

So when the vow came out, although I had never realized any danger to myself from the fallen angels, I did not hesitate in making it mine, knowing that it must be "meat in due season;" and so it has proved to me. Within a month after taking the vow I was tried along those very lines, and if it had not been for my vow I should very likely have had my curiosity awakened and perhaps have fallen into a snare.

Although I may not fully understand some of the deep spiritual things being served us, I know God is providing

the food through his own appointed way and it must be good and wholesome.

Dear Brother, there are thousands like myself who are feasting and growing strong on the good things God is providing us through you; many you may never hear from or of until we all meet beyond the veil. We pray for you.

I am your brother in his service,

FRANK W. MAIN,—*Mich.*

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VOL. XXX

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VIEWS FROM THE WATCH TOWER

INTERNATIONAL CONCILIATION

(EXTRACT FROM AN ADDRESS BY HON. ELIHU ROOT)

"There is a peculiar situation created when a diplomatic question arises between two countries. It is the duty of the diplomatic representatives to argue each the cause of his own country; he cannot turn his back upon an opponent in that friendly contest and state to his countrymen the weaknesses of his own position and the strength of the other side's position, and it is one of the great difficulties of peace-making and peace-keeping that the orators, the politicians, the stump speakers, aye, often the clergymen of each country, press and insist upon the extreme view of their own country, and impress upon the minds of the great masses of people who have not studied the question, the idea that all right is upon one side and all wrong upon the other side.

"If you would help to make and keep peace, stand behind the men who are in the responsible positions of government, ready to recognize the fact that there is some right on the other side.

"War comes today as the result of one of three causes: either actual or threatened wrong by one country to another, or as the result of a suspicion by one country that another intends to do it wrong, and upon that suspicion, instinct leads the country that suspects the attack, to attack first; or, from bitterness of feeling, dependent in no degree whatever upon substantial question of difference, and that bitterness of feeling leads to the suspicion, and the suspicion in the minds of those who suspect and who entertain the bitter feeling, is justification for war. It is their justification to themselves. The least of these three causes of war is actual injustice. There are today acts of injustice being perpetrated by one country upon another; there are several situations in the world today where gross injustice is being done. I will not mention them, because it would do more harm than it would good, but they are few in number.

"By far the greatest cause of war is that suspicion of injustice, threatened and intended, which comes from exasperated feeling. Now, feeling, the feeling which makes one nation willing to go to war with another, makes real causes of difference of no consequence. If the people of two countries want to fight, they will find an excuse—a pretext—find what seems to them sufficient cause, in anything. Questions which can be disposed of without the slightest difficulty between countries really friendly, are insoluble between countries really unfriendly. And the feeling between the peoples of different countries is the product of the act and the words of the peoples of the countries themselves, not of their government. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief causes of war today."

SPIRITISM CONQUERING SCIENTISTS

We reiterate our warnings re all that disregard the divine assurance that the dead are dead and that resurrection is their only hope. The Bible alone gives us the key to Spiritism's power, showing that it is by the fallen angels, demons, who personate the dead so as to deceive mankind to favor various falsities and superstitions built upon the error that the dead are alive. The Bible also foretells that at this time the wise men of the world will be deceived. Note the evidence of this in the following item which is going the rounds of the press:—

"Mmc. Blavatsky was exposed in India by a strenuous Australian investigator, Richard Hodgson, who afterward settled

down in Boston, where he became head of the old American branch of the British Society for Psychical Research, and where also he met Professor James, who took him to see Mrs. Piper. Dr. Hodgson studied this woman for eighteen years and she convinced him that telepathy, automatic writing and communication with the dead were bona fide phenomena. To give her a special test, Dr. Hodgson arranged a unique course of experiments, in which he was aided by Dr. James H. Hyslop, professor of logic and ethics at Columbia.

MASKED HIMSELF AND DISGUISED VOICE

"The professor masked himself and disguised his voice during his visits to her, and while she lay unconscious, with her head upon a pillow resting on a table, her hand wrote out messages alleged to come from his father. She converted Hyslop to the spiritistic hypothesis, and his announcement of the fact made a stir in the scientific world. He and Hodgson formed a compact that whoever died first would communicate with the other, and Professor Hyslop expressed some time ago his satisfaction that he has received messages from Hodgson since the latter's death.

LOMBROSO AND FLAMMARION CONVERTED

"Across the deep no less a proportion of thinking men have turned their thoughts in the same direction. Cesare Lombroso, the great Italian criminologist and anthropologist, after having studied the medium, Eusapia Paladino, has announced his belief in disembodied spirits, although he does not indorse the theory of the return of the dead. Professor Charles Richet, of the Faculty of Medicine, Paris, is a French leader in psychical research work and claims to have photographed the spirit of a Spanish soldier, while Camille Flammarion, the French astronomer, is now an aggressive convert to Spiritism. He says that he has proved that such phenomena as the movement of chairs without contact and the suspension of heavy tables in space are bona fide.

"No less than an ex-prime minister has recently been a leader of the ghost hunters of England, where he recently served as president of the Society of Psychical Research. He insists that science cannot explain the psychic wonders which he has witnessed. While he headed the society it made a special investigation of 350 cases of apparitions of the dying in England and Wales, and of these fifty-two cases were accepted as beyond the laws of chance or the possibility of fraud.

EDITOR STEAD NOW A MEDIUM

"William T. Stead has become a medium, so he now says—a writing medium, not one of the tambourine and trumpet band. At first the noted editor accepted telepathy and claimed to have written down the thoughts of living men many miles away. Then, of late years, he alleges, he has gotten into close communion with the dead. But it is only this year that he claims to have developed automatic writing, his right arm becoming impassive while its fingers guide a pen over paper on which appear letters from his son, the brilliant young writer, William, who died a year ago last Christmas eve. Mr. Stead claims that this writing appears without his exercising any will power to either hold the pen or move it.

SIR OLIVER LODGE NOW A SPIRITIST

"If the English-speaking public was surprised to hear that Mr. Stead had strayed thus far into the spiritualist camp, it was startled to learn a few months ago that Sir Oliver Lodge, head of the University of Birmingham, had announced his be-

lief in such communication with those beyond the grave. In a recent journal of the Society for Psychical Research he has given details of messages which he claims to have received from dead members of the society through the pen of a writing medium."

SUGGESTION A POTENT WEAPON

"The spread of Eddyism and the Emmanuel movement merely emphasizes the fact that we have another potent weapon at our command," said Dr. William H. Dieffenbach, of New York, in his annual presidential address to the National Society of Physical Therapeutics, affiliated with the American Institute of Homeopathy, which was recently in session in Detroit.

"The use of suggestion to patients," continued the doctor, "should be studied and taught as should every other agent promising relief in the cure of the sick."

LAW-RIGHTEOUSNESS AND FAITH-RIGHTEOUSNESS

Although the church is not developed under a Law Covenant—neither the old Law Covenant nor the New (Law) Covenant—nevertheless it is being measured by the divine law standard; as the Apostle says, The righteousness of the law is fulfilled in us who are walking not after the flesh but after the spirit.—Rom. 8:4.

The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that law, and because Moses, the mediator of that Law Covenant, had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

The New (Law) Covenant, like the old one, will require obedience to the letter of the law of God, and not merely to its spirit. The rule of that Covenant will be, "He that doeth these things shall live by them." What advantage, then, will accrue under the New (Law) Covenant above and beyond that which the Jew enjoyed under the old Law Covenant?

We answer, The difference will be that the New (Law) Covenant will have the better Mediator, who will have the right during the existence of the Millennial kingdom to instruct, and chasten, and reward, and assist, and uplift all who will be obedient to him, so that by the close of the Millennial age all who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally and physically which Adam enjoyed but lost by sin, and which Christ redeemed by the sacrifice of himself.

The mediation will last for the thousand years, and at its conclusion the world will be turned over to the jurisdiction of the Heavenly Father—Christ will "deliver up the kingdom to God, even the Father." (1 Cor. 15:24) They will be delivered up perfect, mentally, physically, morally, and be all that Adam was, plus the experiences received through the reign of evil and through the subsequent reign of righteousness. Thus the old Law Covenant and the New (Law) Covenant have special points of similarity, and we see the difference between the two to be, as St. Paul points out, that the New (Law) Covenant has the better Mediator, who is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. Additionally, he will instruct mankind to that condition where they can if they will keep the Divine Law perfectly, both in letter and in spirit.

This was lost sight of in the dark ages. The real object of this Gospel age—the selection of the members of the antitypical Moses, the antitypical Mediator of the New (Law) Covenant—the mystery—became obscured. No future age for the blessing of Israel and the world was acknowledged. Instead the New Covenant was considered as but another name for the Abrahamic Covenant, to which, instead, it is to be an addition.

THE CASE WITH US IS DIFFERENT

The covenant under which we became Abraham's Seed—i. e., the Abrahamic Covenant (the Sarah Covenant), had no law provision and no mediator. It was a one-sided Covenant, and

SCIENTIFIC INVESTIGATIONS

"I have made careful records of about five hundred deathbeds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, death was a sleep and a forgetting."—Prof. Ossler.

JEWISH COLLEGE IN PALESTINE

Jacob Schiff, the New York banker, has placed \$100,000 at the disposal of the Central Jewish Relief League toward establishing a technical college for Jews in Palestine. The college is expected to attract Jews from all part of the world. It will be located at Haifa.

needed no mediator. It was made with one who believed God, who was justified by his faith, and whose faith was tested by obedient works to the extent of his ability. To this tested, proved man, Abraham, God gave the great promise, "In thee and in thy seed shall all the families of the earth be blessed." This was the covenant to which was added the oath of confirmation. That promise and that oath become our strong consolation, our anchorage of hope, because we have become united to Christ as his members—members of the spiritual seed of Abraham, which is to bless natural Israel and the world by the long-promised New (Law) Covenant, of which we are being made able ministers or servants.

To Christ the original Covenant came with the Law "added," and he inherited by obedience to the law. He is now accepting us separate and apart from the law on condition of faith and obedience to the extent of our ability. To us the righteousness of the Law is counted as fulfilled when we walk, not after the flesh, but after the spirit of the law, because we thus give evidence that if we had perfect ability we would keep the divine law perfectly. And we who have been accepted as members of the body of Christ have entered into a covenant of sacrifice as respects the earthly nature, and to be copies of our Redeemer to the extent of our ability—in heart, in will, and, so far as possible, in deed.

After testing us thus, if found faithful, God will accept us fully and grant us spirit bodies like unto our Redeemer's. It is thus, as new creatures in Christ, that we may be the spiritual seed of Abraham, and members of the body of the great Mediator, the great Prophet, Priest, King and Judge, who during the Millennial age, under the New (Law) Covenant sealed with his blood, shall establish righteousness in the earth, and lift up the willing and obedient of humanity out of sin, degradation and death to harmony with God and everlasting life.

Is it asked, Under what covenant is the royal priesthood, the church of the first-born, justified? We answer, Under no covenant. Our justification, like that of Abraham, is by faith. As it is written, "Abraham believed God and it was counted unto him for righteousness. Now it was not written for his sake alone that it (righteousness) was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification."—Rom. 4:3, 23-25.

St. Paul in this connection points out that Abraham was not justified because of his circumcision, for he was justified by faith and reckoned righteous before he was given the seal of circumcision. Likewise, he was not justified by the covenant made with him, but the covenant was made with him because of his faith, and his justification through faith. And thus it is also with all of us who are counted Abraham's seed. After being justified by faith, we are granted the privilege of becoming dead with Christ, and thus becoming members of his body, the spiritual seed of Abraham, whose circumcision is that of the heart.—Gal. 3:29.

"THE GREATEST OF THESE IS LOVE"

1 COR. 13:1-13.—AUGUST 29.

GOLDEN TEXT:—"And now abideth faith, hope, charity (love) these three; but the greatest of these is charity"—love.—1 Cor. 13:13.

The church at Corinth had been founded for nearly five years and had enjoyed a wide range of experiences and divine providences. St. Paul, in addressing them this epistle, was evidently considering well their needs and seeking to minister to the same the divine message of grace and truth. The Apostle may not have realized how great a work he was doing and

how far-reaching would be the scope of his instructions. Perhaps it was better for himself that he did not know how important was his service to the entire church of the Gospel age, as the mouthpiece of his Lord. Such a knowledge might have been too much for him and might have made him heady, the very condition of things the Lord was warding off by permit-

ting him to still have the "thorn in the flesh," considered in our last lesson.

The Apostle had been discussing God's "gifts" to the early church, which, to them, took the place of other blessings now enjoyed. They had no Bibles, as we have; no concordance or helps in Bible study. They needed once a week to consider the message of the Lord. They needed that the message should come in this miraculous way, in order that it might be the better appreciated by them and be of the Lord and not of themselves. Then, too, this made opportunity for another gift. "the interpretation of tongues." Thus by the various gifts they were drawn together and edified and built up, until such times as the books of the New Testament gradually accumulated and, after the death of the Apostles and the consequent cessation of the "gifts," these divine providences of the written Word were quite sufficient, yea, better every way, as the Apostle sets forth in this lesson.

In this epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings they enjoyed. In the chapter preceding our lesson he calls attention to these various facts and the oneness of the church, and the divine intent that each member should love and co-operate with the other. He pointed out to them that they were putting rather too high a value upon the "gift of tongues." That, while this "gift" had its proper place in the church as a blessing, a still higher lesson lay in the ability to present truth in a well-understood tongue or language. He declared himself able to speak with more tongues than any of them, and yet pointed out that he preferred to speak in the tongue which would be understood by his hearers. Finally in his argument he came to our present lesson and gave it as a climax to his hints preceding.

THE TONGUE OF LOVE SUPERIOR TO ALL

Boldly the Apostle sets forth a great truth, which has come to be more and more recognized amongst Christian people everywhere, and that in proportion to their development in the character-likeness of their Redeemer, in proportion to their development as children of God. St. Paul sets forth that not knowledge, not wisdom, not talents, not "gifts" of any kind are the things most to be sought for, but love—because God is love, and because all who would be pleasing to God must develop this character, this disposition, and because, according to the divine law, none will ever have full divine approval or eternal life on any other plane of being, without the full establishment in the heart, in the character, of this divine quality—love. Therefore "Love is the fulfilling of the law."

In St. Paul's forceful language, if he had all the tongues of earth and of heaven and could speak them with perfection and charming rhythm, these would still not constitute a proof of his harmony with God and his acceptance to life eternal. Should he do all this in a perfunctory manner, even to the extent of speaking of the divine character and in the interests and welfare of his fellows, he might still have no heart in the matter, but be merely like a sounding brass or a tinkling cymbal. The argument is that tongues, therefore, were not to be esteemed as a proof of Christian character.

Next he argues respecting prophecy, oratory and the understanding of mysteries and knowledge and the possession of mountain-moving faith, and he asks, Would these abilities not signify a glorious development and a full acceptance with God and an assurance of life eternal? He answers us, No, any of these or all of these abilities, precious as they are, in the divine estimation would have no value whatever, would profit us nothing unless mixed with love and based upon love. How his argument exalts this love quality before our minds! He proceeds to say that although all of our goods were given to feed the poor and though, as martyrs, our bodies should be burned at the stake, if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love, there would be no reward—it would profit us nothing.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out what love is—what are its elements, its constituent parts, the Apostle's suggestions here will seem like a revelation. He enumerates nine ingredients:

- (1) Patience—"Love suffereth long;"
- (2) Kindness—"And is kind;"
- (3) Generosity—"Love envieth not;"
- (4) Humility—"Love vaunteth not itself; is not puffed up;"
- (5) Courtesy—"Does not behave itself unseemly;"
- (6) Unselfishness—"Seeketh not her own;"
- (7) Good Temper—"Is not easily provoked;"
- (8) Guilelessness—"Thinketh no evil;"
- (9) Honesty—"Rejoiceth not in iniquity, but rejoiceth in the truth."

What a wonderful world this would be even with all of its

aches and pains physical, if every member of our race were perfect in these qualities enumerated! However, it would be a useless waste of time to weep over what we have not, or to unnecessarily chide our neighbors and friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of God's Word, the more of sympathy we may have with the poor "groaning creation." In one sense of the word our sympathies are all for this glorious standard which the Apostle holds up before us. We cannot sympathize with the evil, the error, the wrong. It is uncongenial to us. But understanding the situation, we can sympathize with our fellows and with ourselves, as being in a fallen condition, in which none of us can do the things which we would.

The Scriptural key to the situation is that as a race we were born and shapen in iniquity and in sin did our mothers conceive us. The calamity of sin, imperfection and death affecting us morally, mentally and physically, has injured the whole world and made us what the Apostle describes a "groaning creation." How this knowledge of the facts of the case possessed by so few, understood and appreciated by so few, should tend to make these few a peculiar people in their loving sympathies and kindnesses towards their fellows in distress! Alas, the difficulty is that even these few who know these facts from the divine Word have selfishness so ingrained in their constitutions, and are so oppressed by the cares of this life that their sympathies are often not all that they should be.

NEW CREATURES ONLY APPEALED TO

It is for these reasons that the Scriptures do not address the natural man—because his mind is so sodden with selfishness that his eye of pity and his ear of sympathy are well nigh closed. Instead of appealing to the natural man in general, the Scriptures represent that the Lord specially draws some possessed of certain qualities of heart and mind, and specially leads these to a knowledge of the Redeemer, leaving it open with them to accept or to reject the offer of divine grace and forgiveness. Such as respond are still further enlightened and, if further responsive, they are treated as justified because of their faith in Jesus and his blood; then are granted further to them special opportunities, and exhortation to make a full consecration of themselves to the Lord and his service forever—unto death. If they still respond and make this consecration they then have come to the place where the Lord is pleased to reckon them dead to earthly things, according to their profession, and to beget them of the holy Spirit and the glorious promises of his Word, and to count them as new creatures in Christ—as members of the Redeemer's body, which is the church.

Now they have reached the stage where, as children of God, they must go to school and develop in knowledge and in character—to be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in his kingdom.

THE LESSONS OF THE SCHOOL

When we enter the school of Christ, the lesson, as a whole, set before us is expressed in the Great Teacher's words "Be ye like unto your Father which is in heaven." The same thought is presented to us in the Apostle's words when he assures us that God has predetermined that only such as become copies of his dear Son—in character likeness—can be his joint-heirs in the promised kingdom. We did not know that so much was required when we entered the school of Christ. We did not understand all that we did when we made our consecration even unto death in the service of righteousness. However, no advantage was taken of us, for what was presented to us and what we did consecrate to do, includes everything in our power and no more—even unto death. So, then, no lesson that can come to us is beyond our covenant or agreement to perform.

The Apostle in the spectrum of love given in this lesson is delineating the various parts of this one great lesson of Christ-likeness, which is God-likeness. He is pointing out what constitutes such a character as God desires we shall have, and such as God has predetermined we must have, in order to be worthy of the gift of God, eternal life through Jesus Christ our Lord.

LOVE VIEWED IN COMPARISON

It beareth all things; believeth all things; hopeth all things; endureth all things. Its elements of patience and gentleness are love in the sense of willingness to bear, to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. It believeth all things in the sense that it is not given to doubt, to disbelieve, to impugn the motives and truthfulness of its fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Love hopeth all things in the sense that it desires a blessing for all with whom it is in contact and is continually striving, in harmony with its desire, to do them good. Love endureth all things in the sense that it cannot be quenched wherever there is anything that it

can properly exercise itself upon. These qualities viewed from another standpoint might be interpreted thus: "Beareth all things," as enduring pressure on every side without being crushed; "Believeth all things" as being full of faith in the divine promises and arrangement, doubting nothing; "Hopeth all things" in the sense that this perfect love toward God enable the heart to be full of confidence toward the Almighty One, in whose love it reposes; "Endureth all things" in the sense that the soul that is united to the God of Love by the link of love cannot be crushed, cannot be overcome, because this is the divine will, the divine arrangement. God will not suffer such to be tempted above that they are able to bear, but will, with every temptation, provide a way of escape.

The Apostle institutes a comparison between love and some of the "gifts" which the Corinthian brethren properly estimated highly. He would have us all see how infinitely higher love is than any of these gifts in which the early church rejoiced. Love is not a gift, but a growth, a fruitage which must be developed in the garden of our souls and be tended with much care, in order to its proper development. He says that love never faileth; but that other things will fail, namely, the power of prophecy or oratory, the gift of tongues, knowledge, etc. These would lose their value as the changing conditions would comparatively do away with their necessity. Prophesying would be done away with, the gift of tongues would cease, and knowledge would vanish. The Apostle's argument is that these things would all come to an end necessarily, when perfection would come in, because all of our gifts and talents are imperfect. Surely with our glorious "change" in the first resurrection and with the ushering in of the Millennium our conditions would be so different that many things highly esteemed in the lesser light and under the unfavorable conditions of the present would then be valueless. Just so flints were once valuable for the striking of a light, but are now never used, being supplanted by matches, electric lights, etc. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium—ceased shortly after the death of the Apostles, because those gifts were imparted only by the Apostles.

Next the Apostle compares the gifts of the spirit with the fruitage of the spirit and shows that the former, in contrast with the latter, were as the toys of childhood in comparison with the valuables of manhood. "When I was a child, I spake as a child, but when I became a man I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to church in its infancy and served useful purposes then, but might well be put away as the church emerged from infancy to the strength and development accruing from

a greater knowledge of God's great plan. The milk of the Word and the strong meat of the Word were intended by God to develop the members of the body of Christ, until they all come to the stature of manhood in Christ. The more advanced the Christian, the more surely would he know that the gifts of the Spirit were merely like a childish plaything to be supplemented by the fruits of the Spirit, much more valuable to the church in its developed condition.

St. Paul points us further to the fact that we are living not merely for the present, but specially for the future; and that whatever we can develop here which will last us into the eternal future, must certainly be the most important matter for us to acquire. He would have us see that most important thing to the Christian—love—the love which he has described. Our knowledge, tongues, etc., of the present time are only mere shadows of the great powers which will be ours, if we attain to the glorious blessings of the first resurrection. Whatever clearness of sight we have at the present time we shall then find but darkness in comparison with that full light of the glorious morning-time. Where now we see as through an obscure glass, then we shall see face to face. Now we know in part; then we shall know as we are known.

FAITH, HOPE AND LOVE

St. Paul would have the church see that faith, hope and love, three fruits of the spirit, are far superior to all the "gifts" of the Spirit of any kind, because these will abide all through the age. Until the Millennial morning we shall need faith; we shall need hope; we shall need love. We cannot get along without them. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love. Why the chiefest? Because it is the divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Amongst all the graces of the spirit it stands supreme and eternal.

Only because of serious misconceptions of love is it necessary or even proper for us to remind our readers, in the Apostle's words, that this love quality is not merely a form of loving words, not merely kind words and smiles, but that it goes deeply into our natures and includes our deeds and our heart sentiments.—1 John 3:18.

OUR HEAVENLY HOME

To little children "home" is that dear place where mother is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.
In later years that dear word "home" awakes the precious thought

Of loving wife and happy little ones, and peace and rest,—
A refuge sweet where outside cares and worries cannot come.
And when the sun of life is sinking in the west we dream
Of "home" as that blest gathering place where often through the year

Our children, and their children, come with wealth of grateful love,
That makes our hearts forget the pain and toil of former years.

But to the Christian, though the earthly loves be near and dear,
The thought of "home" belongs to that most heavenly place where God

And Christ, and all the holy angels are, where sorrow finds

No place and every longing heart is fully satisfied;
Where we shall love and serve him perfectly, and meet again,
Nor ever part from fellow-pilgrims on "the narrow way,"
Where we shall sit with Christ upon his throne, and bless with peace

And joy the whole creation, groaning now in pain and tears!

And year by year the golden chain grows longer, that doth draw

Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the vail"—each one an added link.

Ah, then, to gain an entrance to that blest abode, shall we
Not count the present things but "loss and dross," and lightly touch

Each object that might hold our heart's affections to this earth,—

For where our treasure is, e'en there our hearts will also be!
—G. W. Seibert.

WANDERING INTO "OUTER DARKNESS"

In the Scriptures the "outer darkness," the darkness of the world, is frequently mentioned in contrast with the inner light, the light of truth, as divinely revealed. Thus our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." And the Apostle reminds us that we were translated out of darkness into God's marvelous light. The world in general is represented as lying in darkness, as being unable to see the light of truth. Thus again we are told that the light shineth in darkness, but the darkness comprehendeth it not. Some of the world are asleep, and hence see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the divine purposes.

To a certain class who have certain characteristics of mind, God is pleased to reveal the light, and to guide them by that

light in the right pathway. Such as see and improve the opportunity and walk in the way are called "the children of light," while others who go contrary are called the "children of darkness." Addressing some of these children of the light, our Lord said, To you it is given to know the mysteries of the kingdom of God, but to outsiders all of these things are spoken in parables and dark sayings, that seeing they might not see, and hearing they might not understand.—Luke 8:10.

While it is true that this power to understand is "given," yet it is not given indiscriminately; it is given only to those of certain character. To these alone the light is profitable; to others it would be more or less injurious at the present time. We may well thank God, as Jesus did, that for the time being the divine purposes are hidden from the wise and prudent and revealed only to the "babes." For others to have the light

would mean injury to themselves, if not a disordering of the divine purposes and arrangements. As, for instance, St. Peter tells us that those who crucified the Lord did so in ignorance, in blindness, in darkness, "for had they known, they would not have crucified the Lord of glory;" even though their hearts might have been no better, they could have regulated their conduct by the greater knowledge and thus the divine purpose, that Christ should be crucified by them, the just for the unjust, would have been defeated.

In Matthew 6:22, 23, our Lord gives us a suggestion respecting the condition of heart and what it has to do with our ability to see or not to see divine truths. He says, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." And then he adds, "If the light that is in thee be (become) darkness, how great is that darkness!" Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of understanding and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan completely are blinded; as St. Paul tells us, The god of this world hath blinded the minds of all those who believe not, lest the glorious light of divine goodness should shine into their hearts. (2 Cor. 4:4) The only ones who are not blinded are those who are the servants of God, and the degree of the clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of his government, etc.

All who have seen the light of "present truth" have therefore reason to be specially congratulated on having passed from darkness to light, and having been delivered from the kingdom of darkness to the kingdom of God's dear Son, from the dominion of Satan as his servants to be disciples of Christ and servants of God. St. Peter speaks of our translation out of darkness into his marvelous light. St. Paul says, We are not of the night, nor of the darkness. St. John says, In him is no darkness at all. Again, Darkness is past, and the true light now shineth, but he that hateth his brother is in darkness.

THE SINGLE EYE OF LOVE

The point we are establishing is, that as our natural bodies are edified by good eyesight, so as new creatures we have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his spirit of holiness, the spirit of love.

The question arises, Is it possible for any of us, after passing from darkness into the Lord's marvelous light, to again get into the dark—to go out of the light? The Scriptures answer that it is possible. They tell us that in certain instances God will force people out of the light into the "outer darkness" common to the world in general; that disloyalty to the Lord and to the principles of his teaching tends in this direction.

We might suppose that those who should thus be cast into "outer darkness," either suddenly or gradually, would be greatly distressed, but on the contrary, we have every reason to believe that the world in "outer darkness" is not greatly distressed by its darkness, but rather, as our Lord suggests, "loves darkness rather than light"; because it is in an evil condition; because it has not the Spirit of the Lord, the spirit of love. The inference, therefore, is plain that those who go out of the light into darkness will feel as contented as those who have never come into the light of "present truth"—who even are boastful in respect to the darkness and very unkind in their criticisms of the light—hating the light.

In the Scripture quoted above, under the figure of a single eye, the Lord pictures the singleness of purpose and of heart which must characterize all who become his disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light. He says, "If the light that is in thee become darkness, how great is that darkness!" Our experience fully corroborates this. Those who have once been in the light of the Lord's countenance, and in the light of the divine Word, and who lose this, seem to be in a condition much more to be regretted than that of the world in general who have never had their eyes of understanding opened. None others in the world seem capable of such violations of the spirit of love, the spirit of truth, the spirit of righteousness, the spirit of justice. They seem to be capable of saying and doing and thinking more mean, uncharitable, wicked things, than before they were enlightened.

We have tried for years to see the philosophy of this fact

which has been painfully manifest to us on various occasions, and we believe we have found the correct explanation of it as follows:—

THE WORLD-STANDARD VS. NO STANDARD

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellowmen. The strongest appeal to the natural man is, What would Mr. Brown, or Mr. Smith, or Mrs. Jones, or Mr. and Mrs. Smith think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It seems not clearly the principles of righteousness, justice, truth and love.

But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master's word is heard, saying, "Be ye like unto your Father which is in heaven," and "Be ye followers of me," and "Take my yoke upon you and learn of me." Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards—to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course; it has neither divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary,

"To the Lord I must be true
Who bought me with his blood."

These soon learn that the world is in darkness, and that to walk with the world, and according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leading of the Master, who instructed us to walk in his steps. Hence these of the single eye cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and, so looking, have the very best of guidance, the very highest standard imaginable. Looking unto him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of divine love and justice, and seek more and more to be transformed in all their words and thoughts and doings into harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by his word of grace and truth they are rising daily to newness of life in the character-likeness of their Redeemer, and becoming fit for the heavenly kingdom and for the glorious resurrection change.

THE LORD WILL JUDGE HIS PEOPLE

The divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide them, but also to test and to prove them. Thus we read, The Lord your God doth prove you to know whether ye do love the Lord your God with all your heart and with all your soul. (Deut. 10:3) The test of obedience is the divine law—supreme love for God and absolute justice to your neighbor—to love him as ourself. Additionally, the consecrated have the New Commandment to love one another as the Redeemer loved them—to the extent of sacrificing, laying down anything and everything on behalf of each other, for each other's welfare and assistance. If this test be faithfully endured, it means that the individual has not only reached the mark of perfect love, but has stood tests thereat and has demonstrated his worthiness of eternal life under divine terms and conditions. But if these tests be not endured, it means the rejection of the individual from the light, and that he will go from the light, so that the things which were once light to him will appear dark, and the things of darkness will appear right, just, proper.

It is not for us to complain, therefore, of these trials and testings which the Lord declares to be necessary; it is not for us to insist that those whom we love must be maintained in the light and ultimately be accepted to the kingdom. It is rather for us to show our obedience to the Lord, to demonstrate our love for him with all our heart, and mind, and soul, and strength by acquiescing in the divine arrangements and judgments. The Lord is selecting the members of the bride class. He has given us the privilege of being co-laborers with him in this work, but merely along the lines of his instruction. With him is the decision. If they do not maintain the single eye, the singleness of heart, the singleness of purpose, loyalty to God, to the principles of righteousness, justice and love they cannot continue to be his disciples; they cannot continue in the light; they must go into "outer darkness."

If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness—great darkness. Instead of the spirit of love exemplified by

our Lord, who laid down his life for us, a spirit of hatred, envy and malice will come in; a spirit of murder which, although hesitating to do outward violence and come under the ban of the law, will not hesitate to assassinate character and to say all manner of evil against those toward whom they become embittered. By such fruits ye shall know them. Such thorns do not grow on the grapevine, nor on the fig tree.

The philosophy of their course is this: When they lose the spirit of the Lord, the spirit of justice and of love, of kindness, and mercy, and truth, they lose the Lord's supervision, direction and control. And having previously discarded the rules and influences which control the world in general, they are without any guidance or restraint in respect to their course of life. Hence they not only act contrary to the divine standards, but violate the principles of justice and decency, in word and conduct, that assist and guide the world in general. It is for this reason that those who once go out of the light of present truth can think, and say, and do, more mean and contemptible things than can the worldly who still retain helps to order and decency by having in mind what their fellows in life would think of their course, their words and conduct.

"MIND THE SAME THINGS"

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, . . . that there are contentions among you."—1 Cor. 1:10, 11.

So accustomed have we become to difference of opinion that many of God's children have come to feel that if there is perfect unity of thought, of mind, it must surely betoken a wrong condition, a subserviency. In the words quoted above the Apostle Paul shows that he is not in agreement with any such sentiments. He is criticising such a sentiment. Doubtless there were "Independents" in the church then, as there are today, some who set themselves up as teachers, and boast of their independent thinking, boast that they do not agree with the "Dawns" and "Towers" on certain features of truth, and by implication give the impression that they should be the more highly thought of on account of this independence.

It is not for us to judge of their motives and intentions, but we believe they are deceived, and working more injury to the cause of the Lord than they probably are aware. The Apostle's conception of divine truth as above set forth was that all who are speaking and teaching should speak and teach the same things; and elsewhere he says that we should all mind the same things. He goes into the subject in considerable detail, and shows wherein the differences have been fostered, and wherein is the error. He points out that these conditions are the result of a party spirit, a sectarian spirit, one claiming to be of Paul, another of Apollos, another of Peter, etc., whereas they all should have recognized the error of such a course—all should have recognized that Christ is not divided, and that his Gospel is not discordant, but that it is one glorious, harmonious message of divine revelation.

Are we asked how it would be possible for "many men of many minds" to view divine truth in exactly the same light? And are we pointed to the various creeds of Christendom which contradict each other on so many points of doctrine? Our answer is, that these divisions of sectarianism are all evidences of the truth of the Apostle's words quoted at the head of this article. The sectarian spirit has torn the Word of God to pieces. The Spirit of Christ, which would have preserved the unity of the body, the church, in the bonds of peace, was neglected and a spirit of "independence" was fostered until the result is—Babylon, confusion.

The remedy is the one which we have sought to present in all of the Society's publications, namely, the ascertainment of the mind of Christ, the spirit of the truth, by the acceptance of the entire Word of God, and the bringing of every interpretation into alignment with it, and the rejection of everything found contrary to it.

The questions of the hour, which may as well be faced one time as another, are these: Have we who believe in "present truth" greater mental acumen and greater ability in the interpretation of the Word than all of our forefathers for eighteen centuries? Or, are we living in the glorious epoch which is designated the harvest time? And is not the Lord to receive the credit for having brought to our attention the harmonies of the divine Word?

We believe that all who have a proper conception of "present truth" realize it to be indeed the divine plan of the ages, and realize, too, that it is so far above and beyond the natural man's ability that it would be a miracle for him to construct such a theory—the most stupendous miracle of which we have any knowledge. If its discernment now is not of man, nor by man, but by the holy Spirit, then the holy Spirit should be looked

WALK AS CHILDREN OF THE LIGHT

In conclusion, then, we urge that all who have been once enlightened, and made partakers of the holy Spirit, who have tasted of the good Word of God, and the powers of the age to come—we urge these to be zealous, to maintain the standing to which they have already attained. We urge that they be conformed to the character-likeness of God's dear Son; that they be perfected in love, that they put off all these: anger, malice, hatred, envy, strife; for if any of these be retained, they will tend to blindness and "outer darkness." More than this, we urge that they put on all these graces of the Lord's Spirit: meekness, gentleness, patience, longsuffering, brotherly kindness, love. These will strengthen and develop the character-likeness of the Redeemer which God has predestinated must be attained by every one who will be accepted as a member of the bride of Christ. And then the Apostle suggests, If we do these things we shall never fail, but an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

upon as the Teacher and not the human instrumentality through which the presentation has been made to the church. And if this be accepted as a reasonable and truthful solution of the matter, is it not equally true that the "independent thinker" and the "independent teacher" is more likely by his independence to lead into darkness than to lead into further light?

It is surely in vain that we pray in the hymn, "Be thou my teacher, Lord," if in practice we give no heed to the Lord as the Teacher, but, on the contrary, encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give greater light and throw the divine plan of the ages into the shadowy background.

Whoever believes this to be possible cannot believe that the divine plan is the truth—the true plan of God. It cannot satisfy his longing as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so over-awed with the wonderful grace of God in the light of divine truth, which had percolated through the blindness of his previous superstitions and given him the light of the knowledge of the glory of God, that he would be bowed down in humility and gratitude. He would fear to lift his eyes even for a moment from the beatific vision lest a single feature should be missed. Nor could he rationally expect to find a grander one, if he has really seen and really tasted the riches of God's grace and truth, as now made manifest to the saints.

The only explanation that at all fits or explains present conditions, and the present bright-shining of the divine Word, is that given us by the Master himself. He assured us that at his second coming he would make himself known to those who would be at that time his true, loyal, faithful servants. He assured us that he would gird himself, become their servant, and cause them to sit down to meat, and bring forth to them from the treasures of divine truth things new and old. (Luke 12:37) This is the only explanation of the wonderful light on the divine plan now shining; the only explanation of the bounties that crowd the table of the Lord's faithful ones. Meat to eat indeed have they of which the world knoweth not.

The Lord is proving us to see to what extent we recognize him as the giver of all good; to what extent our hearts are feeding upon the truth; to what extent they are being nourished spiritually; and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this dissatisfied condition Satan will present himself as a messenger of light, offering them other food and other light—"newer and better." We may be equally sure that God will be pleased to permit him to bring such delusions upon his people to prove them, to test them.

Our Lord's parable of the wheat which fell on the highway and was devoured by the birds of the air, and on the stony ground where the earth was shallow and the sun of persecution wilted it, and on the thorny ground and was choked by the cares of this life, and on the good ground where it brought forth thirty, sixty and an hundred fold, has fulfilment in our day as well as in the past. Truth tests the character, and God desires that it should do so. We must see to it that whatever we might have been by nature, by God's grace our hearts shall

be in a productive condition, and that if possible we shall be of those who bring forth a hundred fold.

Only those who take heed to the Lord's Word and cultivate its spirit, and recognize the Master, and his providential leadings and care, and the feeding of the flock, will be ready to mind the same things, and be able to bring forth much fruit, and to gain the kingdom.

Since writing the foregoing we have received inquiries from several quarters on matters closely allied to this subject and give our responses herewith:

(1) What shall the Lord's sheep do when those who have been leading them object to references to and quotations from Dawn-Studies in the church meetings, at which there is otherwise full liberty of expression? The specious claim is that this is "man worship, or book-worship," and that God's people should use God's Book only—the Bible.

We reply that the answer which should be openly made is this: We are unable to see the difference between hearing a teacher expound orally and having his teachings in printed form read or quoted by another. If teaching by the printed page is wrong, then all teaching is wrong. If it is not unreasonable for us to hear with respect the words of one who claims ability to assist us in the right understanding of God's Word, it cannot be unreasonable for us to hear the words from these books which already have actually and truly taught us nearly all that we do understand of God's Word. If we ever conclude to have only the one human channel of instruction our decision will be to stick firmly to the one God has used and blessed to our enlightenment rather than to an oral teacher, who thus shows his opposition to the agency God has owned, used and blessed to us. To do otherwise would be not only unwise but dishonoring to the Giver of all good.

(2) Our chosen class-leader or elder is a clever brother, and

yet we often think his exposition slightly in error—different from our own views drawn largely from our study in the light of the Towers and Dawn-Studies. When we call the elder's attention to the matter, he generally replies that it is a good while since he read the Dawn-Studies, and, that as for the Towers, he really is too busy to read them. What would our duty as a class be in this case?

We reply that there are two duties to be considered: (a) The duty towards the leader or elder would be to tell him in love or kindness that according to his own statement he is "overcharged with the cares of this life," and that it is your duty toward him to excuse him from the leading of the class that he may have proper time for personal study and development. (b) The duty toward the class would be to set as leader of its Berean Lessons a naturally less talented brother possessed of more time for study or more zeal for truth. Elect him elder and then all turn in and help him by studying well the questions for each lesson. We feel sure that the Lord will bless this courage and loyalty to the principles of his Word.

Remember that we and our forefathers have had Bibles and attempted to have Bible studies, Bible classes, etc., for centuries, without gaining much wisdom or light as a result. Did the light which you now enjoy come to you by "independent Bible study"? We doubt it!

What are the "Dawn-Studies" but the Bible arranged topically, with citations for every point and paragraph? Is it not probable that the great adversary who delights to pose as an angel of light and an upholder of the Bible is really deceiving some of our dear friends—attempting to gradually draw them away from the great light which our Lord has now provided for us all, back to the methods in vogue before the true light shone upon our pathway?

DELIVERANCE FROM THE ADVERSARY

BROTHER C. T. RUSSELL:—

Dear Sir.—Yielding to an impulse I am writing to you, baring the present thoughts and intents of my heart before him who knoweth them all and who—O wondrous grace—careth for me even after all these years that I have been in the hands of the adversary, who beat and pounded and plucked me bare while I cried, Oh, my God, why hast thou forsaken me? I trust you will bear with me while I recall the past and try to explain how I got so far out of harmony with the "Watch Tower Society" and the spirit of the truth. I had been a very close student of scriptures and a "come-outer" since 1875; your chronology in Vol. III., M. D., was just suited to my mind and I began to study the subject closely. I saw a chance to differ from you and sent my findings to a brother in the truth who rather liked them and encouraged me to study and write some more.

Now this was all lawful, and it helped me much because I had arrived nearly at the same conclusion as you, but the thought that I could successfully cope with Brother Russell in his findings on chronology had puffed me up considerably, and I felt that I might be able to find other flaws. At this time you called for such as were "in fullest harmony," with M. D. and W. T. teachings, who had some talent in the way of leading meetings, that they might be sent here and there under the name of pilgrims and representatives of W. T. office at the society's expense. I had not the least talent in that direction, so I could not feel slighted at not being invited.

At this point, and through hints dropped by others, I became fearful that Brother Russell was seeking to draw around us the lines of sectarianism and bind me within a society where "fullest harmony" with the teachings of M. D. was to be the test of the Lord's approval.

I rebelled against this with what to me seemed righteous indignation, and right here the adversary got me. I know it was here because I am not ignorant of his method of attack, as you will see further on.

Some unclean demon appealing to me through my righteous hatred of sectism gave me the mental suggestion that Bro. R. was trying to place himself over us, and this demon kept suggesting these words—"I will not have this man reign over me." This was not a passing thought, it was a suggestion applied to my mind over and over again, and while I was not sure of this at that time I am positive now because of my experience with these evil spirits.

I then began to lose interest in the truth and tried to save myself by writing continuously on subjects differing from Bro. R., while I longed for something to inspire me and take the place of the "Watch Tower" but found nothing.

This was the demon's opportunity, and he began to torment me at my work. If I put something down I could not find it when I wanted it. Everything went wrong; business was a

failure, debts piled up, and I was now fighting mad. Let me pass over the rest of this sad experience; it would only give you pain if I should relate it here. I come now to the time I became personally acquainted with four unclean demons. I had heard that they were in darkness as to the truth, but I found that they knew the Scriptures and Brother Russell better than I. I merely mention here a few things, such as discussing Scripture with them and English translation of Greek words.

The subject turned to the "Seventh Trumpet" and "the strong delusion that should deceive even the very elect if it were possible." They represented themselves as the angels of the seventh trumpet sent forth with the truth of God for the elect and to save them from the strong delusion with which Spiritualists were to deceive the whole world by their wonderful feats.

The intense inquisitiveness in my make-up that made a close student of me had now got me into communication with demons through reading Spiritualistic books and papers, together with that longing desire for the spiritual. Nevertheless I still held on to the truth and was proof against all these vain sophistries that make for "outer darkness," and I prayed God in desperation to take me out of the depravity into which I had fallen. How I longed to be a Christian and back in the sunshine of God's love once more. I even apologized for God's favor on the ground that he might use me in the other age, exhibiting me as a miracle of his glorious grace for the encouragement of the depraved.

It is now more than a year since I began to find my way back into the favor of God through continuously watching and praying. It has been a wonder to me how God could ever look upon me again with the least desire. The thought seems to answer this, that it was not on my account but on account of the great love wherewith our Heavenly Father loved his only begotten by whom and for whom all things were created. John speaks of those who manifest the Spirit of Christ in love for the brethren that in such God's love is made perfect. He loves them for what they are, and this love seems to be that kind referred to by the Apostle in these words—"Keep yourself in the love of God."

I feel grateful to God for the encouragement he has given me, and his tender care over me has been wonderful. He has led me back over the same lines of Truth and has granted me, seemingly as a tonic, to see new beauties in the truth I had learned so that they come to me with new relish as when I first received them. Just so you have found new beauty in the truth on the covenants. Without unlearning anything you have added greatly to the truth as a whole, and I have entered into your joy.

Dear Brother, I wish I could say something as a warning to others, not because you do not see the danger to those who seem to have the contentious spirit, but because I have had

such a sad experience. I feel anxious to put the brethren on the alert that they might judge themselves and weed out any little root of bitterness in their heart so that they may escape the chastening of the Lord.

If those brethren who are just a little fearful for the Lord's work in your hands could only realize how the hosts of darkness are pressing them and watching for an occasion to slip in a mental suggestion; appealing to their honor here, that they might find an entrance there! We read that "the angels of the Lord are encamped around them that fear him to deliver them." May it not be reasonable at least that the Lord has withdrawn his bodyguard at this crucial time that the soldiers of the cross might all the more place their reliance in "the sword of the spirit" and "the shield of faith"?

Realizing that the time is short, there is every reason that we give heed to what we have already learned. The command at San Juan Hill—"Every man watch out for himself," is appropriate at present, and he who insists on his comrade keeping step with him is in greater danger.

You have what is termed a "vow." I do not know much about it, only I read the one in last "Tower" and will say that it expresses exactly my heart's desire and prayer to God. The paragraph on the opposite sex is very timely in view of the great power which Satan has taken to himself, so that the members of Christ may refrain from every appearance of evil lest the powers of darkness gain an advantage.

Now I want to put myself on record here, and feel that my experience justifies the claim that I know whereof I speak. It is this. The closer one is living to the Lord, the more will he love Brother Russell and the truth which he stands for, the more love will he have for the brethren, and, as a consequence, the more God will love him.

If this "vow" be intended to bring the church of God into closer fellowship with each other, that they be of one mind and one spirit, then the present is the providential moment to use this "vow" as it is intended. It is well to have the sheep disposition and to flock closely together in time of danger.

I have written this with a full heart and eyes moistened, but not with the hopeless tears of Esau, because the Spirit of the Lord is with me and has caused me to hope when there was no hope, and with God's help I feel encouraged to take up the lines where I let them slip and press forward to the mark of the prize, and where it will be the very law of my nature to walk in the paths of righteousness and peace.

Yours very sincerely,

ALEX ALLAN.

DEAR BROTHER ALLAN:—

Your letter made me glad. I rejoice with you that you are recovered from "the snare of the fowler." Surely it is true that "we wrestle not with flesh and blood merely, but with wicked spirits in high positions," possessed of great intelligence and wily. What your letter expresses we have often wished to say to the dear friends, but have hesitated lest, instead of doing them good as we desire, we might do them harm by giving them even a flimsy excuse for saying that we endeavored to throttle their liberties. Alas! how few realize what a dangerous thing liberty is—how carefully it must be used for our benefit and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness; and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the divine will—thoroughly consecrated to the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the divine will be not first and absolutely in control of our wills the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not revered, obeyed with all the heart, mind, soul and strength, some one else has an influence in our hearts, husband or wife, parents or children, or more than probable, self. We cannot be "overcomers" except as our hearts are absolutely loyal to the Lord, with self-will and every other will subjected to the divine will. This is the lesson of life to those who would come off conquerors. How we rejoice with you, dear Brother, that, although you were nearly vanquished in this struggle, you have finally, by God's grace, recovered your balance.

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. It must not surprise us if, in this evil day into which we have entered, we should find a considerable number of those possessed of talents or influences stumbling. Of this condition of things the Apos-

tle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. (James 3:1) The deflection of some recognized as teachers will cause special trials to others not teachers and will prove to what extent they have a personal relationship to the Lord through an individual consecration to him and through his instructions by his Word and the prophecies—in the school of Christ. We fear that too many are in this attitude of leaning on others whose fall might bring them disaster.

It is because we have long recognized this principle that, in all our writings, we have presented the Lord's message as his message, and not as our own; giving the chapter and verse for every doctrine. If any are leaning on us or on anything but the Lord's Word for guidance, we believe that the fault is not traceable to our teachings. We have striven to bring all the members of the body into direct personal contact with the Head. While not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many of our dear readers lean upon us and upon others. We fully know that we are in the evil day and that the armor which the Lord provided is to be put on individually by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet and sword in the defence, as much as possible, of all of the Lord's people; but each must see to it that he puts on this armature for himself. The great King of the Universe has provided it. The great Captain of our salvation, Jesus, has invited us to put it on. We, as a corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on now. Many are falling at our side. What we do should be done quickly, energetically, systematically, thoroughly. It is important that we help others to the extent of our ability, but still more important according to the divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the Truth quite recently are much more clear in it and have the armor better adjusted and are able to use the "sword of the spirit" better, than some who have been in the truth for five, ten and even twenty years. Indeed some who have been long in the truth seem less skillful today in the use of the armor than they were years ago.

Why is this? And what is the remedy? The answer is a simple one, manifest to all. Divine providence has furnished to the people of God at this time an outline of the divine plan and a detail of Bible doctrines such as God's people have never before had in their possession. Without claiming any inspiration for the "Studies in the Scriptures" we surely may claim a divine supervision in respect to matter which they contain and the time of their presentation. Whoever admits that we are in the Harvest time at all—that we have been in it since 1875—must acknowledge this also. The Lord promised that at this time he would cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37) All who recognize these things must recognize these "Studies in the Scriptures" as being identified with the fulfillment of that promise. If they are not, how has the promise been fulfilled? It will not do to say that the "Divine Plan of the Ages" and the general elucidation of divine truth through those volumes is merely one man's opinion. That would be giving too much honor to any man. No one who understands these things can possibly believe that any man could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful arc lights of our day.

Neither is there reason or sense in the attempt of some to claim that these "Scripture Studies" are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election and Free Grace, Baptism, etc., etc., but not as they were nor as they are discordantly believed. These books discuss the Bible's presentations and set them in order as showing their relationship to each other, as one harmonious whole as never before presented. They are opposed by those who cannot refute them. We repeat, then, that "Studies in the Scriptures" are either of the Lord's providence or else they are a fraud, and at the same time one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the truth can be traced to the fact that they have been diligently using these divinely provided helps for Bible study. On the contrary many of those who today are less clear in the truth than they were years ago owe their loss of spiritual vigor and clear perception of the truth to the fact that they have neglected this divine provision for their needs. They have followed the worldly thought—that, having digested what some other man has thought, believed and taught, they

should break fresh ground for themselves, in hope of bringing forth still brighter jewels from the divine Word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of truth before the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of their new dishes, new viands, set before the church have proved to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others failing of their ambitions in these directions have become destructive and have uttered what some of the friends have styled a "Midnight Howl," against the food that the Lord has prepared, against his service of his people, etc. They cannot approve his management of the harvest work; and although admitting that the time is short now for a radical

change they feel they must take it in hand for him or everything will come to naught. "He that sitteth in the heavens shall laugh: The Lord shall have them in derision."—Psa. 2:4.

All these things are tests, dear Brother, and the sooner we realize this fact, the better for us. We have no fear that the great Shepherd now present with his sheep and gathering these who know his voice out of all the various pens of Christendom, will suffer the wolves to stampede his flock, or to devour them. Has he not said, "The Father who gave them me is greater than all and none can pluck them out of my Father's hand"?

The lesson to us all is, "Humble yourselves under the mighty hand of God that he may exalt you in due time." Let us not be heady, high-minded and worldly-wise, but humble, teachable and full of faith in the divine promises, which are so rapidly fulfilling and culminating.

Very truly your servant in the Lord,

C. T. RUSSELL.

SOME INTERESTING LETTERS

DEAR PASTOR RUSSELL AND CO-LABORERS:—

It is a real pleasure to me that I am permitted to write to you as one interested in the truth and the harvest work. I praise God that he has found me worthy enough to understand those glorious truths revealed through you to us.

I began my reading after Thanksgiving Day and found that I was prepared to receive instruction as I went from book to book, and, consecrating myself, I have taken my place in the ranks to do whatever he requires.

I find many who are glad to know about restitution, the resurrection and "The Plan" in general.

I was very much surprised today when a friend told me that one of my acquaintances wondered if I had become a Christian Scientist, as my health seemed so much improved of late, and was glad she was informed that I am a follower of the humble Jesus, and that the wonderful peace that follows the knowledge of our God's real love for the world, silencing all my questions, is responsible for my improved physical condition.

Some of my friends are chagrined that I do not now hustle for the church society. If they could only experience the happiness that husband and I find in the pure, simple Christian life they would understand. I pity them and they pity us. They think so much physical suffering has weakened my mind along religious lines.

Now about the Vow. Of course I have taken it and am stronger for it. Every feature of it appeals to me as a strong help in this "evil day."

I am sending \$1.80, for which please send me the six volumes of DAWN-STUDIES, TABERNACLE SHADOWS OF THE BETTER SACRIFICE, THE BIBLE VS. THE EVOLUTION THEORY and some tracts.

I am leaving the request for pilgrims for an older member of our band to look after; but I must tell you that Brother Johnson's visit here did a vast amount of good. Am sure we can get a larger number next time. We under-laborers can tell the story, but you can tell it so much better and so much more thoroughly.

Yours in the One Hope,

MRS. A. M. VAN HORN,—*Mich.*

DEAR BROTHER RUSSELL:—

I thank you for the spirit you are manifesting in this testing time; it is quite a strength to me, and no doubt to others who are noting your stand for truth while manifesting the right spirit of love. Our Brother Paul also had many trials, and we see in 2 Cor. 1:14, that as he was rejoicing, those who were noting his trials and how he walked in them, were themselves stimulated to do likewise. As he said in another place, "Follow me, even as I follow Christ."

Many of the churches that I visit are in trials of one kind or another and I am rejoicing with them, for I know the Lord is dealing with them and that these trials are such as we all need to put on brotherly love and all the Christian graces.

May the blessed Lord enable each of us to be rightly exercised thereby (Heb. 12:6-13), and endure the corrections in doctrine and in character, that our heavenly Father may still deal with us as with sons.

Your brother in his service,

S. D. SENOR.

DEAR BROTHER:—

After due consideration and prayerful thought on the matter, I want to register my name as one having taken the vow, as I do not see anything in it that I cannot heartily endorse; and I also want to add my thanks to what has al-

ready been said to you for all the light I have received through your works; and I also want you to know how much I do enjoy the TOWER, especially the little helps you give to us who have made this sacrifice.

With prayers for your continued blessing in the work, I remain,

Your sister in his dear name,

MRS. F. W. MAIN,—*Mich.*

TO THE BROOKLYN TABERNACLE:—

While riding on the subway train one day recently, a young man handed me your paper, "THE PEOPLES PULPIT," and as I am a Christian and trying to live as God would have me, the little paper seemed to make me feel as though I could help others through it. Therefore, please find enclosed 20 cents for two subscriptions to be sent to me.

I am yours in the Lord,

LOUIS TINES,—*N. Y. City.*

DEAR BROTHER RUSSELL:—

I again send you the little poem which I composed and sent to you about fourteen years ago, when I was located at Guttenberg, Ia. I little thought at that time that the ability to "receive" it would prove a sitting of those who had once been enlightened.

My constant prayer for you is that you may fulfil those conditions which shall enable you to continue to give meat in due season to the household of faith.

Your brother in Christ,

ALVAH F. ROGERS.

THE HIDDEN MYSTERY.

Wondrous mystery, long concealed,
Unto us has been revealed,
Herald wide the gracious story,
"Christ in you, the hope of glory!"
Christ in you, the world's sore need,
Christ in you, the promised Seed,
Canst receive it? Then thou art
Of the Christ, indeed, a part.

July 5th, 1909.

DEAR BROTHER RUSSELL:—

My new route sheet has been received, and I am looking forward with much pleasure to resuming my pilgrimage after this brief period of rest. I never get tired thanking the Lord for the wonderful privilege that has been granted me the last eight years of spending all my time in such a direct form of service. And should it be his will nothing could give me greater joy than to continue to seek to glorify him in this way to the very end of my course.

It has been a source of pain to me to note so many inclined to put such extreme and unscriptural interpretations upon some of your recent statements, especially on the subject of the covenants. I have given the subject a most thorough investigation and am satisfied, perfectly satisfied, that you are right in applying the New Covenant to restitution times.

The consideration of the covenants from this standpoint has brought me one of the greatest blessings I have had since coming into the light of "present truth," while probably a score or more of passages which were rather vague have received an illumination which has meant much to me. Other passages which were quite clear have taken on new depths of meaning; for instance, the typical value of the recorded history of Abraham has had depths of significance added to it that we once never dreamed of.

It has assisted me to see why the Word of God so frequently speaks of God's promise to Abraham as a "Covenant."

When God says death he means death, and yet it always seemed that when he said covenant he did not mean a covenant at all, but merely a promise. I had frequently wondered at this, but it is all clear now. I see it was a Covenant; but, as you have always expressed it, an Unconditional Covenant, since God attached no conditions to it for Abraham or for us to observe. But he determined what he would do under that covenant, and then left it with Abraham as to what he would decide to do in view of such a promise on the part of God. It was one of the respects in which this covenant differed from the Law Covenant, for that was a covenant of bondage (Gal. 4:24), saying, You must do this, or you must not do that. But this Abrahamic Covenant was a covenant of liberty, it being left to the liberty of each as to what he would do in view of God's oath-bound promise. But only those who are willing to sacrifice all are accepted of the Lord as joint-covenanters with him. This is why he says in Psalms 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Likewise I can now understand how that covenant was barren for over two thousand years. It was barren as respects producing anything in Abraham's life that would not have been produced anyway. When God made that covenant with Abraham his loyalty to the Lord had been so decided that we have no reason to suppose that God's agreement prompted Abraham to do anything he would not have done even if this covenant had not been made. But beginning with the Lord Jesus, a result followed the coming into covenant relationship which had never occurred before; a begetting to a new nature. At last the barren state of that covenant was past, and, in the words of Isaiah and of Paul, we hear that covenant personified and called upon to rejoice, "Sing! O barren, thou that didst not bear."—Isaiah 54:1.

So to me it is as clear as day that we are not under a New Covenant, but under a covenant as old as the days of Abraham, far older than the Law Covenant; but which has at last been redeemed from its barren conditions.

And when the covenant that was typified in Sarah has finished its traveling, and has brought forth the Isaac class, Christ and the church (Gal. 4:28), then the people of Israel, the Ishmael seed, will be regathered for their blessing. (Micah. 5:3. Note preceding and following verses also.)

I fear that I am making my letter too lengthy, but my heart is filled with gratitude to the gracious Lord who not only sent his Son to be the propitiation for our sins, but who has additionally taken us into his confidence and revealed to us so much of the wonderful arrangements he has for the blessing and unlifting of our race.

Trusting that the Heavenly Father may ever find you in that same faithful and humble attitude as of old, so that to the end of the harvest season he may use you in the edifying of his people, and assuring you that, in harmony with the sentiments of our vow. I remember you specially at throne of grace every day. I remain,

Yours by the Grace of God,

BENJ. H. BARTON,—*Pilgrim*.

DEAR BROTHER IN CHRIST:—

I had thought to write you before you left on your trip abroad, but was prevented. I am taking this, my first opportunity, to write you and let you know that you had our prayers and sympathy while away. We feel thankful to our heavenly Father that he has permitted you to return. We all miss you when we know you are away from headquarters. We feel so thankful that we know and can see how the Lord has used you and is still doing so. The truth is becoming clearer and more precious to me. My sincere desire is to keep very close to the Master. When we see so many that once loved the truth walking no more with us it makes us want to be more careful and watchful.

My husband and I have noticed since we have been here that so many that are confused on these subjects have not been reading as they should. I am glad that there has been just one source from which we can get pure food. Otherwise how much confusion there would still be for the true child of God. We would still be as we were in Babylon.

Our meeting with the Allegheny church are very helpful. There is such a good spirit. We all miss you and all the office force so much. There are many friends here: some that have always been of the quiet kind seemingly, but loyal to the

Lord and to you as the servant of God. We have been with you in your late trials and have suffered with you. We rejoice that you have been victorious so far. We feel that the Lord is on your side and our side.

I am longing for the time when we shall be united to our Living Head and begin the blessing of all. I am trying to embrace every little opportunity, and it seems I can be a help to some that are in need. I want to be ready always to be of any service that I can. May the dear Lord continue to bless and help you in my prayer.

With Christian love from my husband and self I am, as ever,

Yours in the one hope,

LEONORA T. FOLL.

P. S.—We love the vow more and more.

DEAR BROTHER RUSSELL:—

Being one of the Lord's poor, and, noticing on date of wrapper of "Watch Tower" (June, '09) that my time has expired, I ask you to send me "The Watch Tower" for another year. I am now in my 64th year. About eight years ago I broke down from hard overwork as a traveling salesman and was discharged as an honest, faithful man, but too old ("we want younger men") and ever since they have refused to employ me, and I have not been able to secure remunerative employment since.

On my way home on July 5, 1901, the tract, "Do You Know?" fell into my hands. Although I had been a member of the Baptist church since November, 1877, and in good standing, too, I was not fully satisfied and had investigated about everything sectarian. Nothing satisfied me so much as the light revealed in this tract. It is full of truth as an egg is full of meat, and the deeper I have investigated present truth, the better I love it, and while I am poor in this world's goods, health, etc., I am doing what I can for the Lord's cause, both within and without. Have distributed over 30,000 tracts during the last eighteen months. It was a tract that led me into the truth.

Your brother in the Lord Jesus,

GEORGE W. PLEASANTS,—*Mo.*

DEAR BROTHER RUSSELL:—

I am becoming convinced that some whom we have counted "of us" (who seem to be drawing back unto perdition) have never been begotten of the Spirit at all, but are simply justified. Although claiming consecration they seem never to have completely consecrated, but to have harbored a "hope" that somehow God would not accept their offer and restitution might still be theirs. These say that do not believe any one can really know he is begotten of the Spirit. To me this explains an otherwise inexplicable situation. Having never been "begotten again" they cannot see some of the mysteries of the kingdom. This relieves me greatly—for if they had seen and fallen away into blindness, their condition would seem hopeless. I am happier than I was, for I was secretly grieving—contrary to commandment.

Every word of opposition I have read or heard in regard to "Tabernacle Shadows" has served to make your presentations clearer to me. For years I have read this precious, priceless little book just before Passover time. This year I read it twice. I am now more convinced than ever before that you, as our shepherd, by the Lord's grace, are leading us in green (nourishing) pastures, beside still waters—where the peace of God rules in our hearts—predominant over the tribulation in the world that confronts us. For sixteen years I have read and rejoiced in the marvelous truths brought out in "Tabernacle Shadows"—and now my soul magnifies the Lord as my faith rests on so sure and steadfast a foundation—God's holy Word.

Again (although it seems needless) let me express my confidence and trust in you and assure you of my abiding love and appreciation along with my continual prayers for you and the great work you represent. I thank our Father for the clear exposition of the covenants which he has enabled you to make.

To me the vow also is precious, an honorable emblem of our holy, heavenly fraternity.

Pray for me, dear Brother. We are not without trials, but in these we rejoice, if by their means we may attain the desired goal—the coveted immortal crown.

Yours in the holiest and happiest of bonds, the love and service of the King of Kings.

H—.

HUNGARIAN (MAGYAR) VOLUNTEER MATTER

We now have Hungarian literature (PEOPLES PULPIT) for free distribution. There are 16 pages of matter, translated from recent English tracts. It will be remembered that there

are thousands reading Magyar in all the principal cities of the Eastern and Central States. Order as many as you can judiciously use.