

## THE COMMITTEE HOMEWARD BOUND

Leaving India the Committee journeyed via Suez, stopping two days at Cairo. A visit was made to the Great Pyramid, whose wonderful Passages tell by their construction so much of the divine plan that it has been called the Stone Bible. We need not here give space to an explanation of the meaning of the passages and their wonderful lessons, so in harmony with the prophecies of the Bible, because the majority of our readers already have this as one of the Chapters in the Third Volume of the STUDIES IN THE SCRIPTURES. We do, however, urge all to a fresh reading of this testimony, so helpful to faith.

On the second day an excursion was made to the ruins of Memphis, the ancient capital of Egypt in Joseph's time, when he was next to Pharaoh in authority. Many of the scenes brought freshly to mind the Scripture narrative respecting Joseph, and later on respecting the finding of Moses in the rushes of the Nile. The land of Goshen, where the Israelites spent two centuries, and from which they were miraculously delivered, the place of their possible crossing the Red Sea, the wells of Moses, and the bitter waters of Marah on the opposite shore, were noticed.

### ATHENS AND MARS HILL

Next we visited Athens, made famous through the visit of St. Paul eighteen centuries ago. There we visited the Stadium, where Socrates and other orators of ancient Greece held large audiences by their eloquence. We thought, too, of the fickleness of public applause, as we viewed the ancient prison in which he died. Other items of interest at Athens were the wonderful Temple and the great Amphitheatre, with a seating capacity of forty thousand, recently remodeled after its original style, in marble. But the ruins of the greatness of ancient Greece, grand as they were, led our minds still more particularly to the great Apostle St. Paul. We considered that his monuments in the New Testament writings are more eloquent a thousand times than all the achievements of all the philosophers, poets and artists of the whole period of Greece's fame. We climbed to Mars Hill, traversing quite probably the same steps, cut in the natural rocks, by which the Apostle ascended and descended. We went to a platform in the rocks above, and near to the old market house mentioned in the Scriptures, and surmised that St. Paul spoke to the people from that very spot. Our little company while on Mars Hill engaged in a short service of praise and prayer, and Pastor Russell gave a little sermonette re the Gospel

which St. Paul preached—Jesus and the resurrection—Jesus, the Redeemer and Savior; the resurrection, the method by which a divine blessing will come through Jesus to all the families of the earth.

We noted that as the doctrine of the resurrection was scoffed at by the ancient Greeks, so the worldly-wise of today are still inclined to stumble over it and to mock and say, "We will hear thee again of this matter—enough for the present."

Two public meetings were held in one of the principal auditoriums of Athens, addressed by Pastor Russell. On both occasions many were turned away, while others were obliged to stand. Many heard the Gospel of the Two Salvations for the first time:—

(1) The present call and development of the "elect," the consummation of whose hope will be in the glorious change of the first resurrection.

(2) The restitution blessing then to be brought to the world in general with full opportunity for all the willing and obedient to return to human perfection and a world-wide Eden and everlasting life—rejectors being destroyed in the second death.

Our experiences at Corinth were interesting. We were shown the ruins of ancient Corinth, which have recently been uncovered. We walked about some of the very market places and fountains visited by St. Paul, and probably upon the very stones. St. Paul's Cathedral, a fine, modern structure, is the City's memorial to the great Apostle. The Cathedral is Greek Catholic—or rather Greek Christian, for so the natives prefer to speak of themselves.

Here, at the request of the Mayor and the Ecclesiastics, Pastor Russell gave two addresses of about an hour and a half each. They were well received. The reasonableness of the presentations and deductions and the harmony of the same with the Bible seemed to be the general comment of the people, many of whom seemed hungry for a clearer knowledge of God's Word and a surer foundation for their faith. Here as well as at Athens many addresses were handed in with requests for reading matter.

Brief stops were made at two places in France, where several semi-private conferences were held with Bible Students. The following Sunday brought us to London, where a most interesting and profitable week was spent. Pastor Russell delivered eight addresses in London and nearby—four of these were in the London Tabernacle.

## NEW YORK HIPPODROME MASS MEETING

### TO HEAR I. B. S. A. COMMITTEE'S REPORT ON MISSIONS

Less than a week brought us safely across the Atlantic on the Cunarder "Mauretania." Here we received a most hearty welcome, which culminated on Sunday in a mass meeting of Christian people at the New York Hippodrome.

The Hippodrome, with a seating capacity of fifty-two hundred, had been secured for the Committee's report on March 31, 3 p. m. Crowds were at the entrances waiting for admission at 1:30 o'clock. Before 3 o'clock every seat was taken, and subsequently hundreds were turned away disappointed. No better evidence than this of the interest of the public and of Bible Students of all denominations could be asked.

The crowds entering beheld with bated breath the entire platform, or stage, over a hundred feet wide, banked with beautiful floral evergreen plants, etc., etc. We learned afterwards that it required eighteen men to unwrap and place these floral tributes—from 4 a. m. until noon. The decoration was a master-work, both as respects the materials and their arrangement. It was declared the most beautiful floral display of the kind ever seen in the American Metropolis. The Chairman, referring to the flowers, remarked that they had come

from Bible Students of twenty-one different States of the Union addressed to the Pastor and with greetings to himself and to the Committee. The central feature of the display was a large cross of red carnations circled by a crown of yellow daffodils and surrounded by a circular wreath-work of dark green leaves in which were scattered beautiful white lilies.

The Hon. J. F. Rutherford of the New York Bar served as Chairman. He introduced Prof. F. H. Robison, who read to the audience the categorical summary which constitutes the conclusion of their report, explaining that the full report would be printed, as we here have it.

Pastor Russell followed with a discourse from the text, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8) It will be unnecessary for us to give a synopsis of this, as Bible Students in all parts of England and America have already had opportunity to read it in the more than one thousand newspapers which publish the Pastor's sermons every week.

## WHY CHRIST AROSE FROM THE DEAD

*"If Christ be not risen, then is our preaching vain and your faith also vain; yea, and we are found false witnesses of God. . . . Then they also which are fallen asleep in Christ are perished."*—1 Cor. 15:14, 15, 18.

The faith once delivered to the saints by Jesus and the Apostles in respect to the resurrection of the dead has been very generally lost. Christian people profess a belief in the resurrection, because they find it stated in the Bible, yet they are continually in difficulty in their endeavor to make the Scriptural teaching on the subject square with some of the unscriptural theories received into the church, and incorporated into many of the creeds during the "dark ages."

St. Paul warned the church against these human philosophies, and called them "science, falsely so-called," which makes void the Word of God. These errors have been instrumental in dividing the faith of God's people into six hundred denominations, with six hundred different professions. If God's people could all come back to the simplicity of the Bible's teaching in respect to the resurrection of the dead, all of these differences would speedily disappear. God's Word would be seen to be

beautiful and harmonious, satisfactory to the consecrated intellect, as none of our sectarian creeds are.

Really the doctrine of the resurrection of the dead has been repudiated by all denominations, not willingly, not intentionally, but perforce, as it were. An opposite theory received and entrenched in the minds gives no place for the doctrine of the resurrection, as the Bible presents it. Consequently we have twisted the doctrine of the resurrection and recite, "I believe in the resurrection of the body."

Yet even this perverted view of the resurrection is not satisfactory to those who hold it. They wish many a time that the doctrine of the resurrection were not in the Bible, so much difference does it cause. For instance, how inconsistent it seems that they should say, "I believe in the resurrection of the body," and then say, as many do, Dying is but going home, getting rid of the mortal flesh, and being freed from its limitations. If it is a blessing to die and get free from the limitations of the body, how could it be a blessing to be reincarcerated in the body, and be obliged to keep it through all eternity? Such is the inconsistency of the resurrection, however, from the viewpoint of the creeds of men.

#### THE BIBLE RESURRECTION REASONABLE

There is nothing inconsistent in the Bible presentation of the resurrection. Not from the Bible, but from men, comes the suggestion of the resurrection of the body. The Bible invariably refers to the resurrection of the soul. It is the soul that dies; as we read, "The soul that sinneth, it shall die." Adam was created a living soul, but his living soul came under the death sentence because he disobeyed God. It was his soul that was redeemed from death, not his body. "I will redeem thy life from destruction."—Psalm 103:4.

To accomplish this redemption, we read that Christ Jesus "poured out his soul unto death"; "he made his soul an offering for sin." Moreover, we are particularly told that it was the soul of Jesus that was raised from the dead: "Thou wilt not leave my soul in sheol." St. Peter quotes this statement as prophetic of the resurrection of Jesus, that his soul was not left in hades; God raised Jesus from the dead on the third day. With what body do the dead come? is a totally different question. Some dead souls, in the resurrection, will come forth with spirit bodies, and others with human bodies, according to the Bible. But the important part is, that it is the soul, the being, that comes forth, that is resurrected—not the body. If the soul dies, as the Bible declares, then manifestly the soul should be resurrected.

The difficulty with us has been that we "have made void the Word of God" by our "traditions." We received from the Grecian philosophers a tradition which Socrates and Plato both advocated, namely, that when a human being dies he does not really die. The soul, it is claimed, cannot die, but, whenever the soul gets out of the body, the body dies. How strange it seems that we all, as intelligent, thoughtful beings, have accepted this heathen philosophy, without a word of Scripture for its support, and with hundreds of Scriptures to condemn it!

We can see how the heathen philosophers might be led to conjure up such a theory, because of their desire to believe in a future life, and because they had no revelation from God respecting a future life. They therefore tried their best to convince themselves that man really does not die—that no man can die. The Bible theory is the very reverse of this, namely, that a man does die; that he is a soul, a thinking, sentient being. Neither is he a bodiless being, and indeed he cannot be a being at all without a body. His body may change, as science declares it does gradually, hour by hour, until a complete change is effected in seven years.

Thus a man, a soul, a sentient being, may in a life of fifty years have sloughed off gradually sufficient matter to have composed seven bodies. But the moment the sloughing off of this dying matter and the substitution of living matter ceases, we have death; and as soon as the body dies the soul dies—that is, the intelligent being ceases. There can be no thinking without a brain, no breathing without lungs, no maintenance of life in any sense of the word without a body.

This would have been a total destruction of the soul had not God specially provided, as the Prophet declares, that he would redeem man's life from destruction, through the redemptive work accomplished by Jesus in giving his soul an offering for man's sin, and thus making possible man's resurrection from the dead.

It is in consequence of this divine provision through Christ for a resurrection of humanity that the Scriptures speak of death as merely a falling asleep for a time, to wait for the new body in the resurrection, rather than to speak of us as dying as the brute beasts. The word sleep implies that in the divine purpose a future life is intended, and will eventually be given.

#### "BUT NOW IS CHRIST RISEN"

St. Paul does not leave the matter of Christ's resurrection undecided. He positively affirms that, "Christ is risen from the dead," and that, thus risen, "he is the first-fruits of those that slept," which implies that when he was raised the others still slept. Jesus slept during a part of three days, from the time he died until the Father raised him from the dead, from hades, from sheol, from the tomb, on the third day. He, as the first-fruits of the sleeping ones, is an example and a guarantee of the fulfilment of the divine promise, that "there shall be a resurrection of the dead, both of the just and of the unjust."

It behooves us to take a decided stand, either with the Grecian philosophers and their theories, or with the Bible. The two are in conflict and whoever attempts to hold both is in confusion. If the dead are not dead, then no human being is dead. And if no one is dead, how could there be a resurrection of the dead?

The inconsistency of the theory held respecting the resurrection of the body has invited a very reasonable and just criticism. The skeptic asks, "How could the body be resurrected, after it has gone to dust and after the dust has been scattered to the four winds?" They tell us of a grave that was opened near an apple tree, and it was found that a root from the tree had entered the coffin and practically absorbed the corpse, from which it had produced thousands of apples, which in turn had been shipped to various parts of the world, some of the poorer grades being fed to hogs, whose hams were cured and sent abroad and thus passed into other human beings, to become parts of still other human bodies. The question is a proper one, but it is an unanswerable one from the standpoint of our former misbelief and our poor attempt to combine human philosophy and divine revelation.

But such a question brings no consternation to the Bible student who follows the Scriptures alone. The Scriptures never speak of the resurrection of our bodies. They do tell of the resurrection of the soul, and that in the resurrection God giveth it (the soul) a body as it pleaseth him.

How reasonable it will be for the world to be awakened in practically the condition in which they went down into death! And these will experience, if willing and obedient, a gradual resurrection or raising up to the image and likeness of Father Adam in his perfection. But some in the resurrection will receive spirit bodies like unto the angels, and some like unto the Body of Christ in his resurrection, which Saul of Tarsus beheld—"shining above the brightness of the sun at noonday."

The class that is promised a resurrection in spirit bodies is the church—the saintly few who walk in the footsteps of Jesus. The begetting of the holy Spirit which comes to these changes their nature from earthly to spiritual. If they are faithful to their covenant their resurrection will be to glory, honor and immortality, as explained by St. Paul in the context, saying, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spirit body."

This is a description of the resurrection which God has promised to all the members of the body of Christ, which is the church. St. Paul declares that the members of this body fall asleep to awaken in the glorious morning of the new dispensation. But he adds, "We shall not all sleep"—some will be alive and remain till the second coming of Jesus. These, however, will not take precedence over the sleeping ones, for "The dead in Christ shall rise first; then we which are alive and remain" "shall be changed in a moment, in the twinkling of an eye," . . . because "flesh and blood cannot inherit the kingdom of God." As the death of Jesus was absolutely necessary as the atoning price for human sin, so the resurrection of Jesus was absolutely necessary, that he might not remain dead through all eternity, but be glorified, and in due time come again to effect the resurrection of his church and, subsequently, the awakening and uplifting of all the families of the earth.

Hearken to the special promise made to the church: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Also note the promise of the world's resurrection: "There shall be a resurrection, both of the just and the unjust." (Acts 24:15) Again, "They that have done evil" shall come forth, that they may enjoy a resurrection effected by "judgments," disciplines, chastisements, which will develop in them character; and the glory which will be attained will be perfection—a raising up to all at first possessed by Father Adam, lost through disobedience, and redeemed by the precious blood of Christ.—John 5:28, 29, R. V.

**"A KIND OF FIRST-FRUIT"**

Every Sunday is a memorial of the resurrection of our Lord from the dead, and if a proper conception of the Master's resurrection were kept in mind we would not think of quarreling with the expression "Easter Sunday." But alas, this name Easter is associated with heathen philosophies and idolatries, which did so much to make the Word of God of none effect; and the fact should be noted that it is the name of a Greek goddess. The compromising spirit induced some of the early church to admit the heathen philosophies and to commingle with these the inspired teachings of the Bible; but now there is the loud call to true Christians to rid themselves of science and philosophy "falsely so-called," and to return to the Biblical simplicity of the divine revelation.

Of this revelation alone St. Peter declares, "It is able to make you wise unto salvation," and to "give you an inheritance among all them which are sanctified." And again, "The Word of God is sufficient, that the man of God may be thoroughly furnished unto every good work." Let us today, then, rejoice in him who died for our sins and who rose on the third day for our justification.

Let us rid our minds of the foolish thought that he did not really die, that he only seemed to die—that when the Roman soldiers crucified him, he simply got out of his body, laughed at them, and said, "I have not died at all; I could not die; you could not kill me." Let us remember rather the divine Word on the subject: "Christ died for our sins"; "He poured out his soul unto death"; "He made his soul an offering for sin." Let us remember the assurance of the Bible that eventually "he shall see the fruits of the travail of his soul and shall be satisfied." Let us rejoice also in the assurance of the Apostle that his soul was not left in hades, sheol, death, but that God raised him from the dead on the third day.

**"THE HARVEST IS THE END OF THE AGE"**

*"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."*—Matt. 9:37, 38.

For long years many of us thought of the Bible references to the harvest, our text included, as applicable to every time. We had not then learned that in order to be understood the Bible must be studied dispensationally. Now we perceive that the time of our Lord's first advent was the harvest of the Jewish age; and that as a harvest this text applied to that nation only. For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the law and by the prophets.

Jesus came, not only to be the Redeemer of mankind in general, but also to offer himself as King to the Jews, and to make them his joint-heirs in his kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel message, according to divine agreement, the entire bride class would have been elected, or chosen, from that one nation and not a Gentile would have been invited to participate in the honors of these spirit-begotten ones, called in the Scriptures, the spiritual "seed of Abraham." (Gal. 3:29) Nevertheless, the Lord knew that Israel would not be ready to receive him, and he provided for their rejection and the opening of the door to membership in the bride class to worthy Gentiles.

At the close of the Jewish age, at the time, therefore, that people should have and did have their greatest degree of ripeness and preparation, our Lord presented himself and began to do the reaping work. He sent forth his disciples as his representatives, two and two; and later, he sent "seventy also." When these returned, our Lord declared to them, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."—John 4:38.

The Great Teacher tells us distinctly that while his work was that of reaping, he blended with it a sowing. Seeing that the Jews were not ready for the kingdom, seeing that eighteen centuries would be required for the calling and developing of the saintly, spiritual ones, the Father started the work of seed-sowing for the new dispensation. Then, according to our Lord's parable, he left the work in the hands of his servants and went "into a far country"—even heaven itself. Since then he has been supervising his work and been represented through the faithful members of his church, his bride. He and the apostles sowed the "good seed" of the kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the kingdom class, through the begetting of the holy Spirit. By and by the harvesting of the Jewish age ended completely, when all the wheat of the nation were gathered into the Gospel church of spirit-begotten

**NOTE OF ADDITIONAL PROOF**

If Christ did not die, then the death penalty upon Adam and his race has not been met. Those who claim that he did not die, that merely his body died, are illogical. They profess to believe that Jesus accomplished for us a redemptive work, that he died, "The just for the unjust." If Christ, the Redeemer, "poured out his soul unto death," and if his resurrection meant the recovery of his soul or being out of death, wherein is the logic in the declaration of some that it is not thus with the church nor with the world? If Jesus did not go to heaven when he died—if he went into hades, into the grave, into sheol, into death, who has the temerity to say that others go direct to heaven or hell or purgatory? Let us be consistent. The wages of sin is not purgatory, nor a hell of torture, in some far-off place. On the contrary, "The wages of sin is death." The Redeemer died and rose; and this is the assurance, that he who raised up Jesus from the dead will raise us up also, by Jesus, through his spirit and power; and not only so, but also the world of mankind, all who were involved in the death sentence upon the first man.

Therefore, the entire world is included in the death payment made by the Great Redeemer, that "As by man came death, by a man also shall come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive." But, says the Apostle, while every man who will come into Christ shall be made alive, each will come forth "in his own order." The Christ company shall come forth first—"the church of the first-born, whose names are written in heaven." Afterwards will come those who will become his at, or during, his presence—during the thousand years of his kingdom glory. The opportunity of that thousand years will mean to every man the privilege of coming into fellowship with the Redeemer and King, Emmanuel. Whoever will accept the opportunity will receive the blessing of an admission to Messiah's family. As the Apostle says, they will become his. Under his heavenly guidance and blessing and regenerating influence, all such may attain again to a full image of God, lost in Eden, redeemed at Calvary.

ones, and then came the "burning of the chaff"—the great time of trouble with which the Jewish age ended, in A. D. 70.

Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the adversary, came "while men slept"—in the night, the "dark ages"—and over-sowed the wheat field with tare seed. As a result, the field looked very prosperous, although, in reality, the "tares" had a choking and disastrous effect on the "wheat." Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the age, the harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous "time of trouble" too soon. Hence, the decree that both should grow together until the harvest. "The harvest is the end of the age."—Matt. 13:39.

**"THE RIGHTEOUS SHALL SHINE FORTH AS THE SUN"**

Our studies together have led the majority of us to conclude that we are now living in the harvest time—in the end of this age. Oh, how glad we shall be if this is true! How glad we are to believe it true! And, we think, on good evidence. If it is true, as we believe, that the forty years "harvest" of this age began in 1874, the implication is that the trials of the church are nearly at an end; that the faithful will soon be gathered to the heavenly garner. By the glorious "change" he will cause them to "shine forth as the sun in the kingdom of their Father," for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true, then they mean a blessing, not for the church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God—Rom. 8:21.

As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars—that the period from the death of Jacob to the fall of Jerusalem, in A. D. 70, is the exact parallel to the period of the Gospel Church from the death of Jesus to 1915. A. D.

Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words

assure us that this Gospel age and its harvest will end with "a time of trouble such as never was since there was a nation." (Dan. 12:1; Matt. 24:21) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society, nobody will deny. The Bible alone explains the situation and shows us that the work of the present age is about completed; that the elect members of the bride of Christ

have nearly all been found and made ready. The blessings for the world will be along material lines and will be ushered in by the "time of trouble," which will eventuate in anarchy, according to the Scriptures—a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding.

## LOYALTY TO GOD NECESSARY TO LIFE EVERLASTING

The first estate of the angels who fell was the angelic estate or condition. The design of the Creator was not that they should be men, but angels. Any power granted them for materializing would be for some proper work amongst men which would be facilitated by materialization. Therefore, they were privileged to appear as men and, having accomplished the purpose for which they materialized, to disappear. But these angels, becoming enamored of the conditions in the world at that time, preferred to live as men and not as angels. In this, however, they did not abrogate their powers as spirit beings, but maintained these; but materializing and living as men, they ignored their former condition. On account of thus violating their nature they were punished, and not on account of merely using the divinely granted power of materialization. They abused the power which it was proper enough for them to use.

We know that Satan's first misdemeanor was the deception of our first parents; but we do not know that he was the cause of the disobedience of the other angels. Probably he was; and, therefore, he was restrained in darkness. If it were not so, he might have been able to materialize all down through the six thousand years. Some people claim that they have seen materialized spirits. Martin Luther claimed that he had seen Satan. In the old Luther homestead they show visitors the mark of the ink on the door, where Luther threw the ink bottle at Satan's head. We do not know, however, whether there was a materialization, or whether Satan merely appeared to him as a man. And so, not being well informed on the subject, it is best not to take too positive a position, but simply to say that we do not know. The Scriptures state that these fallen angels were restrained in chains of darkness until the great day. This would seem to imply that Satan will have no part in the judgment of the great day, but would not, of necessity, prove it. Practically, we are left without any definite information.

When Satan beheld Adam and Eve placed under divine favor in the Garden of Eden, and saw that they were the parents of an unborn race, the temptation came to him that, if he could get them on his side, then he would become a mighty one, a ruler. Why did this temptation come to him? He knew well that the thought was disloyal to his Creator. Why did he entertain it? Did it come to his mind in so powerful a manner as to make it irresistible? No. The Scriptures tell us that all of God's work is perfect. He made both man and angels perfect. Satan's deflection was through his own mind. While he knew that the thoughts in which he was indulging were unjust and unrighteous, he probably did not intend to do evil. No one intends to do wrong, but merely to see how the thing will "work out." So Satan thought how possible it would be and how pleasurable. Thus he allowed his mind to run on. And the things that he did he would not have allowed himself to do at the beginning.

So far as we know, this is the process of every mind. The fact that sin develops does not prove that there was a germ of sin. But an active mind always plans. God's mind is perfect and active; and so are the minds of the angels. As new creatures it would be possible for us to cultivate or to allow to germinate in our minds certain thoughts, certain ambitions, certain imaginations, which would eventually lead us astray. It is the duty of every new creature to repudiate every thought that is disloyal to God or to his laws. The loyalty of the mind should be so great that anything contrary to God's will would

be considered treason. This is the only safe position for the new creature. Everything known to be disloyal should be discountenanced, fought against. For, as surely as evil things come in, progress is made toward destruction of the loyalty of the mind.

We see an illustration of this principle in a very marked degree in Christian Science. Very few people would say that sickness is health and that black is white. When first being instructed, the patient thinks that it is funny to have some one tell him not to think that he is sick. At first this seems absurd; but when people have practiced this deception awhile, they become imbued with a kind of self-hypnotism. They seem to be carried away with that wrong process of reasoning. With Christian Science, nearly everything is unnoticed and unreasonable—everything except money and the good things of this life.

Some people are given to exaggeration; for instance, to say of sickness, "That is awful!" We should learn neither to appreciate things too highly nor to underestimate them. With a great many people nearly everything they say contains a great measure of exaggeration. This should not be the case with the church of Christ. They should by all means strive to speak the truth. "Let your yea be yea."

There is no means of knowing whether or not any of the angels who, before the flood, had indulged in sin ever repented and reformed, coming back to the Lord. It would be unwise therefore, to speculate. Even though God is plenteous in mercy, it seems to be a principle of his government that when anyone sins, justice will have some reckoning with the individual. This is not because of divine desire to see the creature suffer, but because this is a healthful principle for the divine government—that whosoever sins shall suffer. Even though the obliquity of the sin be forgiven, the sin must receive punishment. This principle, we think, holds with the angels. Even though they should be restored to divine favor, it would not be until there was some kind of correction to show that sin is wrong.

Neither are we informed as to whether or not any of these angels have repented since their sentence and delivery "into chains of darkness." But we should not be surprised if it were true that some of them have repented. Our thought is that this repentance would not change their sentence, but that they would remain in divine disfavor until their allotted period of punishment had ended; and then they would be tested and tried. Supposing this to be so, we think that none of these well-disposed angels would be inclined to violate the divine command on the subject of materialization. Our understanding is that there are some good angels and some evil angels; that any who would communicate with mankind are not good angels—that those who are in harmony with God would not allow themselves to communicate with mankind; and that during these thousands of years since their condemnation the fallen angels have divided into two classes, one being sympathetic with Satan, and the other having reformed; that probably the latter have suffered from the others; that they would have the opprobrium and opposition of the evil one; and that they would rather suffer for righteousness than indulge in retort and give evil for evil. From this standpoint we might suppose that they have been suffering all these thousands of years since they took their stand for the right. This, however, is merely speculation, and should not be held to dogmatically.

## REPORT OF MEMORIAL CELEBRATIONS

The reports received show that the Memorial of the Redeemer's death on its anniversary, March 31, 1912, was very generally observed. We give the numbers of those who have reported participants above 50, up to the time of our going to press:—

Brooklyn, N. Y. ....	1,100	Minneapolis, Minn. ....	140	Bristol, England. ....	85	Newark, N. J. ....	63
London, Tabernacle, Eng. ....	410	Toronto, Ont. ....	139	Lancaster, Pa. ....	84	Toledo, Ohio. ....	60
" Forest Gate, " ....	252	Washington, D. C. ....	129	Columbus, Ohio. ....	81	Milwaukee, Wis. ....	60
Chicago, Ill. .... (est.)	500	St. Louis, Mo. ....	128	Orebro, Sweden. ....	81	Helsingfors, Finland. ....	60
Pittsburgh, Pa. ....	375	Providence, R. I. ....	117	San Antonio, Texas. ....	80	Grand Rapids, Mich. ....	59
Glasgow, Scot. ....	363	Kingston, Jamaica. ....	114	Louisville, Ky. ....	79	Worcester, Mass. ....	58
Los Angeles, Cal. ....	270	Berlin, Germany. ....	105	Stockholm, Sweden. ....	77	Binghampton, N. Y. ....	55
Boston, Mass. ....	269	Vancouver, B. C. ....	96	Baltimore, Md. ....	76	St. Joseph, Mo. ....	54
Barmen, Germany. ....	150	Detroit, Mich. ....	92	Cincinnati, Ohio. ....	74	Tacoma, Wash. ....	54
Cleveland, Ohio. ....	148	Kansas City, Mo. ....	88	Buffalo, N. Y. ....	73	Siegen, Germany. ....	53
Seattle, Wash. ....	146	Copenhagen, Denmark. ....	88	West Lynn, Mass. ....	69	Richmond, Va. ....	52
		Oakland, Cal. ....	85	Camberwell, Jamaica. ....	65		

## "VAIN REPETITION" IN PRAYER

**Question**—In Matt. 6:7, our Lord tells us, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the church (Col. 4:2), exhorts that they "continue in prayer"; again we read of the widow who was heard for her importunity. (Luke 18:2-5) Is this a suggestion that we should importune? How could we importune without repetition?

**Answer**.—We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," in "praying and not fainting," acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done—as with the church at the present time. We all realize that we are suffering injustice. We cry, "O Lord, deliver us! deliver us from the adversary!" Will God never deliver the church? For eighteen hundred years the church has been praying thus; and God has not answered this prayer. Will he never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in his promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more.—Rev. 20:2, 3.

Therefore we do right to pray, "Thy kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfil what he has promised; and that all will come out in harmony with his will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because

his due time has not come. Hence we are not to give nor to become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think our Lord desires us to use repetition in our prayers. Some people use the words, "Our Father," or "Our God," or "Heavenly Father" more frequently than would seem to be good form—even using them in every fourth or fifth sentence. Their prayer would sound better on earth if they did not use these repetitions; though, no doubt, the repetitions would be understood in heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning prayer. This course would imply that the person had forgotten that the general blessings had been asked in that prayer, and that he should be asking a blessing on the morning meal. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat "Hail, Mary!" and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is his Prophet! Great is Allah! Mohammed is his Prophet!" again and again. We do not know what good they are doing, for they are merely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and to the point.

## TRUTHFUL WORDS—POLITE SPEECH

MATT. 5:33-37; JAS. 3:1-12; 5:12.—MAY 26.

*"Putting away falsehood, speak every man truth with his neighbor: for we are members one of another."*—Eph. 4:25.

In our last study we contrasted the teachings of Jesus with those of the Pharisees respecting obligations to the law. Our decision was that "never man spake like this man." In today's study we note the contrast between his teachings and those of the religionists of his day. Others attempted to limit the habit of swearing, but the Great Teacher said, "Swear not at all." How foolish is swearing of every kind! We are not, of course, objecting to solemn affirmations or legal oaths as required by law.

Truly Saint Paul declares that those who receive the Spirit of the Lord possess the "spirit of a sound mind." They soon begin to realize the senselessness and vulgarity of swearing or of supposing it necessary to substantiate their words. Quite to the contrary, the fact that one boisterously swears that what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief.

Note the injunction of the Master, "Let your speech be yea, yea, nay, nay"—anything further implies evil. The Master's meaning evidently is, When you say yes, let it be yes; when you say no, let it be no! Tell the truth! Your friends and neighbors by and by will learn how to value your speech. In other words, be so truthful in all that you say that it will be unnecessary to swear to its truthfulness, or to use any kind of specially forceful language to prove your sincerity—that you are neither overstating nor understating the truth.

### MINISTERS SHOULD BE TRUTHFUL

In the second portion of our study St. James exhorts, "Be not many teachers, my brethren, knowing that we shall receive severer testing. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." St. James seems to say that, while all Christians need to bridle their tongues, those in the more exalted positions are all the more liable to error in this respect. They have a special gift of speech and another special gift of opportunity to use this speech, and so, exerting a wide influence, their responsibility evidently is proportionate.

It is not for us to judge ministers or others; there is One

that judgeth, the Lord. We greatly fear, however, that many ministers, as well as Christians in humbler stations, fail to fully appreciate their responsibilities for every word they utter or have the opportunity of uttering. Many tell us that for years they preached what they did not believe. How terrible! How stultifying to their manhood! How serious a reflection upon their brand of Christianity! However, we should rejoice that finally their consciences triumphed.

### A LITTLE MATCH STARTS A BIG FIRE

St. James gives some forceful illustrations. Christians should put a bridle of restraint into their own mouths, even as they put bits into the mouths of their horses. They should have a rudder whereby to steer their own course in life, even as they put a rudder upon a ship. They should remember that the tongue, although one of the least members of the body, is the most influential of all. A blow struck by the fist might injure one person near enough, but a bitter word, like a poisoned arrow, may strike afar off; yea, like a shell from a great gun, it may explode and do much damage. Yea, more! Its influence may pass through telephones, telegraph wires, cables and wireless apparatus to every nook and corner of the earth, and be reproduced in newspapers all over the world. What a tremendous power! what a sacred trust! what a talent for use or misuse!

Not all of us have such wide opportunities for good or evil, but in our own homes, in our own offices, shops, markets, we may send forth either good or evil influences, far reaching for either happiness or misery, either upbuilding or down-tearing character, either of helpfulness or of discouragement. Surely no Christian could be indifferent to this his most powerful member. St. James suggests that as a match will kindle a great fire, so the tongue might start a great flame, a great commotion and do much injury. He suggests boasting as being one of the most dangerous uses of the tongue. Our experience corroborates this. Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It often leads into untruth from which we may have



difficulty in escaping. It is an evidence of pride, and therefore un-Christianlike, improper.

Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the second death, Gehenna. Hence St. James suggests that such evil-breeding words are like sparks from Gehenna, tending toward destruction.

#### NO MAN CAN TAME IT

The Apostle reminds us that beasts and birds and fishes are all subject to a taming power under man's direction, but that no man can tame another man's tongue. Yea, is it not safe to say that no fallen man can tame his own tongue? The only way by which to have our tongues brought into subjection to the divine will and made useful as servants of truth and righteousness and love is by having them converted. And since the tongue is but the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. The power of true conversion, true transformation of character, so that "all things become new," is of God.

The child of God, begotten of the holy Spirit, has an assistance in the mastering and taming of his tongue that the unregenerate have not. How important then the message, "My son, give me thine heart"! Out of the heart are the issues of life. Out of the abundance of the heart, of the heart's meditations, the mouth speaketh.

St. James declares that the tongue of the natural man is full of deadly poison. His illustration seems to be that of a serpent. Alas, that in our fallen condition it should be so true that "the poison of asps is under their lips!" It is when we

become new creatures, with a new motive power and incentive of love instead of selfishness, that the poison fangs are drawn. The new mind, the new creature, can then use the lips to show forth the praises of God and to bless his fellowmen.

#### PRAISING GOD—INJURING MEN

But note that the Apostle calls our attention to the fact that some who have become people of God, some who do him reverence, fail to take note of the fact that the same tongue with which they sing divine praises and tell divine mercy they use to backbite, slander, defame, crush, mortify, scathe, flay their fellowmen! Alas, we realize the truth of the charge! And to realize means to correct on the part of those who are seeking to do the divine will and to be true disciples of the Redeemer. A fountain cannot send forth at the same opening pure water and brackish. Hence we may know that if with our tongues we are doing injury to our fellowmen we are deceiving ourselves with respect to our real attitude toward God. We may know that God will reject the prayers and worship coming from a heart full of bitterness, anger, malice, hatred, envy, strife, and manifesting itself in acrimonious speech.

It was Carlyle who described sarcasm as being "the natural language of the devil." It was Faber who wrote, "No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God, never." Robertson wrote, "Love is the remedy for slander." Surely the Golden Rule needs to be applied to our speech as well as to our actions. Truly Bishop Jackson wrote: "From being the messenger of peace and love, the tongue has become the fomentor of jealousy and ill-will, the lash of uncharitableness and the weapon of hatred."

## PRAYER A GREAT PRIVILEGE

MATTHEW 6:1-18.—JUNE 2.

*"Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father which is in heaven."*—Matt. 6:1. (R. V.)

The Master in today's lesson tells of proper and improper giving of charity. He extends the subject and explains proper and improper prayers and finally proper and improper fasting. In all these he denounces hypocrisy, theatrical display. His followers are to be actuated solely by a desire to please the heavenly Father and have his approval. There may be times and places where the giving of charity in the presence of others would be perfectly proper, or praying in the presence of others would be entirely right, and where fasting might come to the knowledge of others without reproach.

The point which the Great Teacher makes is the motive actuating us. If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, the procedure cannot bring divine approval or blessing—"Blessed are the pure in heart." We may be seen to do good or to pray or to fast, but we are not to do our charities, our praying and our fasting to be seen. Of such the Lord says, "They have received their reward"—nothing more is coming to them; they get the publicity sought.

#### THE PRIVILEGE OF PRAYER

Prayer is a privilege. Jesus did not command his disciples to pray, nor did he even give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The Lord's people must feel their need of divine grace and help in order to appreciate the privilege of approaching the throne of heavenly grace. The trials and difficulties, the sorrows and temptations of life frequently impel God's children to prayer. It marks a better, a higher Christian development when they love to come to the throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to worship, to adore.

It will be noticed that our Lord did not tell about how the world should pray, but merely taught his disciples: "when ye pray." As a matter of fact, the Gentiles, the world of mankind in general, have no access to the throne of grace. Only those in covenant relationship with God (Jews and Christians) ever had any divine assurance that their petitions would be accepted by him. This may cause surprise to some, so general is the custom of encouraging and exhorting everybody to pray. A brief glance at the situation, however, shows us the fixed principle underlying the matter. Let us note it. The world in general, the race of Adam, was alienated from God through wicked works. Adam was under a covenant with God by which he enjoyed the privileges of a son of God. This included fellowship, communion, prayer and divine supervision and care even to the extent of everlasting life. But Adam's disobedience broke that covenant, abolished that covenant-relationship

and all its privileges. (Hos. 6:7, R. V.) The only ones who now enjoy the privilege of prayer are those who have been accepted of God back into covenant-relationship. The natural Israelite was so accepted under the Law Covenant; hence the Temple at Jerusalem was called the House of Prayer. It was specifically for the Jewish nation, but all nationalities had the privilege of becoming Jewish Proselytes and thus of being received into all the privileges of Jews, which included the privilege of prayer.

Our Lord, on the basis of his better sacrifice for sins, made holy and acceptable to still higher privileges of prayer such as became his disciples, his footstep followers. These, from Pentecost onward, were called sons of God and enjoyed the begetting of the holy Spirit. At first these were only Jewish believers, but in due time the middle wall of partition between Jews and Gentiles was broken down, and all Gentile believers, from the time of Cornelius onward, were accepted as spirit begotten sons and granted all the privileges of prayer.—Acts 10.

These Gentiles did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of sacrifice, under which they were called and accepted as joint-sacrificers with Christ: "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5) Only such Gentiles as accept Christ and enter with him into this covenant of sacrifice can, during this age, become sons of God and enjoy the privileges of sonship, of which prayer is one. The habit of inviting people out of covenant-relationship with God to pray is both unscriptural and unreasonable. God heareth not sinners (John 9:31); those who come to Him thru Christ are acceptable only because Jesus is their Advocate. It is plain to be seen, then, that those who approach God in their own names—without having accepted the Advocate and his terms of discipleship—such can have no standing with the Father and their prayers are unacceptable.

Instead of exhorting our friends and neighbors to pray to God and to trust for the fulfilment of their prayers, we should give them the Scriptural counsel, to repent of sin and by faith to accept the forgiveness of their sins, according to the testimony of God's Word, by making a full consecration of themselves to be the footstep followers of Jesus. Then, as sons of God, they would have all the privileges of sonship in this present time as well as the glorious prospects hereafter.

#### VAIN REPETITIONS OF THE HEATHEN

All are heathens or Gentiles—all of the world who have not left the world and come into covenant-relationship with God through Christ. Such outsiders, not understanding the Only Way, the Only Door of God's favor, vainly suppose that they will be heard for their much speaking, and therefore repeat

their prayers. Some use praying wheels; others use beads; and still others repeat hundreds of times certain ejaculations.

None are heard except those of Jesus' followers, and Jesus counsels these not to think that the length of their prayers would make them acceptable with the Father. They have no need to offer long prayers, because, as Jesus said, "Your Father knoweth what things ye have need of before ye ask him." Why then should we ask at all? Because this is the divine arrangement, and evidently with the purpose of stimulating our faith and of giving us the greater and the more frequent blessings. God thus deals with us as with dear children whom he loves and whom he would educate into the practices of life most helpful to themselves. When Jesus had long prayers to offer they were never uttered in public; he went apart into the mountain. So with his followers; they are to go aside and have their communion with the Father chiefly in private, although fellowship in public prayer in gatherings of the Lord's people is distinctly approved.

#### A FORM OF SOUND WORDS

Responding to the request of his disciples Jesus gave a sample of a proper prayer. We note its brevity, its simplicity, its directness, its orderliness.

(1) It opens with an ascription of praise and a plea that we are coming as children to a father: "Our Father, which are in heaven, hallowed [adored, honored] be thy name." God's name represents his character, his kingdom, his personality. First of all, then, we ascribe honor, reverence, majesty, glory to our great Creator who through his appointed way we delight to call our Father in Heaven.

(2) Next in order we acknowledge the divine rule, authority. This means that our hearts are submissive to the will of God, for joy or sorrow, for pleasure or pain, for life or death, and we are continuing to express our confidence in the divine power and promise that ultimately the divine will shall be as fully and completely done in the earth as it is now done in heaven: "Thy kingdom come, Thy will be done on earth as it is done in heaven." In this we recognize the coming of Messiah's kingdom and indirectly our own hopes connected with that kingdom—that we, if faithful, shall be associated with the Lord in his glorious throne, in dispensing the blessings of divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

(3) Our daily needs, our daily bread, is next the subject of request: "Give us this day our daily bread." How simple! God has promised that our bread and our water shall be sure in the

sense that he will not forget us and our needs. In our petitions we merely suggest that we are waiting confidently upon the Lord, nothing doubting his willingness and ability to perform his promises. He has not promised, nor are we to ask for an abundance, wealth, riches, nor are we to specify fine food or luxuries. The thought is, Father, grant us daily such provisions for life's necessities as seemeth to thee best for us. And should divine providence ever fail to make the provision, the believing soul is to recognize that it is neither from oversight nor from lack of power, but because divine wisdom sees best thus to deal with us.

(4) "Forgive us our debts as we have forgiven our debtors." Here is emphasized the Master's teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. This has no reference whatever to the forgiveness of their original sins—they are past and gone forever to those who remain under the blood; they were covered when we accepted Christ and entered into covenant-relationship with him. But we have daily shortcomings, weaknesses, imperfections, frailties, trespasses against the divine law. These we are to acknowledge, and divine arrangement has been made for their forgiveness in harmony with our prayers, with but the one proviso, viz., that we appreciate the matter so deeply that we ourselves are acting upon the same principle in our dealings with others.

(5) "Lead us not into temptation [to abandon us there]." We feel our own weakness, imperfection; hence, while knowing that we must be brought in divine providence into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength, but that in harmony with the Lord's agreement His grace may be sufficient for us.

(6) The Bible assures us that there is an evil one, and that he has great power and influence amongst men, that he is "the prince of the power of the air," and "the god of this age." How appropriate that we should request the Lord not to abandon us to the devil's wiles!

The words, "For thine is the kingdom and the power and the glory forever, Amen," are not found in the oldest Greek manuscripts, and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The kingdom or rule of the present time are not of God. His kingdom and power and glory are not in evidence. We await the establishment of Messiah's kingdom for the overthrow of Satan's empire, and the binding of the adversary for a thousand years, and the ushering in then of the divine kingdom and power and glory, forever.

## SOME INTERESTING QUESTIONS

### IT IS AN INDIVIDUAL MATTER

Question.—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17) Are we to understand from this Scripture that The Christ, Head and body, is the new creature, or should we understand that this term, new creature, applies to the individual members of the church?

Answer.—Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of his flesh. Individually we are begotten of the holy Spirit. Individually we are on trial for everlasting life or everlasting death. Individually we must make our calling and election sure, or fail. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the image of the earthly one, we shall bear the image of the heavenly.

Moreover, this new creation includes not only our Lord, its Head, and the church, his bride, but also the "great company," the virgin companions of the bride, equally spirit-begotten. They, too, will belong to this new creation because they will no longer be members of the human family. This new creation embraces all who belong to "the church of the first-borns, whose names are written in heaven." (Heb. 12:23) The chiefest in this glorious church will be the royal priesthood. The lesser brethren on the spirit plane will be the antitypical Levites, the great company class.

### WE DIE BY LAYING DOWN OUR LIVES

Question.—What is the Apostle's thought in the statement, "So then death worketh in us, but life in you?"—2 Cor. 4:12.

Answer.—We understand St. Paul to refer to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Thus their death was going on, as elsewhere he says, "We die daily." In this statement he expressed the object, or motive, that prompted him and his companions to act. What they did was done, not in a perfunctory

manner, because they had a general mission, but from a heart motive and in harmony with the divine will, that they might bring spiritual blessings to the church.

The early church perceived that the apostles were very active in the service of the truth; and St. Paul explained that their motive was an unselfish one. He exhorted the church not to please themselves, but to lay down their lives for one another, as he and his companions were doing, as ensamples to the flock. All who are members of the royal priesthood are laying down their lives in the service. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem!—the glorious kingdom of the great Anointed One, the great Prophet, Priest and King, of whose profession Jesus is the great High Priest!

Our Lord declared, "I come to do thy will, O God"; "I delight to do thy will." (Heb. 10:9; Psa. 40:8) This was a part of the divine will, that he should lay down his life, finish his sacrifice, that he might ultimately give it on behalf of Adam and all of his race.

### HE WILL HAVE COMPLETED HIS WORK

Question.—In 1 Cor. 15:28 we read that when Christ shall have accomplished the work appointed for him—the work of his Millennial kingdom and reign—and shall have put down all enemies (the last enemy to be destroyed being death), the Son also will be subject unto the Father, who put all things under him. In what sense will he be "subject" then more than during the Millennium?

Answer.—The special thought very evidently is that during Messiah's reign the Lord Jesus will be given full power and authority to control the world. That is the particular business appointed to him. You will remember that the Father, speaking of that time, says, "Ask of me, and I will give thee the heathen for thine inheritance"; and he declares that they shall be ruled with a rod of iron.—Psa. 2:8, 9.

This thousand-year period, known as the Millennium is set apart for this work. Suppose that you were given a position by the Government, or the State, with commission to do a cer-

tain thing for a certain period of time, with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed the work, you resign this special commission, this special office conferred upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as he will have done for the one thousand years. Why not? There will be nothing more to be accomplished. During the thousand years he will have done his work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished.

#### THEIRS WILL BE A HEAVENLY INHERITANCE

Question.—If the antitypical Levites have no inheritance in the land, as shown in the type, what will be their reward?

Answer.—The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for his service. (Num. 3:11-16) Thenceforth, that one tribe represented the first-borns of Israel, who, the Apostle says, were typical of the church of the first-born (Heb. 12:23)—typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any possession in the land. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance, but rather the spiritual or heavenly inheritance. All the Gospel church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as new creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."—2 Tim 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitypical are two classes on the spirit plane—the royal priesthood, composed of Christ and the church, his bride; and also the servant class, "the virgins, her companions, who follow her," and who are to enter into the King's palace with rejoicing. As these do not come up to the high standard required for admission into the bride class, they are not counted worthy of being in this class who are presented unto the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.—Psa. 45:13-15; Rev. 7:9-17.

#### JUSTIFICATION COMPLETED AT CONSECRATION

Question.—Are we grafted into the olive tree when justified or when consecrated?

Answer.—Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are grafted into this "olive tree."

The question is doubtless based upon Romans 11:17, where the Apostle tells us that the Jewish nation represented the olive tree which had the good root. The root of the olive tree was the definite promise made to Abraham—"In thy seed shall all the families of the earth be blessed." (Gen. 12:3) The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were broken off. The time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem.

During that time all the branches that were not fit to be kept in were broken off, and those that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that we are being grafted in instead of those broken off branches. Thus you and I may get into the olive tree. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

If we can get into that olive tree, into that Vine, into Christ,

the next thing to do is to abide in him. There are certain tests applied; and those who do not conform to these tests will not be permitted to abide, but will be cut off. Respecting the Vine the Great Teacher said, "Every branch in me that beareth not fruit he [the Father] taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2) So, if we have the trimmings and prunings that he gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the church, will be glorified and constitute the kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all mankind.

#### IT IS NOT SCRIPTURAL

Question.—Is it scriptural to say that the glorified members of the church have reigned at any time up to the present?

Answer.—No! They have not reigned at any time. At least, if they have reigned, we have not found it out, and they have made a poor reign of it so far. All the reigning we have seen in the world thus far has been a rather poor kind. We would say, however, that the kings of the earth are doing the best they can do; they are doing just as wisely as they know how to do under the circumstances and conditions. We are not specially faulting them.

Take the Czar of Russia, for instance: the poor man does not know how to do better than he is doing. Probably the same is true of the Emperor of Austria, the President of France, King George of Great Britain, Emperor William of Germany, etc. These would all rather see their people happy; but they are imperfect men with imperfect subjects and are surrounded by such conditions as are almost impossible to overcome. Therefore we are not to fault them that their reign is not perfect. If they had perfect subjects, doubtless the world's condition would be very much better.

The reign of Christ did not in any sense begin in the past. Our Catholic friends claim that Christ began his reign some time ago; and that for over a thousand years the Pope has been the representative of Christ as king of earth; that it is not Christ himself who is to reign, but his vicegerent, a title which they give to the Pope, meaning the one who rules instead of Christ.

We think that our Catholic friends are laboring under a misapprehension. They do not get the proper thought. You remember the Apostle says of some, Ye have reigned as kings in the earth; you are getting along very prosperously; you have had no trouble or persecution at all. Then, after making fun of them a little, he says, I would to God that ye did reign; for if you did, we would reign with you.—1 Cor. 4:8.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of his body will have some part in it. So we assume that when our Lord's kingdom shall begin its reign conditions for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with him; for he is to be the great Judge, the saints the under-judges; he is to be the great King, the saints the under-kings; he is to be the great Priest, the saints the under-priests—"A royal priesthood," "kings and priests unto God," who "shall reign with Christ a thousand years."

With his reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy kingdom. (Isa. 11:9) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the reign of evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, before he spoke the evil, do you not suppose that he would learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson. "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness."—Isa. 26:9.

This will not, of course, affect the heart; but it will enable them to learn to do right, to see the effect of righteousness in the world. Thus they will have the opportunity of either loving or hating that condition. If they learn to love that condition they will get into the right attitude of heart, pleasing and acceptable to God; and so at the end of Christ's Millennial reign they will be ready to have the full blessing of eternal life; but, even though not permitted to do the wrong thing, if at heart they still love iniquity, with all the knowledge before them and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the second death, from which there will be no recovery.



## WE ALL NEED "POEMS OF DAWN"

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It is now in stock, and all orders have been filled to date. Cloth edition, corresponding in style to the new edition of *STUDIES IN THE SCRIPTURES*, will be supplied at 25c. each, postpaid; leatherette, red burnished edges, same size as *Keratol STUDIES*, 25c. postpaid; leatherette, gold edges, 35c. postpaid; full seal-

grained leather, gold edges, corresponding in size and style with the India edition of *SCRIPTURE STUDIES*, 50 cents each postpaid. "Poems of Dawn" would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God.

## INTERESTING LETTERS

### TRAVELING NOW IN THE MORE EXCELLENT WAY TO THE WATCH TOWER SOCIETY:—

DEAR BRETHREN—Tardy though it may be, it is nevertheless with the greatest pleasure that I am writing you an expression of my appreciation of your thoughtful courtesy to me during my visit to New York City early in 1910.

I was a stranger and you took me in, and to your kindness to me (not only then a stranger, but a skeptic as regards present truth) is, under God and his grace to me, due the glorious fact that I am now in the truth.

Last January, while prospecting in the Yukon delta country, I made my consecration, and while in Nome this summer I received from Brother Bayne a copy of the vow, and after consecration and prayer I made "My Vow to the Lord."

And, bless his name, he has been very gracious to me, as I have stumbled dreadfully time and again; but still he gives me assurance that I may yet be worthy to serve him in some humble way. And I earnestly pray daily that I may have the strength and the grace to renewedly endeavor to keep my vow to the letter, to the end that "his rule may come into my heart more and more" until the glorious day when I can keep the old man under all the time and do God's will and his alone.

From Brother Bayne I also received a few copies of "STUDIES IN THE SCRIPTURES" and other of our literature. I believe it has pleased God to give me opportunities to place some of these in the hands of those who "hunger and thirst after righteousness."

Many times it has been a source of much pleasure to me to tell my friends and acquaintances of my visit to the Tabernacle and Bethel and what "manner of men" you all are. You may have forgotten that your kindness to me included the privilege of having tea with the brothers and sisters, with our dearly beloved Pastor Russell at the head of the table. The atmosphere there—of clean simplicity, earnest humility, old-fashioned virtue, quiet strength, brotherly love and true reverence—is one of my most fragrant memories.

And I want you to know, too, that each ray brings home to me more and more what a special privilege it was, after tea, to meet Pastor Russell personally, and feel the magnetism and loveliness, and (though then not in the truth) to sense the Spirit of God in this man who has labored so long and steadfastly and to such wonderful purpose in the vineyard.

No one who has read of the man Christ Jesus, and his marvelous life, could, I believe, meet or hear Brother Russell speak without feeling that in him, at least, the world has one man of God, who like the Savior, is "touched with a feeling of our infirmities."

I remember one dear Brother there telling me (in answer to a remark of mine that the sacrifice of himself and family of the good things of this world to be co-laborers at the Brooklyn Bethel was at least worthy of surprise and perhaps commendation) that he had gained joys and pleasures of life far beyond what he had experienced in work-a-day business and conventional home.

I could not see it then, but now I know it. Just to serve him is life itself. What joy it must be to feel and to know that "They that be 'teachers' (margin) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Dear Brethren, it would please me very much if at some suitable time you would recall to Pastor Russell the fact of our having met, and tell him that I am now striving to travel in the "more excellent way."

God's blessing on our dear Pastor and on all the dear co-laborers at Brooklyn Bethel and in the harvest work everywhere, is the earnest, daily prayer of,

Yours in His service,

FRANK H. WASKEY.—Alaska.

### ALMOST LED ASTRAY BY SATAN'S DEVICES

MY BELOVED BRETHREN IN THE ANOINTED:—

I wish to thank you for sending me *THE TOWER*. A year ago I requested that you send it on credit, promising to pay for same later. I found it impossible to fulfil my promise, but will again promise to meet my obligations as soon as I secure a position. I am at present unemployed. Please continue sending *THE TOWER*, for it is worth its weight in gold.

I could not have said this awhile ago. I must confess that during the past couple of years I have been very unfaithful. I was anything but a humble, faithful follower of the dear Lord. I was serving sin and self. I had no desire for "present truth," still I had enough respect for it to not combat it. I did not meet with the dear brethren. In short, I was very nearly trapped beyond hope of regaining freedom, in one of Satan's most successful devices, viz., Spiritism. I was induced to purchase a "ouiija" board, "just for amusement"; but I dare say that that "amusement" almost cost me my "crown."

I spent all my spare time in operating the "board," and became so skilled in its manipulation that it would perform rather difficult feats with the least solicitation. A neighbor, having become fascinated upon seeing what the "little thing" would do and say, purchased one for his own use. After trying to operate it (without success, however), he came to me, requesting that I "try my hand." Strange as it may appear, it did all I asked of it, and told me that it was a cousin to my board, and would "do anything" for me.

I can easily see that Satan, the chief operator of all "ouiija" and planchette boards, was only trying with all his might to get me more firmly into his clutches. My good morals were not entirely destroyed, however, and the adversary, knowing this, advised me not to neglect my brethren or my Bible. I then asked whether the *DAWNS* are a correct interpretation of God's Word. To this the reply came, "Yes; the *DAWNS* are correct, not only in doctrine, but in chronology as well." I then asked by what power the board was operated. It answered, "By evil, spirit power." It further confessed to me that the spirits who operate the board have no other mission than to hinder all of the Lord's people. It further stated that they took "special delight in buffeting, hindering and endeavoring to ensnare Brother Russell and his co-laborers at the Bethel Home."

After thus confessing, I concluded to destroy the board, which I finally did. Before the destruction it pleaded for mercy and tried every way to work on my sympathy. It told me that it would much rather be given away or sold.

Before closing, I wish to add that, shortly after I bought the "ouiija," I asked it if there was any possibility of my ever becoming as accomplished as "Hermann the Great." The answer came, "No." This answer rather surprised me, and I wanted to know why it answered me thus. I used untold persuasion before I received the reason for the "No." And when I did get the answer, I got it a word at a time. The answer in substance follows: "Because God will not permit it." In order that I might not be mistaken I inquired as to what "God" was meant. I was informed that it meant "the Almighty."

I need not explain that such a reply shocked me. It bewildered me to think that Satan had to confess thus. If Satan, or any of his force, ever told the truth it was then. Yes, dear, beloved brethren, I am a miracle of the dear Father's grace, through the wonderful merit of our blessed Lord and Savior Jesus Christ. Oh, how my yearning heart goes out to him for his love to me!—I, the least of the least!

Dear ones, pray for me that I may stand all the tests that will come upon me to try me from now on. And if this letter should reach the remainder of the Lord's fold, I solicit all their prayers. I feel I need them. I feel my nothingness. I feel my need of a Savior now more than ever. And while I begrudge all the time I wasted in foolishness, I thank the dear Father for the lessons learned. I tried to write you several times during the past wasted years, but it seems as though it was not the proper time to do so. The battle was not yet completed. I feel that I have at last broken away from the adversary, and, trusting to God's grace, I expect it to be final. I am sorry I consumed so much of your needed time by writing so lengthy a letter, but I could not keep quiet any longer.

In closing, I will request that you continue *THE TOWER*, for I need it. I want it, and I will pay both years' subscription as soon as possible. Thanking you for all past favors, and always making mention of you all in prayer since I have taken the blessed "Vow," I remain,

Yours in the only Hope,

HARRY W. DAVIDGE.—N. J.