

Cæsarea, and King Agrippa of Galilee did his respects by attending, his wife Bernice accompanying him. As Agrippa and his wife professed the Hebrew faith, Festus, who had no knowledge thereof, embraced the opportunity to have their assistance in formulating charges against St. Paul, whose crime, if any, could be understood from the Jewish standpoint. Hence before these and the chief captains of the military forces and the prominent citizens, the Apostle was called to give his version of the enmity of his people against him.

Thus a fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. And his appeal to Cæsar's Court would mean an introduction of himself and of the religion which he represented before the highest authority in the world. Thus does the Lord mysteriously work the counsel of his own will and cause the wrath of men to praise him. And thus does he put before his faithful servants fresh opportunities to serve his cause. How much every faithful follower of Jesus should be encouraged by this to faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of the work and of his service.

As a true gentleman, St. Paul opened his speech before these earthly dignitaries by complimenting King Agrippa as much as he truthfully could—on the fact that he would be heard by one who was expert in all Jewish matters. He pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. Many of them could witness if they would to his strictness as a religionist. "And now," he declared, "I am standing on trial for my hope in the promise which God made unto our fathers—a promise which all Jews are hoping will have fulfilment. Nevertheless it is for this hope's sake that I am accused by the Jews." The hope of Israel centered in God's oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." St. Paul was preaching that this promise was in process of fulfilment; that Jesus, as the Son of God, by obedience to the law and by his sacrifice of his earthly rights, had become the Head of this promised Seed of Abraham by his resurrection to the plane of spirit glory, honor and immortality. He was teaching that since Pentecost the Lord was selecting both from Jews and Gentiles a "little flock," to be Messiah's bride and joint-heir, members of the Spiritual Seed of Abraham; and that when this selection shall have been accomplished, the great Messiah, Head and members, in glory will set up the long-promised kingdom of God. Its blessing will come first to natural Israel for their restitutional uplifting, and subsequently will extend through Israel to "all the families of the earth."

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow. The Jews all knew of the sufferings of Jesus and the sufferings of his followers, but they disputed his resurrection to glory and that his followers would by and by share his resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. If he did not arise the Jews were right. No valid hopes could be built upon a dead man, however good he might have been.

If he arose, St. Paul and the followers of Jesus were right, because his resurrection to glory should be considered a demonstration of divine approval and of the Messiahship which he claimed and of his kingdom to come in due time.

He explained how once he also had opposed Jesus and persecuted his followers, shutting them up in prison and giving his vote with others for their death. He had compelled them to blaspheme Jesus to escape sufferings and in his madness had extended his energies from Jerusalem to outside cities. He explained the revelation of the Lord, given him near Damascus—the light above the brightness of the sun, and the voice saying, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." He explained the commission he then received, that he was to preach to the Gentiles as well as to the Jews, the resurrection of Jesus, the gathering of his elect members and in due time the establishment of his kingdom; and that all should repent and turn to God. It was for these things that he was in bondage and his life in jeopardy, until he was obliged to appeal to Cæsar's tribunal. He pointed out that the sufferings of Christ had been foretold by the prophets and that Jesus acknowledged persecutions of his followers as being of himself—his members.

"THOU ART BESIDE THYSELF"

The governor heard with amazement the recital and, interrupting, then said, "Thou art beside thyself. Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness: King Agrippa knoweth of these things." Thus it is still. From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed—the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith glory, honor and immortality and a share with the Redeemer in the privileges of the Millennial kingdom, which is shortly to bless the world with a reign of righteousness, in fulfilment of the Lord's prayer. "Thy kingdom come. Thy will be done on earth as it is done in heaven."

St. Paul appealed to Agrippa: Did he not believe the prophecies cited? The reply of the king is a matter of dispute—whether he said, "With a little more time and eloquence you might persuade me to be a Christian," or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all that that word means of discredit?" St. Paul's reply favors the former interpretation: "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prisoner, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and learned of him could thus exemplify the sympathy and moderation which he taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart and find rest to their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him?

"THEM THAT ARE CONTENTIOUS"

"God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath."

The Apostle's words foregoing are applicable in some degree to everybody, but they are especially addressed to and applicable to the church. In a general sense, those who are seeking the higher and better things along the lines of loving obedience to whatever they may know of the divine will, are receiving a blessing day by day, even though their pathway be a narrow and difficult one. On the contrary, those who are of a contentious disposition, fault-finding, irascible, the dissatisfied, are continually making trouble for themselves as well as for others, and are cultivating a disposition which neither God nor anybody in harmony with God, could approve—a disposition which will not be rewarded by eternal life, but bring its possessor into more or less trouble continually, and spell failure for him in the end.

But our subject shines out most distinctly when we apply it as the Apostle here does, to God's consecrated people. Some, a decided minority, we fear, are patiently, perseveringly, seeking for God's best and grandest gift—joint-heirship with the Redeemer in his kingdom of glory, and participation in his glorious, divine nature. There is only one way to seek for this great prize successfully, and that is by patiently and

perseveringly cultivating and developing in ourselves the character-likeness of our Redeemer. (Rom. 8:29) Various opportunities for serving the Lord are set before us, and these are blessed privileges, but we may rely upon it that the Divine purpose and intention in permitting such services is for our own development in Christian character. The command to all men is, to honor God supremely, and to deal justly with our fellows, treating them as we would be treated by them, loving them as ourselves; but the special command to the new creation is, to love one another as our Elder Brother loved us—self-sacrificingly. Whatever we are permitted to do one for the other is in the nature of a test of our loyalty to God, of our justice toward the world, or of our loving devotion to the brethren.

Following the example of our Lord, we are to lay down our lives in the service of the brethren. This command is not so much for their need of our self-sacrifice as for our need of it, as a development of our love and as a test of our love. As the Apostle says, "We ought also to lay down our lives for the brethren."

There are plenty of opportunities for sacrificing self in the interest of the Priesthood. Not only are some of the brethren in darkness, in ignorance and superstition, and need our assistance out into the glorious light of present truth, but, additionally, some of them have weaknesses and blemishes, and need our consoling sympathy and strengthening encouragements, or loving rebukes. To the extent of our faithfulness in these matters, we are self-sacrificers, pleasing and acceptable to our heavenly Father and our Redeemer.

The Apostle explained to Timothy, an elder, that he should in meekness reprove those who opposed themselves, and not render evil for evil, nor railing for railing, nor accusation for accusation, but contrariwise by meekness and gentleness, patience and love, should show the brethren the more excellent way, and should develop ourselves in Christlikeness of character. It is by such "patient continuance in well doing," by such patient development of Christlike character, that we may successfully seek the glory, honor and immortality which God has promised only to such. For, as the Apostle points out, God has predestinated that all who will be of the elect church, of the bride class, must be copies of his Son in character, in heart.—Rom. 8:29.

Alas! that there seem to be so few well developed along these lines of Christ's character-likeness. Alas! that so many seem to be cultivating the wrong spirit which they know God will not approve—the contentious spirit, the fault-finding disposition which, instead of building one another up in the most holy faith, is destructive of faith, destructive of peace, destructive of every good quality.

Alas! that amongst those who are in the truth these contentious persons are to be found in considerable numbers, doing a destructive work, an injurious work, instead of a helpful work. Surely they must know that they are injuring and blemishing their characters and making themselves less and less fit for the kingdom, or for eternal life on any plane. Surely they must know that they are doing a destructive work in the body of Christ, which is the church. Surely they must know that they are sowing seeds of discord, and planting roots of bitterness, which are sure to bring forth an evil fruitage, hurtful to many. Surely they must know that God has expressed a special reprobation for those who thus do injury to the church.—Matt. 18:6; Luke 17:2.

What will be the reward to these? Not glory, honor and immortality but indignation, wrath, tribulation, and anguish, says the Apostle. He does not say that this means an eternity of wrath, and anguish, nor do we. On the contrary, knowing that the extreme penalty of opposition to God is the "second death," we must suppose that the tribulation and anguish will be more or less connected with the present life—either by their participation in the "great company," and passing through the great time of trouble and there learning the lessons they neglected to learn previously, or, soured in disposition, robbed of the peace, and joy, and love, which they might have possessed as spirit-begotten ones, these will die the "second death" as incorrigible, as having received the grace of God and the instructions of his Word in vain. Instead of developing character symbolized by the fruitful vine, they are developing the characteristics of the briar and the thorn, whose end is destruction.

BE TRANSFORMED

It would be of no avail for us to call attention to these matters of divine writ, nor for the Apostle to have penned these words of condemnation, if there were not a possibility of change on the part of those who are well-doing and well-seeking, and also on the part of those who are evil-doing and contentious. Such condemnations, on the contrary, are intended to help us to establish our characters in the right direction. Whoever, therefore, realizes while reading this article that he is going in the wrong direction, cultivating a contentious and fault-finding spirit, and a disposition to pull down the faith and obedience, and spirit of love, in the body of Christ, will do well to immediately resolve by the grace of God to take the opposite course. And whoever is seeking the glory, honor and immortality of the heavenly calling along the right lines of patient perseverance in well doing, should be encouraged, and made watchful, that he might persevere in the right way, and become more and more blessed, and more and more secure and entrenched, and fixed, in the character which God will approve, and to which he will say, "Well done, good and faithful servant; enter into the joys of thy Lord."

To those who find themselves possessed of a cantankerous disposition, fault-finding, and nagging, destructive instead of constructive, quarrelsome instead of peaceable, we urge reform in great haste. We remind them that we are nearing the end of the church's condition of trial; that we are already in the testing time, and that many are falling because of not having

developed proper characters. We urge them to take the matter at once to the Lord in prayer, and by his assisting grace to immediately begin to reverse all these wrong currents of their lives. They should hearken diligently to the Apostle's words, and "seek peace and ensue it," and so far as possible henceforth "live peaceably with all men," and "let the peace of God rule in their hearts," and be thankful for blessings already received. In such a condition of heart they will have little disposition to find fault with the Lord or his providences in connection with his people and his work. They will "learn of him" instead of finding fault with everybody and everything which the Lord does not order to their pleasure.

We urge all such to take note of the fact that the murmurers and complainers in typical Israel were not permitted to enter into Canaan's blessings. (1 Cor. 10:10) We remind them of the Apostle's words to the effect that murmurings against the Divine arrangements are really murmurings against the Lord himself. Let us do with our might what our hands find to do, without murmuring, without complaining, without fault-finding. (Phil. 2:14) Let us leave to God the management of his work. Let us humbly realize that if he would commit it all to our care we would be unable to manage it and would be obliged to take it back to him and to solicit his supervision of his own work.

If the thought comes to us that we could manage better than the Lord; that we could guide the harvest work better than he has arranged it, let us flee that thought as a snare of the adversary by which he would entrap us. Instead of fault-finding and endeavoring to change the divine arrangements let us do our own parts as faithfully as we know how, uncomplainingly, co-operating to the extent that our conscience and talents will permit in the work which the Lord is carrying on and directing. Surely we do not know that if the Lord should give the entire management of his harvest work into our hands that we could do it better than he; surely, therefore, we should humble ourselves under the mighty hand of God, that he may exalt us in due time.

Let us be assured that only those who do thus humble themselves, and realize the wisdom and grace of God, and fall in line therewith, will have any part in the kingdom work. The heady, the high-minded, the self-conscious, the contentious, the dissatisfied shall have neither the good of the present nor the honors of the future.

YE SHALL RECEIVE THE SEVERER TRIAL

The Apostle James admonishes the brethren respecting the peculiar dangers which beset those ambitious to be teachers, saying, "My brethren, be not many masters (teachers), knowing that we (teachers) shall receive the greater condemnation (judgment, or trial). For in many things we offend all"—we are all imperfect.—James 3:1.

While all recognize the truth of the Apostle's words, few seem to be in any great degree deterred by them. As a consequence, we find many seeking the office of teacher in the church, and perceive also the truth of the Apostle's words that as teachers they are subject to severer trials, and that the majority of those who appear to stumble and fall from the truth are of this class. We write thus not to suggest that teachers are unnecessary or contrary to the divine arrangement, but to suggest that whoever enters upon the work of teaching should do so with a realization of the grave responsibility which he assumes, and the temptations or trials which beset his pathway toward the heavenly city.

St. Paul wrote, "He that seeketh the office of a bishop (of a shepherd, of an overseer) seeketh a good service," and so we should recognize that whoever out of a pure heart seeks to serve the Lord's cause as an under-shepherd of the sheep, and as a co-laborer with the Redeemer, is engaging in a most noble service. If he approach this service from this standpoint of earnest desire to serve the flock, an earnest desire to be in full accord with the Great Shepherd, he should not be ashamed to rejoice that he has to this extent the Spirit of the Lord. But if he find himself, in either great or small measure, a spirit of ambition, a spirit of pride, a spirit of boastfulness, the desire to lord it over the brethren of the household of faith, then let him fear. With trembling heart either let him resign the service, or at the throne of grace rid himself, purge himself, of the evil ambitions of his heart, and be filled with the Spirit of the Master. That holy Spirit is the spirit of meekness, gentleness, patience, longsuffering, brotherly kindness, love; to desire simply and only the glory of God and the blessing of his people—the spirit that is ready to sacrifice self at any moment for the peace of the body of Christ, or the assistance of the flock.

Some wonder why the Apostle should thus write of special dangers to those brethren who would attempt to teach in the church. We answer that we accept his words as those of

inspiration, and that, additionally, observation shows us the truthfulness of them. Moreover, unconsciously the Lord's dear people who make no pretensions themselves in the direction of teaching are often responsible to a considerable degree for the deflection of those whom they recognize as teachers, and whom unconsciously they lead into temptation. The besetments of teachers are, (1) pride, and (2) arrogance.

(1) Encouraged by the laudatory words of the brethren, the tendency is for them to feel that they are somebodies, and to attribute the success of their efforts to natural ability, talent, etc., rather than to the wonderful power and beauty of the truth. Ministers in general seem to be liable to besetment along this line, because it is indeed a very honorable position to stand before our fellows as ambassadors for the King of Glory. The general tendency is to boast of denominational strength and wisdom. But amongst those who are in the light of "present truth" the temptation to personal pride is perhaps even greater.

The antidote for this is a distinct remembrance of the fact that the plan is not our own, but all of its lengths and breadths and heights and depths are of God and for all his people, and that we are highly honored in the delivering of it in the most humble manner conceivable.

A proper allegiance to the Lord should lead us to hide ourselves that all the glory and honor might go to the great Author of the Plan of Salvation, and to the great Redeemer, whose sacrifice is its very center, and whose love is the very circumference of our message. With these thoughts impressed upon our minds, the greater the service permitted us, the greater should be our humility and our realization of unworthiness to be the mouthpieces of the great Lord of Glory.

(2) Arrogance we mentioned as one of the besetments. Alas! how inappropriate it is that any, because of being honored of the Lord as his mouthpiece for his message, should attempt to take the place of his Lord, and to act arrogantly toward his brethren, or, as the Apostle expresses it, to "Lord it over God's heritage." (1 Pet. 5:3) The Scriptures set before us the very reverse standard, namely, that those brethren permitted to serve as teachers, so far from being lords of the church, are merely its servants. While they are servants of God, the divine direction in the matter is to be sought through the church. In a word the church's election of elders, pastors, or teachers is the election of those whom it esteems to be the Lord's choice for its service—to serve it in holy things, to minister to it the grace of God, to dispense for it the spiritual food of the divine Word.

The church has been responsible in a considerable measure for the stumbling of those whom it has recognized as elder-brothers and teachers. While they should not think evil, surmise pride, or surmise arrogance, they should be so wakeful to their own duties and responsibilities toward these brethren that they would not unduly flatter them, nor unduly encourage them, nor stimulate them to manufacture new light.

On the contrary, all who are spiritual should be helpful to those elder-brothers; should compliment them on their loyalty to the Lord, and to the old, old story, rather than commend them for fanciful fictions, or encourage them further along such lines. The Gospel of Grace has not changed; it is still the old, old story of Jesus and his love, and of the Father's love; it still includes the thought of our calling and election by faithfulness to the terms laid down in the Scriptures. The brethren should be encouraged along these lines rather than along the lines of manufacturing types by guesswork without any authority of the Word of God.

As for arrogance on the part of leaders, and a supercilious lording it over the church, we believe that the church itself has a great responsibility. Beginners should not be hastily pushed forward as St. Paul points out, and when any elder-

brother advanced in the truth begins to show signs of headiness, and disregard for the voice of the church, and a disinclination to submit to it all the questions pertaining to its affairs, the church should curb such arrogance promptly and thoroughly by declining the further election of such brother, and by insisting upon the rights of the church. The insistence should not, however, be in the nature of wrangling or contention, but in a kindly, brotherly, noble manner the rights of the church should be set forth, and the vote of the church on the subject should be asked. If the vote be contrary to the brother who sought to protect the church's rights, he should submit gracefully, because by him also the voice of the church is to be accepted as decisive.

We have great sympathy for the dear brethren who, in the providence of God, occupy the positions of elders and teachers in the congregations of the Lord's people. And hence, while calling attention to the severe temptations to which they are exposed, and while urging the church to do its duty and to assist them to keep humble and faithful, we also urge, in the language of the Apostle, that those who are noble, humble, self-sacrificing, cannot be too highly esteemed nor too loyally supported. The Apostle's words are, "Remember them which have the rule (supervision) over you; who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and today, and forever." And again, "Obey them that have the rule (supervision) over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." (Heb. 13:7, 17) And again, "Esteem them very highly in love for their work's sake."—1 Thess. 5:13.

If the position of an elder and teacher in the church of Christ is a very hazardous one, a very difficult one to fill with acceptableness to God and to the brethren, and a position very full of temptation, the church should sympathetically be very watchful not to increase the temptation, not to foster it and a wrong fruitage. On the contrary, however, where a faithful servant is found, all the loyal brethren should seek in every way to be helpful and to co-operate with such. Instead of being fault-finding and inclined to criticize this, and that, and the other word, and manner, and tone, and look, they should be so full of love and sympathy, and so appreciative of his loving zeal, devotion and humility, as to let trivial and unimportant matters pass unmentioned, and indeed unnoticed. Realizing the responsibility of his office they have some reason to doubt if they would be able to fill his place with as good or as great ability and humility.

In the selection of elders the consecrated should remember that the responsibility rests upon them; and no vote should be cast without studious consideration of the divine will, and prayer for divine guidance. In seeking to determine the Lord's will in such a matter, we should remember the characteristics of the teacher as set forth in the Scriptures: (1) Of course, a teacher should be apt to teach; he should have the natural faculty or ability to make plain matters which he understands. (2) Still more important is it that if he have the ability to teach, he shall be clear in the truth, so the truth and not error may be set forth with clearness. (3) Humility and piety should be considered paramount and primary qualifications for eldership. However able a teacher, however doctrinally clear, no one is properly fitted for this position except he have humility and piety, and unless his words and deeds have manifested his love for the brethren. For, as the Scriptures set forth, these are qualities of great value in God's sight. Now as ever it is true that great opportunities for doing good mean even greater opportunities for doing harm. This is because, under present conditions, spiritual sickness and contagions like earthly ailments spread and "catch" much more readily than spiritual health.

MOSES A MEDIATOR BEFORE AARON A PRIEST

The record of the institution of the priesthood, the establishment of the tabernacle service, etc., comes after the account of Israel reaching Mt. Sinai—after the account of the mountain quaking and smoking and the terrible sights and sounds referred to by St. Paul (in Hebrews 12:26-28), which, we understand, prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the establishment of the Mediatorial kingdom of Christ under the New Covenant. How shall we understand this fact? How can we harmonize it with the Scriptural thought that our Lord became High Priest more than eighteen centuries ago, when he offered up himself and later as Priest presented his blood on our behalf at the heavenly Mercy Seat; and that since then he has been gathering and sacrificing the body of under-priests, and that he, as the Head and they as

the body, will shortly be revealed as the antitypical Moses, the Mediator of the New Covenant?

We must remind our readers afresh that the various types of the Scriptures do not follow one another in sequential order. Moses assuredly was a type of Christ—Head and body. (Acts 3:22) Just as surely Aaron was a type of Christ Jesus, and his sons types of the church, the body of Christ, the royal priesthood. King Solomon in some respects was a type of Christ. As the rich, the wise, the famous king, his fame was world-wide. Similarly Melchizedek was a type of Christ, in him being blended the kingly and the priestly offices. These types could not all be worked out in one person and at one time; hence we do not so find them. When thinking of Moses as a type of the Mediator between God and men, we should consider him as St. Peter explains, as composed of Head and

members, and that God has been raising him up during this Gospel age. Our Lord, the Head, first was raised to the plane of glory, honor and immortality. Later all of his faithful ones, sharers in his sacrifice, will be sharers in his divine nature and glory, and will be raised up with him by a share in his resurrection (Phil. 3:10), "the first resurrection," which includes only the blessed and holy. These, his members, shall live and reign with Christ a thousand years and be unto him and unto the Father kings and priests for the blessing of mankind.—Rev. 20:6.

In considering Moses, the mediator of the Law Covenant, as typical of The Christ, the Mediator of the New Covenant, we should view him from this standpoint—as one Head and many members, just as we would Melchizedek, who represents our Lord, the Head, and the church, his body the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ and the church in the present life only—as a sacrificing priesthood—up to the end of the sacrificial work, the sprinkling of the blood of atonement in the most holy on the Mercy Seat and the inauguration of the new dispensation of glory and blessing. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the under-priests, his members, will be associated in that work.

Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant, typical of the New Covenant, should precede all sacrificing; yea, precede the appointing and setting apart of the priesthood, even though the active work of the Mediator of the New Covenant cannot begin until the close of this age, when the sacrificing of the "better sacrifices" shall have been completed. Coming first in the record no one who rightly understands the types could misunderstand

this to teach that the antitypical Mediator must first come forth and institute the New Covenant, before the antitypical priesthood would come forward and make the sacrifices, the sin-offerings which would make possible the institution of that New Covenant. We have been surprised that anyone could be so blind as not to see that the sacrifice of Christ is the very basis of his work as the Mediator of the New Covenant. Hence he could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron. The correctness of this thought is also borne out by the fact that Aaron was older than Moses.

It follows, then, that those who raised the objection that the church could not be members of the body of the Mediator, because the priesthood was not inaugurated until after Moses had mediated and sealed the Law Covenant, put themselves in a very foolish light and show the shallowness of their argument. For if this be an argument against the church being members of the Mediator's body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator.

The harmony between the two types is shown in the fact that in the end of the Atonement Day, after Aaron had offered the sacrifice of "the bullock for (instead of) himself" as the sin-offering for his body and his house, the household of faith, and after he had subsequently offered "the Lord's goat" and applied its blood on behalf of all the people, then, as the antitypical Priest, Head and body, completely clothed in the garments illustrative of his authority and power, he was accompanied by Moses, the mediator, to the altar.

Thus we read:

"Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people."—Lev. 9:23.

"TO MAKE AN END OF SINS"

A brother inquires how he shall answer those who claim that Daniel 10:24 teaches that our Lord Jesus made an end of sin at his first advent and that therefore the church could not share with him in his antitypical or "better sacrifices" for sin.

The passage refers to the 70 weeks of Israel's favor, the 69th of which reached to our Lord's baptism at Jordan, and the 70th, beginning there, reached to 3½ years beyond the cross—our Lord's death marking the middle of that 70th week (v. 27), and the acceptance of Cornelius by the holy Spirit marking its end. A number of things were to be accomplished before the termination of those 70 symbolical weeks—490 years. We therefore should inquire: In what sense were all of these fulfilled? In what sense were transgressions finished at that time? Were there no more after the close of the 70th week? Are there none now? "Everlasting righteousness" was to be brought in. Does "everlasting righteousness" prevail throughout the whole earth, or has it at any time prevailed either during or since the 70 weeks of Israel's favor? The same query would be applicable to the making "an end of sins." Have sins come to an end? Are there no more sins? And in what sense did sins come to an end at any time during the 70 weeks? "Reconciliation for iniquity" was to be made. Are we sure that all iniquities were reconciled for at that time. What proof have we to that effect, since the Scriptures do not so say? These questions suggest their own answers.

We still hold that the sense of this prophecy is that before those 70 symbolical weeks—490 years—would end, long-looked for important events would begin to have their fulfilment—not to the world, nor yet to nominal Israel, but to "thy people." For "Israelites indeed" these blessings were provided and foretold—others to be blessed in due time. Those loyal to the Lord like Daniel were specially "thy people"—the most holy of verse 24. "Israelites indeed" who accepted God's mercy were the "most holy," who were anointed by the holy Spirit at Pentecost. To them and all of their class since, the incidents of that time sealed or made positive the prophetic utterances of the past, and confirmed the visions of coming glory declared by the prophets. In Christ and his redemptive

work believers realized the beginning of God's blessing for humanity.

To this class applied the "reconciliation for iniquity" which our Lord Jesus made at the heavenly Mercy Seat, when "he ascended up on high, there to appear in the presence of God for us." The iniquities of the church were thus cancelled. The reconciliation of believers was thus effected. But the reconciliation went no further than believers; unbelievers are still unreconciled. The great Redeemer did not appear as their Advocate or make reconciliation for their iniquities. We are glad, however, that he will begin a reconciling work for them at a later time, as shown by other Scriptures. To those whose iniquities were thus reconciled for by our Redeemer's sacrifice there was an end of their sins—they were no longer under condemnation. The offense was by one man unto condemnation, but a free gift of God through Jesus effects for "Israelites indeed" the forgiveness of many transgressions. (Rom. 5:12-19) Moreover, transgression was finished so far as these were concerned; because since then it is possible for these to abide in divine favor to keep the Law blamelessly—as the Apostle declares, "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the spirit." (Rom. 8:4; Gal. 5:14) The work of redemption and reconciliation effected opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ; and likewise the close of that 70th week opened the secondary door of divine favor to the Gentiles.

We see nothing whatever in this Scripture to contradict the plain statement of other Scriptures, to the effect that our Lord's great work of reconciliation is divided into two parts—the first for the church and the second for the world. As we read, "He is a propitiation (satisfaction) for our sins [the church's sins] and not for ours only, but also [additionally and subsequently] for the sins of the whole world." Full satisfaction was in our Lord's sacrifice. It merely waits to be offered. It is nearly nineteen centuries since the first application for the church. This use of the Lord's merit will soon be accomplished—and that merit (passed through the church) will again be in the hands of the great High Priest to be used on behalf of the sins of the whole world.

THE ANTITYPE BEGINS WHERE THE TYPE ENDS

Did not the Law Covenant end at the time of our Lord's death? And if it was a type or a foreshadowing of the New Covenant, would not that be the time for the New Covenant to begin? If the New Covenant will not be ratified until the last member of the church of Christ has suffered with the Head, would not that imply a considerable interim between

the fulfilment of the type and the coming of the antitype? And has it not been THE WATCH TOWER's teaching that where the type ceases the antitype surely begins?

As we have already pointed out on previous occasions many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of that cove-

nant are binding upon every Jew from the day in which the covenant was made to the present time—as St. Paul says, “The Law hath dominion over a man as long as he liveth.” (Rom. 7:1) Every Jew today is under a death condemnation, by virtue of that law which he is under, yet cannot keep. There are only two possible ways of his getting free from that bondage:

(1) With the end of this age the great High Priest will antitypically offer the blood of “the Lord’s goat” “for the sins of all the people”; and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. (Jer. 31:31; Rom. 11:27-31) Then their eyes will be opened and they will see out of their obscurity and gladly accept the Mediator of the New Covenant and begin at once to share that covenant’s blessings.

(2) For any Jew to get free from the Law Covenant before the inauguration of the New Covenant in the times of restitution, he must die to the law. As St. Paul declares, “The law hath dominion over a man as long as he liveth.” “Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead.” (Rom. 7:1, 4) This is in full accord with the Apostle’s statement, “Christ is the end of the law for righteousness to every one that believeth”—to the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. (Rom. 10:4) The present being the time appointed of the Father as the “acceptable year of the Lord” (Isa. 61:2), the “acceptable time” when God is willing to receive sacrifices (first the sacrifice of Jesus, and, subsequently, the sacrificing of those justified by his blood, his followers, who present their bodies (Rom. 12:1), the Jews have as good an opportunity of thus entering into joint-heirship with Christ, the Spiritual Seed of Abraham, as have the Gentiles. And they have no better opportunity, because there is no other name and no other manner now open to any to obtain a share in the “high calling” to the divine nature, glory and honor.

St. Paul, in writing to the Galatians, warning them against coming under the domination of the law, does not at all intimate that the Law Covenant had passed away or become dead. On the contrary, he testified that if any would be circumcised they would become “a debtor to do the whole law.” (Gal. 5:3) In the Epistle of Hebrews St. Paul mentions the fact that the New Covenant was promised and that the very intimation of the word new signified that the Law Covenant had become old, and hence was “ready to vanish away” and lose its force entirely. But he did not say that it had passed away. His plain teaching was that those who by faith accepted the Lord Jesus and became dead with him by baptism into his death were thus made “free from the law” and were thereafter “not under the Law [Covenant] but under the Grace [Covenant—the Abrahamic Covenant.]”—Rom. 6:14.

One Scripture more requires to be mentioned on this line: “Blotting out the handwriting of ordinances that was contrary

to us (Hebrews), and took it out of the way, nailing it to his cross.” (Col. 2:14) This signifies, not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the law’s ordinances were fully met for them by the Lord Jesus when he was nailed to the cross.

Another evidence that the Law Covenant did not cease when Jesus died, and has not yet ceased, is furnished us in the type of Hagar and her son Ishmael. The Apostle tells us that Hagar allegorically represented the Law Covenant and that Ishmael symbolically represented fleshly Israel, the children of that covenant. He cites the fact that when the heir, Isaac, was born, the son of the Sarah Covenant, God said to Abraham, “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman.” (Gal. 4:30) This signifies that the Law Covenant and its Jewish children were to be outcast from divine favor for a time. If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist. But Hagar continued to live, and so the Law Covenant was continued, and still has power over every Jew as long as he liveth. If we trace the type further we find that subsequently Hagar returned and was subject to her mistress, and Ishmael, who represented the Israelites, received later a blessing from Abraham, who represented God.

So then, the Law Covenant did not pass away when our Lord Jesus died, nor when he arose from the dead the antitype of Isaac. Consequently the antitypical New Covenant was not ushered in at that time. Nevertheless, as we have heretofore pointed out, when our Lord presented himself in baptism, saying, “Lo, I come to do thy will, O God” (Heb. 10:7), he set aside the first (the typical) sacrifice that he might establish the second (the antitypical) sacrifice. The three and a half years of his own sacrificial ministry were typified in the killing of the bullock of the day of atonement. Immediately on his ascension, applying his blood on our behalf for our reconciliation to the Father that we might become his joint-sacrificers, he at once began the secondary part of the Day of Atonement sacrifices—the killing of “the Lord’s goat” taken “from the people” and whose blood would subsequently be applied “for all the people.”

This sacrificing of the church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of the body shall have gone into sacrificial death, in the Redeemer’s footsteps. Thus we see that the setting aside of the type and the establishing of the antitype required a long period. And this Atonement Day matter, while all-important, was by no means the only typical feature of the Law Covenant. Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled? And can it pass away before this fulfilment? We hold that it cannot, and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people—Israel.

A TEMPEST-TOSSED PRISONER OF HOPE

ACTS 27:1-26.—OCTOBER 31.

GOLDEN TEXT:—“Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.”—Psa. 37:5.

Festus, governor of Judea, sent St. Paul and other prisoners to Rome, the former with no derogatory charges against him. There was no direct intercourse between Rome and the little port of Caesarea; hence for a distance of six hundred miles the journey was made by a small trading vessel. This journey lasted from about the middle of August to September 1st—good speed for a sailing vessel in those days, but the weather was fine. At Myra, St. Paul and two of the brethren who accompanied him (Luke and Aristarchus) and the guard and the other prisoners were transferred to an Egyptian vessel laden with a cargo of wheat, enroute for Rome and bearing a considerable number of passengers besides the crew—in all two hundred and seventy-six persons. The pleasant weather continued for several days and then it became stormy. The vessel abandoned her intended route to get into the lee of the Island of Crete and tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1st, the Jewish New Year’s Day and a fast day and the time for equinoctial storms.

St. Paul drew attention to the dangers of continuing the journey and advised that they winter there, but those in authority concluded that they would go to Phenice, a larger port. But before they had gone far a northeast wind (typhonic) struck the vessel suddenly and they were obliged

to go with the wind to the southward and came under the shelter of the little Island Clauda. Here they undergirded the ship by placing chains and ropes under her keel, because the weight of the cargo of wheat and the severity of the storm had strained her. They lowered the gearing of the sails and continued to drive before the wind, guarding against sand banks. The ship labored heavily in the storm; part of her cargo was thrown overboard; later on she was further lightened by casting overboard her heavier furniture, tackle, etc. The storm continued for several days. Neither sun nor stars were visible, and the captain could not tell his whereabouts, for the compass had not yet been invented. Hence all aboard were gradually abandoning hope. They had ceased to eat and were almost in despair.

Then came the opportunity for St. Paul’s message of cheer. He reminded them that they should have followed his advice and stayed at Fair Havens and not have sustained the loss and injury. But he bade them be of good cheer, for their lives would all be preserved, though the ship be destroyed. In explanation of his confidence he related that the angel of God whom he served stood by him in the night saying, “Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it

shall be even as it was told me. Howbeit we must be cast upon a desert island."

CALM IN A TIME OF STORM

The true Christian in proper relationship with the Lord has at all times "the peace of God, which passeth all understanding," ruling in his heart. It was St. Paul who sang praises to God in the prison at Philippi, who was composed and ready to speak to the people after being mobbed at Jerusalem, who was also the composed one in the tempest on the Mediterranean Sea. While St. Paul was indeed a stalwart follower of Jesus, with whom few, if any, could stand comparison, nevertheless the same principle holds with respect to every sincere child of God. If their triumphs of faith are less heroic than those of the Apostle, so also their trials are proportionately less severe. The Christian has much advantage every way. He has the promise of God, not only as respects the life that now is, but also re the life to come.

"JESUS SAVIOR PILOT ME OVER LIFE'S TEMPESTUOUS SEA"

"The voyage of life" frequently resembles the one of this study. It may start out with summer suns and every prospect favorable, but, ere long, the trials and difficulties of life sweep down as a storm—financial or social or moral tests come upon the individual to drive him from his intended course. His purposes thwarted, his heart overwhelmed with dismay and almost in despair he finds himself the more ready to hear the message from on high, speaking peace and telling him of a fair haven at last. Nevertheless it can be reached only through the wrecking of the earthen vessel, and divine providence alone can effect the ultimate salvation. Happy are those who shall ultimately be saved even "through great tribulation," as the companions of God's "peculiar people," represented by St. Paul. (Rev. 7:14) But still more happy, more blessed will be the 144,000 who now have in the stormy times

the fellowship of God and through sore tribulation shall enter the Millennial kingdom as joint-heirs of the Lord. It will be through their instrumentality under God that their companions in the storm of life may ultimately be saved.—Rom. 11:31.

Ah, yes, we do well to heed the exhortation of our Golden Text, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He shall bring to pass blessings and peace, even in the midst of the storms of life, and he shall bring to pass eventually for these glory, honor and immortality through Christ.

May we not adapt Longfellow's majestic words:

Thou, too, sail on, O Ship the Great!
Sail on, O Church, be strong and wait!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

"FOR GOD WAS WITH HIM"

ACTS 27:27; 28:10.—NOVEMBER 7.

GOLDEN TEXT:—"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."—Psa. 34:22.

Our studies show us St. Paul from various standpoints—a bigoted persecutor; a humble penitent crying, "Lord, what wouldst thou have me to do?" a courageous witness to the truth amongst his own people; a self-sacrificing missionary in foreign lands; we have noted his conduct in the presence of mobs and in the presence of kings and nobles; and his courage in the presence of danger while on his voyage as a prisoner to Rome. Today we view him as a man amongst men in contact with the duties of life and in the midst of a great disaster—a shipwreck. His deportment from the time he became a follower of Jesus was noble, humble, reverential, faithful, devout, saintly: worthy of emulation by all the followers of the Lord Jesus Christ. The transformation wrought in St. Paul is possible in all who have the hearing ear and who receive the Gospel message into good and honest hearts. Such a transformation is of itself a witness to the power of God—to the reality of the religion of the Bible. What a changed world we should be in, if all mankind underwent such transformation! But all are not in condition of heart to be thus influenced, thus "drawn" by the Gospel. Some will need the strong arm of Messiah, will need the authority and force of the Millennial kingdom to bring them to subjection and to show them the advantages of right over wrong. Thank God that we may pray with faith "Thy kingdom come; thy will be done on earth as it is done in heaven."

SHIPWRECKED IN MALTA

Fourteen days and nights scudding before a terrific storm brought St. Paul and the ship's company of two hundred and seventy-six souls to where the trained ears of the seamen in the night caught the sounds of the surf, they knew not where. Four anchors were cast out of the stern of the vessel and they waited for morning. St. Paul, the Jew Prisoner, by this time had risen in the estimation of all on board the ship—"For God was with him." Throughout the storm all had lost courage and hope but him, and this was due to his submission to God's will and partly to the fact that in a vision the Lord showed him that he should yet preach the Gospel at Rome and that, for his sake, divine providence would care for every life on board the ship. A heart at peace with God and instructed through his Word is prepared for what may come, of joy or sorrow. The Apostle exhorted his dejected companions to be of good cheer. He reminded them of his vision and assured them of his absolute faith therein. He urged them to take food that they might be strengthened for the

strenuous exertions of the coming day. His cheerfulness and example were contagious. As the light of the Lord was his peace and joy, so he in turn was the light of that ship and its comfort. He illustrated what he taught—that God's people should do good unto all men as they have opportunity, especially to the household of faith. He exemplified his own words of II Corinthians 1:4—"God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

With the morning light they discerned the shore and a little bay which now is known as St. Paul's Bay in the Island of Malta, then called Melita. The pilot cut loose from his anchors, hoisted sail and sought to beach the boat; but, before reaching shore, grounded on a mud bank; the forepart holding fast, the rear began to go to pieces with the force of the waves, as it was a meeting place for two sea currents. The life boat had been cut adrift in the night, because the seamen had attempted to desert the ship. St. Paul advised this course, realizing the need of the seamen to bring the boat to land. His confidence in God's promise did not lead him to be slack as respects the proper use of earthly means. There is a lesson here for God's people. While praying and trusting, let us not slack our hands.

Seeing that only by swimming or floating on wreckage could the shore be reached, the soldiers proposed to kill the prisoners because under Roman law they were answerable for their security with their own lives. But the centurion had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and courage which brought them thus far towards safety. It turned out as St. Paul had foretold, that every human life was spared and the ship alone was lost with her cargo.

On the shore we get a new picture of the Apostle. He stood not on any dignity or assumed superiority to be served, but promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the Island (so called because they did not speak Greek but Phœnician) showed them various kindnesses. But when they saw a viper, warmed to life by the heat of the fire, fasten itself upon the Apostle's hand, they reasoned that this prisoner was doubtless a murderer who, having escaped the

perils of shipwreck, Justice still pursued, and had caused him to be bitten that he might die. They supposed that the arm would swell with the poison from the viper and that soon St. Paul would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they esteemed that he must be a God.

A fresh opportunity here offered for the honoring of the Gospel message, for St. Paul found that the father of the governor was sick and he miraculously healed him and other sick people of the island. Thus was the knowledge of Christ and his minister to a considerable extent shed abroad, although so far as we have any information the Apostle did not

attempt to preach the Gospel message, either to his companions on shipboard, or to the people of the island. Evidently he did not consider them to be "good ground" in which to sow the seed of the kingdom—evidently he did not consider them to be of those whom the Lord our God has called to be of the bride class now being "called" and tested. Their experiences, doubtless, will prove profitable to them "in due time," when the glorified Christ shall draw all men unto himself—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), granting them blessed opportunities for knowledge and blessing and restitution.—Acts 3:19-21.

ST. PAUL PRISONER AT ROME

ACTS 28:11-31.—NOVEMBER 14.

GOLDEN TEXT:—"I am not ashamed of the Gospel of Christ."—Rom. 1:16.

Early in the spring A. D. 60 Centurion Julius and his soldiers of the Augustan Band started from Malta with St. Paul and the other prisoners for Rome in another ship, Luke and Aristarchus accompanying. The sea journey was effected without special incident, the landing being made in the Bay of Naples at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried seven days, the Centurion awaiting orders from Rome respecting the disposal of his prisoners. The delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he took the opportunity also to send word to the Christians residing at Rome, whom he repeatedly declared that he longed to meet and whom the Lord promised that he should meet. The journey to Rome, one hundred and eighty miles, was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of these met him at Appii Forum, forty-three miles distant from Rome, and another delegation met him at Three Taverns, thirty miles from the great city.

Many great generals had come this same way with their troops to the imperial city, to receive honors and applause, but few preachers ever had so great honors as were accorded to St. Paul. The journey to and from was for one delegation sixty miles and for the other eighty miles, and the record shows us that the Apostle was by these made acquainted with the true spirit of brotherhood amongst the Christians at Rome. The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of their love. Commenting along these lines a gifted writer says, "We often forget that great men are often very lonely and, while we hesitate to say kind words to them, yet words of recognition for what they have done are refreshing to those who receive more criticism than praise. A few days ago an editor showed me a letter he had just received from one who had held nearly the highest position in the gift of the American people, thanking him for his kindly words in a late editorial. My friend said that at first he was astonished that so great a man should care for anything he could say; but on further thought he understood the value of generous appreciation even to the greatest."

The fact that there were no charges of an evil character against St. Paul and the further fact that the Centurion who had him in charge during the voyage became his friend were quite sufficient reasons why he should not be treated as an ordinary prisoner, but allowed to live in his own hired house under the care of a soldier to whom he was lightly chained. However, although not permitted to go at liberty, he was permitted to receive his friends and others who called upon him. It is difficult to estimate how much divine providence had to do with all these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably he came in close contact with at least six every day, and thus gradually he probably had contact with the entire imperial guard. Thus many were brought in contact with Christian teachings and example. It is claimed that it was through these soldiers that the Gospel message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way, his wonders to perform!" St. Paul must have had some financial means. It is assumed that ere this he had come into his patrimony. The Scriptures intimate that Felix held him captive at Cæsarea in hope of receiving a bribe for his release, evidently having some intimation respecting St. Paul's finances.

The Lord's servant was not slow in using his God-granted privileges. He knew not when they might be taken away. First of all, of course, he met the Christian brethren; but, as early as the third day after his arrival, he sent for the Jewish leaders and officers of the synagogues, for at this time there were seven synagogues at Rome. He desired to give

them information at first-hand respecting why he was there and a prisoner. Secondly, he wished to preach to them the Gospel. He explained that although a prisoner at the instance of the Jews at Palestine, he was not disloyal to his nation or its customs. He had been pronounced innocent at the Roman Court, but had been compelled to appeal to Cæsar for his safety; but that even then he was making no accusation against his countrymen. He proposed that gladly he would explain to them the good news, that the long-expected Messiah, in whom the Jewish expectations of his nation rested had come. The response was that they had received no letters or other communications injurious to the Apostle, and expressed a desire to hear for themselves what St. Paul had to say, because they had heard of this sect and knew that it was spoken against as evil. If he could say anything favorable to it they would hear it.

As our Lord foretold, the darkness which now predominates in the world hates the light and everywhere speaks against it. Vile slanders are still the weapons of the adversary which the Christian must not handle, because to do so is contrary to the spirit by which he has been regenerated. Even where a truth discreditable to another must be told for any reason it must be spoken in love and, so far as possible, nothing derogatory or injurious must be said. "Speak evil of no man." It is, however, necessary at times to show up the error, the falsity of doctrines presented in the name of truth; but in so doing, appeals should not be made to bigotry or superstition, but to reason and to the Word of God.

On the appointed day the Jews came to hear the Apostle's message and, from morning until evening, he quoted, explained and expounded, showing from the Law and the prophecies that Jesus is the Messiah and that he is now gathering a spiritual seed to be his kingdom, and that when this kingdom is complete, it will be glorified in the first resurrection, and will begin the work allotted to the seed of Abraham, namely, that of blessing all the families of the earth. The blessing will consist of mental enlightenment and mental, moral and physical uplifting out of sin and death conditions to all that was lost in Adam and redeemed at Calvary. When some of them refused the message, St. Paul sought to further influence them, or at least to influence the believing ones, by quoting from the Prophet Isaiah, showing that God foreknew and foretold that the majority of Jews would reject the message when it should come to them. As our Lord said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:14) The Apostle does not mean that those who are deaf to the Gospel will be eternally tormented, but still they lose a great blessing, the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer and his Millennial kingdom. They lose a share with the saints in the glorious work of uplift, which will then be in progress. They lose this privilege because not worthy of it. They were blind to the truth for this cause. To have permitted the unworthy ones to see, hear and understand the message would have distressed them and added to their responsibilities and possibly hindered, to some extent, the outworking of the divine purpose.

Some believed St. Paul's message and some did not. It is always thus. The truth is a searcher and discernor of hearts, and a separator. St. Paul remained for two years under these conditions, preaching the kingdom of God and how it may be attained at the present time by becoming members of the elect "little flock," the Bride of Christ; how the kingdom when established during the Millennium will bless the whole earth. He explained how all these things were dependent upon the Lord Jesus Christ and his sacrifice; that without the redemption which is in Christ Jesus there could be no remission of sins, no everlasting life, no kingdom class on the spirit plane, but only everlasting destruction.—Acts 3:23.

THE SERVANT'S PATH IN A DAY OF REJECTION

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil: cease not to warn,
Comfort and teach, trust Him for thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace
If men thy word deride—what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, tho clouds may gather round,
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go tell thy Master; for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Tho oft thou hast failed: this maketh Him more dear.

Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God; if right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.

Be not men's servant: think what costly price
Was paid that thou mayest His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee
None should thy soul enthrall to whom 'tis given
To serve on earth, with liberty of heaven.

All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no "party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful, wily men surround
Thy path. Be careful, for they seek with care
To trip thee up; see that no plea be found
In thee thy Master to reproach. The snare
They set for thee will then themselves enclose
And God his righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;
Count it great honor if they love thee well;
Nought can repay thee after losing this,
Tho with the wise and wealthy thou shouldst dwell.
Thy Master oftentimes would pass thy door
To hold communion with his much-loved poor.

The time is short, seek little here below:
Earth's goods would cumber thee and drag thee down.
Let daily food suffice; care not to know
Thought for tomorrow: it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

DEAR BROTHER RUSSELL:—

I have had this poem for a long time and always intended to send it to you. I do not know the author and think he probably never knew you; but it seems to apply as if it had been written to you.

Yours in the One Hope,

S. L. G. C.

SOME INTERESTING LETTERS

MY DEAR PASTOR AND OTHER MEMBERS OF CHRIST'S BODY:—

God has certainly been good to me, and I cannot express the joy that has so recently come through the light of "present truth." And am so thankful, too, that it came at the time it did. For several years my life and my husband's life—and since our marriage our united lives—have been consecrated so far as we had light, and there was a great peace and comfort in our daily service for him. We were members of the M. E. Church from childhood, and, as "touching the righteousness which is in the law (Methodist law), blameless."

For some years I served as class leader, Epworth League President, Junior League Superintendent, Superintendent Primary Department in Sunday School and afterward as a Nurse Deaconess and Evangelistic Deaconess under the Woman's Home Missionary Society. Six years ago I married Mr. Brown, General Secretary of the Young Men's Christian Association at Decatur, Ills. We were led, through the study of the Bible, to see that eternal torment, as taught by our church, was false, also to expect the establishment of Christ's kingdom upon earth in the near future, though we knew nothing of the teaching of Millennial Dawn.

About a year ago our first sorrow came, when a dear little babe died, and that was only the beginning of sorrows. A few weeks later my husband's health failed; he was forced to resign his position, our home was broken up, household goods stored, and, after vain attempts to restore health and for which all our money was spent, death again came and took the one upon whom it seemed my very life depended. A few weeks before his death some one mailed us a copy of "What Say the Scriptures about Hell?" I read it and said to my mother, who was present, "If these are the teachings of Millennial Dawn they are greatly misrepresented. I have always thought of them as I have of 'Dowieism,' but this gives me the proof that I have been seeking for three years—that the Bible does not teach eternal torment." Then I got the first three volumes of the "Dawn-Studies" and hurriedly read two of them. Under the circumstances I could not study; then came the death. The comfort that the knowledge of the high calling gave me and the peace which filled my soul sustained me through the sad hours and days, and continues even now. After reading the remaining four volumes, I subscribed for the "Tower," severed my relations with the church and social organizations, and am rejoicing in the Blessed Hope.

I have searched the Scriptures daily to see whether these things are so, and am proving beyond a doubt that they are the teaching of his Word. We (my two little children and I) are living in my old home town, where much of my church work has been done. My friends do not understand my action

toward the church and are deeply grieved. So far as I can learn, I am the only woman in Casey who has accepted the truth. Sometimes it seems hard to stand alone when I have had so many friends and such a strong Christian husband to help me, but the Father knows how much I am able to bear, and I rejoice that I am counted worthy to suffer for him and that I may "go to him without the gate bearing his reproach."

Dear Brother Abraham is "strong in the Lord" and helps me very much. He and his wife come to my home (or I to theirs) one or two evenings each week for study of the Word. All the past earthly blessings "I count but loss for the excellency of the knowledge of Christ Jesus my Lord." We are thankful indeed to our blessed Lord for the strengthening food received through our dear Pastor, Brother Russell, and also for making us acquainted with members of the body, who have been very helpful. We are also grateful for the increase of knowledge which Brother Hall's visit gave us, and the opportunity of having the harmonious teaching of the Word publicly presented to our friends.

After much thought and prayer, I have decided to take the "vow" and, with his help, keep it. My sacrifice is on the altar. Pray that I may keep it there until it be consumed in his way. With much love to all in the Truth, and an intense desire to make my calling and election sure, I am.

Your new Sister in Christ,

MRS. GEO. B. BROWN.

DEAR BROTHER RUSSELL:—

For some time I have been thinking of telling you of my appreciation of "The Watch Tower" and the sermons, to say nothing of the books and all of the helps we have for the thorough study of our Father's Word.

I feel very humble and thankful to our loving Heavenly Father and to our dear Lord and Savior Jesus Christ that I am permitted to see these grand truths while some others blessed with larger opportunities are now stumbling on account of not being able to see eye to eye with you on the covenants and the vow.

When the vow first came out in "The Watch Tower" one year ago, I did not understand it and objected to it, as I felt that my consecration vow covered the whole ground. But it was not long until I realized that my objections were from the great adversary of our souls. I soon discovered that there was a wrong condition of heart back of the objection, so I asked the Lord to remove all feelings of resentment and to fill my heart and mind with his holy Spirit and with a desire to obey his will at whatever cost. I praise his name that my prayer was answered and that he led me to see my need of the Vow and I gladly and thankfully made it my own; and now, daily, I pay my vows to the Lord. When I see a weak

point in my character I strengthen it by making a vow to the Lord that through his grace I shall overcome that weakness.

One vow that I have taken is that I will not murmur nor complain! another, that I will not speak evil or even slightly of any one; not that I was particularly given to murmuring or complaining, for I am naturally of a hopeful turn of mind; neither was I given to evil speaking; but I never realized how much I needed to be on my guard along those lines until I made them a subject of special prayer and vowed to the Lord that by his help I would overcome those faults. At first I failed a number of times; then I would go to the Lord and tell him how I regretted my weaknesses and how I desired to be pure in heart; then came "The Tower" with the article, "There is a sin unto death." I read it over and over many, many times and then I realized more and more the great necessity of paying our vows to the Lord and that only those who come off more than conquerors will be of the little flock.

Dear brother, it is indeed a narrow way, and I praise the Lord that he is showing me with each succeeding step more and more the narrowness of it; and I rejoice that the "path of the just is as the shining light that shineth more and more unto the perfect day."

It is to me a great blessing and strength to remember you, dear Brother, at the throne of heavenly grace many times daily, and to remember the Brooklyn Bethel family, some of whom I know personally, with all the interests of the harvest work and also all of the Lord's dear people.

I hope, dear Brother Russell, that you had a pleasant and helpful visit with the dear ones on the other side of the great Atlantic. Will it not be glorious when we all meet in our Father's kingdom, and the glory and knowledge of the Lord shall be filling the earth ocean wide and ocean deep?

Praying the Lord's blessing on yourself and all others in "Bethel Home" and on the harvest work, I am, with an humble request for your prayers on my behalf,

Your sister in the One Hope,

J. M. GOODHART,—Ohio.

P. S.—I have been in present truth four and one-half years.

DEAR BROTHER RUSSELL:—

I wonder if it is not a pleasure for you to hear from those who have been blessed through your ministries!

Five years ago my husband and I received light which we gladly accepted, when Brother Marchant stopped at our door and presented Vol. 1. We bought, read, wondered and eagerly obtained the other volumes and began to attend the meetings held by the Bible students.

During these five years we have enjoyed the Sunday addresses on the truth by Brother Streeter and visiting pilgrim brethren, and the testimony meetings and Friday evening studies. The interest has grown so that from the handful that met together five years ago, there are now about a hundred regular attendants on Sundays, and often there are fifty or seventy-five above that number. Our testimony meetings have outgrown the parlors of any of our members, and so they have been divided into two sections. It is delightful to enjoy the harmony here, and I attribute it to the fact that we "have not many teachers," but study the Scriptures with the "Key" under the wise and careful leadership of our dear Brother Streeter, who patiently studies and guides us to the solution of each point, referring us constantly to God's Word as unfolded in the light now due.

Interest has been aroused and is being developed in Pawtucket, and in Pawtuxet also, where a number of people await anxiously the next chart talk. Truly the Lord has blessed us in Providence, and we bless and praise him and ever rejoice in the Truth.

Your Sister in our dear Lord,

F. A. R.,—R. I.

DEAR SIR:—

A little over a year ago I providentially became acquainted with "The Watch Tower" and "Dawn-Studies," which I have read with increasing interest and enjoyment and deepening conviction. A friend loans me "The Tower," and I have the full set of books and "The Tower Bible." "The Tower" and "Dawn-Studies" have given me such new and blessed views of the Scriptures that they have superseded my church papers and other denominational literature, which no longer satisfy me, and which I have discontinued. I find my greatest delight is studying and conversing upon these gracious truths.

The teaching refuting eternal punishment, declaring the grand and glorious restitution blessings and proclaiming the Lord's presence, though so wholly at variance with the doctrines and teachings of my church (Methodist), which I had ever loyally and devotedly supported, especially appealed to me, affording unspeakable joy and thanksgiving. I can never be thankful enough to God for bringing me a knowledge of

these glorious things through your writings. The thought that Christ is now present and is setting up his kingdom gives me keenest joy.

Yours in the Present Truth.

M. G. ROBERTS,—Me.

DEAR BROTHER AND PASTOR:—

As per your request, I send this postal to tell you I have made the vow my own resolution before the Lord. I feel that I want to take my stand with those who are supporting the truth and the harvest work and to withdraw myself from those who are opposing either. I feel it is incumbent on me to take advantage of every means of grace the Lord places at my disposal. I believe your visit removed the last barrier in my mind, and I think there may be others who have been helped to see the Vow in a different light as a result of your visit. May the Lord bless you and keep you.

Your Brother only by his grace,

FRANK P. SHERMAN.

DEAR BROTHER RUSSELL:—

I have wanted so much to write you, but understanding how very busy you are, I refrained until now.

Six years ago I was a nominal church member and a great Spiritualist, trying to find peace and comfort from those sources, but, finding none, was about to say there is no other world than this.

When I purchased the first volume of "Scripture Studies" of Sister Coppage I was rejoiced to read it and found such comfort that I left off attending church, and read my book and Bible, not knowing that there were others of like faith until Brother and Sister Schuler canvassed here a year ago, of whom I bought the remaining volumes, since which I have carefully read your book on Spiritualism.

I cannot tell you what joy I found, for even my children were afraid when night came; we were almost possessed by those evil ones. Since I have read and told them all, they all know and say, "Mother, we do not fear any more; and home is at peace again."

When first I read the Vow I was much impressed with its grandeur. I have made it my own. Would that I could tell you all that your writings have done for me.

Your Sister by his grace,

MRS. N. J. KENDRICK,—Ga.

DEAR FRIENDS:—

While in Carnegie Library at Conneaut, O., recently, I came across your series of "Millennial Dawn." Now I should like to have samples of your tracts. I might add that my interest in your message has already caused some stir among friends who, like the Pharisees of old, think good news bad doctrine.

Until I read those Keys to the Bible in Conneaut, I had no good light on eternal torment, which from a boy I never could accept. I prayed for light and the Lord, I believe sent me into the library and to the "light." They were the first books I touched on entering and were just what I wanted.

Yours in Christ Jesus,

CHAUNCEY G. MCCOY,—Pa.

DEAR BROTHER AND PASTOR:—

If you think this might prove an incentive to some one to study more faithfully please use it, if you think best.

For the third time in a little over four years, I have commenced the study of the full course of "Millennial Dawn" series. During this time every available moment has been given to this course of reading, which has also included every printed sermon and issue of "The Tower." This has necessitated the giving up of visiting, fancy work, music and all other reading; none but necessary work of any kind has occupied my attention.

As I take up Vol. II. for the third reading, I am amazed to find the many points overlooked in, or forgotten since, the former readings. Each time I read I find each volume more intensely interesting because of prophecy fulfilled or in process of fulfilment before my eyes.

I need not add that the benefit received is inestimable, incalculable; that I would not exchange the knowledge and satisfaction thus far gained for the wealth of all the world.

Undoubtedly this continuous study of the unfolding of the Father's plan, as also the making of the special vow to the Lord my own, has enabled me thus far to "stand in this evil day;" and by his grace I shall pursue this study and adherence to the entire vow of consecration according to ability, until our "change" come, that so "having done all," I may "stand" perfected in his presence.

My Bible is a thousand fold more precious, because with each perusal of any one of the volumes, the eyes of my understanding are still more widely opened to discern the will and