



ROCK OF AGES
Other foundation can
no man lay —
A RANSOM FOR ALL

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a Ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

- That** the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.
- That** meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.
- That** the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.
- That** the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.
- That** the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.
- That** the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

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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 are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the Tower wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE
UNDER THE ACT OF MARCH 3RD, 1879.

NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall (Ohio Street, Northside), City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH *Secretary*

PILGRIM SERVICE FOR COLORED FRIENDS

We have had many requests from the colored brethren from various parts of the country requesting Pilgrim service. In order to arrange for such service in an orderly way as we do for the white brethren, we request that all colored classes write us, answering as many of the questions found in the May 1st Tower relative to Pilgrim work as possible. Also we would like to hear from those who are interested and who could entertain Pilgrims and arrange for meetings even though they do not have organized classes. Please address all communications to the Watch Tower Bible & Tract Society, c/o Pilgrim Department.

GERMAN WATCH TOWER TRANSLATIONS

As is the case with other foreign-language editions of THE WATCH TOWER, it has been found best to handle the German translation through a separate office. Accordingly, after a period of suspension, the German WATCH TOWER is procurable for \$1.00 per year—sixteen pages, twice monthly. English readers will doubtless perform a service by calling this fact to the attention of German reading friends. Address: DER WACHTTURM, 95 Hicks St., Brooklyn, N. Y., to which point all German subscriptions, remittances, etc., should be sent.

SOUTHERN GENERAL CONVENTION

For some time the friends in the central Southern states have been anxious to hold a General Convention. After canvassing the situation carefully, Charlotte, N. C., has been selected. The Convention will continue for four days, beginning on Christmas day and ending Sunday, December 28th. Brother Rutherford will be present and several other Pilgrims, including some of the released brethren. Charlotte is quite central to a large territory in the middle South. A good hall has been secured and hotel and boarding accommodations are easily obtained at reasonable rates. We hope that a large number of the friends will find it convenient to be present at this Convention. Address communications to Mrs. James H. Ingram, 11 Statesville Ave., Charlotte, N. C.

LOCAL CONVENTIONS

There will be a local Convention at NORFOLK, VA., December 20, 21. Brother Rutherford will address the friends Sunday morning and the public Sunday afternoon. Other speakers of ability will be present also. Please communicate with Mr. G. M. Kitzmiller, 114 W. 26th St., Norfolk, Va.

A local Convention will be held at EVERETT, WASH., January 1-4. Two or more Pilgrim brethren will serve at this Convention and no doubt a goodly number of friends from the Puget Sound territory will attend.

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. Hymns for January follow: (1) 238; (2) 191; (3) 323 (4) 136; (5) 134; (6) 8; (7) 130; (8) 95; (9) 6; (10) 322; (11) 195; (12) 267; (13) 194; (14) 13; (15) 166; (16) 298; (17) 209; (18) 277; (19) 296; (20) 112; (21) 279; (22) 163; (23) 180; (24) 145; (25) 186; (26) 146; (27) 198; (28) 160; (29) 89; (30) 69; (31) 114.

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AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

"All kindreds of the earth shall wail because of him."—Revelation 1:7.



EVER in its history has the human race faced more numerous or more weighty problems than it does today. Unrest and antagonism prevail in all sections of the world, producing and forcing to the front a maze of intricate problems and questions, social, moral and religious, agricultural, commercial and political, individual, racial and national, local, continental and universal. We dare not hope that naught but sunshine awaits us, for the peoples of the earth are already in the dark cloud which for a time will obscure the rays of the Sun of Righteousness as it is about to break in the dawn of the golden age, the Millennial dawn of man's day of blessing, peace and happiness.

Our Lord gave us the parable of the rich man and Lazarus to illustrate the removal of his favor from the Jewish nation and its bestowal on the thereto unfavored Gentile peoples. The Jews, who were rich in advantage every way (Romans 3:1), spurned the Messiah at his first advent and were, therefore, cut off from the special advantages which had been theirs—they died to its privileges and entered into the torments of their 1845-year counterpart or "double" (Isaiah 40:2), the period of the dispersion. The beggar died too; many of the Gentiles entered into a covenant to be dead with Christ (Ephesians 3:2); they were carried by the apostles, as the Lord's messengers or angels, into Abraham's bosom, the place of divine favor. For more than eighteen centuries a "great gulf" was fixed between Jew and Gentile, especially nominally Christian Gentiles.

But, as has often been explained in these columns, this state of affairs was not to proceed indefinitely. Fleshly Israel's period of punishment and blindness was to last only "until the fulness of the Gentiles be come in". (Romans 11:25) Then Israel was to be recovered from his blindness. Divine favor on the Zionist movement can be seen by all who have faith in God's Word. The fact that it is meeting with opposition from powerful Gentile politicians may be looked upon as additional confirmation of the fact that it has divine approval, now that the time of God's disfavor upon Jewry has passed.

ALL GENTILES IN DISTRESS

The Gentile nations who have had the opportunity afforded by the Gospel and who have had the responsibilities of earthly dominion, are now in process of humiliation, for the Gentile Times were ended August 1914, 2520 years after the complete overthrow of Zedekiah, the last authorized Jewish king, and the complete razing of the city of Jerusalem at the beginning of its seventy years desolation. Both Old and New Testaments speak of this time of unparalleled trouble (Daniel 12:1; Matthew 24:21), which would fall particularly upon Christendom and only upon

Jewry in the measure that they would abandon Jewish hopes and prospects for the Gentile lot. The increasing manifestations of divine favor toward the Jew and the withering schemes of Christendom will, after a while, doubtless work in such a way as to excite the united envy and ire of all European powers against the incipient Israelitish kingdom.

Then will come Jacob's trouble, as spoken of by the Prophet Jeremiah: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble". But, by divine intervention, "he shall be saved out of it".—Jeremiah 30:6, 7.

Thus while some humiliation will come to the Jew in the next few years, and while it will be harder than anything which he has experienced (according to the above statement) it will not be so long, nor the result so disastrous to hope as now held as the trouble already upon Christendom. "Oh, for a few days of real sanity," cries Secretary Franklin K. Lane, of the Department of the Interior, and he voices the feelings of a very large part of the American people and of Christendom generally. Meanwhile, preparations go on for the re-establishment of Palestine. Dr. Weizmann, London head of the Zionist Commission, is quoted in the London *Daily Chronicle* (England) as saying: "Millions of Jews are waiting, staff in hand, until the opportunity comes for them to travel to their fatherland". Further the same paper says:

"Discussing the practical possibilities with which the Zionist colonies will come face to face, Dr. Weizmann said that although Palestine is not much bigger than Wales it has an extraordinary variety of climates. He summarized the principal areas as follows:—

"Coast: May be compared to the Riviera. Will yield everything the Riviera yields.

"Vast plain to the south. Barley-growing country.

"Jordan valley: Sub-tropical. Cotton, tobacco, and bananas may be grown here.

"Valley of Esdraelon: One of the most beautiful spots in the East. Intensive cultivation will be started here, with Egypt in view as a big market for vegetables.

"Hills: To be afforested. Pines, cypress, etc., would also shelter agricultural lands.

"Dead Sea: A source of minerals, particularly potash, a necessity of scientific agricultural development."

JEHOVAH'S PLANS EVER OPPOSED

Getting some glimpse of the stupendousness of the Jewish question, big politicians of the world, like Pharaoh of old, have begun to rue their bargain to help Zionism. The dapper and aspiring young prince of Arabia, Emir Feisal, is being used as a catspaw to put forth certain counter claims against the establishment of a Jewish state. The big politicians have passed the word on to the newspapers that items favorable to the Zionist cause are *materia non grata*; as a

result, there is a notable dearth of such items in the last few weeks, sharply in contrast to their plentifulness three, or even two, months ago.

It is doubtless humiliating to the Jews to have an Arabian, a child of Ishmael, given preference over the legitimate Jewish claims. But this temporary humiliation will not hurt any true Zionist. At most, it will slough off the worldly wise, half-hearted ones of the Jewish race who have been identified with the movement partly with one eye on the prominence attendant on their positions.

In the New York *Herald* October 5, was published an anti-Zionist article, a few paragraphs of which we quote. Evidently it was designed to discourage Jews in their hopes and to drop the impression that the establishment of a Jewish state in Palestine was just a childish dream and that now the real masters of the world have found that Jehovah was quite mistaken, or if not mistaken at least premature, in promising such a thing at this time. Of course it is generally understood that Jehovah will step aside and defer to the superior insight of these noble gentlemen who have so unselfishly demonstrated their power and willingness to bless and happily mankind during the past five years. Here are the words:

"The hopes of the Hebrew idealists throughout the world for the creation of a Jewish nation in Palestine of some six or seven million people cannot be made a reality for the present and probably will not be realized for several generations. This is the opinion of the delegates to the Peace Conference and careful investigation into the question completely bears out this view. There are even some persons familiar with the Zionist movement who say the dream will never come true."

"The conference now takes the view that the Zionist question involves Emir Feisal's claim for an outlet to the sea. Existing schemes provide for giving to the kingdom of the Hedjaz the Mecca Railway to Aleppo, but no seaboard to the west of the railroad, which is part of the French claims. South of the territory included in the French claims stretches from Palestine all the way to Egypt. Feisal, who has been in London for the last two weeks, has told Zionists that he doesn't object to Jews in Palestine as long as they don't attempt to assume governmental powers.

"However, the ambitions of the Zionists, as explained by their representatives in Paris, include plans for the future upbuilding of an autonomous Jewish state in Palestine. This, in the opinion of experts, would bar the kingdom of the Hedjaz from an outlet to the sea all along the Palestine coast.

"Either the French must give the Hedjaz one of their ports or a corridor must be cut through Palestine by the Zionists or the British, who will be the best mandatary.

"This in a general way is the political situation which stands as a definite hindrance to an independent Jewish state, for both English and French are anxious to give the Hedjaz what it wants and they will not let the Zionists' plans stand in their way."

VOICES FROM JEWRY

Another interesting fact and one in all probability not wholly disconnected with the foregoing is the apportionment by the Anglican Church of America of one million dollars toward the conversion of the Jew. This fact is touched upon by a prominent Boston Hebrew in a contribution to the Boston *Post* of September 30, two paragraphs of which we quote:

"The determined efforts of the Episcopal church to Christianize the Jews, appropriating \$1,000,000 for that purpose at its recent convention, will be met by the Jews the world over and also by enlightened and truly Christian Christians with mingled feelings of ridicule and sadness."

"Throughout the length and breadth of the country the immense crowds of worshippers taxing the capacities of the temples, synagogues, and halls at the New Year services of the past week are sufficient evidences of such false accusa-

tions. The work of Christianizing the Jews under the false pretense and guise of Americanism is a flagrant abuse of Americanism. The Jew needs no lessons in Americanism."

Some of the Jewish voices are particularly clear in describing the world situation as it exists now. Rabbi Joseph Krauskopf of New York is quoted in a published address as follows:

"The peace conference met, deliberated, and adjourned. But instead of establishing peace on earth, they but planted seeds of other and fiercer wars, instead of linking the nations of the earth into an indissoluble bond of brotherhood, they permitted greed and selfishness and hatred to force them wider apart."

"What more saddening than to contrast the declaration which Lloyd George made before the parliament of England shortly before the commencement of the war: 'As the Lord liveth, England does not seek a yard of territory. We are in this war from motives of purest chivalry, to defend the weak.' What more saddening than to contrast such words as these with the pocketing as its spoils of that very war, of several hundred thousand square miles of land by that country?"

Rabbi Harrison, of St. Louis, uttered many significant words in a recent discourse as published in the St. Louis *Globe Democrat*, of October 18; among them:

"We are sleeping on a volcano. America, with all its pride of freedom and opportunity is not exempt from the grave dangers that threaten the old World."

There seems to be a general movement of disillusionment as a result of the war. From very many quarters the opinion is expressed that Christianity's influence has been negligible, both in the great war and in the still more perplexing days following. Rev. William Austin Smith, editor of *The Churchman*, is reported by *Current Opinion* for October as follows:

"I think it heartless, unchristian, and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The church would do well to leave war in the unpretentious category where General Sherman placed it."

CHURCHIANITY'S SINCERITY QUESTIONED

Practically the same position is taken by Rev. George Willis Cooke in an article entitled "Effect of the Great War on Religion" in the Chicago *Unity*:

"Christianity has betrayed itself body and soul. The attitude of the churches in this country, and in even greater degree in the other countries, has not been such as to inspire faith in their sincerity. To a very large extent they have abandoned Christianity for patriotism. They have been committed to a brutal, revengeful, and savage lust for war and all the worst that war demands. Love, forgiveness, mercy, have in large degree been cast aside and condemned as standing in the way of true patriotism. The most cruel, heartless, and revengeful demands made in behalf of war have come from Christian pulpits on both sides. Any suggestion of sympathy toward enemies or any hint of forgiveness to seventy times seven, as was once taught, has been severely condemned. It has been declared to be not only unpatriotic but unchristian. All the milder, humane and humanitarian features of Christianity have been cast aside as unworthy and no longer in harmony with the demands of the time.

"Those persons and sects who have tried to live up to what they regarded as Christian teaching in the way of non-resistance, forgiveness and regard for the rights of all peoples, have been persecuted and imprisoned, perhaps driven from their homes with great loss. The humanitarianism which Christianity is supposed to represent has been abolished as an evil and as the worst heresy. Men who hold themselves to be Christians, who uphold the creeds of the churches, and

who find in Christianity the foundation facts of ethical life, have sent their fellow Christians to prison for even so many as twenty years and because they wished to live consistent Christians.... They have punished the non-guilty with the guilty, the victims of war with those who have been its causing agents. Such ruthless contempt of all Christian principles as they have shown in their hatreds, in their utter disregard of anything approaching a forgiving attitude, would have been impossible to believe until we have seen it with our own eyes.... What conclusions must we reach other than that Christianity has betrayed itself body and soul? It has been both powerless to prevent war and to bring it to a conclusion in a spirit of humanitarian regard to the rights of millions of people."

When such strong voices as these are heard by men looked upon as entirely "orthodox", the wonder to many disinterested people is why *The Finished Mystery* was and still is suppressed. Rev. Frederick E. Taylor, speaking in the First Baptist Church at Indianapolis, substantiates the findings of the foregoing speakers when he said, as reported in the *Indianapolis Star*, of October 7:

"The church of today faces the storm that includes all classes of men."

The Chicago *American* for October 2, adds editorially:

"There seems to be but one conclusion: that the average man has ceased to be interested in religion sufficiently to pay anything to hear it expounded or discussed.... It is a notable fact that comparatively few men go to church. They indorse the attendance of the feminine portion of the family and think it a good idea for the children, but as for themselves—they have 'important business' elsewhere."

Some even of the Anglican Church see more clearly than others. The New York *Evening World*, for October 16, publishes a dispatch from London which indicates the liking of the Right Rev. Charles Gore, Bishop of Oxford, for plain speaking:

"The Bishop said it is not only that those who positively hold the Christian faith are in the minority, but there is a widespread revolt against the principles of Christian morality. Except in the vaguest sense Britain cannot be called a Christian country."

"The choice before us now", he said, "is between hell and Utopia."

The marvel is not that Britain—or any of the other nations—is not in any real sense a Christian nation but the marvel is that it would be openly spoken of by a bishop of the Anglican Church. The Bishop of Winchester seems to be of the same opinion. A dispatch published in the *Memphis News Scimitar*, of October 13, quotes the latter bishop as follows:

TREND TOWARD ISLAM

"The lack of distinctive Christianity is remarked by all. What is still more unexpected is the large measure of agreement among the witnesses on the prevalence of a Moslem atmosphere to an extent that might suggest that England is turning to Islam. It took the form of a fatalism common to Eastern religions, but it has a distinguishing Moslem character in its conception of salvation by death on the field of battle. Further evidence of Moslem influences is attributed to the extraordinary increase of bigamous marriages which is now coming to light in the courts. Christian ministers are alarmed by these conditions because everyone agrees that when England's five million soldiers are reabsorbed into the population their influence in social, political and religious matters will predominate."

Affairs for Churchianity do not seem to be looking up much better in Japan. The New York *Herald* publishes the following item of information:

"Christianity is not making much progress in Japan, according to figures just made public by the conference of

Federated Missions, which this year is celebrating the sixtieth anniversary of the launching of systematic Protestant missionary work. These figures show that of the 50-odd millions in Japan proper there are only a few more than 250,000 members of all Christian churches, including the Roman Catholic Church, which has had missions here for centuries, and the Greek Catholic Church, the coming of whose missionaries preceded that of the Protestants."

Protestantism in Ohio is not faring much better, if we are to believe the news dispatch in the *Cincinnati Times Star*, of September 26:

"In all parts of Ohio Protestantism is on the decline, and in the rural districts there is but one minister of any denomination for every 1,000 persons, according to the report made by B. F. Lamb, State rural supervisor, to the Inter-church World Movement of North America."

The Chicago *Daily News*, of September 9, has such a zest for facts that it publishes the following item:

"Despite all the Sunday schools, young people's societies, clubs, guilds, parish houses and the rest, the churches ought to recognize that they have never gained the interest and enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."

According to a survey made by the International World Movement of the Churches, there are only eight persons in every one thousand in the state of Massachusetts who know the Lord's prayer or the ten commandments. In New York the proportion is large of those who never heard of these two things. Of those who know them few would dispute the fact that they are known perfunctorily. The *Taylorville Daily Courier* (Illinois) says that preachers are quitting their churches in that section of the state and that "M. E. ministers there are quitting the church like rats leaving a sinking ship, all due to the H. C. of L. and poor pay in the soul-saving work". Under the system of a paid ministry as it has long been established in Christendom no one can blame the preachers for leaving their pulpits to take up more remunerative work. They have financial obligations to meet and must meet them.

ECCLIASTICO-FINANCIAL COMBINATION FEARED

The Philadelphia *Public Ledger* published a review of an article by Rev. G. W. McPherson which was originally issued in the August number of *The Presbyterian*. Dr. McPherson feared that a Protestant church trust was under way and that an effort was on foot to control the United States in ecclesiastical matters by the wealth of a few individuals. The review says in part:

"Doctor McPherson charges that 'a combination of rich men who control \$22,500,000,000', most of whom are New Yorkers, are seeking to bring the Protestant churches together, first under a federation and then into organic union, to 'make themselves the religious masters of Protestantism'."

"He says the promoters of this 'church trust' seek to use the pulpit of America 'to protect political and social schemes', and charges that the same men are using their wealth to control, as far as possible, the universities and colleges of the nation."

The Greek Catholic Church is in a fair way to become more unpopular than ever in Russia. The Philadelphia *Evening Bulletin*, of October 15, publishes an article on the exposure of certain long standing frauds in the one time state church there. Part of the article says:

"The relics of the Russian saints are being opened in the monasteries of Soviet Russia in the presence of large popular assemblies. The people are shown that what they considered

to be the non-decomposable remains of their saints are really imitations of human bodies."

"The archbishop of Voronezh, who was present at the examination, admitted that 'it is, of course, very sad to look at such a thing'."

Some churchmen, however, seem still to have their heads in the clouds and to be unable to see things as they are. Rev. Dr. Louis G. Wood, Episcopalian, is reported in the Chicago *Evening American*, of October 20, as saying:

"Never has there been such a tribute to Christianity as during the world war."

This worthy gentleman has company in the Rev. W. H. Wray Boyle, who is reported by the Denver *Rocky Mountain News* thus:

"The great outstanding fact in the life of today is the lordship of Jesus, the Christ, over the hearts and minds of men."

If present day conditions in the world are a sample of the effect of the lordship of Jesus over the hearts and minds of men we wonder what it would be like with Satan as the god of this world?

ANGLICAN-NON-CONFORMIST AGREEMENTS

The long cherished hope that non-conformist ministers would submit to Anglican ordination seems to be in process of fulfillment, at least in England. The *British Weekly* (London), for October 16, publishes the following regarding the mutual approaches by the Wesleyan Methodists and their mother church:

"The scheme of reunion arrived at after two years' conference with the Wesleyans was that after January, 1921, there should be no ordinations in either church which were not considered valid by the other. There would be a bishop with the Presbytery at the laying on of hands; and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a bishop of the Church of England."

A similar movement is on foot in this country, as reported by the Binghamton *Press*, October 15:

"Leaders in the Episcopal and the Congregational churches have agreed on a series of 'proposals for an approach toward unity', the principal feature of which is that ordained clergymen of the Congregational, Presbyterian, Methodist, Baptist, and other sects shall receive, in addition to their present ordination in their own churches, Episcopal ordination at the hands of an Episcopal bishop and yet remain ministers in good and regular standing with their original denomination."

Among the dry, arid, and dismal reports from Congress there is an occasional illuminating speck. Here is one as reported in the New York *Sun* for October 30, regarding some repartee between Senator Sherman and Senator Thomas:

"The sessions of the Senate are opened daily,' suggested Senator Thomas (Col.), 'with an invocation by the chaplain of the divine blessing. If any benefits have been apparent in our proceedings I have been unable to observe them.'"

Spiritism stays in the foreground. The Church of

England is considerably worked up over the matter. At a recent congress of the Church of England a warm dispute over spiritism occurred, some dignitaries taking one side and some the other. The Rev. J. A. Magee, the last speaker, said:

"Sir Arthur Conan Doyle is moving from city to city ministering to a popular craze. I challenge Sir Arthur to deny spiritualism is perilous to the mental, moral, and physical health. Every second or third young lady one meets now imagines herself a modern St. Theresa."

Mr. Jerome K. Jerome, a prominent British author, has crossed swords with Sir Conan Doyle on the subject of spiritism. The *Literary Digest* quotes him in the following words:

"Where is this 'new religion'? What does spiritualism preach? Or is it content with the world as it is? I take the last five years. Has spiritualism done anything—is it doing anything—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from press. Our children are being taught it at their mothers' knees. Vengeance and hatred are the new virtues. Christ, amid roars of laughter, is mocked in our parliaments."

BLIND LEADERS OF THE BLIND

The Rev. Charles Stelzle, a prominent social service worker of the Presbyterian Church in this country is recorded in the Nashville *American*, September 24, as making the following remarks on spiritism:

"If we weren't so dull and stupid, we might see and hear and feel the spirits all about us."

"If our eyes were opened, we might, as did that young man of old—told about in the Bible—see hosts of angels ready to fight our battles."

"Death in this world is painless and it is made easier because of the presence of friends who greet us when we step 'over the line'."

"The spirit body takes nourishment and is refreshed, although there is nothing like 'world-weariness' beyond earth."

"We retain our personalities in the hereafter, and recognize one another."

"We shall be employed at useful tasks according to our personal abilities and desires."

"There are no class distinctions, but there is a natural grouping of those of similar tastes."

"There is no marriage or 'giving in marriage' but those who truly loved in this world are closely associated in the next."

"Whatever may have been the methods of securing this information, there is pretty good Scriptural basis for all of it."

It would be a matter for sorrow if Rev. Stelzle was merely himself confused as to the disastrous nature of spiritism. But it becomes indeed a tragedy when he teaches others all of the pagan folklore which has been current for the last three or four thousand years and teaches it as though it were in some manner substantiated by the Bible and as though the Bible applied such statements to mankind in general.

EXILE ENDED

Take down the Harp Divine,
Sweep o'er its many strings:
They call to Zion, Rise and shine!
Thy God salvation brings.

No more an exile roam;
Accept thy liberty;
God calls His faithful people Home,
Sets error's captives free.

TREASURES IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."
Matthew 6:19-21.



TREASURES are things of great value laid up for future use. Primarily they are of two kinds, earthly and heavenly. The natural man seeks earthly treasures alone. To him the treasures of heaven are unknown, and testimony relating to such treasures is foolishness in his opinion.

The child of God, begotten to the heavenly nature, seeks heavenly treasures. The extent of his seeking is measured by the depth of his consecration, his appreciation of things heavenly and his zeal for the cause that leads one to the heavenly inheritance.

The new creature, however, is in an earthen vessel and surrounded by earthly environment. The new creature is tempted as earthly creatures are tempted. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13) In other words, the temptation that is common to the human race comes to the one who is a Christian, but God always provides a way for him to escape so long as he trusts in the Lord.

The Master's words as contained in the text were evidently intended as an admonition to those who are undergoing a test of faith. Is it not true that the tests coming to the Christian are more marked today than in the days gone by? And should we not expect it to be so?

With a zeal befitting the house of sons, many of his dear children up to the time which marked the end of the forty-year harvest period had almost exhausted their earthly savings and lost practically all their earthly influence and earthly friends. Since that time some of his saints may have been tempted to lay hold on some of the comforts and some of the pleasures of earth. There may have been a temptation to lay up some earthly treasure against a stormy day. If so, then might we not with profit at this time compare the treasures possible to be laid up on earth with those which God has made it possible for us to lay up in heaven? These words of the Master are without value to us now unless by comparison we appreciate the result of laying up treasures in heaven.

EARTHLY TREASURES

Earthly treasures may be designated as wealth, fame, power and influence, houses and lands, home and family, friends, and life's joys. Human experience has demonstrated that all of these are but transitory, and he who possesses them all has not that which brings lasting satisfaction. Wealth accumulated by long and laborious effort may vanish like snow in a summer's sun. If one rises to the very topmost rung of the ladder of fame, another day may find that man the object of bitter reproach and defamation. Because of riches and fame a man's power and influence for a season may seem almost boundless, but suddenly the storms of adversity set in and his power and influence are scattered to the four winds. Long years of labor and sacrifice may make a man the possessor of houses and lands, but these in the time of bankruptcy vanish away, leaving only memories of sorrow. How many young men, or women, have started along the

pathway of life with a friend in whom the most implicit confidence was reposed, only to find that friend unfaithful. Frugality, patient toil and honest endeavor may result in building a beautiful and luxurious home, presided over and graced by a lovable wife and mother and enlivened and made joyful by sweet-tempered and obedient children; but in a brief space that joy must end. The members of that household are separated, or disease lays a withering hand upon them, decay and death follow; and where joy once reigned, now sorrow and death do inhabit.

Against the evil day no man has power to lay up earthly treasure that is secure and steadfast. He can build no earthly bulwark that is invulnerable to human adversaries.

Call to mind the sorrow that now fills the earth; the great havoc that war has wrought amongst the peaceful and one time happy homes. In Europe the conditions are such that human words are inadequate for description. Wealth, houses, homes, friends—all gone! In Mexico there lived a man who by industry and acumen amassed a fortune of more than two hundred million dollars. With his interesting family he lived in peace and luxury. The revolution came and stripped him of everything, some of his family were cruelly murdered and he, with the remaining members, fled penniless to America for refuge.

Within a year after the beginning of the great European war it was the writer's privilege to address the public at a certain city in Canada. The next day a gentleman of refinement and polish called and said: "My life has been spent in a business capacity with one of the largest firms of Canada; for years I have held a responsible position at a good salary. I have labored hard and lived economically. I built a home and supported my family well. All the money I could get together, aside from the necessities, I put in property, carrying upon it a heavy mortgage. I am growing old and thought now I could retire in comfort. The great war came, the business of our house went bad, I lost my position. The values in property have shrunk until I am completely bankrupt, my entire life's savings are gone, my hair is white and I can no more obtain a position with any other firm. For several days I have been desperate; I purchased a revolver intending to take my life; I saw the announcement of a lecture at the opera house; I went there and heard the lecture and for the first time learned of God's wonderful plan. It has made a change in my life; I now have new hopes and new aspirations." This man's earthly treasures were vanishing and there he began to see the value of laying up treasures in heaven.

BLESSED PORTION

In this hour of great controversy in the world; at this time of terrible shaking of things heavenly and earthly, how blessed is the portion of the man or woman who has been and is yet laying up treasures in heaven! If for any reason, however, we find a temptation to turn aside for a time to the laying up of earthly treasure at the cost of the heavenly; if we fear we may be brought to earthly woe because of a failure to lay up earthly treasure against a greater evil day, let us remember the admonition of the inspired Apostle: "Let not your turn of mind be toward money making, but be content with such things

as ye have; for he hath said, I will never leave thee nor forsake thee".—Hebrews 13:5.

If inclined to become discouraged because earthly treasure is gone, including good name, fame and reputation among men, as well as earthly friends, call to mind the joy that filled your heart when first you knew the Lord. To such the Apostle says: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Hebrews 10:32-34.

It is not unusual for one to count among his earthly treasures his earthly friends, who seemingly take a delight in being loyal to him; and later, when he comes to a knowledge of the truth and fully consecrates himself to do the Father's will these earthly friends forsake him. For a time he may feel depressed because of the seeming loss, but when he realizes that he has come into Christ and finds all who are in Christ of one mind and one spirit, he realizes that he has found far greater friends all in one. Beautifully has the poet expressed it:

"Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone."

HEAVENLY TREASURE

To the end that we may be strengthened in faith and experience greater joy, let us again and again call to mind the enduring treasures in heaven, which the Lord has provided for those who love and serve him faithfully.

Born in sin and shapen in iniquity, all the earthly treasure one could amass would not bring life and lasting happiness. But the follower of the Master is invited to come and learn of God and Christ, in whom are hid all the treasures of wisdom and knowledge, and whom to know means life everlasting and happiness forever. His mind illuminated with the holy Spirit, the Christian is permitted to get a glimpse of some of the gracious provisions made for him. He learns of Christ that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich"; that Christ Jesus, the holy One, by the grace of God, laid aside all of his riches and suffered an ignominious death that we might be brought to God. He opened the heavenly way and made it possible for the Christian to lay up heavenly treasures, and the Father invites him to come and lay them up. Life, the dearest thing to any sane creature, is now set before him and with joyful expectancy he looks forward to the time when the springs of life may be revealed to him in its fulness.

COMPARISON

While it is true that at the end of the Millennial reign of Christ every being upon earth will be satisfied with his portion, yet it is for the Bride of Christ to have blessings in the superlative degree. She will possess the inexhaustible treasures of heaven. It seems pleasing to our heavenly Father that we keep those heavenly treasures before our minds and that we keep our affections set upon them.

In this text Jesus Christ draws the comparison between the treasures of the present order and the treasures of heaven, inviting us to lay up those treasures which cannot be destroyed by moth or canker worm and which thieves cannot steal and carry away. Men of earth by their accumulated wealth attempt to control governments and for a time succeed, but then utterly fail. To the called, tried and faithful Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel".—Luke 22:29, 30.

Knowing that because of their imperfection, fears and doubts would from time to time come into the mind of the consecrated, for the purpose of allaying such fears and encouraging them Jesus lovingly said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom".—Luke 12:32.

What will be the extent of the wealth of those who possess that kingdom? St. Paul, concerning the head of that kingdom, says: "God... hath appointed [him] heir of all things". (Hebrews 1:2) And to those who prove faithful to the end he says: You are "heirs of God, and joint-heirs with Christ" (Romans 8:16, 17); you shall share with him in all the glories and honors of his boundless riches.

The same Apostle, after reviewing some of the wonders of God's arrangement, exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11:33.

The saints will be rich also in that they will have an intrinsic value. Rare gems are always possessed by those who are wealthy. Among his rich possessions the Lord refers to the members of the body thus: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him".—Malachi 3:17.

FAME—GOOD NAME

He who attains to the point of fame must be one who has a good name. In all the ages to come the most famous among all (Jehovah alone excepted) will be the Lord Jesus Christ. His name is above all others and at his name every knee shall bow, both in heaven and in earth, and every tongue shall confess that he is the greater Deliverer, to the glory of God.

The Bride will have the likeness of the Bridegroom and will share in his fame and good name. St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". (1 John 3:2) With authority the Apostle Paul adds: "As we have borne the image of the earthy, we shall also bear the image of the heavenly".—1 Corinthians 15:49.

Inseparably linked together will be the fame of the Head and the members. Her fame and good name will be among the hosts of heaven, because God will exhibit her as a monument of his power and love. Concerning this, the prophet of the Lord has said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown

of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

The fame of those who have laid up the heavenly treasures will be among the peoples of earth, who shall know of their glory and sing their praises. "Of Zion it shall be said, This and that man was born in her: . . . The Lord shall count, when he writeth up the people, that this man was born there." (Psalm 87:5, 6) "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."—Psalm 45:17.

POWER AND INFLUENCE

Unlimited power and influence possessed by a holy and righteous one and exercised in a righteous cause must result beneficially toward all who desire to be benefited. Man in his present state of unrighteousness and imperfection as a rule uses for selfish purposes whatever power or influence he is able to exercise. With a joyful expectancy the saints of the most high God may look forward to one of their heavenly treasures as power and influence to be possessed without limitation, and which will be used unselfishly and in a righteous cause. They will possess this heavenly treasure by virtue of being a part of the Christ, whose Head, subsequent to his resurrection, said: "All power is given unto me in heaven and in earth".—Matthew 28:18.

Viewing from afar off the influence for good possessed and exercised by the Christ, the prophet of the Lord wrote: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". (Daniel 7:14) Because of his loving-kindness, we may be sure that this power will always be exercised for good; but we are doubly assured when we read that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:4, 5.

That the Lord will share this power and influence with his bride, and that this is one of the heavenly treasures his followers are privileged to lay up while fighting the good fight of faith, we are assured by the Master himself: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne;" and "to him will I give power over the nations".—Revelation 3:21; 2:26.

For many centuries past mankind has suffered and continues to groan and travail in pain, waiting until the possessors of heavenly treasure manifest divine power and influence. Great will be the treasure possessed by the Christ, Head and body, in administering blessings to the groaning creation, for which purpose the new creation is brought into existence. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:6, 7.

HOUSES

Men of earth who possess many houses are proud

of them and call them after their own names. They treasure these up, but in one hour they may be swept away by shot and shell, or destroyed in a devastating fire. Among the lasting treasures laid up and which will be possessed by the overcoming saints will be the heavenly mansions. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

That Christ and his glorified bride will possess a special habitation in heaven there can be no doubt. It would seem unreasonable that the Christ would dwell in a condition to be beheld at all times by all other creatures. But the dignity and the sweet relationship existing between the Bridegroom and bride in the light of this Scripture clearly indicates that they will have a separate place of abiding. That glorious mansion is presided over by the Lord Jesus. He is the head of the house. It was planned by the Father before the foundation of the world and is the dwelling place for which the saints have yearned all along their weary journey. Beautifully has the Psalmist expressed their heart's desire: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple".—Psalm 27:4.

HOME AND FAMILY

God instituted in the earth home and family, and made these sacred to the heart of man. To the good man or woman or child the sweetest spot on earth is home, be it ever so humble. Nevertheless, he who lays up this, an earthly home, as his treasure; who sets his affections thereon to the neglect of the heavenly, finds in time that this, like all other earthly treasures, must pass away. But he who lays up the heavenly treasure of home and family will be happy for evermore. That heavenly family will be composed of Christ Jesus, the head, and 144,000 glorious members of the household, who shall be like their Lord. In the palace of the King, she shall be all glorious and be attended by a company of spirit beings, who themselves have been washed, purified and made white by the merit of the heavenly Lord. Over all this glorious household will be God, the Father, who will have special delight in the members of that happy family. What a wonderful family that will be! Before the foundation of the world God ordained it to his own praise and glory.

That home will be an everlasting habitation. No parting of loved ones will be known there; no heart-aches, nor the thought of such. It will be the joy and delight of Jehovah; "for the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Psalm 132:13, 14) Its perfection and beauty is unexcelled among all the wonders of God's creation, and through it Jehovah will shine forth to the blessing of others of his creatures. "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm 87:2.

While earthly creatures will never behold with the natural eye the glory, beauty and sweetness of that home, yet they will have a knowledge of it and will rejoice. "Beautiful for situation, the joy of the whole earth, is mount Zion."—Psalm 48:2.

The Christian may have some difficulty in leaving

behind and in sacrificing his earthly treasure and good things. He will have many trials and tribulations while laying up his heavenly treasures, but "forgetting those things which are behind" and looking to the treasures before and faithfully pressing on, he can joyfully sing: Soon I may enter into my heavenly home, not made with hands, eternal in the heavens, there to be forever a member of the happy family of God. And as he faithfully lays up his heavenly treasures, by faith he can more fully realize the sweet words of the Psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore".—Psalm 16:11.

The Prophet Ezekiel in poetic phrase presents a mental vision of the glories of that heavenly habitation, which constitutes a part of the heavenly treasures laid up by the Christian. He describes the priestly members of that home, the little flock, as the sweet singers of Israel, who will sing praises to Jehovah, magnifying his name and his goodness before all the members of the heavenly throng and for the blessings that flow out from him through the Christ to the millions of earth. In the sacred precincts of that heavenly habitation the priests will have their feasts of love and will rejoice with unspeakable joy as they mark the billions of earth's population offering themselves in consecration and progressing over the highway of holiness, back to perfection, to the glory of the great Creator.

FRIENDS

The word friend possesses a depth of sweetness found in few other words. Jesus used the word to emphasize love. It is, in fact, an expression of love in action. Earthly friendship often proves to be a delusion and a snare. In the world, a noble person prizes a true friend above other earthly possessions. Jonathan and David were examples of true and loyal friendship, but such friendship is a very rare thing among men. It is not infrequent that a person reposes absolute confidence in another as a friend only to suffer bitter disappointment and keen sorrow. He who manifests friendship and loyalty toward you while you are on the crest of the wave of prosperity, but who abandons you when you are beaten by the storms of adversity is not a true friend; in fact, is not a friend at all. He who avows true friendship when you are honored by others and then betrays or denies you when you are suffering persecution and ignominy for righteousness' sake cannot be classed in any sense as a friend. Friendship is an expression of true loyalty. A friend, therefore, is not one who loves you sometimes, but one who loves incessantly. "A friend loveth at all times."—Proverbs 17:17.

While in the world, dealing with the things unstable, we found no satisfying portion. We wandered about in a wilderness in a solitary way, hungering and thirsting for righteousness and finding it not. Our soul fainted within us. Then we cried unto the Lord and Jehovah gently and lovingly drew us to his beloved Son. We learned that Jesus, because of his love, had died for us that we might have life and have it more abundantly, and that we might enjoy the blessings incident to life. We heard his words: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14) When we gave our hearts to the Lord and he graciously received us, when we were justified and be-

gotten to the heavenly inheritance, there came that peace of mind which passeth all human understanding. Then were our hearts filled with joy and our tongues could not refrain from singing:

"I've found a friend; O! such a friend!
He loved me ere I knew him;
He drew me with the cords of love,
And thus he bound me to him."

Then for the first time we began to learn the meaning of heavenly treasure; and responding to the Lord's invitation to lay up such treasure, we began by his grace so to do. As we pressed along the narrow way, beset by many adverse conditions and fiery trials, we learned that such conditions and experiences are precedent to receiving the heavenly treasure and that our beloved friend Christ Jesus trod alone that way before us and is now our sympathetic elder Brother, daily and hourly sustaining those who are his true friends; and so we continue our song:

"And 'round my heart still closely twine
Those ties which naught can sever,
For I am his and he is mine,
Forever and forever."

The friendship of Jesus is priceless. Who may have such a one for a friend? "He that loveth with a pure heart and hath grace on his lips will have the king for his friend."—Proverbs 22:11, *Leeser*.

The sweetness of friendship between the Lord's children is often marred by misunderstanding. In fact, much of the suffering among the brethren is due to their misunderstanding of each other. This is due to the imperfection of each one, and so long as we magnify the imperfections of our brethren our relationship will not be as sweet as it might be. But the one who possesses the pure heart condition of real friendship will seek to hide such defects, in response to the Apostle's admonition: "Above all things have fervent [overspreading] love among yourselves, because love hides a multitude of defects". (1 Peter 4:8, *Diaglott*) When all the imperfections have passed away and we are clothed upon with that glorious body, then there will be no more misunderstanding; then each will love the other perfectly and will enjoy forever the precious heavenly treasure of a true, lasting and loyal friendship.

Some of the Lord's dear saints have known each other better and understood each other more fully as they have journeyed the narrow way, and nothing has drawn their hearts so closely together and enabled them to understand so fully their respective traits of character as passing through the same kind of fiery trials together. This is made manifest in that wonderful epistle which St. Paul wrote to the Philippians. Where brethren have been in the same fiery trial and have stood side by side with each other and have seen manifested the true Christlike disposition, it has bound together their hearts in true and lasting friendship, seemingly as nothing else can do. We can well imagine that this spiritual friendship, begun this side the veil, will be specially sweet when perfected in the beauty of holiness and enjoyed in our heavenly home. There it will yield a sweet fragrance to the eternal praise of our King and heavenly Father.

Every one who loves the Lord and his creation loves the beauty of the flowers. Seemingly, in the heavenly kingdom, there will be nothing that will so much take the place of the sweet fragrance the flowers give forth in the earth as the friendship that will exist between the members of that royal family. Especially sweet

will that friendship be that was begun here and cherished among the brethren; and when transplanted into the heavenly soil and atmosphere it will bloom and blossom in unspeakable beauty and fragrance.

What a wonderful heavenly treasure that will be! That true and loyal friendship between the members of the heavenly household will be a manifestation of nobility of character that will call forth the approving smile of our heavenly Father, guaranteeing to each member of the royal priesthood that they shall ever possess the treasure of confidential friendship with Jehovah and our Lord. Such will be one of the rewards of faithfulness; and because of such loyalty, in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus, our Lord.

Having in mind this glorious heavenly treasure, let us seek to lay it up; and to do so while traveling the remainder of the journey we will learn to manifest a true, loyal friendship that is known only to those whose inheritance is in the heavenly kingdom.

THE JOYS OF LIFE

The greatest desire of every sane creature is for life everlasting in a state of happiness. Men of earth will gladly sacrifice all their earthly treasure for a little extension of human life. What, then, would not men do in order to possess life everlasting, attended with endless joy! Turning our eyes heavenward, let us see there another great treasure which God has provided and holds in reservation for those who love him supremely. It is life divine, life inherent, an endless, indestructible life. And the one who possesses that treasure will be like unto the Lord Jesus and dwell with him forever. This seems too wonderful for us, but we know it is true because our Father has told us so in his Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:3, 4) These precious divine promises are our daily food and drink, sustaining us while we strive to lay up the heavenly treasures. Our true and precious Friend to us says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".—John 4:14.

THEMSELVES DECEIVED AND DECEIVING OTHERS

The clergy have told and still tell the people that any one who joins a denominational church and thereafter lives a reasonably decent life is laying up heavenly treasures and is certain to inherit these treasures at the time of death. Many of them have even gone so far as to say that one who dies upon the battlefield, whether or not such an one has made any pretense of faith in Christ, goes directly to heaven. Of course their theory is wholly unsupported by the Scriptures. Their conclusions on this point are just as unreasonable as their doctrine that all the wicked are tormented eternally in hell by fireproof devils. We are glad that the Lord has graciously provided that every one, whether a nominal church member or not, shall have one fair and impartial trial for life. All the dead dying outside of Christ, including those who had no knowledge of him and of Jehovah's plan, must be raised from the dead and given a knowledge of God's gracious arrangement and an opportunity to ac-

cept and receive restitution blessings.

One of the rewards granted to the members of the Christ will be the privilege of lifting up and blessing the human race. The ones, however, who are addressed by the Master and by him admonished to lay up heavenly treasures are only those who have believed on the Lord Jesus Christ during the age of sacrifice and who have then made a full and unre-served consecration to do Jehovah's will and who then diligently strive to carry out that covenant by sacrifice even unto death. Such are called to a heavenly calling, to membership in the body of Christ. Their hope for such a place is based upon the exceeding great and precious promises given by Jehovah. To lay up heavenly treasures now, such members conform themselves to the will of God; and his will is ascertained by a careful study of the divine plan. "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) To such the Master said: "Be ye perfect even as your Father in heaven is perfect". (Matthew 5:48) This means character perfection like the Lord. Such a character is not developed in a day, nor a week, nor a month, but it is the result of patient and faithful endeavor to conform oneself to the fixed rules that the Lord lays down governing the new creation.

God foreknew and provided for the development of this new creation before the foundation of the world, and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son". (Romans 8:29) It means, then, that those who would lay up heavenly treasures must be the footstep followers of Jesus, joyfully doing the Father's will—those who set their affections on things above and not on things of the earth and then run with patience the race set before them. These are they who give all diligence to make their calling and election sure.

TESTS ESSENTIAL

To lay up heavenly treasure requires labor, faith, knowledge, fortitude, self-control, patience, brotherly-kindness and love. It is expected that these fruits of character-development will increase as the Christian journeys toward his heavenly home. The testing time, however, must come, when each one according to the Lord's gracious arrangement must be put to the test to determine whether or not he has been diligent in laying up the heavenly treasure. Hence we are not to be surprised when the tests come, but rather should expect them and be prepared for them. "Blessed is the man that endureth temptation [testing—a putting to proof]; for when he is tried [tested, and withstands the test] he shall receive the crown of life which the Lord hath promised to them that love him." (James 1:12) It is the overcoming Christian who fights the good fight of faith to the end, manifesting loyalty to the Lord, to his brethren and to the cause of righteousness, that is promised the inheritance of this heavenly treasure. It is to such that the Captain of our salvation addresses himself: "Be thou faithful unto death and I will give thee a crown of life".—Revelation 2:10.

It is true that the Christian while laying up this heavenly treasure must endure sufferings, deprivations, trials and tests; but these are hardly worth comparing with the glories that are to follow. St. Paul was a man of more than ordinary attainments from an earthly standpoint, yet all of these he sacrificed. He was a Christian who suffered more than the ordi-

nary Christian does for the cause of righteousness; and yet he said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". (Romans 8:18) "For our light affliction, which is but for a moment [comparatively speaking], worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17.

It is impossible now to have more than a glimpse of the heavenly treasures and the attending unspeakable joys that shall be the portion of those who possess these treasures as an everlasting heritage. Now, as the eyes of our understanding open wider and wider,

we have an increased vision by faith of their wonder and beauty; but when we are made in the likeness of our Lord and Master and view these treasures with unclouded eyes and realize they are actually ours forever, then we shall not only feel infinitely repaid for all the sufferings and hardships we have endured, but our joy will know no bounds and pleasures will be ours for evermore as we dwell in the house of the Lord and continue to acquire knowledge of his marvelous character and behold his beauty through all the ages to come.

A WORD IN EXPLANATION

DEAR BROTHER RUTHERFORD:

Greetings in his dear name. I am taking the liberty of writing you about a matter that has disturbed, to some extent, the minds of some of the dear friends, namely: Is Chiropractic akin to spiritism or occultism? I have just received the following letter from one of the Pilgrim brethren in regard to the rumor that Chiropractic is a form of spiritism. Part of the letter is as follows: (1) Is there anything in Chiropractic that is akin to spiritism or occultism? (2) Does every school of Chiropractic require the student to take such a course as is outlined in the inclosed leaflets before granting a diploma? (3) Do all Chiropractors practice psychism and mentalism? (4) Is it true that the founder of Chiropractic received the knowledge concerning it from the spirits?

In replying I assured the brother that the whole matter was absurd. That the school mentioned was not a recognized Chiropractic school, and that neither Hypnotism nor Mentalism nor any other 'ism' had anything to do with Chiropractic. Chiropractic is a mechanical science and is so taught by Chiropractic schools worthy of the name. There are at the present time about a dozen of our brethren in the Palmer school at Davenport, and there are quite a number practicing Chiropractic in different parts of the country, and I am sure that the ones I have met regard our Vow just as sacredly as I do and they would not be mixed up with Chiropractic if it were tainted, in the least, with spiritism. Chiropractic was accidentally discovered by Dr. D. D. Palmer, and has been developed into a wonderful health-giving science by his son, Dr. B. J. Palmer. The fact that some cheap school teaches a course in hypnotism and also tries to teach Chiropractic in connection with it does not contaminate the science, only in the minds of those who do not understand the truth on the subject. Some even believe that those of us who practice Chiropractic are candidates for the second death. This thought is prevalent in quite a number of the classes in the middle states and is at least not doing the friends any good to feel toward fellow-members as some do. I feel like a word from you to the friends would clarify their minds on the subject and thereby be a great blessing.

Rest assured, dear Brother Rutherford, that this matter will bear the "acid test" of investigation, and that this school, of which I am sending the leaflet does not represent the teachings of Chiropractic. I was not aware until I received this letter that this school had added such a branch to their teaching.

Faithfully your brother, W. H. Dunn, D. C.—Ky.

MY DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. My attention has been called recently to a matter which I believe ought to be corrected in the minds of some of the friends. This idea seems to have gained considerable headway in this part of the country, at least, and that is, "Chiropractic" is a form of spiritism. Upon visiting a certain class recently I was surprised when I was asked the question, "Do you think that 'Chiro' has any connection with spiritism?" A little later I learned that several of that place have that idea, and that the business of a brother chiropractor there (who was formerly a pilgrim and is still loyal to the Lord and the Society) is suffering, partially at least, on account of the circulation of this rumor. The rumorists say that a certain ex-pilgrim brother "went out of the truth" on account of Chiropractic. If the brother here referred to did go out of the truth, we

knew that it was *self* and not Chiro that put him out.

These two reports have come to me also, viz.; (1) that a certain pilgrim has advised against use of Chiro for reasons stated above; (2) that you yourself have taken the same stand, and this I do not believe.

For myself, I cannot see how this idea could be true. I cannot see any connection between the two. My father, Brother W. D. Pelle, is a Chiropractor as well as an M. D., and two of our elders are Chiropractors. These three brethren are all loyal, faithful followers of the Lamb.

I understand that a certain college in Chicago will not teach Chiropractic unless hypnotism is studied also. There are other subjects also with which hypnotism is required.

Satan is surely busy and is always starting rumors. It pays us to be on guard on all sides against his machinations. He will try to damage anything that will be a blessing to humanity. I believe that Chiropractic is a restitution blessing, and will mean much to the human race yet.

It seems to me that it would be helpful to get the truth of this matter before the friends, and that anyone who is contemplating studying Chiropractic should be warned against this college in Chicago, or any other school that requires such things as this one does.

Your brother and servant in his name, W. LEO PELLE—Ky.

IN REPLY

DEAR BROTHER DUNN:

Yours of October 30th to hand. I have no knowledge of chiropractic service except that gained through receiving adjustments or treatments from various practitioners of this profession. I cannot conceive, however, how it could be from the demons. I have heard this from time to time, but I know nothing on which to base it. We can very easily see how those who are under influences of the demons might take up the teaching of Chiropractic in connection with their work. That would not at all prove that the profession itself, or the practice, art, or science, originated with the demons.

Personally I can testify that it has been a great benefit to me at times. It is most reasonable to conclude that any displacement of the vertebrae that would impinge a nerve would cause a disturbance in some part of the system and a proper replacement of the vertebrae, releasing the pressure on the nerve, would permit nature to adjust the difficulty. To my mind that seems both practically and strictly a mechanical science.

I have great faith in you, dear brother, and in your judgment as a practitioner of this science. I likewise know some other brethren who are doing the same thing and I believe they are doing much good. I believe both osteopathic and chiropractic service are reasonable and proper, giving temporary relief to the body, permitting nature to adjust its own difficulties. Of course, each one must determine this matter for himself and I am not writing this to influence anybody else, but personally, I do not believe for a moment that the practice emanates from the demons and I do believe that it accomplishes good.

Any school that has a course of instruction in psychic, or occult, science, so-called, should be ignored by those in the truth, because we know that the major portion of that which passes under the name of psychic research is spiritism or demonism, but there seems to me to be absolutely no connection between psychic research and Chiropractic.

Your brother and servant by his grace, J. F. RUTHERFORD

QUESTIONS AND ANSWERS

WEDDING GARMENT AND ROBE OF RIGHTEOUSNESS

Question: Is the "wedding garment" mentioned in Matthew 22:11, 12 (and implied in Canticles 5:3) the same as the "robe of righteousness" mentioned in Isaiah 61:10 and alluded to in Luke 15:22?

Answer: Not exactly. Our wedding garment is more than the robe of Christ's righteousness. The wedding garment represents opportunity for participation in the marriage of Christ, and while justification is one of the things necessary to secure that opportunity, the two are not one and the same thing. Along with the opportunity for participation goes the expectation that, as a result of faithful laying down of life with the Lord, participation with him in his sufferings, we shall be joined to him in glory as his bride. Those who are less appreciative of this opportunity, and consequently less faithful to the Lord and his Word, do not reject the robe of Christ's righteousness, but they do not use it for the purpose provided. They do not think of it as offering them participation in the wedding, hence do not think of it as a wedding garment until it is forever too late. They lay aside these nuptial prospects in favor of earthly approbation, ambitions, or emoluments, thinking always that sometime, when it is more convenient, when they get time and feel like it, they will begin making the sacrifices which they know full well are the necessary preliminaries to reigning. Only "if we suffer with him shall we reign with him".

JOSEPH'S TRIBE LEAST HONORABLE?

Question: Are we to understand the fact that Joseph's tribe is mentioned last in the list of Revelation seventh chapter to indicate that tribe's position in respect to honor, that it will be the least in honor?

Answer: Any view which would make Joseph's tribe least honorable would be unsatisfactory. One suggestion as to possible arrangement of the gates is given in "The Finished Mystery", based on the tribal territorial allotments prophesied by Ezekiel. Although these allotments evidently apply to the fleshly tribes during the Millennium, that arrangement is worthy of careful consideration as possibly applying also to the mystic tribes. Then there is another way of viewing the matter: if we assume Judah's gate to be in the northern central position on the mystic walls of the New Jerusalem (a fair assumption because of the seeming identity of the north with justice, the basic principle of God's character and throne) and naming the tribal gates from right to left, Hebrew fashion, we will end up with Joseph on the immediate right of Judah. In such an arrangement Reuben, Judah, and Joseph would grace the northern wall. We have no exact information as to the order or location of the various gates. But it is reasonable to assume that the order given in the text can be followed with safety in the manner suggested.

COVENANT BREAKERS TERMED WICKED

Question: Who are the wicked whom God will destroy, as mentioned in Psalm 145:20?

Answer: The wicked whom God will destroy are the wilfully wicked, those who with sufficient light and knowledge of Jehovah's character and plan to

enable them to understand the operation of his principles still prefer wrong and are not amenable to the benign, happyfying influences of God's gracious provisions for them and for all mankind. Whether such live in this age or in the age to come makes no difference, except that those who come to full knowledge and responsibility in this age are very few, whereas in the next age "all shall know him, from the least of them to the greatest of them, saith the Lord".

While many now have a general knowledge of God, very few know him personally. Only those who approach him in his appointed way can have any dealings whatever with him. There must be an introduction; or else they cannot have a word with him, nor will he deal with them. Whoever comes to the Father must come through the Son, as our Lord declares. (John 16:6) All who will come in this specified way have the privilege of coming; and all such shall know him, trust in him, and be thoroughly sympathetic with his ends and objects. Moreover, they must lay down their lives in the doing of his will, as did their Advocate and Head. After God has accepted them into his family, then as his children he will talk to them. But unless they become his children, he will have no dealings with them at all.

To the wicked the Lord says: "What hast thou to do to take my words into thy mouth, seeing that thou hatest instruction and castest my words behind thee?" (Psalm 50:16, 17) These words we understand to be addressed to those who have come into covenant relationship with God but who have failed to carry out their part of the contract. In the Scriptures the world of mankind in general is not spoken of as wicked. On the contrary, the world is described as blind, buried in ignorance and superstition, dead in trespasses and sins. The class to whom the Psalmist refers are those who have become children of God through Christ and who have then become wicked—covenant breakers. To illustrate: In the case of the Sodomites, although they were accounted very reprehensible, yet God does not speak of them as the wicked. But in the case of those who have been introduced to the Father, those who have come to a knowledge of the truth and have consecrated their lives to the Lord, it is different. If any such shall live contrary to that knowledge and that consecration they would be classed as the wicked. So we see that it is not the world at large who are denominated the wicked, but only those who have come into the divine relationship and who have proved themselves unworthy to remain therein.

God has no dealings with the world at large; for all mankind are under the death sentence. All the children of Adam go down into death under the sentence pronounced in Eden. Mankind are aliens, strangers from the commonwealth of Israel—outside of every relation which God has made. But he tells his people not only about himself but also about his great plan for the blessing of all the families of the earth. When the due time arrives, when the Spirit and bride say, Come, then all mankind will have the opportunity granted them to come to a knowledge of the truth as it is in Christ Jesus. Then all the blind eyes shall be opened, and all the deaf ears unstopped. Any who are found to be wicked will be destroyed in the second death.

PETER PREACHES AT PENTECOST

— JANUARY 4.—ACTS 2:14, 22-24, 32-42. —

THE KEYS OF THE KINGDOM USED BY PETER—JESUS NOT HOLDEN OF DEATH—RAISED IN POWER AND GREAT GLORY—JESUS THE RANSOM PRICE—CHRIST, THE LORD OF GLORY—NO FEAR OR SHAME IN PETER'S PREACHING—SAVOR OF LIFE UNTO LIFE AND OF DEATH UNTO DEATH—REPENTANCE AND BAPTISM FOR TH JEW—REMISSION OF SINS THROUGH CHRIST; OUR REDEEMER.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.



PETER had been told by our Lord that he would be given the keys to or the privilege of opening the way into the kingdom of heaven. Many people childishly assume that this promise was intended to announce some position which the Apostle Peter would occupy in the heavenly realm. From this false conception of our Lord's words has come down the legend that Peter's duties in heaven are to open and shut the pearly gates. Even without any other understanding of the passage this interpretation

would be largely nullified by the statement of our Lord that it was not within his providence to designate where various members of the body should be located in the heavenly kingdom.—Matthew 20:23.

The simple and evident meaning of our Lord's promise was that Peter was to have the privilege of opening up the way into the church, or kingdom class. This he did for the Jews at Pentecost, and a part of his words constitute the basis for today's lesson. He told them plainly what steps were necessary to gain admission into the church of Christ, into the assembly of consecrated and spirit-begotten believers. Three and one-half years after that time he had the privilege of explaining to the Gentiles the conditions on which entrance into the kingdom class could be gained; for the first Gentile convert was Cornelius. (Acts 10:34-43) These two experiences given to Peter were a special honor and blessing; and they completely fulfilled our Lord's promise that the keys of the kingdom were to be given to him.—Matthew 16:19.

Peter is represented in the fourteenth verse of our lesson as standing up with the eleven. This naturally must mean with the rest of the eleven, since Judas Iscariot was dead by suicide and Paul, his successor, had not yet been chosen of the Lord.

"HEAR YE, ISRAEL"

The Apostle then breaks forth into his sermon, which was a simple and straight-forward exposition of certain elementary truths. Making all due allowance for brevity of report, the Apostle's remarks were evidently direct and hardly capable of being misunderstood by his hearers. Two elements entering into our Lord's death are mentioned by him: (1) the fact that it was in harmony with Jehovah's intention and in harmony with utterances of the Hebrew prophets on that point (Isaiah 53:3-8); (2) the fact that the Jewish rulers were responsible for his death.

He then touched upon what was probably a tender spot in the minds of many of his hearers: he told plainly of the resurrection of our Lord from death. But he did not stop with a mere assertion of the fact; he showed how it was impossible for him to be holden in death. It was not possible, because he had kept the divine will perfectly, and thus, according to divine arrangement and promise, he had accomplished two things: (1) the giving of the ransom price for the human family; (2) the attestation of his own fidelity and his worthiness to high exaltation to the divine nature and glory, "that all men should honor the Son, even as they honor The Father."—John 5:23.

The same justice which had operated for four thousand years against Adam and his race because of transgression was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. But it must be borne in mind that our Lord was raised as a new creature. At the river Jordan three and one-half years before his crucifixion he entered into a contract with Jehovah to lay down his perfect human life as a ransom or off-set price for the penalty which had been justly laid against Adam's sin of disobedience. It was God's intention to accept that offer of a substitutionary payment of the death penalty to liberate all the children of Adam, who had been condemned with Adam because they were in his loins. "For since by man came death, by man also the resurrection of the dead." (1 Corinthians 15:21) As a mark of appreciation of our Lord's willingness to die as man's Redeemer and in furtherance of the divine purpose in providing man with an effective king, as well as savior, God begat Jesus to a new nature, the divine nature; he started in him a new life which eventuated at the time of

his resurrection in his glorious exaltation "far above all principality, and power, and might, and dominion, and every name that is named."—Ephesians 1:21.

HIS HUMAN LIFE AN ASSET

On Calvary our Lord ceased for ever to *experience* his human life. But since he had committed no sin he still had a right to apply or to dispense the right to life and the blessings which would normally belong to a perfect human being. He did not, would not, and will not again live on the human plane; for if he did he would nullify the ransom price which must remain on account in satisfaction of Adam's transgression, if mankind are to receive the promised blessings. (Genesis 12:3) At his resurrection, therefore, our Lord was a glorious new creature, "the express image of [the Father's] person," having "all power in heaven and in earth." (Hebrews 1:3; Matthew 28:18) Furthermore our Lord will not again experience the human life because it would limit him in the proper exercise of his responsibilities as Prophet, Priest, and King over all the earth for a thousand years, to bring to men the actual blessings which his ransom sacrifice guaranteed them.

When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance", of the carrying out of every feature of the divine plan, all of which center in our Lord Jesus and are made dependent upon his faithfulness unto death, even the death of the cross. (Acts 17:31) Our Lord as a new creature had done no sin and while it was necessary for man's redemption that his human life be not again taken up, no such restrictions could apply to him as a new being, whom God purposed to exalt to his own right hand.

Coming to the narrative of our Lord's resurrection from the standpoint above set forth, realizing that all of our hopes of life eternal are dependent upon him, we come to it with much more and much deeper interest than we could have if it were approached from any other standpoint or theory. And we are to remember that the followers of Jesus were Jews and that the heathen philosophies had not yet made great inroads upon the people to mislead them into thinking that the dead are not dead. As a people they believed the dead were dead, and placed their hopes in a resurrection, though they looked upon that resurrection as being in the distant future.

Our Lord was the firstfruit of them that slept, and following him throughout this Gospel age have been chosen his faithful members who are to constitute his church and mystic body. It was God's intention that at the close of the Gospel age and in advance of the mass of mankind these were to be called forth from death in the first resurrection to the glory, honor, exaltation, and opportunities held out for them. They were to be the balance of the "firstfruits".—James 1:18.

WORD CAME IN POWER OF GOD

The meager outlines of the preaching on the day of Pentecost, afforded us by the extracts from Peter's discourse, indicate simplicity, wisdom, and courage, such as we should expect in those who were guided by the holy Spirit. The Apostle first took advantage of the charge of some that the speakers were intoxicated. He showed the unreasonableness of the proposition on the surface and then explained the true meaning of the phenomenon, referring his readers directly to Joel's prophecy. "And upon the servants and the handmaids in those days I will pour out my spirit".—Joel 2:29.

It may be well to note in passing that Joel's prophecy is a double one, and that, probably for the very purpose of hiding the truth until due, it states matters in their reverse order; telling first about the general blessing of the Millennial age "afterward", and telling subsequently about the blessing of the Gospel age, which is confined exclusively to God's servants and handmaids—"in those days"—during the Gospel age, prior to the general outpouring of the spirit which will follow the establishment of the kingdom.

Having gotten the attention of his hearers, many of whom were believers in the prophets—and “waiting for the consolation of Israel”, which they promised—the Apostle proceeded to preach Christ unto them. He did not becloud his subject and confuse his hearers by saying: You have heard of great philosophers and great teachers among the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to impress, and declared to them that Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died he had arisen; and having arisen and ascended on high he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy.

Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified One, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and prearranged plan—that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for Christ to die nevertheless a heavy responsibility, a curse, hung over that nation which had thus, in its wickedness of heart, rejected and crucified God's Son.

LIFE TO SOME; DEATH TO OTHERS

The word of truth, as always, was a savor of life unto life or death unto death. (2 Corinthians 2:16) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his spirit, of which they all were witnesses. The record is that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that the teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And after this same sort is all the preaching of God's true servants, done under the influence of the holy Spirit. It is illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the apostles here preached, is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through his Word, by his holy Spirit, and through such channels as the holy Spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new—a new gospel of education, refinement, culture, wealth.—2 Timothy 4:3, 4.

TRUTH FINDS ITS MARK

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death, his resurrection, and the holy Spirit now poured out upon his followers, conviction of the truth was forced upon the minds of many of his hearers, and they cried out: “Men and brethren, what shall we do?”—is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son and special Messenger to us?

This was exactly the condition of heart which Peter desired to awaken. He wisely realized that people must see the provision for their forgiveness and rescue before they will lay hold upon salvation. He would not begin by tendering mercy, but by showing the right, the truth, in contradistinction

to the wrong. But now that his hearers were in the right condition of heart, the Apostle did not seek to terrify them, but promptly told them that they were God's favored people, and that if they would come to the repentant condition of heart they would be accepted of the Lord, even as the other believers were already accepted; and that they, too, would have the blessing of the holy Spirit and its gifts. There is a pattern in this preaching which all of the Lord's royal priesthood should take note of and practice as they have opportunity to dispense the good tidings. Instead of ranting, they should use logic, reason, and Scriptural quotations; and those convicted, and seeking to know the way, should not be terrorized, but should be promptly assisted and guided in the Lord's way, and assured of his mercy.

The Apostle was fully justified in telling his hearers that the promises were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolic week of Israel's favor, leaving one-half of that seventieth week, viz., three and one-half years, of special favor to Israelites individually, after their national favor had ceased.—Daniel 9:25-27; Matthew 23:37, 38.

REPENT AND BE CONVERTED

Specifically, Peter's answer was that his conscience-stricken hearers should individually repent and be baptized. He did not make the mistake that some are inclined to make, when they suppose that sorrow for a wrong is repentance. Peter perceived that they already were sorry, “perplexed in their hearts.” Sorrow is not repentance, but, as the Apostle explains, “Godly sorrow leadeth to repentance.” (2 Corinthians 7:9, 10) Repentance would be the proper fruitage or result of a proper sorrow. Repentance would mean a full retraction of all share in the great national sin of Israel, the rejection and crucifixion of Messiah. It would mean, therefore, an acceptance of Jesus as the Messiah, and the confession of him as such. And this, in turn, would mean that confessing him to be the Son of God, they would become fully submissive to his teachings, become his disciples. Repentance, therefore, rightly understood, meant a great deal, and it means no less today than then. Whoever today refuses to acknowledge Christ as the Messiah, the sent of God—whoever refuses to obey his teachings, to follow him—is unrepentant; no matter how fully he may believe that Jesus of Nazareth was the Messiah, the sent of God, the Redeemer; and even though he sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and become a follower of his teachings. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance and blessing is that the sinner shall renounce his sin and accept the Lord and the righteousness and harmony with God for which he stands as representative. “He that hath the Son of God hath life, and he that hath not the Son of God hath not life.”—1 John 5:12.

REMISSION OF SINS

The persons whom the Apostle addressed were all Jews, and hence he said: “Be baptized for the remission of your sins.” Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, “Without the shedding of blood there is no remission.” (Hebrews 9:22) However, the Jewish nation, under God's arrangement through Moses, was accepted of him as a whole, as a nation, and sin-offerings had been made for them all as a nation, and had been accepted, and a covenant had been made called the Law Covenant. Those whom the Apostles addressed, being under the Law Covenant, were under all these favorable conditions, under the blood of the typical sacrifices, typically justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers emblematically to wash away in baptism was not, therefore, original sin, but was a sin against their Law Covenant, including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, “Israelites indeed”; and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Wenatchee, Wash.	Dec. 5	Vancouver, B. C.	Dec. 12
Everett, Wash.	7	Victoria, B. C.	14, 15
Port Townsend, Wash.	8	Olympia, Wash.	18
Burlington, Wash.	9	Aberdeen, Wash.	19
Sedro Woolley, Wash.	10	Centralia, Wash.	20
Bellingham, Wash.	11	Portland, Ore.	21

BROTHER R. H. BARBER

Sanford, Fla.	Dec. 1	Avon Park, Fla.	Dec. 10
Grand Island, Fla.	2	Lakeland, Fla.	11
Orlando, Fla.	3, 4	Punta Gorda, Fla.	12
Apopka, Fla.	5	Arcadia, Fla.	13
Parson Springs, Fla.	7, 8	Sarasota, Fla.	14, 15
Tampa, Fla.	9	Key West, Fla.	19

BROTHER T. E. BARKER

Sheridan, Wyo.	Dec. 4, 5	Linneus, Mo.	Dec. 15
Sterling, Colo.	6, 7	Quincy, Ill.	16, 17
Haxtum, Colo.	8	St. Louis, Mo.	18
Holyoke, Colo.	9	Evansville, Ind.	19
Bloomington, Neb.	11, 12	Hopkinsville, Ky.	20, 21
St. Joseph, Mo.	13, 14	Louisville, Ky.	22

BROTHER J. A. BOHNET

Fostoria, Ohio	1	White Cottage, Ohio. Dec.	8
Marion, Ohio	2	Zanesville, Ohio	9
Delaware, Ohio	3	Dresden, Ohio	10
Columbus, Ohio	4	Coshocton, Ohio	11
Newark, Ohio	5	Dayton, Ohio	12, 13
Crooksville, Ohio	7	Pittsburgh, Pa.	14

BROTHER B. H. BOYD

Caney, Kan.	Dec. 1	Claremore, Okla.	Dec. 8
Independence, Kan.	2	Muskogee, Okla.	9
Parsons, Kan.	3, 4	Bidding Spr., Okla.	10
Chetopa, Kan.	5	Okmulgee, Okla.	11, 12
Coffeyville, Kan.	6	Sapulpa, Okla.	13, 14
Nowata, Okla.	7	Pulsa, Okla.	14, 15

BROTHER A. J. ESHLEMAN

Birmingham, Ala.	Dec. 1, 2	Pensacola, Fla.	Dec. 10
Randolph, Ala.	3	Ponce de Leon, Fla.	11
Jemison, Ala.	4	Altha, Fla.	12
Montgomery, Ala.	5	Marianna, Fla.	14
Selma, Ala.	7	Monticello, Fla.	15, 16
Brewton, Ala.	8, 9	Jacksonville, Fla.	17

BROTHER A. M. GRAHAM

Kalamazoo, Mich.	Dec. 1	Windsor, Ont.	Dec. 7, 8
Battle Creek, Mich.	2	Port Clinton, Ohio.	9
Albion, Mich.	3	Tiffin, Ohio	10
Jackson, Mich.	4	Lima, Ohio	11
Ypsilanti, Mich.	5	Dayton, Ohio	12, 13
Detroit, Mich.	7	Cleveland, Ohio	14

BROTHER M. L. HEER

Charlottesville, Va. Dec.	1	Keysville, Va. Dec.	8
Lynchburg, Va.	2	Richmond, Va.	9, 14
Hurt, Va.	3	Orchid, Va.	10
Chatham, Va.	4	Petersburg, Va.	12
Java, Va.	5	Emporia, Va.	15
Danville, Va.	7	Suffolk, Va.	16, 17

BROTHER G. S. KENDALL

Belleville, Ill.	Dec. 1	Poplar Bluff, Mo.	Dec. 10
Carterville, Ill.	2	Chaonia, Mo.	11
Marion, Ill.	3	Mounds, Ill.	12
Thebes, Ill.	4	Anna, Ill.	14, 15
Dexter, Mo.	5, 7	Elva, Ky.	17
Avert, Mo.	8	Paducah, Ky.	18

BROTHER O. MAGNUSON

Lane, Kan.	Dec. 1	Arcadia, Kan.	Dec. 8
Garnett, Kan.	2	Pittsburg, Kan.	9
Williamsburg, Kan.	3	Joplin, Mo.	10
Iola, Kan.	4	Baxter Springs, Mo.	11
Mound City, Kan.	5	Webb City, Mo.	12
Fort Scott, Kan.	7	Carthage, Mo.	14

BROTHER S. MORTON

Stem, N. C.	Dec. 4	Leeksville, N. C.	Dec. 12
Louisburg, N. C.	5, 6	Greensboro, N. C.	14, 15
Henderson, N. C.	7	Charlotte, N. C.	16
High Point, N. C.	8	Spartanburg, S. C.	17
Welcome, N. C.	9	Greer, S. C.	18
Winston-Salem, N. C.	10, 11	Westminster, S. C.	19

BROTHER W. H. PICKERING

Comanche, Okla.	Dec. 1, 2	Blair, Okla.	Dec. 9, 10
Marlow, Okla.	3	Custer, Okla.	11
Chickasha, Okla.	4	Enid, Okla.	12
Minco, Okla.	5	Shattuck, Okla.	14
Hobart, Okla.	7	Ivanhoe, Okla.	15, 16
Roosevelt, Okla.	8	Woodward, Okla.	17, 18

BROTHER V. C. RICE

Fayetteville, Ark.	Dec. 1, 2	Springfield, Mo.	Dec. 12, 15
Red Star, Ark.	3, 4	Taneyville, Mo.	14
Swain, Ark.	6, 7	Mountain Grove, Mo.	16
Springdale, Ark.	9	Willow Springs, Mo.	17
Sileam Springs, Ark.	10	South Fork, Mo.	18
Menett, Mo.	11	Moody, Mo.	19

BROTHER B. L. ROBIN

Plympton, Mass.	Dec. 1	Westerly, R. I.	Dec. 7
Fall River, Mass.	2	New London, Conn.	8
New Bedford, Mass.	3	Norwich, Conn.	9
Providence, R. I.	4	S. Coventry, Conn.	10
Woonsocket, R. I.	5	Hartford, Conn.	11
Bradford, R. I.	6	New Britain, Conn.	12

BROTHER E. D. SEXTON

Nashua, N. H.	Dec. 1	Portland, Me.	Dec. 7
Manchester, N. H.	2	Lewistown, Me.	8
West Epping, N. H.	3	Canton, Me.	9
Kittery, Me.	4	Wilton, Me.	10
Dover, N. H.	5	Pittsfield, Me.	11
Kennebunk, Me.	6	Belfast, Me.	12

BROTHER W. J. THORN

Denison, Tex.	Dec. 1	Graham, Tex.	Dec. 3, 9
McKinney, Tex.	2	Stoneburg, Tex.	10
Plano, Tex.	3	Bowie, Tex.	11
Ennis, Tex.	4, 5	Wichita Falls, Tex.	12, 14
Dallas, Tex.	6, 7	Archer City, Tex.	13
Fort Worth, Tex.	7	Electra, Tex.	15, 16

BROTHER T. H. THORNTON

Bolivar, N. Y.	Dec. 1	Erie, Pa.	Dec. 9
Allentown, N. Y.	2	Meadville, Pa.	10
Shinglehouse, Pa.	3, 4	Sharon, Pa.	11
Warren, Pa.	5	Ellwood City, Pa.	12
Oil City, Pa.	7	Frostburg, Md.	13
Titusville, Pa.	8	Lonaconing, Md.	14

BROTHER D. TOOLE

San Francisco, Cal. Dec. 13, 14	Petaluma, Cal. Dec. 19
Oakland, Cal. " 14	Santa Rosa, Cal. " 20
Berkeley, Cal. " 15	San Jose, Cal. " 21
Richmond, Cal. " 16	Paso Robles, Cal. " 22
San Raphael, Cal. " 17	Santa Maria, Cal. " 23
Calistoga, Cal. " 18	Los Angeles, Cal. " 25, 26

BROTHER S. H. TOUTJIAN

Seattle, Wash.	Dec. 9	Palouse, Wash.	Dec. 17
Sultan, Wash.	10	Latah, Wash.	18
Wenatchee, Wash.	11, 12	Colfax, Wash.	19
Spokane, Wash.	13, 14	Dayton, Wash.	21
Orient, Wash.	15	Mesa, Wash.	22
Revere, Wash.	16	Yakima, Wash.	23

BROTHER J. A. BAUERLEIN

Albany, N. Y.	Dec. 7	Tarrytown, N. Y.	Dec. 14
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BROTHER E. W. BETLER

Bayonne, N. J.	Dec. 7	Schenectady, N. Y.	Dec. 14
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BROTHER L. T. COHEN

Deep River, Conn.	Dec. 14	Bridgeport, Conn.	Dec. 28
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BROTHER E. L. DOCKEY

Poughkeepsie, N. Y.	Dec. 7	New Britain, Conn.	Dec. 21
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BROTHER A. DONALD

Brooklyn, N. Y.	Dec. 7	Washington, D. C.	Dec. 14
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BROTHER A. D. ESHLEMAN

Plainfield, N. J.	Dec. 7	New Brunswick, N. J.	Dec. 14
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BROTHER G. H. FISHER

Newark, N. J.	Dec. 7	Wilmington, Del.	Dec. 21
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BROTHER H. E. HAZLETT

Johnstown, N. Y.	Dec. 21	Boston, Mass.	Dec. 28
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BROTHER W. F. HUDGINGS

New Haven, Conn.	Dec. 7	Granville, N. Y.	Dec. 21
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BROTHER J. H. HOEVELER

Camden, N. J.	Dec. 14	Cromwell, Conn.	Dec. 21
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BROTHER B. J. MARTIN

Glens Falls, N. Y.	Dec. 7	Brooklyn, N. Y.	Dec. 14
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BROTHER H. H. RIEMER

Washington, D. C.	Dec. 7	Brooklyn, N. Y.	Dec. 21
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BROTHER F. H. ROBINSON

Easton, Pa.	Dec. 7	Providence, R. I.	Dec. 14
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BROTHER H. A. SENKLEMIAN

Springfield, Mass.	Dec. 7	Bangor, Pa.	Dec. 14
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BROTHER W. E. VAN AMBURGH

Wilkes-Barre, Pa.	Dec. 7	Washington, D. C.	Dec. 21
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BROTHER E. VAN HYNING

New London, Conn.	Dec. 7	Pottsville, Pa.	Dec. 14
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BROTHER C. A. WISE

Lancaster, Pa.	Dec. 14	Cleveland, O.	Dec. 21
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BROTHER C. H. ZOOK

Reading, Pa.	Dec. 7	South Norwalk, Conn.	Dec. 21
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