

VIEWS FROM THE WATCH TOWER

ARMAGEDDON

"The old claim formerly made here and there by highly imaginative and expectant calamity prophets, that the time was at hand for the great and final conflict, the battle of Armageddon, has died down until one rarely receives a crude tract or hears a pulpit warning to remind him of such impending disaster. Just about the time the wild prophets have yielded to the spirit of brotherhood and peace that has been taking fast hold upon the world, one finds a desperate contention and uproar amongst the ambitious, egged on by mercenary makers of the machines and accoutrements of war and by ambitious hopefuls in uniform, to outdo each other in preparations for the Battle of Armageddon.

"If there had been announced in flaming lines across the sky the great and awful fact that the final battle of destruction and annihilation was at hand, it could hardly have led to more sudden and tremendous preparation for war than that now under way between three of the leading nations of the world, the very nations that boast of the Anglo-Saxon desire and purpose to encourage the arts of peace. The best that can be said of such untimely departure from the peace policy so loudly professed by these countries for the last decade is that the warlords in the saddle and interests which find profit in war and in preparations for war have grossly and outrageously misrepresented and misused the people over whom they have influence and power.

"Twenty years ago there began a promising movement to promote the peace of the world. The movement led up to largely attended conferences in all civilized lands, and The Hague Peace Court was one of the results of the work of wise and progressive men, including the leading statesmen of the time. Arrangements were consummated at great expense by which disagreements were to be settled according to rules of justice and not by a resort to butchery and fire. The peace movement did not stop here. Peace treaties became fashionable, and a week rarely passed without an account of some happy pact between the very nations now most desperately bent on preparing for the great Battle of Armageddon and some one of the nations whom their warlords and captains of the military industry pretended to suspect or fear.

"The unsound minds of a few ambitious warlords, reinforced by the greed and ambition of other men, have led to a sad loss in the courage, the morals and the purpose of the modern world. There has been no fall to be compared to it in many centuries. Just as the world had really begun to turn swords into plow-shares the whole policy of peace and brotherhood was exchanged in a night, as it were, for a war policy in pursuance of which the plow is now being converted into the sword. As 'The News' sees it there has been committed in this an awful crime against humanity. Mr. Birrel, Secretary of Ireland, submitted an apt comment upon President Taft's declaration approving the present policy in this country. He said:—

"When I was young, America set the example of an unarmed nation, but things have not worked out as was expected. Mr. Taft's speech on the question of United States armaments were words of doom. They have shattered some of the best hopes of humanity, for they show that even across America they have joined the ranks of the armed and are to be supplied with a great navy and a powerful army. It is a miserable pity that hopes should be shattered, and that we are now to deal with the United States as a fully equipped military and naval nation. . . . Wherever we go, we find armament, armament, armament."

"What must be the end of this desperate game in which enlightened nations are actually striving to outbuild each other? Truly, as 'The Independent' declares, 'It is hopeless, for there is no end but utter collapse.' It has come to mean almost slavery for millions of the people of England and Germany already.

"Dr. Jefferson contributes to a recent number of 'Atlantic' a soul-stirring protest against this crazy display of warlordery. He says:—

"A nation which buys guns at \$70,000 each when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces; and hurled Rome from a throne which was supposed to be eternal."

"The one desperate means of relief is suggested by the Japanese Mail:—

"Yet it may even be that in this very costliness lies the best hope of ultimate restrictions, if not abandonment—that the sighing of the nations under the heaviness of the burden may at last find expression in the creating of some central con-

trolling power, drawn from all alike, upon whose omnipotent will shall rest the decision of all issues which, in its absence, might plunge the world in war."

"Such a power or tribunal was supposed to have been found in The Hague Peace Court, the very name of which the rampant warlords of the earth now seem to so heartily despise."—"Dallas Morning News."

RELIGIOUS RAPPROCHEMENT

At the meeting of the House of Commons Sir George Kekewich will present a bill "to amend the law ecclesiastical with respect to inter-communion between the church of England and other Christian churches."

The bill, which is a one-clause measure, provides that "it shall be lawful for any clergyman in holy orders of the church of England, not suspended or deprived by order of an ecclesiastical Court, to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister or owners or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish church or chapel of the church of England with the assent of the dean, incumbent, or clergyman or other person in charge thereof, as the case may be."

It will be observed that the bill refers to any building, as well as any chapel, and Sir George Kekewich told our Lobby Correspondent that the measure as drafted will apply to Roman Catholics as well as to Nonconformists.—Exchange.

PREDICTS REFORM OR REVOLUTION

"I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years—not more than five, perhaps, surely will see the end."

The above is credited to "Father Kelley," of Chicago, respecting his recent visit to Paris.

"SCIENTIFIC PROOF OF A FUTURE LIFE"

In a sermon in which he told of the effect of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congregation in Seventh Street Christian church on "The New Spiritualism," in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. Mr. Maclachlan spoke in part as follows:—

"There has been no more remarkable change in public opinion than that witnessed within the last few years with regard to that class of facts known as spiritualistic. There was a time when it was not quite respectable to believe in them, but quite recently there has been a change. Ghosts have become respectable; planchette and table rapping are parlor amusements; the popular magazines vie with each other in saying nice things about mediums and their ways.

RESULTS OF MEDIUMS

"The cause of this change in public opinion has been a similar change in scientific belief. It is not more than thirty years ago that orthodox science refused so much as to investigate the things of which we are speaking. When Sir William Crookes, the great chemist, brought in his report to the Royal Society of England, in which he avowed his belief in the leading phenomena of the seance room, his report was not even taken from the table. But since that day the history of Galileo and his telescope, through which the scientists of Padua refused to look, has repeated itself.

"Some twenty-five years ago the Society for Psychical Research was formed in England with such names as Crookes, Myers, Romanes, Eldgwick, Barrett and others on its list of members, and since that day telepathy, table rapping, clairvoyance, clairaudience, telekinesis, apparitions, materializations, mental healing and all the other phenomena which Professor James, of Harvard, aptly calls 'residual,' have been investigated. Mediums have been transferred from back parlors, where all sorts of trickery was possible, to the physical laboratories of the universities. They have been put under conditions of strictest control. Even the traditional darkness has been denied them. And still the wonderful results came. One after another leading scientists entered into these investigations skeptical and contemptuous, but came out of them believers in the facts on the evidence of their own senses.

CERTAIN FACTS RESCUED

"I am not speaking of professional mediumship, still less of Spiritualism as a cult—as a religion. I am not forgetting the so-called exposes of the Fox sisters and of Slade and that Cambridge experiment with Eusapia Paladino. Professional mediumship is undoubtedly to a large extent fraudulent. But when scientific men of the first standing tell us that out of the welter of fraud and delusion which has made mediumship taboo in cultured circles, they have rescued certain facts which they are investigating with all the patience which they give to their own scientific personalities, and when we are further told that on the basis of these investigations some of them believe they have found a scientific demonstration of a future life—we cannot afford to believe that such men as these are such easy dupes as to be arrant fools.

"But what about mediumship? How does it stand today? I spoke a little while ago about laboratory research in mediumship. This method of research has been adopted only within the last few years, and especially in the case of the famous Italian medium, Eusapia Paladino. This Eusapia has been investigated in the laboratories of several of the Italian universities by such men as Rochet, Lombroso, Morselli, Foa, Bottazzi, etc., each and all of whom started into the investigation wholly skeptical and perfectly sure that under the conditions they would impose no results would be reached. They took no chances.

"Let the medium impress a photographic plate," they said; let her illuminate a screen treated with platinocyanide or barium; let her discharge a gold leaf electroscope without touching it; let her displace the rod of a metronome; let her register pressure on a manometer."

PHANTOM HANDS SEEN

"What were the results? At the latest series of sittings which have come to hand held in the University of Naples under direction of Professor Bottazzi, all these precautions were taken; yet objects were moved at a distance, phantom hands were seen; the scientific tests were satisfactorily made; and as direct evidence the existence of some force hitherto unknown to science, but as real as kathode and X-rays, a Morse telegraph key was displaced by the psychic in such a way as to leave a tracing on a cylinder, a photograph of which may be seen in one of the numbers of the *Annals of Physical Science*.

"In face of such evidence, do we not feel that Hodgson is right when he says:—

"A man who denies the phenomena of Spiritism today is not entitled to be called a skeptic; he is simply ignorant."

"The next question is that of the interpretation of the facts. Three interpretations are possible. First, that these phenomena are the manifestations of an obscure and hitherto unknown form of vital energy. This is the biological explanation to which the Italian investigators (with the exception of Lombroso) lean; second, they may be explained as manifestations of what is known as the sub-conscious mind, or the subliminal self. This is the explanation in favor with perhaps the majority of the investigators. A third explanation is that held by a minority perhaps, but at least a very influential one, and is to the effect that while many of the phenomena are explicable in the two former ways, there is at least a remainder that can be explained only on the supposition that there exist intelligences (whether discarnate human beings or others) which manifest themselves through these abnormal types whom we call mediums or sensitives. To this view the following leaders in thought adhere: Myers, Lombroso, Hodgson, Hylop, James, Lodge and others.

PROOF OF FUTURE LIFE

"What, then, is the gain to faith? Much every way. In the first place, if these things be so, it is no longer unscientific to believe in miracles. The significance of this is tremendous. For upwards of fifty years the whole tendency of modern science has been to deny the credibility of miracles.

"Science brings the message, 'Be of good cheer. God in these latter days is working marvelously, and before many years have passed belief in a life beyond death may be just as scientific as to believe in wireless telegraphy or the marvels of the X-ray. Only be patient—only work and hope.'"

* * *

Here we have it. Spiritism is becoming respectable, not only in scientific quarters, but now to the church. Note well the arguments by which the foolish things accomplished by Spiritism are held up before the people as helpful to their Christian faith—as proofs of a future life. Another Exchange tells of a Spirit Exhibition in a Methodist church by a minister.

What is more evident than that this minister himself lacked a full assurance of faith respecting a future life and had full confidence that his congregation also lacked such a faith; other-

wise surely he would not have brought forward such matters as attestations and supports of faith. Only a poor, weak, rotten, tottering faith could be really supported by such stuff as Spiritism offers. And it will be noticed that while various theories are referred to respecting the power behind these spirit manifestations, the scientists whom he quotes are utterly ignorant of the real power and intelligence back of Spiritism, Theosophy, Hypnotism, etc. "The wisdom of their wise men shall perish; the understanding of their prudent men shall be hidden." (Isa. 29:14) Their failure comes from the neglect of the Word of God, which would have informed them respecting the evil spirits, their origin, etc. Blessed are our eyes for they see and our ears for they hear the wisdom from on high. But alas, the poor world lacking this wisdom, misled by its trusted, scientific and theological teachings, is rapidly coming under the power of the evil spirits! "And for this cause God shall send them a strong delusion, that they shall believe a lie who believe not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11, 12.

DANGER IN TAMPERING WITH SUPERNATURAL

The English author, Dr. J. Godfrey Raupert, is now in this country, under assignment from Pope Pius X. to lecture to the students of all Roman Catholic seminaries upon the dangers of psychical research and the evils of Spiritualism. During the last few months, Doctor Raupert has delivered lectures at many institutions of learning in New York and vicinity, and he expects to continue his stay in this country until he has an opportunity to visit many other institutions.

While a member of the English Society for Physical Research and a personal friend of many of the most prominent European investigators, Doctor Raupert not only declines to accept the theory of spirit communications, but even declares that every phase of psychical research is produced by an evil force, which, sooner or later, will wreck the minds of those who subject themselves to its influence.

Dr. Raupert writes as follows in the "*Philadelphia Public Ledger*":—

"If there is any one thing in this world which the great mass of the American people need it is to have their eyes opened regarding the dangers of the psychical research. For many months the most popular periodicals have been devoting a great deal of space to these matters, and, as the result, people who had never given any serious thought of psychic problems are now inclined to try experiments that are fraught with the greatest perils to the mental and physical organism, as well as to the moral character.

"Unfortunately, the writers of these articles have, almost without exception, entirely neglected this phase of the subject, leaving their reading to walk ignorantly into a trap from which they may find it extremely difficult to escape, and it seems as though it was time that somebody should come to the front to explain why psychical investigation is one of the most hazardous occupations in which it is possible for a human being to engage.

* * *

"In any case, it is the opening of a door to the invasion of activities that we do not, and cannot understand, and all experience proves that, once opened, this door is not so easily shut. Moreover, as these invasions invariably play havoc with the victim's moral, mental and physical life, even when they do not—as they often do—lead to permanent afflictions, or to death, it is impossible to see where science has any right to invade this domain, or to invite others, still less guarded than themselves, to invade it for them.

"Prof. W. P. Barrett, of the Royal College of Science for Ireland, and one of the vice-presidents of the English Society for Psychical Research, did not hesitate to admit the existence of these evils. "These practices," he said, "are dangerous in proportion as they lead us to surrender our reason, or our will, to the dictates of an invisible and oftentimes masquerading spirit."

MAN'S BIRTHRIGHT IN DANGER

"And again, in speaking of a case resembling obsession, he said: "Possibly this is an instance of duplex personality; more probably, I think, it is what it purports to be a lower influence or 'spirit,' acting through the medium. . . . The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality; in the liability to lose that birthright we each are given to cherish, our individuality, our true selfhood, just as in another way this may be impaired by sensuality, opium or alcohol."

"While this may seem to require a belief in "obsession," or the actual possession of unembodied spiritual intelligence, this phase of the matter is really of less immediate importance than might appear at first thought. Personally, I have witnessed

scores of cases, that, while they were designated as "insanity" by scientists, to me at least, so closely did they resemble genuine "obsession" that I was inclined to think that there was some reason for the belief that the patient knew more about the nature of his disorder than the physician who attended him.

"The Spiritualists tell us that everything depends upon the attitude with which we look upon the "spirits"; that if our life is pure and our purpose a noble one, we have nothing to fear from our experiments. This, however, is an entirely erroneous theory. As a matter of fact, it makes no difference how we approach the "spirits," for the best minds and the purest souls are wrecked quite as easily as those of less spiritual nature. Often, in the beginning of the experiments, there is a pretense at lofty utterances.

"The "spirits" indulge in high-flown talk about the future of life and its conditions, and endeavor to impress the investigator with his own utter earthliness and ignorance. I have known many cases in which the "control" purported to be the incarnate spirit of some great novelist, poet or philosopher, and, for a time, the role assumes has been played to perfection. But, sooner or later, the change invariably comes.

"The pure and beautiful communications become mixed with impure language, and, finally, the victim awakens to the fact that he is entirely at the mercy of a force over which his will no longer exercises the slightest control. These are the facts and it means no difference by what theory we endeavor to explain them. Call them "detached personality," if you will; apply one of the many terms that science used to designate the several forms of insanity; say that the trouble is due to subconscious functioning alone—however you may explain it, the fact still remains that the study of psychical problems is the direct cause of the disorder.

A CASE IN INSTANCE

"To indicate how easily this disintegration of the personality may be brought about, I can refer to a case that has been brought to my attention since my arrival in this country. The victim is a young woman of exceptional intelligence and marked refinement—the wife of a man who is well known as a writer upon scientific subjects.

"Somewhat less than a year ago this young woman became interested in psychic investigations, and commenced to experiment for herself, using a "planchette" for the purpose. At first there was little result, but, finally, after patient waiting, she became a fluent writer, not only with the planchette board, but with a pencil held in the hand, and the communications received were of a most convincing character.

"About this time she began to experience pains at the base of the brain, and these gradually increased until they became almost unbearable. Her sleep was interrupted and her health began to fail perceptibly.

URGED TO SUICIDE

"It was at this time that she announced that she was "obsessed"; that the intelligence that had communicated through her had taken full command of her body, so that she was no longer a free agent. Treatment of every kind was tried—all to no benefit. And now a new and more terrible feature developed. Hitherto the impulse had been to write—to write all the time, with pen, a pencil, or even a finger in the air—anything so long as the detail of writing was accomplished.

"Now it was voices that sounded in her head. Sometimes one, but more frequently two, three, or even four voices, talking to one another and freely conversing about her. Some would commend her conduct; others would blame her. Some would swear and curse and call her names—names so vile that she could scarcely have heard them in her normal state, while others would try to defend her from the coarser and grosser forces.

"In the early stages the things that the voices told her to do were practically harmless, but before long, they commenced to urge her to commit suicide, and she sought to obey them. Twice she attempted to take her own life, but was unsuccessful; yet all the time she has realized that she was being urged to her own destruction, and has been unable to resist. It was as though her own will was entirely in subjection to that of some diabolical intelligence.

"And this is in no respect an exceptional case. I have heard of many similar experiences in this country, and I have a record of hundreds that have occurred in Europe. Since first taking this stand as an exponent of the dangers of Spiritualism, people have written to me from all parts of the world, and all these letters have told practically the same story. Everywhere lives are being ruined, minds are being shattered, and personality is being disintegrated as the result of the most innocent experiments in psychical research.

"During a trip on the continent some three years ago I

made the acquaintance of a successful business man who told me incidentally that he had acquired the power of "automatic writing." He said that it was the source of much entertainment and amusement to him, and, as he did not believe in "spirits" or the survival of human personality after death, he was not in the least interested to discover what the source of the strange messages might be. He thought that the phenomenon might be due to the action of some undiscovered or unknown law of our mental life.

"It had become a habit with him to resort to his "mystic" writing on all possible occasions, and he not only asked advice in perplexing questions but was guided by that advice. His physical health was good except that he complained of a pressure over the back of his head, which would come on suddenly, and continue, increasing in severity, until he yielded to the impulse to write. As soon as the message had been given, this feeling would pass away.

"I pointed out some of the dangers of these experiences, but my warning only caused him very great amusement. About two years later, being again on the continent, I made inquiries regarding my acquaintance. I was told that he had met with a serious accident, and had just been discharged from the hospital. Accordingly, I went to see him, and, at my request, he gave me a full account of what had happened.

UNDER A DOMINATION

"The promptings to take the pencil and write had gradually, but very steadily, increased, and, as it was always accompanied by severe pressure over the head, he had never been able to resist the impulse for any great length of time. The amusement of the thing wore off with the increased and compulsory frequency of the experiment, and it had finally come to the point where he considered the writing rather a nuisance. In consequence he had again and again offered determined resistance to the impulse, even at the risk of passing sleepless nights and injuring his health, but he always had to give way in the end.

"Thus a kind of domination had been established over him, and as he could not conceive how a mere tendency or habit could so thoroughly establish itself, he questioned the pencil, and was informed that he was under the influence of the spirits, and that if he did not do their bidding they would ruin him.

"It was at about this time that the impulse commenced to assume a different form. Instead of the prompting to write, a thought suggesting some absurd if not quite unreasonable action would come to his mind, and, regardless of his own judgment, he would finally yield to it to obtain relief from the painful pressure in his head.

THE FIRST STEP

I have quoted these cases at some length because they are typical of the experiences of so many persons who have become the unfortunate victims of these dangerous practices. In most cases the first false step is taken through a chance introduction to "planchette," the "ouija board," or some other apparently harmless and extremely amusing contrivance. Perhaps at the first trial there may be little if any response from the board, but if sufficient patience and persistence are shown and the proper attitude of passivity is maintained conscientiously it will probably not be long before the desired results will be realized. And it is from that moment that both the mind and the body of the operator are in danger.

"I have had my attention called to many of these cases of alleged "obsession" or duplex personality since coming to America, and I have no reason to doubt that there are quite as many victims of Spiritualism and psychical research in the insane asylum of this country as there are in Europe, and that means thousands, if not tens of thousands.

"One particularly sad case is that of a metaphysician who was well known to New Yorkers only a few years ago. An extremely brilliant woman and a successful practitioner, she exhibited no indications of mental derangement until after the accidental discovery of her ability to write "automatically" when, within a very brief space of time, her mind began to show the effects of her experiments, and a few months later it became necessary to send her to one of the institutions for the insane, and there she is still confined.

"Though a woman of pure mind, noble character and great intellectual attainments, the ruin of her life was the price required for the privilege of making a few innocent psychical experiments. Certainly "like" did not "attract like" in her case!

THOUSANDS MADE INSANE

"And, in view of all of these facts—for there are hundreds of equally well-established cases that might be cited—does it seem unreasonable that we should demand that psychical researchers show us some good object that is being attained by these investigations—some purpose that can justify this sacri-

fice of health and reason, if not life itself. For many years this work has been going on, and, so far as we can ascertain, its history can be traced by the trail of insanity and death for which it has been responsible.

"More than thirty years ago Dr. Forbes Winslow reported that "ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural."

"And what have we learned in return? We have faith that there is a life beyond the grave, but has psychical research been able to demonstrate its reality? We believe that there is a spiritual as well as a material world, but what evidence of this fact has science been able to gather?

BROTHER RUSSELL'S EUROPEAN TOUR

On Board "Mauretania," May 10th, 1909.

TO THE FAMILY OF BROOKLYN BETHEL,

BELoved IN THE LORD:—

When our steamer left the wharf in New York, while you were singing, "Blest be the tie that binds," and "God be with you till we meet again," my heart was full, and not mine alone; others, total strangers to us, were deeply affected, and one at least expressed himself as feeling a greater degree of security and safety in view of the divine blessing thus invoked. I estimated the number of our friends on the pier from the New York church at about 90, and called to mind and applied to myself St. Paul's words, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. And for your fellowship in the gospel from the first day until now."—Phil. 1:3-5.

We have had a very calm, and in every way pleasant voyage. The sea was exceedingly quiet, and our vessel excelled her previous best record, making 612 knots during one 24 hours.

Knowing in advance the boat we would take, several friends of the truth going to Europe made it convenient to take the same vessel, and the fellowship enjoyed made the trip delightful. However, we had not much time for visiting, as Brother Huntsinger, a stenographer, knowing that we would be pressed for time, kindly volunteered to make the journey with us, that we might have the opportunity of dictating some sermons and "Watch Tower" articles while going and coming across the Atlantic. The quietness of the voyage and our good health greatly facilitated this feature of the work.

"If we are to judge the character of that plane of existence by the lying, malicious and mischievous intelligences with which we come in contact through psychical research, the fact is almost irresistibly borne in upon us that we have been in communication not with departed friends, as we may have so fondly imagined, but rather with a company of spiritual burglars and confidence men.

"Does mob law reign in the 'borderland,' and are there no spiritual police? If there are, how come all these 'obsessions' to take place, and who devises the frauds and tricks that are played so successfully upon people who are neither fools nor knaves?"

Our companions in voyage brought with them tracts which were liberally distributed on the ship, and apparently to some purpose, not only interesting some, but arousing the prejudice of others. On the ship were a Catholic bishop, two priests, two monks, two nuns and several Protestant preachers. The opposition became so bitter that not only the Catholics, but the Protestant preachers joined in requesting the Captain to cancel an appointment he already had made for us to preach. It was canceled with apologetic statements to the effect that the Ship Company merely sought to serve the public, and while surprised at the opposition felt it necessary to concede to its wishes. However, we are by no means certain that the hindrance thus affected did not work out some measure of good, as a considerable number of passengers expressed themselves as quite incensed at the narrow and bigoted course of both Catholics and Protestants, who evidenced the weakness of their cause by their fear to have the truth of the Bible openly stated and heard. For our part we were unconcerned by the episode, believing that it was ours to use opportunities which the Lord might grant, and ours to be submissive and patient if the opportunity for presenting the truth to the public were denied—if only a small hearing was had amongst the friends. It is ours to use opportunities with appreciation; it is the Lord's to open the door, to furnish the necessary opportunities. We are content to do our part, and to leave his part for his wisdom to direct, knowing that all his gracious purposes shall be accomplished.

Yours in the love and service of our Redeemer and King,
C. T. RUSSELL.

WHAT MUST I DO TO BE SAVED?

ACTS 16:16-40.—JULY 11.

GOLDEN TEXT:—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Paul and Silas, bruised and doubtless bleeding from the cruel beating they had received at the command of the rulers of Philippi, were enabled to praise God in the prison, notwithstanding the fact that it must have been, like other prisons of that time, a most unhealthful and disagreeable dungeon. That night they sang praises to God. The other prisoners listening must have been surprised, it probably being the first time hymns to God had ever risen from that prison. If any other songs at all had ever echoed from its walls they were probably ribald, and inspired by alcoholic spirits. It is indeed remarkable that practically none but the Christian religion possesses a hymnology. Buddhists have none; the Mohammedans have none; the Confucians have none, and these three represent more than one-half of the world's population. Indeed, there seems to be nothing happyfying or consoling in any religion except that of the Bible. The Bible alone teaches the love of God, his care over his consecrated saints and his provision for their change to glory, honor and immortality—yea, for the awakening of all the families of the earth and the bringing of all to a knowledge of the grace of God and to opportunities for life eternal.

We can readily see that nothing less than a strong, living faith in God enabled those two missionaries to feel that their adversaries endured for the sake of the Gospel meant to them divine approval, if rightly received. It was because they realized that their trying experiences were but "light afflictions" which, under divine providence, would work out for them a far more exceeding and eternal weight of glory—only this enabled these distressed men to triumph in their hour of distress and to praise God for the privilege of suffering as members of the body of Christ, filling up a share of the sufferings of Christ that by and by they might also share his glory as members of his body—members of the great antitypical Moses, the Mediator of the New Covenant.—Acts 3:23.

These things are written for our instruction, that, beholding the faithfulness of others, we might be encouraged. Our Cove-

nant is the same as theirs and theirs the same as the Lord's, for the sufferings of Christ are one, however varied in character, and the glories to follow will be one, although the sharers will differ as star differeth from star in glory. The greater the sufferings faithfully endured, uncomplainingly, rejoicingly, the greater will be the reward in the kingdom of our Father and of our Lord.

A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls and loosed the staples of the chains whereby they were bound, releasing also the bars wherewith their prison-doors were held in place. The jailor, finding the doors down and supposing that the prisoners had escaped, and knowing that he would be held responsible, drew his sword and was about to suicide, when St. Paul called to him and said: "Do thyself no harm. We are all here." By this time the jailor was fully convinced that the missionaries committed to his care were remarkable men—not ordinary criminals. Possibly, indeed, he had some knowledge of demonism and obsession and had heard that, by word of mouth, one of these men had spoiled a supposedly divine "oracle," by exercising some superior power.

At all events the jailor was now ready to care for these prisoners and to hear the message of God's love. Presumably he first secured the prison, the while thinking over all these matters, and then brought the missionaries into his own living quarters in the prison. He attended to their comfort and meantime heard from them something respecting their mission—respecting Jesus the Messiah and his death as the world's Redeemer. He was convicted of sin. He realized in a general way at least that all mankind are sinners, aliens, separated from God by wicked works. He longed for a realization of a forgiveness of his own sins and a reconciliation with his Creator. And these missionaries, above all others, could help him. Hence his inquiry, "What must I do to be saved?" What must I do to

come into relationship with God, that I, like you, might be able to realize his loving care in all of my affairs; that, like you, I might be able to glory in tribulation, and to realize that all things will work together for my good under divine providence?

The answer came promptly: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Taking this as the text the missionaries explained to the jailer and his household some of the philosophy of the divine plan of atonement, the death of Jesus, the just for the unjust, the blessing that, in due time, is to reach Adam and his race through the resurrection processes and the privilege now of hearing and accepting the divine call to joint-heirship with Jesus as his "members" in the sufferings of this present time and the glory that shall follow.

The truth-seed sank into good soil. Those present believed and gratefully accepted the privilege of discipleship—to suffer for Christ's sake. Forthwith they were baptised, thus symbolizing their death to the world and to sin and to self, and their desire to walk in newness of life as "members" of the Christ. Ah, now, the missionaries must have realized that they were as much providentially directed to the jail (by the injustice of the magistrates) as they had been previously guided to Lydia and the riverside prayer meeting! Their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of enjoying this great privilege of carrying the good tidings to others.

According to some standards it was now high time for these missionaries to strike for Five Thousand Dollars a year and a parsonage, and especially to strike against any further persecution or beatings and to tell the Lord that they had had enough along the lines of self-sacrificing. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings. We must see to it that our experiences tally with those of Jesus and the apostles. We must not be looking for any other kind nor be satisfied unless we find opportunities for suffering for the truth's sake. We may be assured that although times have changed in some respects our Lord was quite right when he declared, "Whosoever will live godly in this present time shall suffer persecution." It may be in his own home and family or in the church or from the world; he will not escape if he is faithful. If, therefore, any of us is escaping persecutions he should feel fearful of his condition and make careful examination as to whether or not he is faithful to all the privileges and opportunities he can find. This does not mean that we should seek persecutions in the sense of doing foolish things or doing proper things in a foolish manner. But it does mean that we should not shrink the responsibility of proper conduct, because of fear of consequences. Fear is one of the most subtle foes of the "little flock." It should be offset by trust, faith in God.

PAUL AND SILAS SHARERS IN SUFFERINGS

The account tells us that St. Paul alone rebuked the evil spirit and thus he alone was responsible for the tumult. We can readily see how Silas might improperly have taken a course in opposition—might have publicly reprimanded St. Paul and partially, at least, have joined with the multitude and thus have escaped arrest and beating and imprisonment. Or if his disloyalty had been greater than this he might have upbraided St. Paul and said, Why did you not mind your own business and let that young woman alone? She was commending us, not opposing us. We should have gone right along preaching the Gospel. You are always getting us into trouble. I intend to leave and to start on a more successful missionary tour of my own. Alas, we all know some who have just such a wrong spirit as would take such a wrong view of the situation. We are glad that it was not so with Silas—that he was a worthy companion to the noble Paul. He recognized the Lord's blessing upon the Apostle and that he was being specially used of the Lord, and that whatever experiences came to them the Lord was able and willing to

overrule for good. Thus Silas was privileged to share in the privileges of the beating, of the songs, of the conversion of the jailer. Surely it means a great deal and brings a great deal of blessing to have faith in the Lord and to be obedient to divine providences and not too worldly-wise and cautious and self-seeking.

The Apostle mentions in Heb. 10:32 some who "endured a great fight of affliction," and some others who were merely their companions in the same without experiencing the same losses. The Apostle points out that God appreciates faithfulness in either of these respects and will duly give a reward. Let us be faithful to the Lord, followers of his leading and sharers of his blessings.

"LET THEM COME AND FETCH US"

The magistrates evidently realized that they had no just cause against the missionaries. The beating and imprisoning of them was merely to satisfy the public clamor, just as when Pilate similarly commanded Jesus to be beaten, not as a satisfaction for justice, but to appease the anger of the multitude. But St. Paul had not been a lawyer for nothing. The night before he had probably attempted to tell the rulers that he and Silas were Roman citizens and had the right to demand a fair trial before having any kind of punishment, but probably the clamor of the people was so great that their protests were unheard. Now, however, the missionaries sent word to the magistrates that they were Roman citizens and had been unjustly dealt with and would have to be treated in such a manner as would show that they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. The public should not say to them, "Your teachers were tried and expelled from this city and forbidden to return." On the other hand, notice the spirit of compromise. The missionaries did not insist on going forth to preach in public and demand that they be given legal protection in the exercise of their liberties. On the contrary, they concluded they had accomplished all in their power and that God's providence was now directing them elsewhere. They acted upon Jesus' counsel, "If they persecute you in one city flee to another."

Thus a peaceful compromise was effected by which the magistrates were relieved from further difficulty and the missionaries were honorably led forth as men who had done nothing amiss, but who had concluded that in the interests of peace they would quit the city, although their rights as Roman citizens would have permitted them to remain. Some of the Lord's people make the mistake of not insisting sufficiently on their rights and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's condition we find illustrated the proper course—"the spirit of a sound mind." He insisted on such of his rights as were reasonable and necessary for the cause, and he freely relinquished other rights in the interests of peace; in harmony with the Scriptures, "Seek peace and pursue it;" and again, in harmony with his own exhortation, "So far as lieth in you, live peaceably with all men."

Before separating they returned to the home of Lydia and "met the brethren" and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted to them the joy they had experienced in suffering for Christ's sake and how the Lord overruled their trials and difficulties, sufferings and imprisonment for good, in that thereby the jailer and his family were added to the number of brethren—"the Lord's jewels."

Whoever has read the New Testament properly has surely noticed the spirit of brotherhood therein recorded as prevalent amongst those accepted of the Lord as members of the household of faith. And whoever intelligently comes in contact with those who are now rejoicing in the present truth must surely note something of the same spirit of brotherhood, in a remarkable degree.

"FATHER, GLORIFY THY NAME"

[This poem was a reprint of that published in issue of November 1, 1892, which please see.]

THE BEREANS THE MORE NOBLE

ACTS 17:1-15.—JULY 18.

GOLDEN TEXT:—"Thy Word have I hid in mine heart, that I might not sin against thee."—Psa. 119:11.

Leaving Philippi the missionaries, Paul, Silas and Timothy, went a journey of about one hundred miles to the southwest and stopped at the city of Thessalonica, made famous by the fact that two of St. Paul's epistles were addressed to the Christians of that city. En route they passed two cities, where apparently they found no opening for their message, no hearts prepared. Philippi was one of the few cities where the Gospel made any

headway, that had not first come under the influence of Judaism to some extent. Evidently the scattering of the Jews throughout this region had more or less acquainted their neighbors with the true God and the observance of his laws and respect for his revelations and for the promised Messiah.

At Thessalonica the missionaries found a Jewish synagogue and in harmony with their usual custom, they attended worship

there and for three Sabbath days they reasoned with the attendants from the Scriptures. The word here rendered reasoned implied a dialogue or discussion. The Apostle discussed the Bible with the Jews. This form of preaching the Gospel, which has fallen considerably into disuse amongst Christians, is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by specially commending to them the Berean Studies and such discussions of the Word with the aid of help. The effect is excellent. In this way many obtain clearer conceptions of the Truth than they would get from any ordinary discourse. True, the "pilgrims" usually deliver discourses, because their visits are but occasional. But even these we urge to give in each place at least one sample of a properly-conducted Berean Study, that the dear friends may become accustomed to this early method of indoctrination.

This method of discussion was usual with the Jews, but they needed just what the Lord sent them in the Apostle, namely, some one to explain the Scriptures, some one to answer their questions and to show them and to help them to find the answers to their own questions in the Scriptures. So today it is important that a Berean Study have a wise and an intelligent leader, of sufficiently humble mind to be worthy of the truth himself and to be willing to call attention to it through whatever channels the Lord may be willing to use for its dissemination. Not only is it true that "pride goeth before destruction, and a haughty spirit before a fall," but it is also true that pride blinds the mental vision and hinders many from being able to see the truth who otherwise might be burning and shining lights—showing forth true light. Instead, many are so anxious to shine forth a light of their own that they get between the people and the true light. The Lord is willing to help us to humble ourselves in proportion as we are diligent for his service, willing to be nothing ourselves and careful to recognize as leaders only such as hold forth the words of life without seeking undue prominence for themselves in the church.

IT BEHOODED CHRIST TO SUFFER AND TO RISE

After telling us that St. Paul reasoned or discussed with the Jews the Gospel message something of his method is explained; namely, he opened the Scriptures to them, explaining what they had not previously noted respecting the fact that it was necessary for Christ to suffer (death) and to rise from the dead before he could be the King promised. The Jews knew of the Scriptures which referred to his sufferings, but they ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honor and power. The Apostle showed the connecting links—that death reigned over the race through the power of sin inbred, ingrained, and was in harmony with the divine sentiments, "The soul that sinneth it shall die." He showed that none could be released from this condition without a Redeemer. Messiah would indeed reign over his kingdom, the world, but previously a redemption must take place, a lifting of the curse. Then he produced the facts of Jesus' death, the Just for the unjust, and that his resurrection was exactly what was declared by the prophets, and the necessary thing, for him to carry out in due time the foretold blessing of Israel under the New Covenant and the blessing of the world through Israel. He showed that first, however, an elect class must be gathered to be associated with the Lord in his kingdom and that these must demonstrate their worthiness by laying down their lives in his service in consecration. The sum of his argument was, "This Jesus whom I preach unto you is the Messiah."

Some of the Jews believed the message and took sides with Paul and Silas, but evidently only a minority. With them were some devout Greeks, quite a number also of prominent women. The division time had come. The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; they were being gathered into the Gospel garner, into the spirit dispensation. They were being transferred from Moses to Christ, from natural Israel to the new Spiritual Israel, called to be a "royal priesthood, a peculiar people," for a divine purpose.

Of course, only a minority of the Jews were in a proper attitude of heart to receive the good tidings, and the effect upon the remainder was to embitter them, because the arguments were too strong for them and because, not being humble-minded, but proud-spirited, they became jealous of the success achieved by these strangers who had been in the city but a few weeks and who, nevertheless, had already made considerable impression upon Gentiles, whom they had been unable to influence and to convert to Judaism.

Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, arousing prejudice, hatred, malice, etc. They incited an uproar in the city—a mob, which made an assault upon the house of Jason, with whom the missionaries were lodging. Not

finding the missionaries, the mob, under leadership, took Jason and other believers before the magistrates, saying, "These that have turned the world upside down have come here also." Jason has received them, and thus is a participant in their wrong doing. They are traitors to this government and its honorable Emperor Caesar, for they teach another King called Jesus.

This was almost the exact charge made against our Redeemer when he was brought to Pilate's judgment bar. And there was a measure of truth in it, for the Caesars not only claimed to be civil rulers of the world, but also claimed the title Pontifex Maximus, or chief religious ruler. While the kingdom that Jesus and the apostles preached is a heavenly one, a spiritual one, the message includes the thought that in due time this heavenly rule or authority would be extended to the affairs of earth and Messiah's kingdom be world-wide—under the whole heavens. We can readily see how such a proclamation might be construed as treasonable from the world's standpoint, but surely the Jews had no excuse for using their influence along these lines, for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a kingdom hope. Nevertheless, their pride and hatred blinded them to the injustice of their course, when they incited the heathen multitude.

It will not at all surprise us if, in the near future, we should be similarly charged with treason because we preach "the kingdom of God's dear Son" about to be established in power and great glory; and that its establishment will take place in the midst of a period of social distress and anarchy. It will not surprise us, either, if false Christians (Christians not in the proper attitude of heart to receive the message of present truth) should be the very ones to incite the multitudes and the rulers against us.

TURNING THE WORLD UPSIDE DOWN

This charge was made by the Jews. They realized that there was a conflict on between Judaism and Christianity, and that wherever the two came in contact there could be naught else than a clash and conflict, and one or the other be turned upside down. Similarly, some of those who at present are blinded to present truth rail at us, using almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ did create differences in the Jewish system then, as the Gospel truth is doing now in Christendom. And this is what Jesus foretold when he said, "Think not that I have come to send peace upon the earth. I have come to send a sword. A man's foes shall be they of his own household." Our experiences, like the experiences of the apostles, corroborate the truth of our Lord's statement. An irrespressible conflict is on. However, had the Jews only properly understood the matter they need not have given themselves such concern, but might have known that comparatively few would accept the message of the Gospel—the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful that present truth will capture their people by the wholesale. But they are mistaken. It will take only the select, the "elect," and leave the remainder. The wheat are comparatively few in proportion to the tares. And only the wheat is being gathered. The tares must be left in the bundles—in sectarian bodies. And it is better so. They must not in any manner get in amongst the wheat ready for the garner—the separation amongst the wheat and the tares should not, and could not, take place in the past, but must and will take place now in the harvest of this age.

This attack upon Jason and others apparently was not permitted of the Lord until the work of propagation had been well accomplished and those who had an ear to hear had a good opportunity to hear the message. The rulers of Thessalonica put Jason and the other believers under bonds to guarantee against a certain forfeit of money or property that these Christian missionaries should raise no further disturbance. As a result Paul and Silas realized that their work at Thessalonica was at an end and that they must not jeopardise the interests of the cause and their friends by their further public utterances. Paul agreed that they should leave the city quietly, secretly.

"THEY SEARCHED THE SCRIPTURES DAILY"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place so honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Many of them, therefore, believed—Jews and Greeks, men and women. Here is a suggestion to us—to all. We should have a judgment and conviction respecting the divine Word, but it should not be so unreasonable a one as would hinder us from receiving a further knowledge from the same source. We are to try the spirits, the teachings, the doctrines.

This does not signify, however, that we "are to be blown about by every wind of doctrine." We should know in whom we have believed and having once been convinced we should not be easily turned aside from a properly grounded faith. If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine revelation we should expect that any further light coming to us would not be contradictory to that which we have received and found Scriptural and harmonious with the Divine character. We should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make valueless the first principles of the doctrines of Christ should be promptly rejected.

If, for instance, anyone attempted to prove to us that we were justified by faith in a covenant we should promptly reject it and assure him that we were justified by faith in the precious blood of Christ and that the substitution of a covenant for the blood would be setting aside the very foundations for our faith, upon which we have been building. Similarly all doctrines which ignore the fall of man and, therefore, ignore or deny that he was created perfect and in the likeness of God should be set aside because, if the fall of man be denied, the redemption is necessarily denied and everything else built upon that doctrine of redemption. As a matter of fact, the various religious theories of the world require very little thought or study on the part of any Christian who has built his faith, not upon human traditions, but upon the Word of the Lord. The doctrine of the Ransom, that Christ died for our sins and that we have forgiveness through faith in his blood, and reconciliation thus to God will generally prove, test, decide, the various new doctrines presented to us and show us quickly that they are not of God, nor in harmony with the Divine Plan, of which the Cross of Christ is the center.

We must be on guard even in respect to doctrines which acknowledge the precious blood. And a clear discernment of the divine plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in some form we are apt to lose valuable connecting links, leaving us open to some of our great adversary's covert attacks.

PERSECUTED IN EVERY CITY

If the missionaries of the Cross were vigilant and earnest, so were the servants of error. The Jews of Thessalonica learned that the missionaries were at Berea and forthwith began to foment strife and to raise a disturbance amongst the people. The missionaries concluded that this was a sign that they should move forward. Let us consider how much we might gain by following such a course! Let us be on the alert to watch for the leadings of the Lord's providence and, while not fleeing persecution in the ordinary sense, be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that he had service for us in some other field of labor. "When they persecute you in one city, flee ye to another." Thus persecuted St. Paul went next to Athens and thither Silas and Timothy followed him later.

"THY WORD HAVE I HID IN MINE HEART"

The Golden Text reminds us that not only the Word of the Lord is necessary as a guide to a knowledge of him, but that it is valuable to us and necessary, after we have found the Lord and become members of his family, begotten of the holy Spirit. Moreover it is necessary that we do more than know about the Scriptures and have an appreciation of their teachings. We must get their truths into our hearts. There are certain points which underlie the divine law and all of its regulations bearing upon us, and these points cannot be comprehended at once. Day by day as we persevere in the study of the truth, as we meditate upon God's Law by day and by night, we come to clearer views of these great principles of truth—justice, love and wisdom—which underlie all of the divine government. In proportion as we attain this attitude of heart and mind we know the Lord not only in the sense of appreciating his glorious character, but in the sense that we are enabled to put those points into operation in our daily lives—in our deeds, our words, our thoughts. Whoever does not attain to this heart appreciation of the divine arrangements will be sure to sin against the Lord, to keep his Covenant of consecration imperfectly and those who so do will fail to gain the highest prize, if, indeed, they be accounted worthy of eternal life upon any plane of being.

Let us then not only search the Scriptures daily and obtain intellectual appreciation of the divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of divine government. Let us come more and more into sympathy with them—come into fullest harmony with our Creator and his requirements!

WORSHIPING THE UNKNOWN GOD

ACTS 17:16-34.—JULY 25.

GOLDEN TEXT:—"God is a spirit; and they that worship him must worship him in spirit and in truth."—John 4:24.

St. Paul awaited the coming of Silas and Timothy at Athens, then the center of the world's culture, intelligence and worldly wisdom. Athens boasted that in one century of its intellectual dominance it had sent forth more intellectual giants into all the world than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion, as Rome was the center of the world's imperial authority, and Athens was the world's intellectual capital. We can imagine St. Paul walking through the streets of that great city, admiring its architecture, the most wonderful of the world, listening to some of the scientific teachers of that day and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, notes the fact that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. Of these the majority were of gods, demigods and heroes. He notes the fact that in one street there stood before every house a square pillar carrying upon it the bust of the god Hermes. Every gateway and post carried its protecting god. Every street had its sanctuary.

No wonder we read that Paul's spirit was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently utterly ignorant of the true God. The longing seized him to tell these worldly-wise men of the great Creator and his wisdom, justice, love and power. He found the Jewish synagogue as usual and there he reasoned with the Jews and with devout persons and in the market places he talked with all who were willing. Our translation says disputed, but it is generally admitted that this word does not well represent the thought of the original, which rather signifies conversed or reasoned. Disputes, in the ordinary sense of that word, are of little value, usually accomplishing little good.

Some called him a babbler, implying that there was neither reason nor sense in his presentation, but others thought more favorably and were curious to have a formal discourse. So in the Lord's providence the way was open for him to deliver a

discourse on the Plan of the Ages amongst the wise men of the earth on Mars Hill, probably in the great structure known as the Parthenon. This must have seemed a favorable opening to the Apostle to find intelligent people really inquiring respecting the Gospel he had to proclaim. However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, but particularly that they might the better defend their own position to which they were already committed.

YE ARE TOO RELIGIOUS

Our common version reports the Apostle to have begun his discourse by accusing his hearers of being too superstitious. However true the statement might have been it would have been an unwise one, as it would have prejudiced and offended his hearers from the outstart and needlessly. We do well, therefore, to translate the word too religious, instead of too superstitious. And this translation fits well with the discourse which followed. For the Apostle proceeds to show that by the images erected they recognized innumerable gods and that in addition he had seen one altar to the unknown God. This was being over-religious in one sense of the word—unwisely so. Reason should have taught them what Revelation teaches us, namely, that there is but one living and true God. The mind that roams about and grasps innumerable gods is truly over-religious and under-wise.

"TO THE UNKNOWN GOD"

The inscription on one of the altars, "To the unknown God," became the text of the Apostle's discourse. He preached the true God and Jesus Christ whom he had sent. He showed divine justice and its requirements, which we, as the fallen race of Adam, are unable to meet; that thus we are under condemnation and unworthy of eternal life. He showed that God so loved the world that he sent his Son to be our satisfaction price, to redeem us from the condemnation of death and to grant us res-

urrection privileges. He explained that this true God was neither stone nor wood, nor were there any such representations of him, but that, as our Golden Text declares, "They that worship him must worship him in spirit and in truth." He drew their attention to a greater God than they had ever thought of. He showed the length and breadth of the divine love—that it was not confined to one nation or people, but that God had made of one blood all nations of men for to dwell on all the face of the earth, having determined the appointed season in which they should come to a knowledge of himself, according to the place of their residence; because he desires that all should seek him and that feeling after him they should find him.

How true! The Lord has revealed himself to some of us and has drawn us to a knowledge of himself and to opportunities for still further knowledge and grace. Yet many are still in ignorance, his time or season for their being brought to a knowledge of the truth having not yet fully developed. He is being found by those who desire to find him; those who are out of accord with sin; those who are feeling after God with a desire to find him. To this class alone does he appeal. How glad we are that, after having gathered the "elect" of this Gospel age, he will ultimately cause every knee to bow and every tongue to confess, and the knowledge of the Lord to fill the whole earth!

The Apostle, in speaking to philosophers, spoke from the standpoint of reason, instead of attempting to discuss the matter from the standpoint of divine revelation, as he would have done had he been speaking to a congregation of Jews or Christians. Thus to the barbarians and to the stoics of Athens, he became a philosopher that he might the better assist them to the true philosophy and the plan of the ages. For instance, had he been speaking to the Jews or Christians he might have noted the fact that all out of Christ are out of divine favor and under divine condemnation; but in addressing these philosophers he stated the truth from another standpoint. He called attention to the fact that in one sense of the word the entire human family are brethren and all of them God's children, or offspring. Note the logic of the matter. If humanity be the offspring of God, as his children they should in some degree resemble him. And that being true the gold and silver and stone images must be very poor representations of the true God. Man himself, as the child or offspring of God, would better represent him, especially in the higher elements of his character.

"THIS IGNORANCE GOD WINKED AT"

Paul anticipated the question of his hearers—Why do you come around now to tell us of this God? If he is our Creator and we are his children why did he not long ago send us a message? And are we responsible for not having worshipped him, when we knew him not? The Apostle's answer is, You are not responsible up to the present time. Such ignorance or idolatry God winked at or let go unnoticed, because until now his great plan had not reached that stage of development which authorized the sending of the message to you. Now the message is for you. God has sent it. He commands all men everywhere to repent—of sins, all unrighteousness, and to come back into harmony with himself.

It may be asked, Why tell men to repent at that time more than previously? We answer, that the Apostle explains why, by saying that now God commands all men everywhere to repent because he has appointed another day of judgment. In the first judgment Adam on trial was found unworthy of eternal life and was sentenced to death. His entire race shared in his death penalty. But now in due time Christ had redeemed Adam and his race from that death sentence and thus opened the way for the appointment of another day of judgment, of trial for life or death eternal. This second trial or day of judgment would not be merely for those who would be living at the time, but would have to do with all of the race, of every nation, people, kindred and tongue, "All men everywhere." This would imply an awakening of the dead. Otherwise the millions who have already died could never have God's grace and could never have an opportunity or participation in it. The proof that this all was God's intention and that he was able to raise the dead St. Paul points out as already demonstrated by the fact that the One who redeemed the race by his death had risen from the dead and in due time would be prepared to carry out all the provisions of the divine plan in dealing not only with the living, but the dead of the race and giving to all a gracious opportunity for eternal life;—and the blessed opportunity of this was now presented to those who heard.

SOME MOCKED AT THE RESURRECTION

No other religion than that of the Bible teaches a resurrection of the dead. All others teach that death is a deception—that when men die they really become more alive; when they lose consciousness, they really become more intelligent. Only the Bible teaches in accord with the voice of our sense that the

dead are dead and "know not anything." Only the Bible teaches that a future life is dependent upon the resurrection of the dead. Only the Bible teaches that the redemption of the dead is dependent upon the death of our Lord Jesus. Only the Bible teaches that the Redeemer must come again the second time—not again to suffer, not again as the man, but as the Lord of life and glory on the spirit plane to change his elect bride to his own nature, and to associate her with him in his kingdom glory, and to establish amongst men the reign of righteousness long promised, and for which we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven."

The philosophers of that day at Athens, like the philosophers of our day and of every epoch, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely; others held that human life persisted and is indestructible. All were in opposition to the Bible teaching of a sentence of death and redemption by death and a resurrection from death. All interest in the teaching of the apostles vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead. To the worldly mind nothing seems so irrational and unreasonable as this feature of the Christian religion. This doctrine today is proving a test to many. Few can receive it. Yet all who do not receive it are very certain to stumble into some of the pitfalls of error which the adversary is permitted to arrange now for the stumbling of all who reject the counsel of God.

NOT MANY GREAT OR WISE

Nevertheless the Apostle's mission was not in vain, for we read that "certain men clave unto him"—stuck to him. The truth is a magnet which has a drawing power upon hearts of a certain character. The Apostle did not expect to convert many of those philosophers. He knew that not many wise, rich, great or learned according to the course of this world could come in amongst those whom the Lord is calling at the present time to constitute the bride of Christ. He knew that their time to hear the message would be during the Millennium—in that day of judgment or trial of which he had just been telling. Some of those who declined to hear further said: "We may hear you again on this matter;" but if the truth did not appeal to them at once it is quite doubtful if it would do so later.

Does not this same principle hold true today? Is it not still true that the Lord is seeking a "little flock" only? Is it not still true that acceptance of the truth indicates those who are drawn to the Lord and guided by his holy Spirit? and that inability to see its beauty and force is an indication of unworthiness of it? Let us be content, if possible, to find and to bless with the truth those whom the Lord our God has called and drawn, and let us be content to leave the others for his "due time" after having put the truth before them. The condemnation of death will continue upon all except the household of faith until the time for the establishment of the great kingdom. Then Israel will be blessed under the terms of the New Covenant; the blood for the sealing, the blood of Christ, is now being permitted to share. Then, under the provisions of that New (Law) Covenant, the blind eyes of Israel will be opened and their deaf ears will be unstopped and reconciliation made complete to them. Evidently this privilege of reconciliation will be open to all the world of mankind who, by becoming proselytes, may share the blessings of that New Covenant with Israel. And how glorious will be our privilege if we are found faithful—to be sharers with our Lord in putting that New Covenant into execution, and, as its Mediators, blessing Israel and the world!

OUR GOLDEN TEXT

We do well to keep continually in mind the thought that God, with whom we have to do, is a spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest-hearted—rendered in spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of faith, the royal priesthood and the great company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness—that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience restitution, the re-writing of the divine law in the very character, the very being. Yet in the end, even with the world, only such as worship God in spirit and in truth will be finally approved and be granted life eternal beyond the Millennial age.