLES OF CHRISTIAN LIVING

— NOVEMBER 7 — MATTHEW 6: 19-34 —

INVESTMENT OF OUR ASSETS IN HEAVENLY INDUSTRIES — BOTH PRINCIPAL AND DIVIDENDS SECURE — THE APPROVAL OF JEHOVAH AND JESUS THE MOST PRECIOUS TREASURE — THE LIGHT AND THE DARKNESS — LABORING FOR THE INCORRUPTIBLE MEAT.

*"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matthew 6: 33.*

**T**REASURE is something in which one takes special pleasure and delight. It is in our thoughts and plans and hopes, an inspiration in our lives, and an incentive to energy, perseverance, and endurance for the hope which it enkindles. There are few people in the world who have no treasures; yet they are generally such as yield little satisfaction, being earthly and therefore perishable. Some find their treasures in wealth, fame, social distinction, house and lands, friends, home, family, etc., and in these they center their hopes. But all of these are subject to change and decay, and may, if the heart be centered in them, at any moment desolate the life, plunging the heart at once into an abyss of sorrow which can be measured only by the former high tide of its joy when life was young and hope new, before shadows of disappointment crossed the way.

The wealth, laboriously gathered and husbanded with much care, may vanish in an hour; the fame, so dearly won, may change to censure at the caprice of fickle public sentiment; the social distinction, which once bade to the uppermost seat, may bye and bye relegate to the lowest seat, as the despised and forsaken; houses and lands may disappear under the sheriff's hammer; friends long trusted may suddenly turn the cold shoulder and prove untrue or even treacherous; the home one loves must sooner or later break up; the family will be scattered, or death will invade it, or even the love that glowed on the home-altar may flicker and become uncertain or extinct. So the high hopes of early life, centered in earthly treasures, may in a few short years turn to ashes. How many have found it so! The moth of wear and the rust of time corrupt the fair earthly blessings; and thieves break through and steal the treasures of our possessions and our hearts, and desolation and gloom are the painful results. But it is not so with those whose treasure is laid up in heaven.

- The all-important question then is, How can we lay up treasure in heaven, and what kind of treasures are accepted in that sure and safe depository?

We have the assurance of the divine Word that everything that is pure and holy and good is acceptable there. The chiefest of all treasures there is the personal friendship and love of Christ, "the chiefest among ten thousand," and the one "altogether lovely". (Canticles 5: 10, 16) If we have gained this treasure we have gained One who never changes, One whose love never grows cold and from which nothing can separate us—neither tribulation, nor distress, nor famine, nor persecution, nor nakedness, nor peril, nor sword; for his love and friendship are not like those of the world, which forsake us in the hour of need. Neither can "death", which often consigns to forgetfulness the friendships of this life; "nor angels," even with all the superior charms of their purity and glory; nor the "principalities" and "powers" of darkness that are arrayed against us to separate the betrothed virgin of Christ from her beloved Bridegroom; nor any of the 'things present or to come'; "nor height" of temporary exaltation, "nor depth" of trouble and sorrow, "nor any other creature" [thing] in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure.—Romans 8: 35-39.

Nor will any other creature in heaven or in earth receive from him those marks of special favor which are, and never will be, the chief joy of his beloved bride. Though the whole family of God in heaven and in earth (Ephesians 3: 15) will be blessed through him, his wife coöperating with him in the work will alone be *his companion, his confidant, his treasure*. This close relationship of the church to Christ was set forth in the Lord's words to his typical people (Deuteronomy 14: 2), which the Apostle Peter (1 Peter

2: 9) shows belonged, not to them, but to their antitype, the elect church. To Israel he said: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth". And the Apostle, after showing that the typical people of God stumbled and proved themselves unworthy of such special favor, applies the promise to the gospel church, saying: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: *which in time past were not a people, but are now the people of God*".

And to us God has made exceeding great and precious promises—promises not only of redemption and deliverance from sin and death, and recognition as sons and heirs of God through Christ to the inheritance of eternal life, but more: he has called us by his grace to be the bride of his only Son and heir, the "heir of all things"; to be his intimate and eternal companion in all things; to be "joint-heirs" with him of all his possessions, so that 'all things are ours' also, 'if we are Christ's'; to be "partakers", too, of the "divine nature" and glory and kingdom; even to sit with him in his throne, and with him to constitute a "royal priesthood" in whom all the world shall be blessed.

Hear the invitation: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house [the world and its ambitions, hopes, and aims]; so shall the King [Jehovah's Anointed] greatly desire thy beauty; for he is thy Lord; and worship thou him". (Psalm 45: 10, 11) What wonder is it if, when we receive such a message, we hesitate and feel that we are unworthy; that in our imperfection there can be no beauty in us that he should desire us, passing by even the angels in their purity and glory. Surely there must be some mistake! Has not the invitation come like the vision of a dream to be dispelled when sound judgment has awakened to realities? Ah, no! Hearken again, and be reassured of the voice of Jehovah, our God; for long ago he led his inspired Prophet to pen these lines for us, and now by his spirit he unseals our understanding and brings the matter to us with all the freshness of his own personality. But what "beauty" have I? I know that I have not all the graces of the spirit in their glory and perfection; but then, as I reflect, I realize that I wear the robe of Christ's righteousness; then have I not "the ornament of a meek and quiet spirit"? and have I not that faith wherewith it is possible to please God? Therefore I lay hold, with exceeding joy and gratitude, of even this gracious invitation, and, without presumption, I accept the blessed hope and press toward the mark of my high calling which is of God in Christ Jesus, humbly trusting that he who has begun the good work of grace in me will perfect it against that day when he would have me appear before him "without spot or wrinkle or any such thing".

No sooner is the gracious invitation thus accepted than the pleasure of the Lord is expressed to the prospective bride. Hear: Ye "shall be mine, . . . in that day when I make up my jewels". (Malachi 3: 17) "Thine eyes shall see the king in his beauty." (Isaiah 33: 17) "I will give thee to eat of the hidden manna [John 4: 32], and will give thee a white stone [a precious token of love], and in the stone a new name written [the name of the Bridegroom, henceforth to be ours—Acts 15: 14], which no man knoweth [1 Corinthians 2: 14] saving he that receiveth it." (Revelation 2: 17) "Lo, I am with you alway [in thought and loving oversight and care], even unto the end of the age." (Matthew 28: 20) "Nevertheless I tell you the truth. It

is expedient for you that [personally] I go away . . . to him that sent me." (John 16:7, 5) "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that *where I am, there ye may be also.* . . . If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . . He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . We will come unto him, and make our abode with him."—John 14:2, 3, 15-18, 21-23.

Hear again, as the Lord lifts up his voice in prayer to his Father, and our Father, to his God, and our God (John 20:17): "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. . . . I pray for them . . . which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John 17:24, 9, 10.

Precious words! Con them over and again, beloved of the Lord, that all their sweetness may permeate your souls and reinforce your waning powers with new vigor, courage, and zeal to press along the narrow way until your eyes shall see the King in his beauty.

Other treasures which we may lay up in heaven are those marks of just approval and distinction among all the good and holy which must result from zeal and faithfulness to the Lord and patient endurance of tribulation in his service in the present life. While an exceeding and eternal weight of glory is to be the inheritance of all the elect body of Christ who are now laying up treasure in heaven, the Apostle Paul clearly intimates that that treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time. (2 Corinthians 1:17, 18) Treasures also of mind and character we shall find laid up in heaven; for nothing that is good and true, and worthy of preservation, shall be lost to those who have committed their investments to the Lord's keeping. These are incorruptible treasures which neither the lapse of time nor the exigencies of circumstances will be permitted to wrest from us. The treasures in heaven will also include all those true and noble friendships founded in righteousness and truth here on earth, whether they be on the natural or the spiritual plane. For instance, one on the spiritual plane of being will not be disposed to forget or ignore the loving loyalty of a former earthly friendship which often ministered a cup of cold water to a thirsty soul in time of need. Surely some special marks of favor from the highly exalted ones will manifest the appreciation of the old-time friendships (Matthew 10:41, 42; Hebrews 6:10), and the reciprocation of such grateful, loving hearts will be a part of the treasure long laid up in heaven, then to be realized. Nor will the special friendships of those on the spiritual plane, begun and cherished here and now, lose any of their value and sweetness when mortality is swallowed up of life.

Oh, how precious will be the heavenly treasures when we view them in the light of the new dispensation—as glorious realities uncorrupted and incorruptible! With what joy shall the faithful begin to realize them when first they hear the Master's welcome "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord". (Matthew 25:21) Then will follow the welcome of all the glorified fellow-members of the anointed body; and if the jubilant songs of the angels hailed the advent of our Lord in the flesh, can we imagine them to be silent when the anointed body is received into glory, their work in the flesh having been finished? Surely not; if there is "joy . . . in heaven over one sinner that repenteth" (Luke 15:7), the glad notes of jubilee will be raised very high when the church shall have finished her course and entered

into her reward. And as the tidings spread to earth, through the established earthly phase of the kingdom, all creatures in heaven and in earth will be rejoicing together.

In this view of the heavenly treasures we can see what a marked influence such a hope and ambition must have on the present life. (1) It helps us to realize that the Lord, whose present and final commendation we so earnestly desire, is taking special notice of even the most trivial affairs of our daily life and of our conduct with reference to them, as well as when we pass through the great billows of temptation and trial that seem disposed at times to overwhelm us. (2) It helps us to realize that the future approval of even our present enemies is a treasure worth the seeking. Bye and bye the present opponent may be converted from the error of his way, and when he shall look back and call to mind the patient endurance, faithfulness, and uniform kindness of the man formerly despised, hated, reviled, and persecuted, the persecuting spirit may turn to mourning and repentance, and the former hatred, to love and admiration. Thus the Apostle intimates, saying: "Beloved, . . . have your conversation honest among the gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation". (1 Peter 2:12) And this love, the reward of righteousness, will be a part of the treasure of the future. Even so we are told the nation of Israel will bye and bye look upon him whom they have pierced, and they shall mourn because of him. (Zechariah 12:10) This blessed satisfaction will be part of the Lord's treasure which, at his first advent, he laboriously laid up in Heaven's keeping. It was the prospect of this treasure that assisted him so patiently to endure mocking, ignominy, scorn, ingratitude, pain, and death. Under all his sufferings he did not grow discouraged or faint, but confidently looked to the joy of the future set before him—the joy of a renewed, grateful, and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution, which will eventually reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.

Just as we now look back in loving remembrance upon the worthy character and noble example of a sainted father or a tender mother with a degree of appreciation which childhood could not realize, so will men bye and bye learn to appreciate every worthy character; and so every good and noble deed will eventually receive its due reward.

From the divine standpoint there are two great principles in operation; right and wrong, light and darkness. All the children of God, so far as they have received the holy spirit of begetting, are children of light. The world's condition is not that of light, but of darkness. (Ephesians 5:8; 1 Thessalonians 5:5) There are different shades of darkness, however. The Scriptures declare that "darkness shall cover the earth, and gross darkness the people". This darkness hates the light. "If ye were of the world the world would love his own." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Isaiah 60:2; John 3:19, 20; 15:19; Matthew 5:16.

The clause, "If therefore the light that is in thee be darkness," refers only to the church class and means, "If the light of the holy spirit of our begetting become extinguished, how great will be the darkness!"

When the Apostle says: "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30), he evidently is warning us against losing the light that has illumined us—the spirit of our adoption. The caution, "Grieve not the holy spirit," implies that it will not leave suddenly without being grieved. We can readily

see that little things may be the entering wedge in the displacement of the spirit.

To whatever extent those begotten of the holy spirit as dear children of God allow that spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy, or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the spirit of the new creature, will in that proportion go into darkness.

This darkness will not only cause the person to become more quarrelsome in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the holy spirit gives him a better knowledge of the deep things of God, so, in proportion as this spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. To whatever extent we lose the spirit of the Lord, the spirit of love, loyalty, and obedience, to that extent we lose its illumination.

The Apostle Paul speaks of the "mystery", which is explained as the peculiar relationship existing between Christ and the church. (Ephesians 3:3-6) No one can appreciate this mystery unless he is begotten of the holy spirit. If one loses the spirit of his begetting and goes into darkness, how great is that darkness! He loses all knowledge of that mystery.

It is impossible for us to read each other's hearts and to know positively the mainspring of activities in each other's lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought into contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money—Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient, and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?—Which are the servants of God, and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the *motive* of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service of the Lord's people, in "distributing to the necessities of the saints", either temporarily or spiritually, or to the necessities of "the groaning creation"—if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized by the spirit of the Lord, the spirit of love: for the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object after providing things decent and honest for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line, scrutinizing his own

objects and methods, and determining according to this lesson whose servant he is—a servant of selfishness and of Satan, or a servant of love and of God.

Nothing of what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Corinthians 8:21) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life.

The great argument which the adversary uses to enlist servants of Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distress. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as verse 34 would seem to represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but to be without worry—not *anxious* and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drought to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way that will not interfere with their eternal interests. And they are to exercise their confidence in his goodness and expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

In this connection our Lord uses the lily of the field as an illustration. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but he chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interests.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these". So is it to be with God's children. When the Father begets us as his children and we are placed under present conditions, we may be sure that he who so placed us made the necessary arrangements for us; that he is not unwise; that he has not put us in conditions that are unfavorable for us. They are all of divine arrangement, or supervision, or permission.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of his providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ.

This class, while just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the

worry of the others; for the Lord Almighty has covenanted with them that he will do for them according to his heavenly wisdom what would be for their highest welfare. So then, these can rejoice

"In every condition, in sickness, in health,  
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the kingdom of God; it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the kingdom, they are also seeking God's right-

eousness; for no one who loves unrighteousness will love God's kingdom, which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's kingdom and its reign.

Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself; and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.

## THE POWER AND AUTHORITY OF JESUS

— NOVEMBER 14 — MATTHEW 8 AND 9 —

THE OBJECTS OF JESUS' MIRACLES — TESTIMONY AGAINST THOSE WHO SAT IN MOSES' SEAT — SOME GENTILES IN AND MANY JEWS OUT OF THE KINGDOM OF CHRIST — ENCOURAGEMENT TO GREATER FAITH — JESUS BASELY AND ENVIOUSLY ACCUSED

*"And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness."*—Matthew 9:35.

**A**LTHOUGH the Great Teacher healed all manner of disease, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

- (1) To draw attention to his message.
- (2) To be illustrations of his great work of the future when in kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely.
- (3) They were tests of the Master's own faithfulness to his consecration vow; for throughout his healing ministry he laid down his life, so that after three and a half years of activity the Perfect One had so exhausted his vitality that he could not carry his own cross, as the thieves who accompanied him carried theirs. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished". Thus our Lord's miracles were performed, as the Prophet declares, at his own expense, his own sacrifice: "Himself took our infirmities and bare our sicknesses". (Matthew 8:17) Every healing performed to a proportionate extent decreased our Lord's vitality. So we read: "There went virtue [vitality] out of him and healed them all".—Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures to represent sin, and the cleansing from it to represent purification from sin. It was classed as incurable and hence our Lord's curing of it demonstrated his supernatural power. In the case now under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth among the people; for so doing would tend to make him too popular, as in one case it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the law. And furthermore Jesus wished that his miracles should be a "testimony unto them"—unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

### "AS THOU HAST BELIEVED"

Not much religion might be expected from Roman soldiers, yet our Lord testified that the one whose servant he healed had greater faith than any he had found among the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he (Jesus) spoke the word of healing. Jesus dismissed the centurion,

saying, "Go thy way; and as thou hast believed, so be it done unto thee". And his servant was healed.

There is a lesson for us in these words: our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please him", God. (Hebrews 11:6) And those who cannot exercise faith cannot have a share in the blessings offered under the gospel call, but must wait for the demonstration of the Millennial kingdom.

The circumstances served at a text, and prophetically the Lord declared what must have seemed peculiar to his hearers: that many would come from the east and the west (Gentiles) to be associated with Abraham and Isaac and Jacob in the kingdom, while Israelites would be cast out of divine favor into outer darkness of disfavor, and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial kingdom, but supposed none other than Jews would be in or of it. The nucleus of the kingdom class was Jewish—from the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the kingdom class. In connection with these Abraham, Isaac, and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which will shortly be in evidence.

While the faithful of the Jews will share that kingdom, the nation as a whole was rejected from divine favor and cast into "outer darkness"—the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. **The same is true of the apostolic healing:** the healing blessings were all wrought upon those outside of the discipleship. This was because the call of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along

spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule; neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

#### MASTER OF OCEAN, EARTH, SKIES

Several of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, experienced boatmen, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Lord, save us: we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words: "Why are ye fearful, O ye of little faith?" Many since then have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, exhorting them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel: "What manner of man is this, that even the winds and the sea obey him". Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties, and interests. And likewise not until we have learned the same lesson of Jesus' Messiahship and the fact that to him at his resurrection was granted "all power in heaven and in earth" can we fully trust him and rest by faith in his loving care.

Matthew 8: 28 tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is their prince. (Mark 3: 22) We must not forget that the Scriptures deny that these demons are disembodied men; but they teach most distinctly that they are fallen angels.—2 Peter 2: 4.

The two maniacs mentioned in the account were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the possessed ones and how the evil spirits answered through them that they were legion—that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of several hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. The result of this miracle shows the power of selfishness. The multitude came to see the miracle; two men who had been crazy clothed with their right minds. "But," said they sordidly, "what a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitudes are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the final destruction of everything obnoxious to the divine will, even as swine were contraband of the Jewish law.

#### THE PARALYTIC HEALED

Jesus left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him, and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the outside stairs, removed the large stone tiling near the center of the house, and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them from both, he said to the sick man: "Son, be of good cheer; thy sins be forgiven thee!" Possibly the palsied man and his friends may have felt disappointed. Like many of our day, they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through comes forgiveness of sins.

But there were present some very religious people learned in the law, who understood that transgression of the divine law could not be forgiven, except by the satisfaction of that law. When these in their hearts began to murmur, Jesus knew it, and said aloud: "Which is easier to say: Thy sins be forgiven thee; or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then turning to the sick man, Jesus said: "Arise, take up thy bed, and go into thine house". And he did so.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one: "Sin no more lest a worse thing come unto thee". In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when there shall be no more sighing, no more crying, no more dying. (Revelation 21: 4) Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral, and physical sickness, impairment of function?

#### THE SLEEP OF DEATH

Jaïrus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4: 16) On one occasion he, with others, entreated the Lord on behalf of the centurion's servant. (Luke 7: 4) Now affliction had invaded Jaïrus' home. His little daughter, twelve years old, was dying. The Master had been absent across the sea. Among the throng awaiting him was Jaïrus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience, and faith.

He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying: "The maid is not dead, but sleepeth". The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the divine standpoint, not extinct as is a brute in death. God's provision from the first was that the death condemnation upon humanity would be annulled by the Redeemer's sacrifice and that, as a result, there will be a resurrection of the dead, both of the just and of the unjust.

From this standpoint only the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning—in the dawning of the Millennial age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7: 60) Evidently this does not mean that the dead go to sleep in either heaven, purgatory, or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Daniel 12: 2) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice into a sleep of unconsciousness until the morning, when the great Redeemer will say to all, as he did to Lazarus: "Come forth," or as he did in this case, to Jairo's daughter: "Talitha cumi"—"Come, my child". So, we are assured that all that are in the graves shall hear the voice of the Son of Man and come forth—John 5: 28.

## NEW TABERNACLE SHADOWS

**A** NEW edition of the booklet, **TABERNACLE SHADOWS OF THE BETTER SACRIFICES**, is now ready and available at 25c a single copy, postpaid. The booklet is printed from new plates throughout, a sample page shown below.

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### Tabernacle Shadows

<sup>126</sup>The Apostle Paul explains, that only those animals which were *sin-offerings* were burned outside the Camp. And then he adds: "Let us go to<sup>a</sup> him, without the camp, bearing the reproach with him". (Heb. 13: 11-13) Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this Lord's goat, but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me."—Psa. 69: 9.

<sup>127</sup>As with the bullock so with the goat in the sin-offerings: the *burning* outside the Camp represents the *dis-esteem* in which the offering will be viewed by those outside the<sup>a</sup> camp—not in covenant relationship with God—the *unfaithful*.<sup>b</sup> (1) Those<sup>c</sup> who recognize the sacrifice of the body of Christ from<sup>d</sup> the divine standpoint, as sweet incense, to<sup>e</sup> God, penetrating even to the mercy seat, are<sup>f</sup> but few—only those who are themselves in the Holy—"seated with Christ in the heavenlies". (2) Those who recognize the sacrifices of the saints, represented by the fat of the Lord's goat of the sin-offering on the brazen altar, and who realize their self-denials as acceptable to God, are more<sup>g</sup> numerous—all<sup>h</sup> who occupy the Court condition of justification—"the household of faith". (3) Those, outside the Camp,<sup>i</sup> who see these sacrifices and their self-denials only as the consuming of "the filth and offscourings of the earth" are of a class far from God—his "enemies through<sup>j</sup> wicked works". Those are the ones of whom our Lord foretold: "They shall say all manner of evil against you falsely, for my sake".<sup>k</sup>

<sup>128</sup>What lessons do these things inculcate?<sup>a</sup>—That so long as we ourselves are true sacrificers in the Holy, or true members of the household of faith in the Court, we will not be revilers of any that are true sacrificers of this

No changes or omissions are made in the text: but not a few notes are offered and are accessible in the form of an appendix. Each paragraph is numbered and small superior letters are used to indicate that some suggestive remark, correction, or alteration is made. There are twenty-four pages of such notes, and the manner of finding notes on any paragraph or word is indicated by the reproduction below of a part page of the appendix—that part which applies to the sample page of text.

**126<sup>b</sup>** Change: "to him . . . with him" to forth therefore unto him without the Camp, bearing his reproach.

**127<sup>a</sup>** For "the camp—not in" substitute: of **127<sup>b</sup>** For "unfaithful" substitute: unbelieving whether in Christendom or heathendom; but the most animus has been shown by *nominal Israel*, both fleshly and spiritual. **127<sup>c</sup>** For "Those who recognize" substitute: Jehovah recognizes, and we may be sure our High Priest also recognizes. **127<sup>d</sup>** Omit: "from . . . standpoint." **127<sup>e</sup>** Omit: "to God" **127<sup>f</sup>** Omit: "are but . . . heavenlies" **127<sup>g</sup>** Change: "more" to not **127<sup>h</sup>** For "all who . . . faith" substitute: only those who are fellow-sacrificers **127<sup>i</sup>** Omit: "outside the camp," **127<sup>j</sup>** Change: "through" to . . . by **127<sup>k</sup>** Add: —Matt. 5: 11.

**128<sup>a</sup>** For "—" substitute: This,



The booklet also contains the catechistic questions for use in class studies, altogether making up 192 pages on excellent antique book paper. The binding is of tough, Tyrian blue cover stock, imprinted in pale green with embossed lettering. Altogether it is a very attractive looking and durably gotten up booklet.

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# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER W. A. BAKER

Kittanning, Pa.	Oct. 15	New Kensington, Pa.	Oct. 22
New Castle, Pa.	" 17	Pittsburgh, Pa.	" 24
Ellwood City, Pa.	" 18	Canonsburg, Pa.	" 25
New Brighton, Pa.	" 19	Washington, Pa.	" 26
Butler, Pa.	" 20	Waynesburg, Pa.	" 27
Vandergrift, Pa.	" 21	Duquesne, Pa.	" 28

## BROTHER R. H. BARBER

Spartanburg, S. C.	Oct. 15-17	Atlanta, Ga.	Oct. 24
Greer, S. C.	Oct. 18	Tallapoosa, Ga.	" 25
Greenville, S. C.	" 19	Anniston, Ala.	" 26
Westminster, S. C.	" 20	Pell City, Ala.	" 27
Demorest, Ga.	" 21	Birmingham, Ala.	" 28
Athens, Ga.	" 22	Tuscaloosa, Ala.	" 29

## BROTHER T. E. BARKER

Plainfield, N. J.	Oct. 15	Pomerania, N. J.	Oct. 22
Newark, N. J.	" 17	Vinceland, N. J.	" 24
Elizabeth, N. J.	" 18	Bridgeton, N. J.	" 24
Bayonne, N. J.	" 19	Millville, N. J.	" 25
Long Branch, N. J.	" 20	Camden, N. J.	" 26
Atlantic City, N. J.	" 21	Riverside, N. J.	" 27

## BROTHER W. W. BLACK

St. John, N. B.	Oct. 17	Smith Falls, Ont.	Oct. 29
Sherbrooke, Que.	Oct. 20, 21	Toronto, Ont.	Oct. 30-Nov. 1
Granby, Que.	Oct. 22	Markham, Ont.	Nov. 2
Montreal, Que.	Oct. 23-25	Stouffville, Ont.	" 3
Prescott, Ont.	Oct. 26	Baldwin, Ont.	" 4
Brockville, Ont.	Oct. 27, 28	Uxbridge, Ont.	" 5

## BROTHER J. A. BOHNET

Providence, R. I.	Oct. 22	Springvale, Me.	Oct. 28
Worcester, Mass.	" 24	Portland, Me.	Oct. 30-Nov. 1
Boston, Mass.	" 24	Auburn, Me.	Nov. 2
Beverly, Mass.	" 25	Wilton, Me.	" 3
Kittery, Me.	" 26	Hallowell, Me.	Nov. 4, 5
Kennebunk, Me.	" 27	Pittsfield, Me.	Nov. 7

## BROTHER B. H. BOYD

Keosauqua, Ia.	Oct. 10	Lincoln, Neb.	Oct. 19
Moulton, Ia.	Oct. 11, 12	Nebraska City, Neb.	" 20
Chariton, Ia.	" 13, 14	Auburn, Neb.	" 21
Red Oak, Ia.	Oct. 15	Falls City, Neb.	" 22
Glenwood, Ia.	" 16	Atchison, Kans.	" 23
Omaha, Neb.	" 17	St. Joseph, Mo.	" 24

## BROTHER E. F. CRIST

Dresden, Ohio	Oct. 15	Dennison, Ohio	Oct. 22
Coshocton, Ohio	" 17	New Philadelphia, Ohio	" 24
Newcomerstown, Ohio	" 18	Dover, Ohio	" 24
Cambridge, Ohio	" 19	Massillon, Ohio	" 25
Port Washington, Ohio	" 20	Canton, Ohio	" 26
Uhrichsville, Ohio	" 21	North Canton, Ohio	" 27

## BROTHER A. J. ESHLEMAN

Princeton, W. Va.	Oct. 15, 18	Ashland, Ky.	Oct. 22
Honaker, Va.	Oct. 16	Elmgrove, Ky.	" 24
Coeburn, Va.	" 17	Cincinnati, Ohio	" 25
Portsmouth, Ohio	" 19	Lexington, Ky.	" 26
Patrick, Ky.	" 20	Frankfort, Ky.	" 27
Paintsville, Ky.	" 21	Shelbyville, Ky.	" 28

## BROTHER A. M. GRAHAM

Glace Bay, N. S.	Oct. 15	Brook Village, N. S.	Oct. 26
Sydney, N. S.	Oct. 16, 17	Mahou, N. S.	" 27
Long Hill, N. S.	Oct. 20	Pictou, N. S.	" 29
Port Hood, N. S.	" 22	Amherst, N. S.	" 31
Inverness, N. S.	" 24	Charlottetown, P. E. I.	Nov. 1-3
Blackstone, N. S.	" 25	Belle River, P. E. I.	" 4, 5

## BROTHER M. L. HERR

Mitchell, S. Dak.	Oct. 16, 17	Siox City, Ia.	Oct. 25, 29
Chancellor, S. Dak.	Oct. 18	Cherokee, Ia.	Oct. 26
Menno, S. Dak.	Oct. 19, 20	Storm Lake, Ia.	" 27
Yankton, S. Dak.	Oct. 21	Sutherland, Ia.	" 28
Irene, S. Dak.	" 22	Omaha, Neb.	" 31
Vermillion, S. Dak.	" 24	Plattsmouth, Neb.	Nov. 1

## BROTHER W. M. HERSEE

Orillia, Ont.	Oct. 15	Belleville, Ont.	Oct. 27, 28
Lindsay, Ont.	Oct. 16, 17	Kingston, Ont.	" 29, 31
Peterboro, Ont.	" 18, 19	Watertown, N. Y.	Nov. 2
Havelock, Ont.	" 21, 22	Spragueville, N. Y.	" 3
Stirling, Ont.	" 23, 24	Mannville, N. Y.	" 4
Trenton, Ont.	Oct. 26	Oswego, N. Y.	" 5

## BROTHER G. S. KENDALL

Oakdale, Cal.	Oct. 15	San Rafael, Cal.	Oct. 26
Stockton, Cal.	" 17	North Vallejo, Cal.	" 27
Tuolumne, Cal.	Oct. 18, 19	Petaluma, Cal.	" 28
Berkeley, Cal.	Oct. 21	Santa Rosa, Cal.	" 29
Oakland, Cal.	Oct. 23, 24	Richmond, Cal.	" 31
San Francisco, Cal.	" 24, 25	Eureka, Cal.	Nov. 1, 2

## BROTHER S. MORTON

Bicknell, Ind.	Oct. 15	Flora, Ill.	Oct. 24, 27
Evansville, Ind.	" 17	Flora, Ill.	Oct. 25
Wadesville, Ind.	" 18	Cisne, Ill.	" 26
Bellmont, Ill.	Oct. 19, 20	Martinsville, Ill.	" 28
Mt. Carmel, Ill.	Oct. 21	Danville, Ill.	" 29
Lawrenceville, Ill.	" 22	Kankakee, Ill.	" 31

## BROTHER W. H. PICKERING

Wendell, N. C.	Oct. 15	Liberty, N. C.	Oct. 22
Raleigh, N. C.	" 17	Greensboro, N. C.	" 24
Louisburg, N. C.	" 18	Winston Salem, N. C.	Oct. 25, 26
Henderson, N. C.	" 19	Leaksville, N. C.	" 27, 28
Stem, N. C.	" 20	High Point, N. C.	Oct. 29
Chapel Hill, N. C.	" 21	Welcome, N. C.	" 30

## BROTHER G. R. POLLOCK

Elkhart, Ind.	Oct. 15	Logansport, Ind.	Oct. 22
Fort Wayne, Ind.	" 17	Peru, Ind.	" 24
Garrett, Ind.	" 18	Wabash, Ind.	" 25
Auburn, Ind.	" 19	Marion, Ind.	" 26
Warsaw, Ind.	" 20	Kokomo, Ind.	" 27
Plymouth, Ind.	" 21	New Richmond, Ind.	" 28

## BROTHER V. C. RICE

Mechanicsville, N. Y.	Oct. 15	Poughkeepsie, N. Y.	Oct. 22
Saratoga Springs, N. Y.	" 17	Newburgh, N. Y.	" 24
Watervliet, N. Y.	" 18	Beacon, N. Y.	" 24
Troy, N. Y.	" 19	Philadelphia, Pa.	" 25
Albany, N. Y.	" 20	Chester, Pa.	" 26
Stottville, N. Y.	" 21	Wilmington, Del.	" 27

## BROTHER C. ROBERTS

Regina, Sask.	Oct. 15	Winnipeg, Man.	Oct. 29-31
Yorkton, Sask.	Oct. 16, 17	Treherne, Man.	Nov. 1, 2
Kamsack, Sask.	" 19, 20	Souris, Man.	" 3, 4
Grandview, Man.	" 22, 24	Brandon, Man.	Nov. 5
Gilbert Plains, Man.	" 25, 26	Wawota, Sask.	Nov. 6, 7
Portage La Prairie, Man.	" 27, 28	Mair, Sask.	Nov. 8

## BROTHER R. L. ROBIE

Muskegon, Mich.	Oct. 17	Kalamazoo, Mich.	Oct. 24
Meares, Mich.	" 18	South Haven, Mich.	" 25
Grand Rapids, Mich.	" 19	Benton Harbor, Mich.	Oct. 26, 27
Sparta, Mich.	" 20	South Bend, Ind.	Oct. 28
Otsego, Mich.	" 21	Marcellus, Mich.	" 29
Battle Creek, Mich.	" 22	Three Rivers, Mich.	" 31

## BROTHER E. D. SEXTON

Ingersoll, Ont.	Oct. 15	Brampton, Ont.	Oct. 25, 26
Galt, Ont.	Oct. 16, 17	Camilla, Ont.	" 27, 28
Preston, Ont.	Oct. 18	Toronto, Ont.	" 29-31
Guelph, Ont.	Oct. 19, 20	Milton West, Ont.	Nov. 1
Kitchener, Ont.	" 21, 22	Galt, Ont.	" 2
Toronto, Ont.	" 23, 24	Palmerston, Ont.	Nov. 4, 5

## BROTHER W. J. THORN

Chili, Wis.	Oct. 15	Atwood, Wis.	Oct. 24, 25
Wausau, Wis.	" 17	Superior, Wis.	Oct. 27
Black River Falls, Wis.	" 18	Two Harbors, Minn.	Oct. 28, 29
Fairchild, Wis.	Oct. 19, 21	Duluth, Minn.	Oct. 31, Nov. 2
Osseo, Wis.	Oct. 20	Northland, Minn.	Nov. 3, 4
Withee, Wis.	" 22	Wrenshall, Minn.	Nov. 4

## BROTHER T. H. THORNTON

Pueblo, Colo.	Oct. 15	Ogden, Utah	Oct. 25
Denver, Colo.	" 17	Pocatello, Ida.	" 26
Colorado Springs, Colo.	" 18	Twin Falls, Ida.	" 27
Grand Junction, Colo.	" 20	Glenns Ferry, Ida.	Oct. 28, 29
Midvale, Utah	" 22	Boise, Ida.	Oct. 31
Salt Lake City, Utah	" 24	Nampa, Ida.	Nov. 1

## BROTHER W. A. THRUTCHLEY

North Adams, Mass.	Oct. 15	Orange, Mass.	Oct. 22
Pittsfield, Mass.	" 17	Leominster, Mass.	" 24
Springfield, Mass.	" 18	W. Chelmsford, Mass.	" 25
Holyoke, Mass.	" 19	Lowell, Mass.	" 26
Easthampton, Mass.	" 20	Lawrence, Mass.	" 27
Greenfield, Mass.	" 21	Haverhill, Mass.	" 28

## BROTHER S. H. TOUTJIAN

Atascadero, Cal.	Oct. 17	Los Angeles, Cal.	Oct. 24
Santa Maria, Cal.	" 18	Alhambra, Cal.	" 25
Santa Barbara, Cal.	" 19	Lawndale, Cal.	" 26
Ocean Park, Cal.	" 20	Brea, Cal.	" 27
Santa Monica, Cal.	" 21	Riverside, Cal.	" 28
Pasadena, Cal.	" 22	Redlands, Cal.	" 29

## BROTHER L. F. ZINK

Sardis, B. C.	Oct. 15	Malahat, B. C.	Oct. 27
Vancouver, B. C.	Oct. 16, 17	Vancouver, B. C.	Oct. 28, 31
Ladysmith, B. C.	Oct. 18	Langley Fort, B. C.	Nov. 1
Nanaimo, B. C.	" 20	Agassiz, B. C.	Nov. 4, 5
Courtenay, B. C.	" 22	Penticton, B. C.	" 6, 7
Victoria, B. C.	Oct. 23, 24	Kaledin, B. C.	Nov. 8

## BETHEL HYMNS FOR DECEMBER

Sunday	5 180	12 105	19 44	26 120
Monday	6 119	13 145	20 205	27 87
Tuesday	7 31	14 296	21 326	28 107
Wednesday	1 95	8 328	15 288	22 256
Thursday	2 14	9 284	16 224	23 255
Friday	3 263	10 219	17 315	24 159
Saturday	4 91	11 21	18 293	25 140

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.