

the turning-point of my life; or, I should say, the turning-point in my knowledge of the Bible, for I have always tried to do right and had never ill used my life.

I can see clearly now that the Bible was written in symbols, to be explained "in due time." Indeed, dear Pastor, I believe I could almost preach a sermon since studying your teaching! It is wonderful how clear your STUDIES IN THE SCRIPTURES are!

We attended the whole of the DRAMA, going twice to see Parts III, and IV., and we would love to see it all again. Some time after the DRAMA a Colporteur visited us, and mother purchased the six volumes of STUDIES and subscribed for THE WATCH TOWER. I can truly say that every spare moment I have is wisely spent. I think your idea of the Great Pyramid is perfect. Of your sermons I especially like THE BATTLE OF ARMAGEDDON, and would like more of them for distribution.

I marvel at the clear way in which you explain a difficult text! When reading my Bible, directly I find numberless difficult verses; I look them up in your STUDIES, and when I close my book I find myself thanking you, all these miles away, for helping me, for otherwise I should be "lost" in both senses of the word!

And now, dear Pastor, I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service; I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we can defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am

Yours in Jesus,

TALBOT B. ELSTON.—England.

IN REPLY

DEAR BROTHER:—

We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of his servants everywhere for the sealing of his saints in their foreheads—intellectually.—Revelation 7:1-3.

We are glad to note that you are in full agreement with what we said recently in THE WATCH TOWER to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the Master's own example

and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them.—THE EDITOR.

SEED SOWN IN GOOD GROUND

DEAR BROTHER RUSSELL:—

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the truth and made our consecration about three months ago. We are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this we had been witnessing, loaning volumes, etc., and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, which he did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish.

Our former pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in his cause. We will be grateful for an interest in your prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

GEO. C. and LAURA M. FOTHERGILL.—Ont.

RE VOLUNTEER MATTER

Some Brethren write us that they are mailing four copies of B.S.M. to certain voters' lists, etc. We fear that this is wasting valuable ammunition, for voters' lists in many communities are not very desirable—and it would seem unwise to risk the waste of four numbers. Other dear friends have followed a similar course in their house-to-house distribution—putting several papers together. We cannot approve this method, either, dear brethren. In our judgment there is quite enough interesting matter in each number of the B.S.M. to make one number of it sufficient for one distribution. It is for this reason that we issue volunteer matter at intervals—and not several numbers together. We believe that those classes which circulate the volunteer numbers as they are issued, and one copy at a time, do the best work, as well as the most economical work. We request that all do this; we decline to send assorted lots for general distribution.

We do recommend, however, that each class keep on hand at its central meeting place a variety of the B.S.M., so that all the members of the class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals—as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good, as the result of our mutual endeavors to serve the King and his truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.

THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

Nothing is more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised

balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the

principle which underlies all his dealings with his creatures. It is his unchangeable business principle; and how firmly he adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of his Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be rewarded as a favor or a manifestation of love which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment of one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the church and out of the church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amateness, nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along the lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love; and whoever receives of his spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in character: it is pitiful; it is sympathetic, in the sense of kinship of soul—affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear his likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should

be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst

Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how I love thy law [the law of love whose foundation is justice]! It is my meditation all the day." (Psalm 119:97) Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the adversary and our fallen flesh may not gain an advantage over us as new creatures. Let SELF be more and more eliminated and LOVE reign supreme.

YOKE-FELLOWS WITH CHRIST

"Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light."—Matthew 11:29, 30.

Our Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, he declared, "save to the lost sheep of the House of Israel." The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the law.

A yoke signifies servitude. One who bears a yoke is a servant. For instance, oxen have a yoke put upon them, not that they may bear a yoke, but that they may be enabled by the yoke to bear the burdens which are to be laid upon them. Hence the yoke becomes the symbol of service, of burden-bearing. So with the Israelites; all the obligations of the Law Covenant were to be borne by them. They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the law. No Jew could draw that Law Covenant load. "There is none righteous; no, not one"—none could meet the obligations of God's perfect law.

Our Lord did not come to do away with the law. On the contrary, he magnified the law, and made it honorable. He showed that its requirements were neither unreasonable nor unjust, although by reason of their imperfection no man had been able to keep it. By keeping the law perfectly himself, our Lord proved that it is not beyond the possibility of obedience of a perfect human being, but it is the full measure of a perfect man's ability. The law did not prove too weighty a load for him to bear; he was able fully to meet its every requirement, and did so.

But now he was inviting his disciples to come under a different yoke—a yoke of servitude to him. He had a new message—the Gospel, the message of "good tidings." It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a "schoolmaster, to lead them to Christ." He told them how they might have part in this wonderful new arrangement which was just opening up, of which he himself was to be the head. The arrangement was altogether of the Father, but the Son was to be his special representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him. Thus they would be acceptable to God by him, and would be begotten of the holy Spirit and become sons of God.

THE NEW CREATURE FULFILLS THE LAW

In this way they would become associates of the Messiah in the keeping of the law of righteousness; for it would be quite possible for them to keep God's law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature; the old creature had already demonstrated that it could not keep the law's requirements. But the divine arrangement was that in order to become new creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The Apostle speaking of such, says the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit—Romans 8:4.

We are not only fulfilling the requirements of the law, but we do more. We lay down our lives for the brethren. This is beyond what the law could require. But it is the new creature that does this. The old creature is dead, from God's standpoint. The new creature must operate through the old body, the imperfections of which are all covered by the robe of Christ's righteousness. Hence the new creature is, from the divine viewpoint, fulfilling the righteousness of the law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other he would bring in a new arrangement; but they did not know how or when. Through their prophets God had foretold that he would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through him. And devout Jews are still waiting for the fulfillment of those promises.

But when Jesus came he began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah

31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.

THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; he was starting a New Creation, and was inviting as many of the Jews as were in the proper attitude of heart to join with him—not waiting for the New Covenant of the future, but to have a part with him in this matter of becoming sons of God. "Yoke up with me," Jesus said. And his message was appreciated by those who had been sincerely trying to keep the law. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which he used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear—the burden of sin and death. Adam first came under this burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest—rest in him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it—all these are invited to come to the Master. They are invited to take his yoke upon them and to learn of him. They are assured that his yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Canticles 2:15.

In the above text the word "take" is used in the sense of catch—help us to catch the foxes, especially the little foxes. The fox is known as a very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all of the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. The words seem to be the language of the Bridegroom to his espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes—the grapes representing the fruits of the holy Spirit. As these little foxes delight to tear the vine with their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yoke upon their necks bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that he has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord—or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear. There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, he will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (2 Corinthians 12:9) All things shall work together for good to us because we love him, because we have taken his yoke, have become yoke-fellows with him. We rejoice in the privilege of suffering with him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under his arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with him.

spiritual vine, thus endangering its very life. They destroy or devour the precious grapes, which are very tender. Grapes during the formative period and while very small are exceedingly tender and the stems very brittle and easily snapped off the vine and destroyed. So the spirit's fruitage in the hearts and lives of immature Christians may be easily ruined, either by their own lack of care and watchfulness or by the example of the brethren. How careful should those be who have been longer in the heavenly way to guard their words and conduct in the presence of the younger, less mature ones, the lambs of the flock! Unloving criticism of the brethren before beginners, or others, may do untold harm and is a manifestation of a lack of love and Christian maturity.

Every child of God should be especially on guard against the little things—the things that seem like jokes, which sometimes do more harm in the church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc. These things and many others which by careful thought each one may note really do much damage, injuring the branches and destroying the precious fruits of the Lord's vine. Then let us, dear brethren, strive to be more and more watchful to catch these "little foxes." Let us each, individually, watch and pray that we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these little foxes! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug—oh, how these things count in our daily lives either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to upbuild our own character and the character of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12.

In this Epistle, St. James has been discussing the fact that partiality had been shown in the church—that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second chapter. Some who were rich and influential were given the choicest

seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the

sin of judging and of having respect of persons aside from the standpoint of character. He declares that as there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that law, is to be the Executor of his own law, although he may appoint various representatives. His special representatives are to be Christ and the church associated with him in glory as judges. But they will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted as God's children, who is he who undertakes to say what degree of divine favor or disfavor each of this class may have? Who is to say which will be destroyed in the second death and which saved to life? God has a personal dealing with each one of those who are accepted into his family. Hence the very fact that one has been thus accepted is a proof that God has seen something in that person pleasing in his sight. If he who is the lawgiver has seen something sufficiently favorable for him to choose such a one and anoint him with his holy Spirit, what right has any one else to condemn him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We should avoid judging the brethren.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has given; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." (Luke 10:27) This is the very essence of the great law of God. We should judge ourselves by this law, to see to what extent we are loving God thus, and are loving our neighbors as ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any one in the church is living in violation of the law of God, then the matter should be taken up by the church. This does not apply to any case except that of an outward departure from the Lord's law. It would not apply if the individual happens to say "Tweedledee," when we think he should say "Tweedledum," or if he should in some way violate the ideas of some one else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone. If he refuses to listen, then we may take two or three others of the church. If he still refuses to acknowledge his wrong, the matter may be brought to the attention of the church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the divine arrangement.

or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in heaven. It is the Lord who will judge his people. We are to assume, then, that if any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the church, "Ye are not under the law, but under grace." (Romans 6:14) But here in our text St. James seems to say that we are under law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

The Apostle Paul intimates (Romans 8:4) that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Although natural Israel were not able to keep the law of God under their covenant, we, the Gospel church, are able to keep it under our covenant. Under God's agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the church is concerned, under the judgment of the divine law, the divine Lawgiver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him—that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (1 Corinthians 4:3) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assisting grace to cultivate the fruits of the holy Spirit and serve our Master, leaving all the results with him.

ST. PETER DELIVERED FROM PRISON

[The first three paragraphs of this article were reprinted from article entitled "Contrasting Experiences of the Saints" published in issue of May 1, 1902. The remainder was reprinted from article entitled "Deliverance in Answer to Prayer" published in issue of March 1, 1909. Please see the articles named.]

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen classes have sent in reports which show the following results for one week's exhibitions of EUREKA DRAMA:

Thirteen places were served. A total of twenty-nine exhibitions were given to an audience of thirteen hundred and thirty-eight. One hundred and twenty-nine cards requesting free literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week are only a small portion of the whole number thus far sent forth. Fifty-seven have sent in no report whatever for the week. We can only imagine how many other thousands they may have served if actively engaged, or how many other thousands missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places served; total exhibitions, 5,967; total attendance, 1,041,998; total cards received, 33,188.

All this is very encouraging and shows what possibilities there are in connection with this EUREKA DRAMA outfit. In a previous notice we suggested that the EUREKA DRAMA be not used in theaters, but in country schoolhouses, etc., leaving the

theaters for the regular DRAMA. However, we have no desire to restrict the use of the EUREKA sets. We therefore suggest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The theater managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to cooperate for the public good and also to give tone to their theaters.

Be it remembered that we have the lecture records in Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English but we propose to supply them hereafter to the friends at uniform prices—an entire set of DRAMA records for \$25.00.

Wonderful opportunities, dear brethren, are at our hands. Many are showing their love and zeal. Let each do according to his judgment of what would be pleasing in the sight of the Lord.

THE MISSIONARIES OF ANTIOCH

[This article, except the last eight paragraphs, was reprinted from article entitled "The Disciples were First Called Christians at Antioch" published in issue of April 15, 1902. The remainder was reprinted from article entitled, "The Early Christian Missionaries" published in issue of May 1, 1902. Please see the articles named.]

INTERESTING LETTERS

SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A sister recently arrived from — tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May he bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that he brought me to this country before this awful war; and made me realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared. He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old church I had been accustomed to reverence, and for an elder to be gaping, sleeping or picking his teeth and nails—well it jars awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything to him, as he says that he has been in the truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor,

YOUR SISTER BY HIS GRACE.

EDITOR'S REPLY

The Apostle declares that God gives his people the spirit of a sound mind—his Spirit, his Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well. We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions and manner speak volumes in the praise of him who called us from darkness into marvelous light.

We cannot help it that many of our dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now

allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to his people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months—who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle can read French or not; but I cannot resist the impulse to assure you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been brought to an appreciation of the love of our heavenly Father, to such an extent that I find my sentiments aptly expressed by St. Paul to his brother Philemon. (Philemon 7) Being delighted at recognizing this fact, I find delight also in expressing it to you.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for his favors (the privilege of suffering with Christ), and I earnestly beg of him ever to bless and guide you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father—and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that he may bless you abundantly, to the end that his blessing upon you may rebound through your ministry upon every one of us.

Yours sincerely in him,

E. LARVENT.

P. S.—Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. B. S. A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the household of faith, fighting the same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere.

After having studied Psalm 116 (especially dwelling on Verse 15, "Precious in the sight of the Lord is the death of his saints," also the motto for this year, "Strong in Faith"), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching rendezvous in eternal joy!

SIGNED BY 25.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of present truth. And now recognizing that we are in "the evil day" and the danger of slipping is so great, we desire to "make