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Religious and Scientific Gleanings

PULPIT HAS LOST POWER.

"THE Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power—it has,' said Dr. Abbott. 'It is said the pulpit has lost its power—it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.' * * *—Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

No Wonder Church Attendance Is Slim.

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpits of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.—Dan. 12: 1; Matt. 24:21.

* * *

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

THE HANDWRITING ON THE WALL.

Mene Tekel Upharsin
"WEIGHED IN THE BALANCES
AND FOUND WANTING".

DANIEL 5: 7-31.

THE BOOK OF DANIEL is one of those against which the "Higher Critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the "Higher Critics" are very much opposed to anything in the nature of positive prophecy—anything claiming to be of direct Divine inspiration, and in any sense of the word attempting to foretell the future.

The Book of Daniel is pre-eminently marked with these characteristics and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord, through the Apostle and the Prophet, forewarned us of these wise men, whose wisdom would become a trap and a snare unto them: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obsured]."—Isa. 29: 14; 1 Cor. 1: 26-29.

Our Lord also pointed out that these things are hidden from the wise and prudent of this world and revealed unto babes—made clear to those who make no boast of wisdom according to the course of this world. (Matt. 11: 25.) How true to facts we find this to be! While many of the great and learned are stumbling into "Higher Criticism" and other forms of infidelity, the Lord's "little ones"—meek, humble, teachable, learning from the Father's Word—are being instructed, and are growing in grace and in the knowledge of the Truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies, as presented in *Studies in the Scriptures*, there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction—that it is more wonderful by far than any fiction that could have been written. And to them it will be useless for any to declare it a history of events which happened in 167 B. C. and falsely set forth as a prophecy by Daniel; for they see fulfillments past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named—they see in these fulfillments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the Most High God therein revealed the secrets of His Plan still future.—Matt. 24: 15.

Babylon the First Universal Empire.

Daniel was carried captive with Jehoiachin, King of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity by the Babylonians in the days of Zedekiah, when the land was left desolate, without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years.—Dan. 1: 21.

Babylon, the capital city of Babylon, was the richest and most wonderful city in the world in its day. Indeed, at its zenith Babylon was mistress of the then civilized world—the first Universal Empire.

Wealth and prosperity are likely to beget luxurious ease and also to excite the cupidity and ambition of enemies.

Accordingly, the Medes and Persians had consolidated, and their army, under Cyrus, for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was supposed any army could enforce. So great was the confidence of the King of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast seems to have been in the nature of a boast of the greatness of Babylon; and as though to emphasize his power and to remind his nobles and lords that none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

Flush of Confidence Changed to Terror.

In the midst of the revelry of the feast, the King, his counsellors and lords were astonished to see a part of a hand writing certain fiery letters upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the King's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. The King was greatly disappointed; but his mother came to his assistance, informing him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed; and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years old, as an officer of the kingdom, doubtless resided in one of the palace buildings near by, and in response to the King's command he stood before him. The King, realizing the importance of the message, manifested his anxiety by offering—first to the astrologers, and now to Daniel—a great reward for the interpretation—to be robed in royal purple, with a royal, golden chain as insignia of rank, and to be third in dignity and power in the Empire. The first thing in the account which strikes us is the nobility of God's servant in renouncing all claim to these gifts as a reward for the service of interpreting God's message—"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the King, and make known the interpretation."

Lesson to Be Learned From Daniel's Course.

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth His Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammelled in speaking words of truth and soberness, which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the King for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the King to such an extent that it might have warped his judgment, or have weakened

ed his expression of the Lord's Message. And the King in turn would have felt that, having paid for the information, it should be a smooth, favorable message.

And just so it is with some of the Lord's true servants in Mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean Epoch. They are bound by the "chain of gold around their necks."—Rev. 3: 14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear. He recounted to the King his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded the King that pride had caused his father's downfall, resulting in his degradation to bestial conditions for "seven times" ("seven times" corresponding to the seven years, a "time" signifying a year—a lunar year of 360 days.) Applying the Scriptural scale—"a day for a year" (Ezek. 4: 5, 6)—each "time" would represent 360 years, and "seven times" would be 7 x 360 years or 2520 years of Gentile domination, which period, by most careful calculation,* we understand will end, in October, 1914.

Daniel reminded King Belshazzar that in the end Nebuchadnezzar had acknowledged the God of heaven as the real Ruler amongst men, and he then charged home to the King that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service to profane them in the worship and glorification of idols—"gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know." He pointed out to the King that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life—Acts 17: 28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

The Fateful Words on the Wall.

By thus kindly but plainly showing the King the truth, the Prophet prepared the way for the exposition of the fateful words—"Mene, Mene, Tekel, Upharsin."

"Mene" was repeated, probably for the sake of emphasis—"Numbered! Numbered!"—the limit of the time of your dominion has expired.

"Tekel"—short weight, lacking.

"Peres" signifies divided, and its plural form, "Upharsin," gives the thought of broken or crushed into pieces—destroyed.

Nothing in the word "peres" signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the Medo-Persian kingdom, and he also

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* See *Scripture Studies*, Vol. 3, Page 153, etc.

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2000 VACANT PRESBYTERIAN PULPITS.

The announcement that 2,000 out of a total of 10,000 Presbyterian churches in this country are without pastors was made by the Rev. Charles Little, Moderator of the General Assembly of the Presbyterian Church in the United States.

Dr. Little has been in Philadelphia attending a meeting of the General Assembly's Commissions on Christian Work in the Witherspoon Building. About fifteen other prominent Presbyterians from different parts of the country attended the meeting also and will recommend to the next General Assembly a plan to supply the vacant pulpits.

SURPASSING SKILL OF THE ANCIENTS.

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well."

"Take, for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter."

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago."

Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours—horror!"—*New York Press.*

FERTILITY OF PALESTINE.

Prof. Richard Gottheil, of Columbia University, the Director of the American School of Archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say it was at one time—"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful. In Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit."

Predicts Great Future.

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

(Continued from page 1.)

knew that the Medes and Persians were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the King and his lords were unaware, so that the fulfillment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally impregnable as the three-hundred-foot wall.

Correspondencies Between Fall of Literal Babylon and That of Mystic Babylon.

Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded. Consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzar was slain, and the new empire of Medo-Persia was inaugurated—"without fighting," as the tablets declare. Thus did Babylon fall suddenly—"in one hour."

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between Literal Babylon and Mystic Babylon, and when he is studying the account of the fall of Literal Babylon his attention is naturally drawn also to the foretold fall of Mystic Babylon, in the end of this Age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of these prophecies still wait for fulfillment in Mystic or Symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of Literal Babylon, which unmistakably refer to Mystic Babylon, and use language almost identical with that of Jeremiah.

We request that at your convenience you read Isaiah 13: 1-19, in confirmation of what we have said. We recommend further that you compare Jeremiah 50: 15, 29 with Revelation 18: 6; and Jeremiah 50: 38 with Revelation 16: 12; and the 46th verse of Jeremiah 50 with Revelation 18: 9. Compare also Jeremiah 51: 6-9 with Revelation 18: 4-6; and verse 13 of Jeremiah 51 with Revelation 17: 1-15; and verses 37, 63, 64 of Jeremiah 51 with Revelation 18: 2, 4, 21.

It will be noticed, further, that, as Literal Babylon sat upon the literal River Euphrates, so Mystic Babylon is said to sit upon the waters [peoples]. It should be noticed, also, that as the literal city was captured by the diversion of the literal waters, so Symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16: 12, it is foretold, shall be "dried up—that the way of the Kings of the East might be prepared."

The Kings of the East, or Kings from the sunrising (R. V.), are, we understand, the Kings of Christ's Kingdom, who are also Priests—the Body of Christ, the Royal Priesthood: "Thou hast made them unto our God kings and priests, and they shall reign on the earth." (Rev. 5: 10.) From this standpoint of view, Cyrus with his army, overthrowing Literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with His faithful will shortly overthrow Mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which He taught us to pray, "Our Father; . . . Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Cyrus a Type of the Conquering Christ and His Message.

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name Cyrus signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ—"The Sun of Righteousness shall arise with healing in His beams."

Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44: 28) the Lord speaks of Cyrus as His shepherd, who would lead back Israel; and again (45: 1-4), He calls him His Anointed, saying, "Thus saith the Lord to His Anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known Me."

In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the east, who in Revelation is shown as drying up the symbolic Euphrates and destroying Symbolic Babylon, and delivering Spiritual Israel. And the time for the fulfillment of the symbol is clearly indicated, by the drying up of the Euphrates, under the sixth vial of the "Day of Wrath," and the fall of Babylon, under the seventh vial, resulting in the liberty of all of God's people from the thralldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting; Mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise, Mystic Babylon never was Spiritual Israel, though for a long time Spiritual Israel has been in captivity to Mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking His great power as earth's new King, will set free all of the Lord's people—and in advance He sends the message to those who have ears to hear, saying, "Babylon the Great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2-4.

Babylon's Feast Foreshadows Short-Lived Joy That Will Follow Church Federation.

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational Union expected soon [Church Federation], and the correspondingly short season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent, not only the precious truths of Divine revelation, but also the Lord's consecrated people—the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these antitypical vessels is, of course, problematical, but in any case we remember that those consecrated vessels in the type were all highly honored and restored to the temple by Cyrus, and likewise we know that not only the truths of Divine revelation will all be cared for by our Lord, but also that all who are His shall be glorified in the Spiritual Temple which He will shortly rear.

No one can make these comparisons, we believe, and not feel fully convinced that the Holy Spirit, dictating through Isaiah and Jeremiah, was the same Holy Spirit which guided St. John through the Apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies applies specially to Mystic Babylon, rather than to the literal city and country. As one section of Literal Babylon fell before another, so Revelation predicts it will be with Mystic Babylon. As Literal Babylon ruled over the whole world, so Mystic Babylon is represented as ruling the civilized world, and hence the entire world.

Mystic Babylon Shall Be Cast Into the Sea to Rise No More.

As the lords of Babylon were made drunk with wine which they drank from the golden vessels captured from the temple at Jerusalem, so Mystic Baby-

lon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. Like a great millstone Mystic Babylon shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal, and were helped so to do, but only a few responded, so Spiritual Israelites are urged to leave Mystic Babylon, in which they have been in captivity, but only a comparatively small number have a sufficiency of courage, love and zeal to respond at the first—others will be delivered after her collapse. Now, however, the message is, "Babylon is fallen, is fallen" [that is, sentenced to fall, which sentence, we believe, will be fulfilled shortly]. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2-5.

Where is Mystic Babylon?

No student can examine the records without astonishment and a realization that Mystic Babylon must be some great, influential system of great power in the world during this Gospel Age, and especially at its close. The very prominence given to Babylon, both in prophecy and in Revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she falls it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice.

It seems very clear that many of us were once part and parcel of this great Babylon—this great system of confusion by which the Divine character has been so traduced through the creedal misinterpretations of the Divine Word. We are aware that Catholics declare Protestants to be this Babylon system; and we are aware that Protestants claim that Catholics are this Babylon system. To our understanding of the Divine Word, both are right. Babylon is the "mother" system and the various sects of Protestantism are the "daughters," and the name Babylon is a family name. It belongs to the "mother" system first, and to all the "daughters" of the system now, as well. Improper association with the world, its governments and systems, is a crime to which both are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

We speak Not Unkindly.

Do not misunderstand us. We believe that there are true saints of God in all the various parts of Christendom—"mother" and "daughters." We do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention; we believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's Kingdom—and style them such—Christendom.

The fall of Babylon will astonish the entire world, so complete is the delusion that Christendom represents the throne and government of Messiah amongst men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary; more would be irrational, unreasonable, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the Divine standpoint.

To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem—the Kingdom of God's dear Son. The most saintly of God's people will hear the voice of Divine command, "Come out of her, My people," and will obey it before the fall comes. But a large number, even of the Lord's people, lacking courage, will share with Babylon the troubles of that hour.

Subsequently, however, these will rejoice and be glad, when they realize the justice of the Divine execution against Babylon; and to them will come, as an inferior company, an invitation to attend the "marriage sup-

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

of the Lamb." Their honorable position will be that of bridesmaids to the still more faithful and courageous "little flock," who will be accounted worthy to be the "Bride" and to sit with the Redeemer in His throne. Then speedily will follow the long-promised "Times of Restitution" to the world of mankind, for which we pray,

"Thy Kingdom come, Thy will be done on earth, as it is done in heaven." (Acts 3: 19-21.) Then is when "the Spirit and the Bride shall say, 'Come'; and let him that heareth say, 'Come'; and let him that is athirst come; and whosoever will let him take the Water of Life freely" [the Truth uncontaminated with error].—Rev. 22: 17.

A Joyful Message for the Sin-Sick

"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14:1

THE WORLD DOES well to keep up a cheerful, outward demeanor—to "drive dull care away" to the best of its ability. Nevertheless, there is great force and weight to St. Paul's words to the effect that "the whole creation is groaning and travailling in pain together, waiting" for Messiah's Kingdom and its long-promised blessings to lift the curse of sin and death and to restore to mankind the smile of the Father's favor. Reason though they may that there is no personal God—that there is merely a blind god of nature, an evolutionary force, etc., nevertheless, deep down in the heart, men believe that there is a God. Almost unconsciously the mind attributes to Him Wisdom, Justice and Power—but little of Love or sympathy with humanity and its frailties.

This very intuitive knowledge of God is closely associated with many human troubles. The root of nearly every trouble, perhaps deep below the surface, is sin—disobedience to recognized principles of righteousness, and a fearful looking for of retribution, and uncertainty as to what it will mean. This is true, not only of many Christians, but frequently true also of others who have made no profession, who have taken upon them no solemn vows of obedience.

This troubled heart condition does not always show upon the surface. Sometimes the troubled heart is in the theatre to try to forget its troubles. Sometimes its owner is immersed in sinful pleasure-seeking, in endeavor to drown some haunting grief. Sometimes relief is sought through intoxicating liquors or narcotics; sometimes in suicide. Sometimes the troubled one is on the stage. One cannot surely know that the merry laugh and witty joke and cheery song do not come from a troubled heart. We are sure that they do, in many instances, for frequently those who have been indulging in merriment have committed suicide a few minutes thereafter, leaving messages that their hearts had been severely burdened, while outwardly cheerful.

The Fear of the Lord.

In our troubles we, sooner or later, realize the lack of human sympathy at, at least, its impotency. Feeling our helplessness, we instinctively look to our Creator. In the hour of trouble remarkably few doubt the existence of God." As Jesus said, "Ye believe in God." But as we look to the Almighty for protection and consider Divine Justice and realize our own weaknesses and shortcomings, the heart of man fails. How could he think that the Omnipotent One would have interest in or care for such a worm of the dust as he feels himself to be? How could Divine Justice look with any sympathy upon the course of selfishness which he recognizes stretches out behind him in full view of the All-Seeing Eye?

"The fear of the Lord is the beginning of wisdom," is the inspired Message. Surely many have this beginning of wisdom come to them at some period in their life's experience. But such a fear is the start to wisdom only when it leads the fearful one to greater carefulness of living and to a desire for the Heavenly Father's approval. If this be the leading of the fear, it is indeed the precursor of, the leader to, wisdom. As proper fear or reverence for the Almighty comes in, it acts as a restraint upon sin. It tends to make one more thoughtful, more careful, more wise, in seeking for a better way.

Come by the Narrow Way.

Jesus addressed the words of our text to Jews who, under the instruction of the Law given by Moses, had learned of Divine righteousness and the Divine requirements of all those who would come into harmony with Him. They believed in God. They recognized His Justice. They were desiring to be His people; they had heard of Jesus; they had traveled with Him as His disciples. In a general way they believed in Him. To a large degree they accepted Him as the promised Messiah and yet they found it difficult to exercise a fulness of faith. Probably there are many in this same attitude of mind today among the millions who will read this. We would like to bear home upon the hearts of these the very Message that Jesus gave to those who heard His Voice: "Let not

your heart be troubled; ye believe in God, believe also in Me."

Hear Him saying to us today, You already believe in the Creator and His Justice. You already have the reverential fear. You already desire to draw near to God. You have heard that He has sent His Son into the world. You have heard that this is a manifestation of His love and sympathy for you. You have heard that while you are condemned as imperfect, as sinners, as unworthy of eternal life, Divine provision has been made for your recovery through the Redeemer. As you believe in the Father's Justice which condemned you and which justly holds you at a distance from Him as unworthy of His favor, so now believe also in Me. Believe that the Father hath sent Me. Believe that it is His Love for you that prompted the sending. Believe that His Love is as strong as His Justice. Believe that His Justice and Love will co-operate for your eternal comfort and blessing, if you will accept the Divine terms.

Losing Our Heart Troubles.

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight—until you shall be ready to cry to Him that you are sin-sick, weary, troubled, and above all, hungering and thirsting for righteousness and desiring reconciliation to Him—the smile of His Face. He has not waited for all of this to take place before making provision for you. He has anticipated your needs, your longings, your necessities. He has already provided the Redeemer, who is Mighty to save. If Divine Justice is exacting to the last degree, believe that Divine Love, as represented in the Redeemer sent of God, is equally exhaustless, boundless—sufficient for all your needs. If you will accept of this, the Divine arrangement through Christ, your heart troubles may be at an end. You will still have troubles in the flesh, weaknesses, aches and pains, but your heart will be joyful and happy in a fellowship Divine with the Father, through the Son.

How to Get the Peace.

Ah! says one, I have heard of God and of Jesus and of the invitation to reconciliation, but I know not how to proceed. To whom shall I go? How can I gain a hearing in my case to obtain the blessed assurance, Thy sins are forgiven thee; go and sin no more. Which church shall I join? To what priest shall I confess?

First of all, allow us to rejoice with you that you have come into the condition where you are seeking and knocking for the opening of the storehouse of Divine favor, because "He that seeketh shall find and to him that knocketh it shall be opened." Continue, then, to seek and to knock and very soon the blessings will be yours. See, first, whether or not you are seeking the proper blessing. You want forgiveness of sins that are past. You want the assurance of Divine love and care. You want the Heavenly Shepherd to take you for one of His sheep and look after your interests, both temporal and eternal. If so, good. You are seeking the very thing that God is pleased to give. Many are seeking something else—seeking to have some of self-will and some of God's will, some of sin and some of righteousness. They seek in vain until, in purity of heart, they seek that which God is willing to give.

All of God's gifts are by grace. None of us could claim them on the grounds of justice or merit. We cannot keep God's perfect Law, not because it is too exacting, but because we are fallen. We were born in sin, shapen in iniquity; in sin did our mothers conceive us. Be our wills ever so strong, our flesh is weak. The Divine arrangement of this Gospel Age is adapted to this very condition and is open for the honest-hearted, the sincere penitents, the ones fully determined for righteousness.

You need not come to any earthly priest, but, as the Master said, go to the Father in secret, in private. Go not in your own name or merit or worth, but in the merit of the Re-

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deemer. Go Scripturally, claiming Him as your Advocate and appealing in His Name for the forgiveness provided by Divine mercy—to cover all the sins of the past and provide for all the imperfections unwillingly yours for the future—even to the end of the way. Coming thus, Jesus becomes your Priest, your Advocate with the Father. "We have an Advocate with the Father, Jesus Christ, the Righteous." (1 John 2: 1.) "Let us come with courage to the Throne of grace that we may obtain mercy and find grace to help in every time of need."—Hebrews 4: 16.

What will you say to your Father as you present yourself in the name of Jesus, do you ask? In prayer tell Him that you are sick of sin and desirous of His righteousness, in every way. Tell Him of your appreciation of the glorious qualities of His Character and of your desire to be as much conformed to that Character as possible. Tell Him that you know you have nothing worthy of His consideration, except the merit of Jesus to be imputed to you, which will be the covering for your imperfection. Tell Him that you present your all, justified by faith, that the merit of Christ may be imputed; that you desire to be a living sacrifice—to be faithful unto death to Him, to His Message in the Bible and to all who are, with you, following in the good way to the Kingdom.

Daily Dying—Daily Living.

Those who have acted upon the above directions of the Lord's Word and who have thus been accepted of the Father and begotten of the Holy Spirit, are thenceforth New Creatures in Christ Jesus. To them "old things have passed away and all things have become new." Their souls are not troubled, because they have passed from death unto life, from Divine disfavor to Divine relationship, as sons of God—and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." (Romans 8: 17.) Those who reach this blessed state are no longer heart-troubled. They will have troubles from the world, the flesh and the Adversary, but withal they have rejoicing—"The peace of God which passeth all understanding" ruling in their hearts.

But the end is not yet. The body has been separated from the will. The will has become identified with Christ and represents the New Creature, which will not be perfected, and in its new body, until the resurrection. Meantime, as the Apostle teaches, the flesh must be considered and treated as an enemy, because of its weakness, its fallen condition. A struggle, a battle, must go on continually to the end of the course. "Be thou faithful unto death and I will give thee a crown of life." The faithfulness of the New Creature, the will, will be judged by its loyalty to the Divine will and its strenuous endeavor to keep the body under—to be dead to the flesh and to the world and to be alive to the will of God. Every day should make us more alive as New Creatures and more dead as old creatures.

In this way we are, as the Apostle puts it, mortifying or deadening the flesh and being quickened or energized or made alive in spirit. This is the resurrection process for the New Crea-

ture—the death process for the old creature. It is a matter, as the Apostle explains, of rejoicing in tribulation, knowing that the trials and difficulties of the present time, under God's providence, are working out for the faithful a share in that "far more exceeding and eternal weight of glory" promised to the Elect, the Bride of Christ—a share in the Kingdom which shortly, through the power of the First Resurrection, will be exalted to glory and dominion over the earth. This is the spiritual Seed of Abraham which, during Messiah's Reign of a thousand years, is to bless Israel and, through Israel, all the families of the earth.—Galatians 3: 29.

We cannot give this message to the world, even as Jesus could not do so. It is better for the world that their hearts should now be troubled to a considerable degree. Those who are in the most dangerous position, perhaps, are the ones who have no troubles in the present life and, therefore, no incentive to seek the great Burden-Bearer and fellowship with the Father through Him. Jesus said of such, Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you for so did their fathers to the false prophets.—Luke 6: 24-26.

Scriptures Misunderstood.

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thoughts that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying, thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation.

We see from the Scriptures, too, that our Lord Jesus, "by the grace of God tasted death for every man"—"to be testified in due time." (Hebrews 2: 9; 1 Timothy 2: 6.) Jesus, therefore, tasted death for all these 1,200,000,000, and for all their forefathers. He has given the ransom-price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us.

The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace, we see, is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

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GOD IN THE HOME

"As for me and my house we will serve the Lord."—Joshua 24:15.

WE DO NOT teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a day in which He will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they already have enjoyed their share of the merit of Christ's death.

When, therefore, we speak of God and the home, we are not having in mind a family composed exclusively of saints, who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious reign which will bless the world.

Our thought is that the Bible teaches that there are many people of the world, who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who have not been begotten of His Holy Spirit, who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom—in joint-heirship with their Lord and Redeemer and lead. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do—no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require and which the

Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the Divine program at the present time.

Saint and Sinner Interested.

Having clearly defined what we do not mean to teach, let us now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeavor working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. Our only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what we consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm—driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the prophets" (Rev. 10:7). The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Rev. 15:4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries"; to outsiders these things are spoken in parables and dark sayings (Matt. 13:11, 13). But not until the elect shall be glorified and the Messianic Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declared, "This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent."—John 17:3.

In a darker day than ours the theory, "to doubt is to be damned", held such a power over many that they dared not use their reason. And thus a certain

reverence for God was maintained in many homes—a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God—the lengths and breadths and heights and depths passing all human understanding? This is the world's great need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaken in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate—One inferior to themselves—One who knew, foreordained and prepared for their torture, before they were born. They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam's disobedience. They must learn that God proposes a blessing and uplifting which will be as world wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and wilful disobedience; and that the persistently rebellious will be destroyed "like natural brute beasts", in the Second Death.

"I Have Lost My God."

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism, which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe everything to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God? If it even be claimed that a bad thing is better lost than kept, we must dissent from their course. We must claim that the misconception of God can be destroyed only by the introduction to the heart and mind of the true God, whose glorious attributes of Justice, Wisdom, Love and Power will take the place of the malevolent misconceptions of the Dark Ages.

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of the few, but surely cannot serve the masses of the human race.

A godless world will ere long mean a discontented world, an unhappy world and, by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

God in the Home.

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we

enjoy. Parents have a special responsibility. Every father, in particular as the head of his family, should recognize the Almighty Creator, and hold Him up to his family—"God First." We need not urge upon God's consecrated people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First". "In all thy ways acknowledge Him", or, as Joshua said: "As for me and my house we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other to the limit that the other will forbear? Do you deal with your children according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and the toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

"Love Worketh No Ill."

All of the Lord's people are to love Him and the Brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice omitting love entirely?

If you are an employer, do you treat your employe in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employe, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly?

Or if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you?

Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

In no way can we better honor and show our reverence for God than by following to the best of our ability His commands, which are just and righteous altogether.

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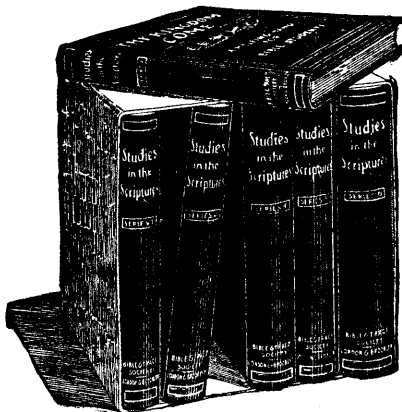
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