

necessity place restriction upon our work. These restrictions may seem severe to those who have never been accustomed to such limitations; but let us remember that they apply, not only to the I. B. S. A., but to everybody else and every other organization. Let us try to be examples of submission without murmuring. No doubt the Lord is permitting these experiences as tests to us all. We are sure you cannot appreciate difficulties which confront the Executive Committee; and we remind you of our lack of experience, and hence the

greater need of care on our part and of your sympathy and prayers.

We appreciate very much your loving messages and assurances of co-operation, and assure you in return that we are willing to comply with the law of the land, to the end that you may have the continued, regular visits of THE WATCH TOWER. With much Christian love, we remain,

Your brethren and servants in the Lord,
EXECUTIVE COMMITTEE.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth, each and every article appearing in these

columns. The names of the Editorial Committee now serving are: W. E. SPILL, W. E. PAGE, R. H. BARBER, J. F. STEPHENSON, F. T. HOBTH.*

*[First appearance of this paragraph in this form.]

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VIEWS FROM THE WATCH TOWER

Zionism is a theme of perennial interest to the Lord's people, who for many years have watched with deep sympathy the evidences of the return of divine favor to God's chosen nation. The beloved Seventh Messenger has written much upon this subject in both the *SCRIPTURE STUDIES* and the columns of this journal. In Vol. 2, Studies 4 and 7 he has demonstrated the fact that Israel's "seven times" of divine disfavor fully ended in October, 1914; and that shortly after that date the Jews would return to Palestine. He also pointed out that the year 1878 marked the turning point in the history of Israel; for in that year an event occurred which indicated clearly the beginning of the return of divine favor to the Jews. In June of that year the "Berlin Congress of Nations" was held, in which Lord Beaconsfield, then Prime Minister of Great Britain, took the leading part. We quote:

"There England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine; and Turkey amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. But we must remember that the year A. D. 1878 was but the turning point of returning favor to Fleshly Israel. We have already learned from our study of 'The Times of the Gentiles' that Jerusalem and its people will continue to be trodden down—controlled and oppressed by the Gentiles UNTIL the times of the Gentiles be fulfilled; and hence, though favor was due and began in A. D. 1878, the Jew will not be received back into full favor until A. D. 1914. Thus their rise again to favor will be gradual, as was their fall from it."—Vol. 2, pp. 220, 221.

Shortly before his death, October 31, 1916, Pastor Russell wrote concerning the Jewish hope:

"We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless the Jews in Palestine seem to be thus far wonderfully sheltered; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their homeland. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity—only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity. The returning ones represent those fullest of faith in the Lord and his promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this volume was written [1889] the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope."—Vol. 3, p. ii.

Within less than a year after his death the joyful message was flashed around the world that Great Britain had promised the establishment in Palestine of a Jewish national center to which "Jews from all countries might unite in spreading the influence of Jewish thought and ideals from Palestine to other parts of the world, in complete harmony with other peoples." In November of last year came the cheering news that General Allenby had taken Jerusalem from the Turks. Still later, about the Passover season, 1918, a committee of representative Jews arrived in Jerusalem to form

the nucleus of a new Jewish Republic, a homeland for Israel.

In June of this year, just forty years from the time when through the influence of Lord Beaconsfield the door of Palestine was reopened to the Jews, the Zionists held their twenty-first annual convention at Pittsburgh. This convention has attracted much attention, and is said to have accomplished more than had all the preceding twenty conventions. Below we quote from various newspapers relative to this subject:

AIM OF THE AMERICAN ZIONISTS

An excerpt from the *Pittsburgh Gazette-Times* reads:

"The main object of the Zionist movement in the United States is to aid in the re-establishment of a Jewish homeland in Palestine after twenty centuries of striving, thereby fulfilling Old Testament prophecy. There is no thought of any large number of American and English Jews returning to this homeland, but rather the setting up of an ethical center; the making of Jerusalem a City of Prayer for all peoples, rather than a rallying point for political activities. One of the cherished hopes of some of the leaders is a World University for the study of spiritual questions, as distinguished from the purely intellectual or materialistic.

"The Great War has given a wonderful impetus to the restoration of Palestine to the Jews, which is altogether different from the restoration of Belgium, Serbia and Roumania to their respective peoples. The same world event is proving an emollient in racial and sectarian affairs, and at times are more propitious for the Zionist movement than ever before. For this reason the Pittsburgh convention will attract the attention and sympathy of a great mass of people who under different conditions would be less interested."

Our readers will perhaps recall that the thought above expressed is the same that Pastor Russell set forth in his sermon on Zionism, delivered in the Hippodrome on Oct. 9, 1910. On that occasion he said:

"It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly and that the rejuvenation there will be astonishing to the world. Further it is my thought that the Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises."—Sermons, page 482.

RESUME OF PROCEEDINGS

From the *Pittsburgh Dispatch* we clip the following:

"With all its constituent bodies cemented into one national organization operating under one head and in one direction—that of rehabilitating Palestine, the ancient home of the Jews—the Federation of American Zionists last night concluded its twenty-first annual convention in Soldiers' Memorial Hall. With the amalgamation of the many subsidiary organizations into one powerful body, the old name of the federation was dropped and hereafter the body will be known as the Zionist Organization of America.

"The final day of the convention, which was the most important and largest that the organization has ever held, was marked by the completion of the amalgamation of the new national body, which will devote its efforts for the restoration of Palestine, by the adoption of a constitution and the election of officers for the ensuing year.

"Justice Louis D. Brandeis of the Supreme Court of the United States, who had served as honorary head of the old organization during the past year and who is one of the

foremost Zionists in America, was re-elected honorary president of the new body by acclamation. The other officers, all of whom have been leaders of long standing in the Zionist movement, were also elected by acclamation.

JUDGE MACK PRESIDENT

"In addition to Justice Brandeis, the following were elected to administrative offices: President, Judge Julian W. Mack, of the United States District Court of Chicago; vice presidents, Rabbi Stephen S. Wise, of New York, and Dr. Harry Friedenwald, of Baltimore; executive secretary, Jacob de Haas, of New York; secretary for organization, Louis Lipsky, of New York; secretary for education, Miss Henrietta Szold, of New York; comptroller, R. D. Kesselman, of New York; treasurer, E. W. Lewin-Epstein, of New York; assistant treasurer, Louis Robison, of New York.

"The constitution, as prepared by the constitution committee, headed by William C. Cowen, of Philadelphia, chairman, was adopted at the afternoon session. It provides for an executive committee of 40 members, 18 of whom shall be residents of New York and the remainder from various sections of the country and authorizes the executive committee to decide the places of convention. The constitution permits one delegate to the national convention to every 100 members and makes one-third of the total number of delegates a quorum. It also provides that the convention shall elect its own chairman and declares for proportional representation in the district, the majority in the district being permitted to have two-thirds of the delegates and the minority one-third.

THE RESOLUTIONS

"Resolutions were adopted mourning the loss of comrades in Europe, extending sympathy and assurance of co-operation to those who have suffered imprisonment and expatriation; greeting members of the Jewish Legion of Honor, urging every delegate to take necessary steps to form a local committee in his community to stimulate enlistment in the Legion of Honor; expressing deep appreciation to the British Labor Party for affirming the declaration of the British Government with regard to the restoration of Palestine; expressing deep appreciation to the Inter-Allied Conference for Labor and Socialism for its attitude on the British declaration; extending greetings to the Conference for Labor and Democracy; extending greetings to the newly formed United Organizations of New York for the Restoration of Palestine, and recommending to the executive committee of the Zionist Organization of America the unification and simplification of all funds collected in America for Zionist purposes.

"Cablegrams of greeting from Nahum Sokolow, of the Zionist International Political Committee, and the American Zionist Medical Unit en route to Palestine, were read."

The *Maccabaean*, the official organ of the Zionist Organization of America, states the principles of the Zionist movement. We quote from the August number:

THE PITTSBURGH PROGRAM

"In 1897 the first Zionist Congress at Basle defined the object of Zionism to be 'the establishment of a publicly recognized and legally secured homeland for the Jewish people in Palestine.' The recent declarations of Great Britain, France, Italy, and others of the allied democratic states, have established this public recognition of the Jewish national home as an international fact.

"Therefore we desire to affirm anew the principles which have guided the Zionist Movement since its inception and which were the foundation of the ancient Jewish state and of the living Jewish law embodied in the traditions of two thousand years of exile.

"1. We declare for political and civil equality irrespective of race, sex or faith of all the inhabitants of the land.

"2. To insure in the Jewish national home in Palestine equality of opportunity we favor a policy which, with due regard to existing rights, shall tend to establish the ownership and control by the whole people of the land, of all natural resources and of all public utilities.

"3. All land owned or controlled by the whole people, should be leased on such conditions as will insure the fullest

opportunity for development and continuity of possession.

"4. The coöperative principle should be applied so far as feasible in the organization of all agricultural, industrial, commercial and financial undertakings.

"5. The system of free public institutions which is to be established should embrace all grades and departments of education.

"6. Hebrew, the national language of the Jewish people, shall be the medium of public instruction."

THE RESOURCES OF PALESTINE

"Although Viscount Bryce is an acknowledged authority on Balkan and Near Orient questions, it is curious that he, too, is under the spell of the usual mistake concerning Palestine. If Viscount Bryce had said that the Palestine of the time of the Judges was as small as Massachusetts he would have been in the right. But to say that this is the size of the kingdom of Solomon shows how little our land is known even to the best Biblical students.

"The Palestine of Solomon, as is well known, extended from the Brook of Egypt to the River Euphrates, and embraces a stretch of land which equals, if it does not surpass, the area of Italy, with over 100,000 square miles. As we have reason to believe, the British Government intends, as soon as its armies have won the necessary victory, to restore to the Jews the boundaries of King Solomon. Within this enormous area most of the land, although apparently desolate and barren, is really very productive, and it is only the Turkish government that reduced the most fertile provinces to desolation.

"Most of the Jewish colonies, owing to the reluctance of the government, as well as of the Arabs, to sell to the Jews cultivated land, have been founded in the midst of the desolated parts of the country, and at the outset no one believed that the Jews would be able to transform them into really fertile lands. But the British army today, in its advance in southern Palestine, has found that these colonies, surrounded as they are by rocks and swamps, are the finest evidences of what the Palestine of the future will be.

"It is a known fact that out of a total area of at least twenty-five million acres of cultivable land only two million are cultivated by the Arabs and a quarter of a million by the Jews. But once a stable Hebrew government is established there with the help of the Allies, and irrigation methods comparable to those of Egypt introduced, the remainder of the land will be transformed into a wonderful farming region, especially if we consider the fact that the Jordan, the Letani, the Auja, the Yabok, the Yarmuk, and the Arnon have, according to well informed engineers, water for the irrigation of many million acres. And the rainy season, which is nearly tropical, provides the balance of the water necessary for a vast irrigation.

"It is interesting also to note that most of the cultivable land does not belong to the inhabitants themselves, but to the government, and once the Palestine state is established and the land transferred to the new state, in accordance with international law, possibilities of life and work would be provided not for 600,000, as Lord Bryce suggests, but for ten times as many."—*New York Globe*.

HONORS FOR JEWISH JUDGES

The *American Weekly Jewish News* records with pleasure another signal honor conferred by President Wilson upon American Jewry. Judge Julian W. Mack, of Chicago, Judge of the United States Circuit Court, a prominent educator, and newly-elected President of the Zionist Organizations of America, has been named as one of the ten men chosen by the President, from whom is to be selected an Empire on all War Labor disputes.

With equal pride, the Jewish people have learned of the appointment of Major Norman Bentwich, a young British Jew, as Procureur General and Judge of Appeals in the occupied parts of Palestine. The Jewish people have assumed important government posts in all lands, and now we have evidence that they are making rapid strides towards self-government in a land of their own.

HONESTY OF HEART VS. PERFECTION OF WORKS

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Getting into the wrong attitude of heart, Saul, king of Israel had knowingly violated the plain, specific command which the Lord had sent him through the Prophet Samuel. Apparently the king was not of evil intention, but rather lacked proper respect and reverence for God and for his divine arrangements. As a result, he was rejected of the Lord. This rejection because of disobedience meant not only

King Saul's ultimate removal from the kingdom, but the Lord's selection of another man of another family for the office of ruler in Israel and representative of the Lord upon the throne.

In due time the Lord sent the Prophet Samuel to the little town of Bethlehem, there to offer a sacrifice, and incidentally to find and anoint the one who would some day

be exalted to the throne of Israel. When he arrived at Bethlehem, the prophet, apparently according to divine instruction, associated himself with the family of Jesse, grandson of Ruth and Boaz, to the intent that after he had offered the sacrifice he might without public display anoint a member of Jesse's family—one whom the Lord had chosen for the rulership of his people. Jesse had eight sons, the youngest of whom was herding sheep at the time when the prophet was looking for the Lord's choice for the kingly office.

One by one the seven older sons of Jesse were inspected by the prophet, who thought that surely the Lord's anointed must be before him. Samuel was looking at the matter as a man, from the human viewpoint. But the Lord said to him: "Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The prophet then in perplexity asked Jesse whether he had not another son. Jesse replied that there was one, a mere lad, who was out with the sheep. The prophet said: "Send and fetch him; for we will not sit down till he come hither." When David came, the Lord indicated to Samuel that the lad was the one who was to be anointed.

WHAT GOD LOOKS TO SEE IN US

Although the brothers were noble young men, yet David was the one with whom the Lord was pleased. Evidently God had seen something about David's heart that led him to choose the boy. He was not always pleased with David's actions, however; for the record tells us that upon several occasions David was guilty of sin. But on the whole he was a very loyal, earnest-hearted man; and God was seeking a king who would have the right kind of heart, one whose experience would be such that in due time he could write the Book of Psalms, a king who would be a blessing to the people of Israel.

This principle of choice applies everywhere. God knows the motives of the human heart—the springs of thought. He sees what we cannot see. We merely conclude from the outward appearance whether some people seem more courageous or weak, and others less so; but we cannot judge their hearts. Some people may have very vicious sentiments, and yet be able to cover them up. Others might be very dishonorable, and yet be able to conceal their true heart condition. Nothing is hidden from his sight. Therefore all who are in the right attitude would seek to have their heart just such as God would approve.

The qualities of heart which meet with the divine approbation are meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these fruits of the holy Spirit God is well pleased. If his people are in the right attitude of heart they will be seeking after, striving after, the development of these qualities; for "God looketh upon the heart."

To the Jews God gave the law, with the promise that whoever would keep it would live by so doing. To some this might seem as if God was looking upon the outward appearance of the individual. But not so! He knew all the while the true condition of the fallen race of mankind. He was fully aware that the Jews could not really keep the law. In fact, he gave them the law in order to demonstrate that no fallen human being can keep the divine law perfectly. Meantime he was looking at the heart. Amongst those who sought to keep the Mosaic law were some who had the spirit of the law, and who at heart were seeking to do the will of God. This class were rightly exercised by their experiences, and in the resurrection will constitute the ancient worthies, who will be made "princes in all the earth," during the Millennial reign of Christ.

CAN THE CHURCH JUDGE THE HEART NOW?

At our Lord's first advent we see this same principle illustrated. When he came to the Jewish people and offered them the Gospel, the terms and conditions were such that only the honest-hearted were able to profit by the divine message. Those who were not honest at heart were repelled, not by any act on God's part, but by their own heart-attitude. They did not care to follow our Lord. To the Jews he said: "Come unto me, all ye that labor and are heavy laden; and I will give you rest." The honest-hearted were indeed heavy laden—burdened by their failure to keep the law. This class needed help; and they were blessed under the Gospel message. Of one such our Lord declared, "Behold an Israelite indeed, in whom is no guile." (John 1:47) To this class the Master said, "To you it is given to know the mysteries of the kingdom of heaven." (Matthew 13:10-17) But to others his teachings were dark sayings; for God wished to favor only those whose hearts were right before him.

All who are spirit-begotten recognize the fact that a real Christian is a dual being, that there is an inner and outer

man. (2 Corinthians 4:16; Ephesians 4:22-24) While the world sees only the outward appearance, we know that the brethren in Christ have new hearts. Therefore, in dealing with them, we endeavor to see only the new creature. The world may say of a child of God: "You cannot deceive me about that person; I see through his little schemes." But the world judges only from the outward appearance. The Lord's people, however, know that it is quite possible to have a pure heart, and yet to have an imperfect power of expressing the sentiments of that heart. Realizing that we are ourselves endeavoring to live after the Spirit and to walk after the Spirit, we should think of others of the Lord's people with sympathy and try to see them according to the heart. When they tell us that their heart is thus-and-so, we should look at the heart and give them credit for the motives there, rather than judge them by the imperfect endeavors to express their real sentiments.

We acknowledge that a good tree cannot bring forth bad fruit, nor a bad tree good fruit. Yet we see that the fruit which is natural to a tree may be more or less changed by conditions. So amongst the Lord's people, in all those who have experienced a change of heart there will be an outward manifestation of that fact; and good fruits will be seen maturing more or less rapidly. If this class make mistakes, they will regret their failure; and if they regret this, they will be glad to make restitution. If they have misrepresented some one else, they will desire to offer apologies.

Probably we all know some of the Lord's people who are continually making slips and blunders—doing many things which they ought not to do, and leaving undone those things which they ought to do. Yet we do not reject them as brethren. On the contrary, we endeavor rather to judge them, not according to their imperfect works, but according to their profession of heart; and we look to see whether we can find in them some evidences of the development of the fruits of the holy Spirit; for we are not to reject any one who gives evidence of heart loyalty to God and the principles of righteousness.

THE ANTITYPICAL DAVID CLASS

Our text appeals to us all in connection with the high calling of the Gospel age; and year by year we realize more and more its general applicability. Like the Prophet Samuel, we are the Lord's messengers seeking for those who are to be anointed with the oil of gladness, the holy Spirit, that they may be kings and priests unto God in his kingdom. We too, like the prophet, might fear to proceed with this work of anointing if we did not realize that the work of sealing the elect is a secret work which the world cannot understand. Indeed, no one can understand this matter of the sealing, the anointing of the holy Spirit, except those who have received it themselves—the David class, the beloved of the Lord.

The name David signified beloved; and as it applied especially to our Lord, of whom Jehovah said, "This is my beloved son," so also it applies to all the members of the body of Christ. Each of these must be beloved; else he cannot be accepted as a member. To such the Head says, "The Father himself loveth you"; and again he admonishes us to love one another as he has loved us. (John 15:12) It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character. The spirit of love must be in them—love for the Lord and love for one another; else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of all the families of the earth, we notice that as in the type David was accounted by his brethren too insignificant to be considered in connection with Samuel's mission, so also in the antitype. Our Lord Jesus was disesteemed of his brethren; and when the suggestion was made that he should be the Lord's anointed, his people hid as it were their faces from him—disdained him, despised him, and considered him hopeless in regard to anything great or glorious—"as a root out of dry ground." The same has been true respecting the members of his body, the true, elect church. They also have been despised and rejected of men. Of this class the Apostle declares that they are accounted as the filth and offscouring of the world, considered fools for Christ's sake.—1 Corinthians 4:10-13.

Again St. Paul declares that not many great, wise, mighty or noble hath God chosen, but the foolish, the weak, the despised, in order that no flesh might boast in his presence. (1 Corinthians 1:26-29) St. James presents the same thought, saying, "God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." (James 2:5) This principle of the divine selection of things that are not esteemed amongst men, in order to bring to naught those things which are esteemed by men, is noticeable throughout the Gospel age.

Often have we, like the Prophet Samuel, looked about us amongst men seemingly eligible to a place in the kingdom—looked upon those high in position, socially, intellectually, morally, educationally, and in the esteem of men—and have expected that surely the Lord would sanction their anointing with the “oil of gladness” and would grant them a knowledge of the truth pertaining to the kingdom, only to find ourselves mistaken and to be reminded afresh that God looketh not upon the outward appearance, but on the heart.

We concede that we are unable to read the heart; but we are satisfied to accept the divine decision in such matters and to trust that when in due time all the secrets of this

present life shall have been disclosed, we shall be able to understand the meaning of the Lord's selections more completely than we do now. We shall then be able to see what a difference there was between the hearts of those whom he accepted and the hearts of those whom, though outwardly humble, he did not so highly favor in respect to the kingdom call. Meantime, we must simply wait, trusting the Lord and accepting his decisions, even as did our dear Redeemer when he said: “I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight.”—Luke 10:21.

ST. PAUL'S LONGING OURS

“For I am in a strait betwixt two, having a desire to depart

The Apostle's longing was for the time of Christ's second presence when he, with all others who love Christ's appearing, would receive that reward for which they had labored and in comparison with which all the prizes of present fame seemed dust and air. We are now living in the time to which the Apostle looked forward. On Scriptural evidence elsewhere presented we believe that Christ's return has taken place and that, having raised the sleeping members of his body, he is now taking a hand in the affairs of earth, preparatory to a complete establishment of his kingdom of blessing.

We are living in the time where all the rays of prophetic light centre, the slightest knowledge of which was sufficient to spur to deeds of unparalleled bravery, to heights of incomparable moral courage, the faithful ones of past ages. If a distant view of this time thrilled them and enabled them to prove faithful against all manner of odds, is there not a

and to be with Christ, which is far better.”—Philippians 1:23.

thousand times more cause for us living here and now?

If death seemed gain to Paul, though he knew he would have a long period of waiting in the grave, is it not much more gain for us who do not need to sleep, but who may be changed “in a moment, in the twinkling of an eye?” To the faithful everything is to gain and nothing to lose! Can any sacrifice seem too great, any pain too keen, if we can but win Christ and be found in him? What if we are sown in dishonor? We shall be raised in glory.

If we can share the unutterable joy of joining in that resplendent pageant, that magnificent cavalcade, that heavenly train, every one of them a miracle of grace, every one a radiant jewel to reflect the exceeding riches of God's love eternally, if we can join that train as it leaves earth and wends its way past moon, sun and stars, past angels, principles and powers to the smile of God himself, we too shall know that “being with Christ, which is far better.”

THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

STUDY II

THE LIVING WORD—CONDITIONS DETERMINED BY THE INDWELLING WORD—ALL-IMPORTANCE OF THE WORD OF GOD—CONDITIONS TYPED IN TABERNACLE AND TEMPLE

What the world of mankind needs above all things else is life, everlasting existence.

“I am come,” said our blessed Savior, “that they might have life, and that they might have it more abundantly.” (John 10:10) Christ might have said: “That they might have the Word of God”; for of the Word he said, “The words that I speak unto you, they are life.” (John 6:63) In a way we cannot appreciate until in the kingdom, the Word of God has life, as says Paul: “The Word of God is living (‘quick’ as in ‘the quick and the dead’);” Peter adds: “The word of God, which liveth and abideth forever.”—Hebrews 4:12; 1 Peter 1:23.

It is the indwelling Word that brings life everlasting to beings on any plane of existence. Having the Word is equivalent to having in the very being Christ, who is the Word. As says John, “His name is called the Word of God” (Revelation 19:13); and, “We have heard, and seen with our eyes, have looked upon, and our hands have handled, of the Word of life.” (1 John 1:1) It was the new creature, the new mind, the divine mind, that constituted Christ; it was the word in him that had life and was alive, begotten to divinity. Whoever has the Word of God appropriate to his plane of being, has life, and is or will be in Christ, on the proper plane. As says Paul: “He [God] will gather together in one [family] all things in Christ, both which are in heaven and which are on earth.” (Ephesians 1:10) He will have the Son, and with the Son have life. “He that hath the Son hath life” (1 John 5:12), and with clearer reference to the Word, “He that believeth on the Son [has his words] hath life.” Conversely, in the lacking of the words of Christ, is death; for “he that believeth not the Son [has not Christ's words within him] shall not see life, but the wrath [evidences of divine wrath in imperfection and disease of mind and body] of God abideth on him.”—John 3:36.

ALL-IMPORTANCE OF GOD'S WORD

It is the possession of the Word of God peculiar to a certain plane of being in the kingdom of God that causes and will cause a person to become a being on that plane. “As he [a man] thinketh in his heart, so is he.” (Proverbs 23:7) The inner thoughts determine the plane or condition of a being in the finished work. A man who meditates upon fallen earthly things is of the earth, earthy; a fallen, imperfect man. One who meditates upon the Word of God relating to justification by faith is tentatively justified. Another whose meditations are, through the indwelling Word, partly upon spiritual things and partly upon earthly, is begotten to the spirit nature and in the resurrection will be a member of the great

company, upon the spirit plane. Still another whose heart meditations are concerning the things of God, the divine characteristics, and who makes it his one great end to live a godlike life, is begotten to the divine nature, to the nature of God, to divinity, and in the resurrection will be a divine being, on the divine plane, of the divine condition.—2 Peter 1:4.

For, explains Paul, “God giveth it [the seed, the mind, the character that survives in the resurrection] a body [an imperfect body, a perfect earthly body, a spirit body, or a divine body] as it hath pleased him [according to the divine pleasure that as a man thinketh so is he], and to every seed [every mind or character] its own body [the body befitting the mind or character].” (1 Corinthians 15:38) Minds are composed of thoughts, and thoughts are expressed in words; and according to the words which are in a man's mind so is determined the plane or condition of the man in the resurrection.

No greater lesson is taught by Tabernacle or Temple than the all-importance of the Word of God. Nearly every feature of these divinely provided buildings teaches concerning the Word of God. In a sense, the Tabernacle and the Temple teach about two things, the Word and the flesh. The mind of God is expressed relating to the mind and character development necessary to be pleasing to God on the divine spirit, perfect human and depraved human planes, and the privilege and duties to be carried out in the use and disposition of the fleshly bodies of the members of the various classes developed from the Adamic race, the world of mankind.

THOUGHTS DETERMINE DESTINY

For example, in the Tabernacle sin offering of the day of atonement, the Word of God for the divinely begotten new creatures, typed in the high priest at the brazen altar, is to slay and burn up the appointed portions of the fleshly goat, in the prescribed manner, and for the animal to be slain and consumed exactly as God had directed, while the justified flesh, typed in the copper of the altar, is directed to bear continuously the fiery trials, for the sacred altar fire was never to be allowed to go out. It is the indwelling Word of God relating to each plane that constitutes the being on each plane what he is; the justified human being a justified one, the sacrificing priest a sacrificer, the divinely begotten priest offering up his heart's best endeavors; the Christ applying the merit in behalf of the world, the satisfier for sin; and finally the glorious and highly exalted blesser of the people, the benefactor of all humanity.

Each being is what he is through the power of the Word,

God thus "working in him to will and to do." (Philippians 2:13) As Paul says: "God make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through [the words of] Jesus Christ; to whom be [the] glory [honor] for ever and ever." (Hebrews 13:20, 21) "For we are his [God's] workmanship [through the indwelling Word] created [made so] in [the indwelling Word of] Christ Jesus unto good works, which God hath before ordained that we [the Christ primarily; ultimately all on all planes who shall through the Word be in Christ] should walk in them. It is [all] the gift of God [through God's Word]." (Ephesians 2:10, 9) Every being in every condition [plane] is and will be what he is through God's Son, through whom as the Divine Logos [Word, Spokesman] "God hath in these last days spoken unto us by his Son, who upholding all things by the word of his [God's] power [hath] sat down on the right hand of the majesty on high."—Hebrews 1:1-3.

PLACE SYMBOL OF CONDITION

In both Tabernacle and Temple a place types a condition. The condition represented by each place is determined by that to which the Word pertains which finds lodgment in the mind and the heart of each being and finds expression in the thoughts, words and acts, habits and character in the flesh; for God shall judge all men according to the deeds (deeds are the expression of thought, mind, word) done in the flesh, whether the deeds be good or whether they be evil, and "out of the abundance of the heart [mind, affection, will, purpose] the mouth speaketh" (Matthews 12:34); and out of the same abundance proceed the acts that make the character; and character determines destiny.

A person whose mind contains nothing but the ideas, words, of fallen humanity, however good those ideas may be, and who is in no covenant relationship with God, is in the condition typed in the Tabernacle "outside the camp." He is "dead in trespasses and sins" (Ephesians 2:1); he "shall of the flesh reap corruption" (Galatians 6:8); he is judicially dead because "the wrath of God abideth on him" (John 3:36); and he "shall not see life," because none of the living and life-giving words are received into his mind, as a seed into good soil, into a good and honest heart. In the Divine Sanctuary of Ezekiel this condition is symbolized by the land outside the sanctuary.

The condition of those who have indwelling the Word of God relating to the perfect human nature is symbolized in the Temple by the Outer Court and its gates. In the Gospel age and in the ages preceeding the Gospel age, this condition appears in the eastern portion of the Outer Court and in the east gate of the Outer Court. During the period prior to the Gospel age, justification was had only tentatively by the ancient worthies, and is figured in the east gate of the Outer Court as far in as over the threshold of the porch. Tentative justification during the Gospel age is depicted in the same manner. The vitalized justification of the Gospel age and the vitalization of the justification of the ancient worthies—their "better resurrection"—are symbolized in the porch of the east gate of the Outer Court, and in the part of the Outer Court between the east gates of the Outer and Inner Courts.

PRIESTS IN THE TEMPLE

In the Tabernacle the condition of tentative justification is typed in the Court by the space between the gate of the Court and the door of the Holy. The condition of vitalized justification is not definitely and separately typed; and if at all, it is obscurely represented in the Court for the priests and for those Levites typing the great company, when they are in the Court. The fleshly justified bodies of those in the Gospel age who have received the holy Spirit, may be regarded in two ways; (1) as dead justified bodies, whose inward fat (loving inward zeal) and vital organs (representing the life itself) are being consumed on the altar, or (2) as living justified bodies suffering on the cross. "By him all that believe are justified from all things, from which we could not be justified by the law of Moses" (Acts 13:39), and "being justified by faith, we [the little flock] have peace toward God," and "a man is justified by faith without the deeds of the law."—Romans 5:1; 3:28.

The condition of those glorious ones who have been "more

than overcomers," have become "partakers of the nature of God," and have won the great reward of divinity, is typed in both Tabernacle and Temple in the Most Holy. In both Solomon's and Ezekiel's Temples the Most Holy is given the significant name of "The Oracle." The expression "oracle" means the Word of God, and suggests that in the condition of divinity, the Christ, Head and body, will together be the Word of God, the sole channel of expression of the divine will, plan and purposes.

In both Tabernacle and Temple the condition of those begotten to the divine nature, is typed in the Holy. As the walls of the Holy in the Tabernacle and the articles therein, typing the Christ, are of gold, typing the divine nature, it is signified that those begotten to divinity, and having the divine mind, have divinity in the sense that if they do not let slip, or lose, the treasure they have received, they will surely have the divine nature in heaven. They have divinity tentatively, just as the tentatively justified have justification tentatively, or in a probationary manner. The condition typed by the Holy may be termed tentative divinity.

LEVITES IN THE TEMPLE

In the Temple the condition of the great company, who will be born of the spirit, but not to the divine nature, is clearly represented in the east gate of the Inner Court, and the spirit-born condition of the great company is symbolized in the Inner Court. The little flock and the great company are both begotten to divinity in the porch of the Temple building. The little flock retain in their bodies the wonderful treasure of the words of God relating to divinity, to perfect love, and so let those words find free course in their bodies, that they will be accounted worthy of the first resurrection to glory, honor, and immortality.

A very large class of those begotten to this divine nature and entering and being in the Holy for a time, prove unfaithful, and are put out of the Holy into the east gate of the Inner Court. In the resurrection they will find themselves members of the great company, servants of the priesthood, Levites, and their begetting of the Spirit will be, because of its outcome, as though they had been begotten in the porch of the east gate of the Inner Court. They are portrayed by Paul, "Other foundation can no man lay than that is laid, which is [being in] Jesus Christ. I have laid the foundation [of the words about being in Christ] and another buildeth thereon. The fire [searching judgment or inspection of divine justice] shall try every man's work. If any man's work shall be burned [exposed as not of divine love] he shall suffer loss (of the divine nature); but he himself shall be saved [as a spirit-born member of the great company]"; and, "I deliver such an one [a spirit-begotten one turned to following after the flesh] unto Satan for the destruction of the flesh, that the spirit [the spirit-begotten being] may be saved."—1 Corinthians 3:10-15; 5:5.

HOW FUNCTIONS ARE TYPED

As the Tabernacle type is intended for the instruction of the little flock, the condition of the great company is only obscurely typed. The great company are begotten, with the little flock, in the Holy to the divine nature; but the great company, proving measurably unfaithful, are put out of the Holy into the court. Thenceforth they are typed as Levites, not distinguished from other Levites, who type believers not having the spirit, until the end of the Gospel age. At a time still future, and designated Scripturally as the fall of ecclesiasticism (the city), all the Levites typing mere believers will go out of the court condition and leave in the court the Levites typing the great company. While the court does not there type the spirit-begotten condition of the great company, they are the only ones left in the court condition. From this fact it is easily seen how the Inner Court of the Temple, which corresponds in location to the Court of the Tabernacle, symbolizes the condition of the great company.

In the Tabernacle the functions or offices of the various classes are symbolized by the use of things in the various places. In the Temple their functions and offices are symbolized in the pavements or spaces surrounding the Outer and Inner Courts proper and those surrounding the Holy of the Temple building.

ABRAM LEAVING HOME

OCTOBER 6.—GENESIS 12:1-9.

DIVINE PLAN OF SALVATION FORESHADOWED IN ABRAHAM'S EXPERIENCES—HIS CALL TO SEPERATE HIMSELF FROM HIS NATIVE LAND, HIS KINDEED AND HIS FATHER'S FAMILY—THE GREAT COVENANT WHICH GOD MADE WITH HIM—HOW FOLLOWERS OF CHRIST BECOME PART OF THE SEED OF ABRAHAM—THIS SEED TO BE MULTITUDINOUS—ITS WORK.

"Be thou a blessing."—Verse 2.

Father of the faithful is a title which is justly applied all history. The most enlightened peoples of earth look back to the patriarch Abraham, one of the grandest characters in to him as the divinely appointed channel through whom all

their religious hopes and prospects have been received. God's promises made to Abraham constitute the foundation of faith for Jews, Christians and Mohammedans, although many of them are not aware of this fact.

The Jews are Abraham's descendants through Isaac and Jacob; while the Mohammedans represent especially the Ishmaelite, Keturah and Esau branches of Abraham's family. Christians profess to have become heirs to the chiefest blessings promised to Abraham's seed by becoming heirs and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the heir to all things. The New Testament claims that the church of Christ, composed partly of Jews and partly of Gentiles, is the antitype of Rebecca, Isaac's wife and joint-heir. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca the church. The New Testament teaches that this spiritual seed of Abraham is yet to be God's agency in blessing all the nations of the world.—Galatians 3:8, 16, 29; 4:22-31.

POLLY OF REJECTING THE BIBLE RECORD

Alas, how much of the New Testament teaching was lost sight of during the darkness of medieval times! Christians forgot their high calling, forgot that the Messianic kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect would be saved at all, and that to all eternity this little flock would look over the battlements of heaven and see the remainder of mankind in torture, groaning in untellable anguish to all eternity. Only now are Bible students gradually getting freed from these erroneous teachings and coming back to the truth of God's Word. Only now are we learning the true import of St. Paul's words to the church: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" made to him, as recorded in today's lesson.

Under such circumstances one would think that every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises which God made to their great ancestor Abraham that has held the Jews together as a nation, and that has gathered Christians from all nations to be heirs of that same promise. What excuse would the Jews have, living as they do in every nation and speaking many languages, for continuing to keep themselves Jews at all if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from all other peoples, according to divine instructions and in hope of a blessing ultimately? The Jew or the Christian who would repudiate Abraham as a mythical personage would simply make himself ridiculous in the eyes of all intelligent thinkers. Such an individual would do himself credit to renounce all claim to either Judaism or Christianity, and thereby he would benefit those from whose company he would thus separate himself.

Abraham's birthplace was Ur of the Chaldees, the ruins of which are now called Mugheir, a mound on the western bank of the Euphrates, one hundred and twenty miles to the north of the Persian Gulf. This land is thought by modern scholars to have been about the size of Scotland, and it was known as the richest portion of Asia. His father Terah was a heathen. Polytheism, the worship of many gods, prevailed throughout this region. Jewish legends tell us that as a boy Abram, as he was originally named, loathed the vices with which he was surrounded. When only fourteen years old he refused to join with the family in idol worship, and on one occasion destroyed seventy-two costly images.

GOD'S CALL TO ABRAHAM IN UR

From Ur the family migrated to Haran, about five hundred miles to the northwest and in the direction of Palestine. There Abram remained until his father Terah's death, when he moved to the land of Canaan. According to the account given by St. Stephen (Acts 7:2, 3) God's dealings with Abram began while he was still in Ur. This city was then situated on the Persian gulf, whose waters have receded more than one hundred miles since that time. Ur is said to have been a great maritime city, built with a wall and having a high degree of civilization and a large commerce. God called Abram out of the midst of its evil surroundings in order that he might be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us to know that he recognized the message as from God and that he rendered prompt obedience.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going into Canaan. Otherwise the latter would not have been justified in delaying to go until after that event. Doubtless he had something to do with the migration from Ur to Haran. It took them away from the

idolrous scenes of the metropolis to the quieter conditions of pastoral life, and would be recognized by Abraham as a step in the right direction, a step toward Canaan, so that on the death of his father he could quickly enter upon the divine arrangement.

THE ESSENCE OF THE PROMISE

A portion of the call is recorded: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee; and in thee shall all the families of the earth be blessed."—Verses 1-3.

In harmony with this call Abraham, who was then seventy-five years old, took up his journey at the death of his father Terah and went to the land of Canaan. There were no landed estates in those days. The land was free to all. Sometime before this, Abraham's elder brother, Nahor, had married and had set up an establishment of his own. His other brother, Haran, had died, as had also his father Terah. Abraham had married his half-sister Sarah; and together with his nephew Lot, the son of his elder brother Haran, he removed his flocks and herds to Canaan, so called because inhabited by the descendants of Canaan.—Genesis 10:18.

The Bible makes a clear distinction between faith and credulity. Abraham was not credulous, but filled with faith in God. This feature of his character especially endeared him to the Almighty, who because of that faith styled Abraham his friend. As St. Paul writes: "Abraham believed God, and it was accounted to him for righteousness." (Galatians 3:6) The Bible does not claim that Abraham was perfect, nor that any other member of the fallen race of man is perfect. On the contrary, the very reverse of this is declared: "There is none righteous [perfect], no, not one. . . . All have sinned and come short of the glory of God." (Romans 3:10-23) No human being measures up to the glorious image of God, as first it was represented in father Adam. Although Abraham had the weaknesses incidental to the fallen condition of the human race, yet withal he had a noble character.

Abraham was not the friend of God because of his perfection as a man, nor because of his great education, nor because of any wonderful intellectual powers. None of his attainments are held up to us as a basis of his special favor from God and his special relationship to the Almighty. Nevertheless, we see that he had intellectual powers. The fact that he was very rich indicates that he was a good manager. His skill as a leader of men and as a general was shown at the time when Lot and all the wealthy Sodomites were taken captive by King Chedorlaomer and his associates. In the most matter of fact language we are told that Abraham promptly armed three hundred and eighteen of his own servants, pursued the victors, routed them by strategy and recovered the spoils.—Gen. 14:8-16.

CHILDREN OF ABRAHAM

But it was not for his skill as a general, nor for his generosity in dealing with the spoils nor for his generosity on other occasions that God loved Abraham. The quality in him that God esteemed is repeatedly mentioned in the Bible as his faith. "Abraham believed God." He did not lean to his own understanding, did not believe in his own imaginations or in those of other men or in dreams or fancies. To have God as a friend and guide is to be esteemed far beyond every earthly blessing.

From the divine standpoint Abraham's children include only those who have a faith in God similar to that of the patriarch. The original evidence of his faith and obedience was the rite of circumcision of the flesh, which figuratively represented a turning away from sin to be obedient to God and thus to become inheritors with Abraham of the promise made to him and to his seed. To the Jews circumcision has become largely a mere ceremony, in which they have little or no faith. Such faithless observance of the rite entitles them to no special favor from the Almighty. But all Jews who still trust in the God of Abraham and in the wonderful promises made to their great ancestor are subject to divine favor and, according to our understanding of the Bible, will soon be recipients of marked evidences of that favor at the hands of the glorious Messiah, the long-promised seed of Abraham, who is soon to set up God's kingdom and to bless all the families of the earth.

St. Paul explains that all Christians who faithfully carry out their part of the individual covenant which they have made with God, whether they came originally from Jews or Gentiles, become the spiritual seed of Abraham, heirs of certain spiritual promises not yet fulfilled. But the Apostle tells us that as the natural seed must maintain their faith in circumcision, to mark their separateness from the Gentiles, so

the spiritual seed must have an antitypical circumcision of the heart, still more effective, separating them from the world and from sin, marking them off as God's peculiar people zealous of good works.—Titus 2:14.

We therefore exhort both Jews and Christians to honesty and faithfulness, to obedience to God; the one class, that they may inherit the heavenly promises; the other class, that they may be ready for the inheritance of the earthly promises, which will be theirs as soon as the heavenly, spiritual seed of Abraham shall have been completed by their change of nature in the first resurrection. The return of Palestine to the Jewish people is a marked evidence that soon God will deal with his chosen nation as in the days of old; but first must come "the time of Jacob's trouble," after which they will recognize their Messiah, as the Scriptures foretell.—Zechariah 12:9, 10.

THE GREAT OATH-BOUND COVENANT

The great promise made to Abraham, and confirmed to Isaac and to Jacob, reads thus: "In thy seed shall all the families of the earth be blessed." This promise was for the future, not for the patriarch's own time. The world was not blessed in Abraham's day, nor did he have even one child at the time this promise was given. Isaac did not fulfil this promise; for it was repeated to him and later to his son Jacob. (Genesis 26:1-5; 28:12-15) Isaac was merely a type of the greater seed of Abraham who in due time would bless all mankind. Jacob and his descendants, the twelve tribes, fleshly Israel, still looked for a great Messiah to fulfil the promise, to bless them and through them all the families of the earth.

The Apostle Paul referred to this covenant made with Abraham, and declared that the seed of Abraham therein mentioned is the Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declaration of the promise. But the Apostle makes it clear to us that Christ is the seed of Abraham, that Jesus is the Head of the Christ, and that the overcoming saints of the Gospel age are the body. In other words, the long-promised seed of Abraham which is to bless all the world is not an individual, but a composite body. This is distinctly indicated in Genesis 22:17, where the heavenly seed is likened to the stars of heaven, a multitudinous company.

The spiritual seed of Abraham, then, is the Gospel church, Jesus the Head and the church the body. (Galatians 3:29) It follows, then, that this seed could not be completed until the full end of the harvest of the Gospel age is reached. That time is here, we believe. What a wonderful thought is involved in this plain interpretation of the Word of God! It is filled with hope for spiritual Israel, the spiritual seed, for fleshly Israel, the natural seed, and ultimately the Millennial blessings for all the families of the earth.

THE VERY CREAM OF THE PROMISE

To the church of Christ belongs the very cream of the Abrahamic Covenant, "the riches of God's grace." The promise implies the greatness of the seed of Abraham, the Lord Jesus Christ and the overcoming church of the Gospel age. This greatness is so wonderful as to be almost beyond human comprehension. Those who during the Gospel dispensation make their calling and election sure in Christ are to be joint heirs with him in the glorious Millennial kingdom which is to be God's agency in bringing about the promised blessing of all mankind. To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly abundantly more than we could ask or think."—Ephesians 3:20.

The second class to be blessed under the Abrahamic Covenant is fleshly Israel. We are not forgetting that God declared them to be a stiff-necked, rebellious people; that they slew the prophets and crucified our Lord. Nevertheless, the Scriptures clearly hold that after they have had a period of chastisement, which they have been undergoing since our Lord's crucifixion, and after spiritual Israel shall have been glori-

fied in the kingdom, then a blessing from the Lord will come upon natural Israel. They shall be saved or recovered from their blindness; and as the prophet declares, "They shall look upon me whom they have pierced and they shall mourn for him," for the eyes of their understanding shall be opened. We rejoice, too, that the Lord will pour upon them "the spirit of grace and supplication." This God will do, not because of their worthiness, but because of his promise made to the fathers; for this is his covenant with them when he shall take away their sins.

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiff-necked, hard-hearted and rebellious, would it surprise us that his benevolent purposes should be to bless others than the Jews—others who in the past did not have the privileges of that favored nation, and whose course therefore was less in opposition to the light? It should not surprise us; and so we find in this great oath-bound covenant a blessing for all nations, all peoples. Let us look at the promise again, remembering that our heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, and that therefore without a peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed."—Hebrews 6:13-19.

What is the blessing so much needed by all mankind? It is the very blessing which Jesus declared that he came to give, saying, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) It is life that the whole world needs; and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which our Lord probably discoursed, the word life-giver is the equivalent to our word savior. Jesus came to save mankind from sin and its just penalty of death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable, just, but terrible penalty—death. It is because all mankind are sinners that the race is a dying one; and for our Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence "Christ died for our sins."

FUTURE OF HEATHEN PEOPLE

The clear teachings of the Scriptures are to the effect that at the present time salvation is only for the church class, who are the spiritual seed of Abraham under our Lord Jesus Christ the Head of this seed; and that when this Christ company shall have been completed, a blessing shall extend to every member of the Adamic race, the blessing of a full opportunity to know the Lord, to understand the advantages of righteousness and to choose between obedience and everlasting life, on the one hand, and disobedience and everlasting death on the other.

The blessings of the future will be of such a kind that every one who has not had a full opportunity during this present life will have it then. This will not be an opportunity to become members of the little flock, the spiritual seed of Abraham, not an opportunity to have part in the great change from human nature to divine, not an opportunity to sit with the Lord in his throne, but an opportunity to obtain that which was lost in Eden—human perfection, everlasting life under human, earthly, paradisaical conditions—an opportunity of coming again into the divine likeness, almost obliterated in the human family during the six thousands years of the fall.

Surely the hearts of the Lord's people are stimulated as they contemplate the meaning of the great Abrahamic Covenant! It gives our souls encouragement as we perceive how gracious is the character of our heavenly Father, how wonderful is the plan which he has devised for the salvation of mankind, and how wisely he has carried it forward step by step up to the present hour. By his grace we are what we are. By divine favor we have been called to joint-heirship with our Redeemer as members of the seed of Abraham, which in the near future will begin the great work of blessing all the families of the earth.

TWO KINDS OF LIFE AT THE SAME TIME

The word life may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having been made flesh, he committed no sin and never violated or forfeited his right to life. He was always obedient to the divine law. His life was not taken from him; as he declared, he laid it down of himself. (John 10:17-18) The Father's reward gave to him a new life, on the divine plane. Hence he had the right also to the divine life. He therefore had a right to two lives. Our Lord is to give his human life to the world of mankind, and the offer or gift of this life will be made during the thousand years of

his reign on earth. If he were still a man, and should give that human life away, he would have no life for himself; for when he would apply his life for Adam, he would lose life altogether.

But this right to life on two planes of being has never been ours, as disciples of Christ. We were born under sentence of death. We had no right to life on any plane. God never recognized us as having even earthly rights. The Apostle Paul says, "The life that I now live in the flesh, I live by faith of the Son of God." (Galatians 2:20) Before this he was in a dying condition, and the whole world is dead in trespasses and in sins.

The only life-right the Lord's people have is spiritual, although actually they still have a measure of human life. Our work now is the laying down of the earthly life with Christ. Our human body is being sacrificed. It is reckoned dead, but it is really dying daily. As new creatures we have life and a right to life, as recognized by God. The Apostle John says, "The world knoweth us not, because it knew him not." (1 John 3:1) So then, we are dual beings while in the flesh,

though we are not dual-minded. The world does not understand this. The world did not know that Christ Jesus was a dual being when here on earth, after his consecration and baptism in Jordan. They knew not that he had a right to two lives—the one which he had not yet fully laid down, and the one which he had not yet fully assumed, life on the divine plane.

ABRAM HELPING LOT

[Paragraphs 1 to 11 of this article were reprinted from the article entitled, "Abraham was Very Rich," published in issue of January 15, 1913. The remainder was reprinted from the article, "The Oath-Bound Covenant," published in issue of February 15, 1907. Please see the articles named.]

INTERESTING QUESTIONS

Question: What should be our attitude toward those who have withdrawn from our meetings and are in opposition to present truth?

Answer: Those in opposition to the Lord's arrangement for this time should be treated according to St. Paul's advice to the early church: "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Romans 16:17) Mark those who are tending toward division. Do not make them your bosom friends; do not elect them elders, deacons, etc.; for to do so would be to encourage them in their wrong course. Do not encourage any one who is in a hypercritical condition of mind or who finds fault with the brethren. Moreover, do not permit any such disposition to gain an entrance into your own heart. Let us be gentle, courteous, but firm in our dealings with the opposers. If any such should approach us, we would shake hands with him, just as we would do with any worldling who would offer us his hand; but we would not make of them confidential companions, would not fellowship with them. Let birds of a feather flock together. Our Lord Jesus is our bosom friend, or should be. We desire to be intimate with those who have most of his character likeness and who are therefore most like him. Counsel with those who have the spirit of the Lord.

Question: What are the "heavenly things" mentioned in Hebrews 9:23?

Answer: Under the Law Covenant a series of types cooperated—the animals, the sacrificing of the animals by the priests, the various parts of the Tabernacle, etc. All these were necessary; and the blood also was necessary to their cleansing, or purifying, which was there typically accomplished. In Hebrews 9:23 the Apostle says that the heavenly things, the antitypes (the word heavens means the high or heaved up things) are purged with better sacrifices than these. These better sacrifices we understand to be the sacrifice of Jesus and of the church which is his body; and these better sacrifices purge the higher things, typified by the Court, the Holy, the Camp, etc. Thus our Lord makes atonement for the church and for the world, making full reconciliation for iniquity and providing for the bringing in of the everlasting condition which God has promised. The words heaven and heavenly in this text have no reference to spiritual things.

"Dreamer of Dreams!" We take the taunt with gladness, Knowing that God, beyond the years men see, Hath wrought the dreams that count with them for madness Into the substance of the life to be."

TWO GENERAL CLASSES IN THE RESURRECTION

We have been asked, In view of the fact that some will never reach the condition of perfection, how shall we understand the words of the Apostle Paul in Acts 24:15, that both the just and the unjust are to be resurrected?

This Scripture seems very plain and simple if we give careful attention to what we read. Those Jews who stood by and heard the defense of the Apostle before Governor Felix, of which the words of Acts 24:15 are a part, had every reason to believe that all of the just would have a resurrection. That is what they had been taught by their forefathers. And now the Apostle Paul was not only reiterating this, their conviction, but adding to it. He says, "There shall be a resurrection, both of the just and the unjust"; that is to say, the resurrection for which God has provided, and which is yet to come, is not only for the good, but also for those who are now evil.

The thought is not that those who remain in an unjust condition will be granted a full resurrection. The text does not state that all the unjust will be resurrected, brought to perfection of life. There are some now justified who will share in the resurrection, even as there are others who are not now justified who will also have a share in the resurrection. And all mankind will have a share in God's provision for a resurrection. The just will have a special resurrection, which will be a reward for their special obedience. But the opportunity will during the incoming age be thrown open for all to gain everlasting life, through Christ. Those who are now just, the church class, will be "changed in a moment, in the twinkling of an eye," from the earthly to the heavenly condition—made perfect spirit beings. Those of the past dispensations, justified in God's favor through faith, are to be brought forth perfect men, instead of in the condition in which they died—imperfect men. This will be after the merit of Christ will have been applied for all the world.

So we have the resurrection of the highest class of the just—the "little flock"—on the divine plane; that of the great company on a lower plane; that of the ancient worthies on the earthly plane—three classes who pass their trial, their testing, in the present life. But it has been provided in the divine plan that the remainder of men may gradually be raised fully up, out of every frailty, back to the original perfection that Adam had in the beginning. They are unjust now, they have never come into relationship with God. The divine purpose

is that the death of Jesus shall effect the release of the whole family from the condemnation in father Adam. Therefore, the entire thousand years of the Millennial reign of Christ have been set aside for the resurrection of the world.

NOT ALL THE UNJUST TO BE RESURRECTED

But how large a proportion will profit by this arrangement remains to be seen. The Scriptures say that during the next age a sinner a hundred years old shall be cut off from life altogether. They declare that such a sinner will be but a lad, in comparison to what he might have become if he had availed himself of the opportunities provided at that time. (Isaiah 65:20. See especially Leeser's translation) It will be entirely their own fault if any do not profit by the blessings of that day. Only wilful, personal rejection of God and his merciful salvation through Christ will consign any one to the second death.

Note carefully that the Scriptures do not say that all shall participate in the resurrection. How about the justified class? Will they all be resurrected? Oh, no, there will be some who have been justified but who will go into the second death. And so with the world. After they have had a full opportunity, under clear light, whoever then sins wilfully against this light, will receive the penalty of the second death. But nothing will be lacking, so far as God's provision is concerned.

The Lord said, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto a resurrection by judgment." (John 5:28, 29. R. V. and Emphatic Diaglott) Those who have pleased God in that they have exercised faith, have made consecration of themselves to the Lord, and who obeyed the leadings of his providences and his Word—these are the ones who have done good. God does not ask any more of them than that they shall show their loyalty by doing their best, that they shall seek to live in harmony with his will according to their ability, whether they lived during this Gospel age or during the ages preceding.

Abraham, Isaac, Jacob, the prophets, and all others less prominent who are mentioned in Hebrews 11—these died in faith. With these ancient worthies God declared that he was pleased, and that they shall have a "better resurrection." The

superiority of their resurrection will be that they will be awakened perfect human beings; while others of the world will have to go through the thousand years to attain perfection.

RESURRECTION MEANS MORE THAN AWAKENING

They that have done good will come forth to a resurrection of life. Some of these will receive a resurrection of life on the human plane, others on the spirit plane, still others on the highest order of the spirit plane—the plane of the divine nature. Then Jesus tells us about the other general class—those who have done evil. This includes all whom God cannot approve and accept. Those who are not accepted are those who have not done good according to God's standard; they have done evil; they were unjustified. Many of them have been respectable, moral people, but they are not worthy of the "better resurrection."

These will come forth also that they may attain, if they will, complete raising up to life. They will be awakened from the tomb in order that they may have a resurrection.

They will be resuscitated from hades, the grave, the death state; but their awakening from the tomb will be only the beginning of resurrection. Some will be awakened only to die again later, because of failure to accept God's terms of blessing.

The resurrection process will go on day by day, week by week and year by year during those thousand years—the great resurrection day, that great day, the last day, during which there will be an opportunity for all to gain life eternal. But whoever will not make the proper progress will be accounted unworthy of a full resurrection. Those only who will be adjudged worthy of eternal life on God's terms will get it.

Thus there will be a resurrection, a bringing up to perfect life, both of the just and of the unjust. All that are in the graves shall be brought forth, shall come to a knowledge of the truth, to the intent that they may be restored, if they are willing and obedient, to all that was lost in Adam and redeemed by the world's Savior—Christ Jesus our Lord.

LETTERS FROM AFIELD

GREETINGS FROM THE CINCINNATI CONVENTION

DEAR BRETHREN:—

In remembrance of the manifold disinterested and self-sacrificing services rendered by you on our behalf we, the 175 members of the I. B. S. A. representing churches from five states, assembled today in convention at Cincinnati, herewith express our heartfelt gratitude to God for your help in our progress toward joint-heirship with Christ Jesus, and assure you of our keen appreciation, our deep and abiding love for you and of our constant bearing of all of you to the throne of heavenly grace.

Yours in the bonds of Christian fellowship,

I. B. S. A. CONVENTION.

HID IN THE CLEFT OF THE ROCK

DEAR BRETHREN IN CHRIST:—

We thank our dear heavenly Father and our present Lord for your labors of love on our behalf, and are grateful to him that it is according to his wisdom that we still receive THE WATCH TOWER, which is full of the "meat in due season", and which is so helpful to the household of faith at this time. We pray that the Lord's blessing may continue to be upon you all. How sweet is it to know that through all the trials and temptations of these latter days he knows and cares and is watching the crucible to see that the precious metal is not injured by the flames, but that just enough heat is applied to cleanse it of dross so that it may perfectly reflect his glorious image!

How precious is the knowledge of his wondrous plan, and the knowledge that he neither slumbers nor sleeps in his watch care over Zion! We can rest completely in him, always assured of his love, and knowing that all things are working together for our good and to his glory. Truly it is precious to be hid in the cleft of the rock, where only that part of the storm reaches us which comes through Jehovah's hand.

Your sister by his favor,

D. M.—Kans.

SUGGESTIONS AS TO AN OBSCURE TEXT

DEAR BRETHREN:—

At a Berean Study here recently an explanation of Genesis 6:3 was asked for. Not finding it explained in the SCRIPTURE STUDIES we investigated with the help of Strong's and Young's Concordances and Professor Bush's notes on Genesis, and found that the Hebrew word ruach, translated spirit in this instance, is the same word translated spirits in Psalm 104:4 and has the same thought as the Greek word pneuma, translated spirits in 1 Peter 3:19 and applied to the angels. Would we be justified in using the word spirits (plural) in Genesis 6:3? Especially seeing that the word "strive" from the Hebrew word dun, is only once thus translated, and has the thought of to rule, in the sense of to control as a sovereign, and that the word translated "for that he also" is from the Hebrew be-shag-gam, which as a primitive root means to stray or to sin with more or less apology, is also used only once.

If this is so, would it not corroborate the inference of Hebrews 2:2, that the first dispensation was under the control of angels? A suggested rendering therefore would read thus: "And the Lord said, My spirits shall not always rule man; for they have strayed away [while being] in flesh; yet their days [of ruling] shall be one hundred and twenty years [longer]."

Understanding that God does not strive with sinners and that the words "he also" imply others than man being flesh, together with the fact that the one hundred and twenty years referred to evidently did not apply to the age limit of man, since Noah, his sons and even Terah lived after the flood much longer than this period, would this not tend to support the suggested interpretation? It seemingly is in complete harmony

with the context. Additionally, as it stands in the Authorized Version the text gives no real reason for what God was about to do; for it merely says, "For that he also is flesh," a statement which appears superfluous if applied to man, but which if applied to the sons of God on account of what they had done by straying away or leaving their "first estate" as Jude says, would be a real reason.

Assuring you of our appreciation of your past services and a continuance of our love to yourselves and of our loyalty to the medium which the Lord has so long used for the promulgation of the "meat in due season" for the household of faith, we remain

Your brethren in the narrow way.

F. W. D. and H. R.—England.

IN RE "TABERNAACLE SHADOWS"

DEAR BRETHREN IN CHRIST:—

Having found WATCH TOWER articles invaluable for a thorough study of "Tabernacle Shadows" I enclose a list of such references from the TOWERS from 1914-1917. This supplements a list from TOWERS from 1907 to 1914, which was published in the issue of August 15, 1915, and which was sent in by a brother in California. Possibly you may consider this list also helpful.

Every succeeding issue of the WATCH TOWER is indeed "meat in due season," and we wish to express both our gratitude for your arduous labors on our behalf and our steadfast confidence in your devotion as our heavenly Father's human agents in directing the closing work of the Gospel harvest and under the present but unseen Chief Reaper, our blessed Lord.

Your sister by his grace.

Mrs. A. M. T.—Ill.

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THE RECENT ZIONIST CONGRESS

DEAR BROTHER IN THE LORD:—

Just a note to assure you of our continued love and loyalty to the Lord, the truth and the brethren, and of our daily petitions to the throne of heavenly grace on your behalf. May the dear Lord grant that your faith fail not in this the most