

of the people can be eliminated only through great effort, spurred by chastisements; effort against the flesh engenders suffering, though finally that suffering emerges into the peace and joy of ripened character. (Hebrews 12:9-11) The chastisements and the sufferings will be the "boiling" of the flesh—the outcome of which will be a character of tenderness, like to the mind and character of the divine Christ, and fit to be acknowledged by and assimilated as their own by the Christ, Head and body. In that way it will be true that "that servant which knew his Lord's will and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47, 48) Those whose natural characters, whose fleshly minds, are tough and unassimilable for the priesthood, shall be "boiled" thoroughly until they are tender-hearted; but those who are readily responsive to the "ministry of reconciliation" will need but little of the trials administered by and through the water of the Word of God.

The eating of the flesh by the offerer is the thorough assimilation, by the consecrator, of the new human character ideals presented in the restitution teachings. There, too, "tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed, because the love of God [on the natural plane] is shed abroad in [their] hearts by the holy Spirit which is given" (Romans 5:4, 5); for all the

willing and obedient, at least, shall receive of the holy Spirit, as says Jehovah, "I will pour my spirit upon all flesh" (Joel 2:28) in the world-wide blessing, soon to come.

In the Ezekiel Temple the boiling of that part of the sacrifice to be eaten by the offerer was done in one of the boiling places in the outer court (W, W, W, W), symbolizing the infliction of chastisements on the natural restitution plane. It was done by the Levites, symbolizing the fact that of all who are on the spirit plane the great company will be the most directly identified with earthly matters. This flesh when "boiled" was eaten by the offerer, representing his moral assimilation of the ideals presented by the Word of God, touching upon human perfection. The flesh belonging to the priesthood is boiled in the boiling places (J, J) in the rear of the inner court, symbolizing the consecration of the offerer's new natural mind, as sharing in the holy Spirit poured out upon all flesh, and symbolizing also the trials which he must endure mentally in connection with his chastisements. This boiling was done by the priesthood, suggesting that they will exercise supervision and direction over the acts of the great company. They collectively constitute a 'merciful and faithful priesthood in things pertaining to God, to make reconciliation for the sins of the people. For in that they themselves have suffered [in this life], being tempted [tried to the uttermost, "boiled"], they are able to succor them that are tempted.'—Hebrews 2:17, 18.

## THE TRIAL IN BROOKLYN

The trial of the eight brethren from these headquarters was set for the criminal term beginning Monday, June 3, in the Federal Court of the Eastern District of New York. Affidavits had been filed by the eight defendants stating their reasons for believing that Mr. Justice Garvin was biased against us and our work. This action automatically removed him from the trial and adverted the case to Mr. Justice Chatfield. He, however, referred it to a judge specially brought here from Vermont—Mr. Justice Howe.

At this writing, one week of the trial has elapsed, with perhaps a little more than half of the testimony presented by the prosecution. Our legal counsel, Messrs. Sparks and Fuller, are loyally looking out for our interests, and under great handicaps, for the government has had three months for preparation and our counsel is obliged to prepare as we go along,

because no disclosures were made in the indictment as to what portions of our literature were objected to.

It seems we have a fair-minded jury, but it is too early to be able to discern which way the trial will go. Of one thing we are certain: all concerned are perfectly willing to accept the Lord's providence in the matter, and rejoice that they are accounted worthy to suffer shame for his sake.

**Foreign Agencies:**—British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Underdormer Str., 76 Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

[Last appearance of this paragraph, which previously appeared in every issue since the agencies were formed.]

## A SOUND MIND

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."—2 Timothy 1:7.

Fear is one of the principal things that make life troublesome. It was doubtless for this reason that our Master admonished us, saying, "Fear not, little flock." Fear, when it is unbalanced by hope, becomes desperation; and desperation spells misery. Fear is a prodigious magnifier, especially when it has been excited by any unusual object. The traveler rarely sees a small tiger; the landsman seldom experiences a gale at sea that is not a hurricane.

In a Christian, the "fear of man that bringeth a snare" is counterbalanced by the fear of displeasing his Lord. As the Master said: "Fear not them that destroy the body but after that cannot touch the soul; but fear rather him who after he hath destroyed the body is able also to destroy the soul in Gehenna fire."

We fear usually one or all of three things: weakness, disesteem, mistakes—and the uncertainty which follows in their wake. Fear instilled into the mind of childhood unconsciously impresses and influences the whole life, years after the small incidents which gave rise to the fears have passed into oblivion.

But the Apostle intimates in our text that the Father has not been content merely to advise us to be fearless, but that he has given us those things which are necessary to put fear out of our lives. He has given us the spirit of power, i. e., power of purpose, which is courage; he has given us the spirit of love, and the spirit of a sound mind. This is the powerful alliance against fear. For if we have power and courage we do not fear weakness; if we have love overflowing in our hearts we have that which makes us estimable in the Father's sight, and even to some extent in the sight of others. Hence we do not fear disesteem; for "there is no fear in love; perfect love casteth out fear." And if we have prudence, judgment, common sense, we have no fear of the desperation which needless mistakes bring.

Courage may be likened to the little brother, love to the

little sister, and common sense to the watchful guardian. Power might be disposed to use itself roughly at times; love might be too much impelled by tender feeling; but a sound mind modifies and directs them both.

### SOUND MIND MEANS SOUND JUDGMENT

That quality which the Apostle terms "a sound mind" and which is popularly designated as "common sense" may be defined as the sound judgment of the mind when reflecting upon problems of truth and conduct, without bias from logical subtleties or selfish interests. Balanced judgment is as valuable as its application is rare. It is sometimes possessed to an astonishing degree—on matters of purely human import—by those outside of covenant relations with God. But this should not discourage us; for they were merely better born.

But the Lord's people have a power within them which, if responded to and followed, will help develop the main features of a sound mind in them, no matter where they start on the scale. That power is a desire for the truth. Honesty, or a love of truth, is the basic requisite of a sound mind; for if we do not really desire the truth, then we are bound to become immersed in a hopeless tangle of illusions. One of earth's wise men has said: "The love of truth is the most noble quality of the human intellect, the most enjoyable in the interchange of confidences, yet of all qualities it is the most rare."

Coupled to this desire for the truth is the capacity for its apprehension, which is possessed by every spirit-illuminated child of God, and not by others. This fact is made plain by the Apostle: "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Spirit teacheth; comparing spiritual things

with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned . . . but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Both the desire and the capacity for understanding the truth come from God. As we are again told: "It is God that worketh in you, both to will and to do of his good pleasure." (Philippians 2:13) The desire for truth is from God, in the first place, while we are still natural men, in the sense that it is a fragment of the original likeness to our Creator. After we are begotten and illuminated by the holy Spirit this desire becomes stronger and stronger and at the same time our minds are enabled to grasp the truth to an extent hitherto impossible.

The Master himself places truth at the bottom of the structure when he says: "If ye continue in my word, then are ye indeed my disciples, and ye shall know the truth and the truth shall make you free." It is not merely doctrinal truth that we shall know, but also truth concerning ourselves and our spiritual status. How could we be set free from our own errors, if we did not desire and recognize the facts concerning ourselves? Common sense, or a sound mind, in the measure that it is possessed, enables one to see things as they are and to do things as they should be done.

There is a number of elements which go to make up a sound mind, none of which must be overlooked. But let it not be thought that a sound mind is a passive thing, a kind of reference library. In some ways the everyday term "common sense" is to be preferred; for a sound mind means simply the capacity for sound, accurate, reliable judgment on the problems of life as they arise from day to day.

#### PHILOSOPHY OFTEN UNESSENTIAL

And let us observe right here that the philosophy of character development cannot be called a requisite as long as we are developing with reasonable satisfaction. It becomes valuable to us chiefly when something is wrong. It assists us to recognize just how far we have progressed and how far we have retrograded, and where the greatest pressure should be exerted, to start us on again. But perception and reflection will accomplish nothing in us worth while without obedience. Obedience, or conformity to the instructions given us by our Lord, is the vital thing in any case, whether we understand all of the steps of the process or not. More than one scriptural expression emphasizes this thought: "If ye know these things, happy are ye if ye do them"; "If ye do these things, ye shall never fail," etc.

Our Christian course is like an apprenticeship at a trade. The master workman might sit down and attempt to explain the whole thing to the boy at the start, but very little would the boy understand or remember. What he does do is to say: "Now you do just as I tell you; and I will guarantee that after so long a time you, too, will be a master workman." So the Lord says, essentially, to us: "If ye love me keep my commandments"; "and I will make you meet for the inheritance of the saints in light." The Lord does invite us to 'reason with him' and to 'think on these things,' still he makes it likewise plain that we can know only in part, until that which is perfect is come.

We have probably all known some old brothers or sisters who had grown rich in the spirit of the Lord, not because they were able to explain the process of growth, but because, like the lily, they lent themselves to sun and air, and growth was a natural result. It never occurred to them to wonder why a certain command was given. It was enough to know that it was given. When they heard the Lord say: "Love your enemies; bless them that curse you and pray for them that despitefully use you and persecute you for my sake," they simply loved their enemies, they blessed and they prayed without doubt or hypocrisy. When he said to them: "If ye forgive not men their trespasses, how can ye expect your heavenly Father to forgive your trespasses?" they simply forgave freely, up to seventy times seven and, like God, were too courteous ever to mention an account once cancelled. When he said: "Seek ye first the kingdom of God and his righteousness," they sought that kingdom. When he said: "Centre your mind on things above and not on things on the earth," they have simply done it, and in doing it have shown the greatest wisdom that was ever shown. When he said: "Speak evil of no man," they have kept their lips from speaking guile.

It is largely when we realize ourselves at a standstill, or as making very slow progress that we can most profitably consider the whys and wherefores.

#### STEPS TO GOOD JUDGMENT

Perception, memory, thought, alertness, deduction, foresight, reason, judgment: these are the steps which must be

taken, consciously or unconsciously in the formation of sound judgment on any question.

Perception stands for the first impress of an idea through one or more of the senses. When we see, hear, feel, touch or taste a thing we have perceived it. While this is an elemental step, still it is a very necessary one. Even the little mollusks and tadpoles are capable of receiving impressions, and power to perceive increases with the elaborations and sensitiveness of the organism. The Apostle represents hearing as being that sense which is employed to announce the truth to us. He says: "Faith cometh by hearing, and hearing by the Word of God." That is, God's Word contains a message which acquaints us with certain facts, without which we would be unable to form an accurate judgment or to make a reliable decision. The Master intimates that this message has gone forth; still, "Who hath believed our report?" Not many. "Blessed," therefore, "are your eyes, for they see; and your ears, for they hear. For indeed I say to you that many prophets and righteous men have desired to see what you observe, but have not seen; and to hear what you hear, but have not heard."

But while hearing is a blessing, it is merely the start. The parable of the sower goes on to explain this matter further and to say: "When anyone hears the word of the kingdom, but considers it not, the Evil One comes and snatches away that which was sown in his heart. This explains that which was sown by the road." Those who do not consider the Lord's message do not go very far toward the development of a sound mind. "Israel doth not know; [because] my people doth not consider," complains the Prophet Isaiah.

"That which was sown on rocky ground denotes him who, hearing the word, receives it immediately with joy; yet having no root in his mind, he retains it only a short time; for when affliction or persecution arises on account of the word he instantly stumbles." Such a one perceives, thinks, and is alert, but he fails on deduction. He does not, or perhaps cannot, hold the proper relationship between the value of the truth, the present condition of the world, and the privilege of persecution for the Word's sake. He does not exercise common sense, or he would know that anything of value must cost him dearly. Note the distinction between that man and the one who so valued the pearl of great price that he went and sold all that he had to obtain it.

"That which was sown among thorns denotes that hearer in whom the cares of this life and the deceptiveness of riches choke the word and render it unproductive." Such a one fails on foresight, reason and the final judgment or decision.

"But that which was sown on good soil and produced fruit, one a hundred, one sixty and one thirty, denotes him who not only hears and considers, but obeys the word." To hear, to consider and to obey, then, are the three main steps to the acquirement or to the manifestation of a sound mind on any given subject. But aside from these three steps, there are five other intermediate steps which are well worth considering.

#### PERCEPTION, MEMORY, THOUGHT

Here, say, is a problem before us on which we wish to exercise common sense. Though we have heard and received the general message of the Lord, it may be that we have not yet perceived all the instructions he has given on the immediate question under hand. Here we should "search the Scriptures" with that love of directness and simplicity without which it is impossible to come to an accurate decision.

For instance, we encounter the statement: "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." We roughly perceive the ideas of walking after the spirit and walking after the flesh. Memory is at once called into play, for the meaning of the individual words themselves, then in a brief search of the mind to see if we can find anything that sounds similar. We 'call to mind the former things' and are thus enabled to profit not only by our own past experiences but also by the experiences of others. Without memory life would be a blank—a dreary void.

Perception and memory merge into thought. We begin to consider—that is, if we love the truth above all things else. We ponder, we reflect, we contemplate; but, if we desire the truth, we do not dream. We are informed that, "as a man thinketh in his heart, so is he." If he thinks deceitfully, he is deceitful to that extent. Thought determines character.

Thinking, not natural growth, makes perfect manhood. There are some who, though they are done growing, are only boys; the reasoning is feeble. Many who can run and jump and bear fatigue cannot observe, cannot examine, cannot reason or judge, contrive or execute—they cannot think. To have a sound mind it is necessary that we examine ourselves about our thinking. We should set ourselves to understand whatever we see or read. The Apostle assures us that if we "think on these things"—the things that are true, noble, pure

and lovely—we will be built up to them. We cannot use common sense to walk either after the flesh or after the spirit without thinking.

It is not reading, but thinking that gives us possession of knowledge. A person may see, hear, read and learn whatever he pleases, and as much as he pleases; but he will know very little, if anything, of it beyond that which he has thought over and made the property of his mind. Like certain silk worms which yield silk colored according to the food they have fed on, so our life gradually takes the tinge and hue of the thoughts to which we most accustom ourselves. If we think about the things of the flesh, make provision for pampering its desires and appetites, we are living after the flesh, and if we are thinking about the things of the spirit, the great principles which Jehovah has established, and seeking to apply them to ourselves in harmony with his Word, we are living after the spirit.

#### ALERTNESS—MENTAL ENERGY

Alertness is the next requisite. We are admonished to be "vigilant," to be "watchful," to be "ready," not to "sleep," nor be "slothful." In one place the Apostle seeks to "stir up our pure minds by way of remembrance." Alertness is energy applied to attention. It is like steam in a boiler. The boiler and the engine may be in perfect condition; but if there is no steam, no work will be accomplished.

On this very point of mental vigilance comes, perhaps, the severest test of our honesty in our search for the truth on any given subject. Our own faults, like our own noses, are so close we cannot see them without great effort and insight. But, as the poet says: "Self-love is not so great a sin as self-neglecting." For want of spiritual energy we allow the precious, though oft-times unpleasant truth concerning our motives to lie hidden; and we do not make progress.

The value of our thought depends much upon the course we take—whether the subject in hand is examined fully and carefully, or only given an undecided glance, our thoughts reverting to other matters, to be treated in the same desultory way. That mental disposition is of great value which will enable us to give our close and undivided attention to any subject which we wish to investigate. Some may try to investigate a matter, but find that the mind wanders. It needs alertness, effort, vigilance.

However splendid may be a man's genius, brilliant his talents, and profound his intellect, if devoid of energy he is practically lifeless, and his powers are useless to the Lord, to himself and to the world. Energy, literally from the Greek, means inwardworkingness; the bloom of the flower is energy, the increase of fruit is energy, the growth of the body is energy, yet in all these there is no violence. So with the holy Spirit, power or energy in us; its efficacy is not destructive, but none the less vital.

A man may possess a high degree of refinement, with stores of knowledge, and even a well-disposed mind; but if he is destitute of energy, he is like a watch without a mainspring, beautiful but inefficient and unfit for service. God has given us new courage, he has refreshed our despondent spirits by a message of cheer and hope, and he does refresh them by continual reminders of his grace. Let us, therefore, not stop in our efforts toward right decisions because of a dearth of alertness; for we cannot dream ourselves into a character. But with the instruments and the forces which the Lord has given us we must forge one.

#### DEDUCTION AND FORESIGHT

Our alertness or mental energy opens up new avenues; it broadens the field of attention. Mental energy pushes the mind to draw deductions from the new things observed. Time and again our Lord and the apostles invite us to deduce the logical conclusion from the facts which have hitherto been made known to us. Our Lord chided the Pharisees, saying that they were able to draw correct deductions regarding the weather from the appearance of the sky, yet they were not able to discern the outcome of the most apparent spiritual situations. "Have ye not known?" "Do ye not see?" "Know ye not?" are all arguments which the Scriptures use and which show that we are expected to use our powers of deduction. But let us not deduce something that is not there. Our brethren in the centuries gone by made mistakes in this way. They saw that most of the world was not fit for the state of heavenly bliss and they deduced that the unfit must therefore go to eternal torment. If eternal torment had been a divine arrangement, so stated in God's Word, and if there had been no other time of trial or arrangement for mankind, then the deduction would have been correct.

We are supposed to draw deductions from facts, not fancies. With the help of other Scriptures we can safely deduce that

if we are walking after the flesh we are not walking after the spirit. We can safely deduce, too, that if we are walking after the spirit the righteousness of the law is being fulfilled in us, though we may not be able to see very much of that righteousness.

#### "LET US REASON TOGETHER"

Next in the attainment of a sound mind on any given problem comes foresight. Foresight is the power of looking ahead to determine the probable effect which the carrying out of our deductions will have. Closely linked to it and really growing out of it is precaution. We are not only told in the Scriptures that 'if we live after the flesh we shall die' but we are also told to make straight paths for our feet. If we stand on a railroad track and see a train coming, that is foresight; if we get off before it hits us, that is precaution. Foresight is a prerequisite of sound judgment, or common sense. How often we hear the exclamation: "Why didn't I think of that?"—meaning, "Why didn't I foresee that?"

All these things lead us up to the point of reason, which is the process of comparison. We are admonished to "prove all things, hold fast that which is good." To prove a thing is to compare it with some known standard. It is a direct violation of this precept to allow such facts as we may possess to become rusty from disuse or to submit our minds implicitly to another without proper reasons therefor.

Reason is the art of fixing the relativeness of things. It is by means of reason that it is possible to differentiate facts and to indicate to what category they belong. Thus and thus only can we "rightly divide the word of truth." Thus and thus only can we "give a reason for the hope that is in us." Only thus can we fulfil the Apostle's prayer that 'our love may yet abound more and more in knowledge, and in all perception, in order that we may examine the differences of things.'—Philippians 1:9, 10, Diaglott.

To reason about a thing is to dissect it, to examine it from every point of view before adopting it, before deferring to it or rejecting it. Only by reasoning can we judge ourselves dispassionately. The Psalmist approaches the question thus: "Wherewithal shall a young man cleanse [rectify] his ways? By taking heed thereto according to thy word." Applying this principle to ourselves we see that we are to look at our ways, our thoughts, our words, our actions and compare them with the standards given us in the Lord's Word. If we be impelled by a desire for the truth and if we "judge soberly" we shall see wherein we have already attained to those standards and wherein we are still lacking. "Come now, let us reason together, saith the Lord of hosts."

#### DECISION, THE SOUL OF CHARACTER

We now come to the decisive factor of a sound mind, judgment or decision. We may perceive the things of the spirit; we may reflect upon and contemplate them; we may be keen in our interest and draw some very accurate deductions as to advantages to be derived; we may foresee ourselves enjoying the fruits of the spirit and acting as an ambassador of the Lord; we may count the cost by process of comparing the things of this present life with the joys that shall be revealed in us, but when we definitely make the decision and say, "I will do it; I will pay the price, cost what it may," then, and first then, is character really molded—and devils step back an extra pace.

Some one has aptly said: "A wise man is like a pin, his head keeps him from going too far." If a whole man be like a pin, then certainly decision is the point of that pin: for by decision his powers become penetrative and effectual. Decision is like a ratchet brake on an incline railway; it keeps one from slipping back over the ground just gained. Again, decision may be likened to the skin of an apple. Not only is it the most beautiful part, but it preserves the rest of the fruit, as decision preserves the process of thinking just passed through with more or less labor. It is really better for the character to decide wrong than not to decide at all. We can always decide something about a question. We can decide to let it alone, or decide to let it rest until more information is at hand.

"A double-minded man is unstable in all his ways." "Unstable as water, thou shalt not excel." These texts show the disadvantages of indecision. How many occasions for doing good are passed by from irresolution! While we are saying to ourselves, Shall I, or shall I not? the moment flies away and the blossom of joy which we might have given to it is withered and often cannot be revived by any tears of repentance. The irresolute man cannot perform any action well.

On the other hand, decision of character is one of the most important of qualities to attain and maintain. In fact we must possess a good deal of it before we can give ourselves to the Lord. Knowledge is not our chief end; it is action—action inspired by love, but still action. We may have a fine

education, learn to think most correctly and talk most beautifully; but when it comes to action, if we are weak and undecided we are of all beings the most wretched. All mankind feel themselves weak, beset with infirmities, and surrounded with dangers; the acutest minds are the most conscious of difficulties and dangers. They want above all things a leader with that boldness, decision and energy which, with shame, they do not find in themselves. Just such a leader we find in our Lord, who not only trod the way we tread, but trod it alone.

Next to being upright and faithful in the performance of duty, we should be decided; and then we shall make either friends or foes worth while. It is in vain to hope to please all alike: "Woe unto you when all men speak well of you." Let a man stand with his face in whatever direction he will, he must necessarily turn his back to one-half the world. If a thing be right, let us do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole trial time is but a day repeated.

#### FOES OF A SOUND MIND

There are three foes to the exercise of a sound mind. One is impulse, a perversion of power and judgment. Another is sentimentality, a perversion of love and wisdom. The third is illusion, a perversion of deduction and reason.

Impulse is like a spring trap that operates generally to the injury of someone. It is action under snap judgment, wherein all the steps between perception and decision, except alertness, are almost completely overlooked. Adam's transgression itself was largely of this nature. He felt, he was keen on the subject, he acted. When Uzzah steadied the ark he did it under impulse and paid for his lack of reasoning with his life. Had he remembered the Lord's commandments, had he thought of them sufficiently beforehand, had he been alert with a sense of obedience, had he been exercising the foresight which moments of quiet contemplation should have taught him as he walked beside the ark, he would have been prepared to stop his tendency to an impulsive meddling in matters not his own.

Peter was impulsive in proclaiming his lasting fidelity to the Lord. He merely perceived that Jesus was the Christ, the son of the living God, and assumed that everything must be outwardly favorable to our Lord, who was one, naturally, with whom Peter would like to be always associated. His judgment lacked the calm, careful consideration and insight which became his at Pentecost. No one can allow his impulsiveness to govern and at the same time exercise a sound mind well, because a sound judgment includes careful and moderate comparison of the facts involved. The impulsive ones are very apt to be prejudiced in their conclusions; for prejudice is premature judgment. They jump from perception to energy and from energy to decision. They are always starting something, but it is oft-times something they wish they could stop. Sometimes they are like the man looking through the yellow-stained glass, when everything appears peculiarly honny; then they are like the other one who looked through the blue-stained glass, when everything looks sombre and hopeless. Neither had an accurate judgment of the situation.

Impulsiveness is a false enthusiasm traceable not to our fixed ideals, but to our wishes. It is often true: "Thy wish was father to the thought." Impulsiveness was the difficulty with the Galatian brethren; as the Apostle says: "Ye did run well for a time . . . O foolish Galatians, who hath bewitched you?" They had not properly fortified themselves with the reasons for their faith and were in danger of losing all.

It is doubtless because we tend to jump to conclusions and to other associated actions that the Lord has laid upon us certain restrictions such as, "Render not evil for evil." The impulsive tendency is to strike or speak back when we are injured. Occasionally such action might be right in itself. The Mosaic law provided for such retribution. But if we have care-

fully pondered the various phases of the Lord's will for us and if we have grasped the thought that he would be better pleased to have us consider a situation before we act, we are to that extent guarded, and our energy and decision are forced to wait on thought, foresight and reason. "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city."

Another hindrance to sound judgment is sentimentality.

#### SENTIMENT VS. SENTIMENTALITY

Now sentiment is a noble thing. It was the noblest sentiment which God had toward the world which prompted him to make the arrangement for its redemption. No one can ever have a sound mind who absolutely ignores sentiment, if that were possible. But sentimentality is the quality present when sentiment overrules reason, or when it forces a decision before reason has time to consider. Impulse and sentimentality often go hand in hand, like their legitimate prototypes, power and love. It was sentimentality when the inhabitants of Lystra named Barnabas Jupiter, and Paul Mercury, and said: "The gods are come down to us in the likeness of men." Again, when St. Paul shook off the poisonous serpent from his hand and lived, the people of the island would do him worship, thinking he must be a god.

Never will common sense have a chance to manifest itself in those who permit such ephemeral and enfeebling impressions to govern the judgment and who fail to harmonize common sense and the emotions of the heart. Sentiment reasons and is capable of devotion. Sentimentality excludes reflective thought and ignores generosity. We are capable of sacrificing ourselves for sentiment. Sentimentality exacts the sacrifice of others.

We have seen mothers oppose the departure of their sons, preferring to oblige them to lead an obscure existence near to them, rather than impose upon themselves the sorrow of a separation. Sentimentality and its derivatives, puerile pity and false sensitiveness, create illusions for those who do not practise the art of reasoning.

#### ILLUSIONS LIKE WILL-O'-THE-WISPS

Both impulse and sentimentality contribute to or lead to illusions. Illusions, like ideals, are made by imagination and hope. Inaccuracy is the difference. Imagination, in the sense of power to form and hold a mental image of an idea or of its effect on us, is really necessary to any process of reasoning. The Apostle sets this thought forth in the following words: "We behold as in a mirror the glory of the Lord and are changed [by the effect of that image on our minds], from glory unto glory." That is, from the fragmentary descriptions in God's Word we are able to form a mental image or conception of his character.

But imagination is usually so linked with sentimentality that the word has come to have a bad savor. So the Apostle says: "Casting down imaginations and every high thing that exalteth itself against the knowledge [the exact knowledge or acquaintanceship] of God, we bring into captivity every thought to the obedience of Christ." The idealist and the illusionist perceive alike, but the latter is not impelled by a desire for the truth. His wishes take the place of his memory of previous experience and of the promises and directions of the Lord. With such a one reverie takes the place of thought. There is indolence instead of alertness; fancy instead of deduction; desire instead of foresight; sophistry instead of reasoning. Is it any wonder that the decision, such as there is, is erroneous, and that illusion enshrouds the true powers of discernment?

The "righteous" Jews of Jesus' day deluded themselves into thinking that no blessings could pass them by; but they, with the rest of the world, were drunken. They thought that, not because of a passion for the truth, but because of prejudice, which is traceable to nothing more than mental and moral indolence.

#### "BE OF GOOD COURAGE"

"Be of good courage and he shall strengthen thine heart."—Psalm 27:14.

Jesus gave us a perfect example of true courage based upon implicit confidence in the divine promises—such a courage as is needed by all of his people at this time. The Apostle suggests that we consider him, lest we become faint and weary in our minds. There is one kind of fearlessness, however, which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "the Father himself loveth you," and that "all things shall work together for good to them that love God, to the called ones ac-

cording to his purpose."—John 16:27; Romans 8:28.

It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge: faith, courage, activity, and all of these continue to grow, and in their maturity make us wise, faithful, courageous overcomers in respect to the spiritual matters to which we have been called through the great and precious promises.

Sometimes we realize our deficiencies and are not able to locate the cause. Some one says, "I want to be an overcomer, to gain the victory over the spirit of the world, over the ten-

dencies of my own fallen flesh and over the wiles of the adversary, but somehow I cannot; I fail.' Such should learn to look for the source of failure, the deficient element, and should fortify himself in respect to the same. Let him ask first, 'Is my failure to overcome due to a lack of courage? Am I fearful, and hence unable, to fight the good fight of faith and, by the Lord's assistance, to gain the victory?' If he has the courage he may find that he has not been sufficiently trusting the Lord, but leaning too much on his own strength. Such should remember the Apostle's words, "When I am weak, then am I strong"; reversely, 'when I am strong in self-assurance, I am then weak, because the Lord wishes me to rely not upon myself, but upon him, his strength, his grace.' If the courage be found deficient, the reason evidently is that the faith is lacking; and if so, there is a reason for it—either a lack of knowledge on which to build a faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and his Word, and the faith is to be exercised continually, recognizing the Lord's interest in us as his children, as testified to by his Word and by noticing the leadings of divine providence in our daily affairs.

#### LOVE CASTS OUT FEAR

There is a proper fear, or reverence, and disinclination to offend our heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan or of the fallen angels or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's people; and this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us we should immediately think of the fact that our Lord assures us that even an insignificant sparrow cannot fall to the ground without the Father's notice, and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earthborn cloud intervenes between our souls and the love for us which he has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by going to him in prayer, by confessing our trespasses and by requesting mercy and grace to help and to restore us to his favor.

"Be of good courage and he shall strengthen thine heart," is one of the blessings assured us in his Word. In the divine order courage is necessary to strength and victory. Some one has said, "One with God is a majority." With courage to grasp this thought and to hold it, things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily vanquished.

#### COURAGE IN THIS EVIL DAY

Never before, perhaps, was courage so needed as it is now needed in this evil day; but the prophets' descriptions of this great trouble time are very figurative when they speak of fire and clouds and pillars of smoke, saying of this time, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke," etc. But the consecrated children of God need have no timidity in respect to these matters if they have the proper courage, developed by proper exercise and built upon proper faith, founded upon the knowledge of divine revelation. Their attitude of heart will be, "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

Whether, therefore, storms financial, political, religious or demoniacal come his way the child of God may rest secure and be of good courage. The Lord is both able and willing to care for his interests and bring him off victor. Should the fallen angels be permitted again to materialize and personate either the dead or living, this class need have no fear. Their perfect love for the Lord, based upon a knowledge and appreciation of his truth, will lead them to triumph courageously over all the wiles of the adversary and his hordes.

#### THE ELECT TO BE UNDECEIVABLE

The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and "lying wonders," and tell us that the Lord will send or permit a strong delusion that they may believe a lie. (2 Thessalonians 2:9-11) If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "elect"; and the "elect" will be preserved, not through

their own wisdom or superiority, but through the power of God. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive even the elect."—Matthew 24:24.

Our Lord in the parable of the wheat and tares tells of the harvest work and how he would "gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:31) It is by thus gathering them that they are protected in this time of strife and trouble when others are deceived. But they are not gathered physically into one place, but spiritually; their minds, their hearts, their affections are gathered together, centered. Our text tells us that our Lord is this great Center to which his elect must all be gathered if they would have rest or peace, if they would overcome the world, the flesh and the peculiar snares of the adversary, which will now be laid for the feet of all and will more or less entrap all except the elect class.

#### "GATHER MY SAINTS UNTO ME"

Figuratively all of these "elect" ones are gathered, and the place is thus described, "I will say of the Lord, he is my refuge; in him will I trust"; and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ah! no wonder that we also read, "No harm shall come nigh thee." How could harm come to any who are thus close to the Lord? "A thousand shall fall at thy side, ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation."—Psalm 91:1, 2, 7.

This nearness to God, into which his "elect" are gathered, is the source of their protection. And the dangers to others are in proportion to their distance from this citadel of strength, this fortress, this refuge or tower.

"Then let our songs abound,

And every tear be dry;

We're traveling through Immanuel's ground

To fairer prospects nigh."

#### "ALL POWER IS GIVEN UNTO ME"

These were our Lord's words after his resurrection. They were true then. They have been true throughout the Gospel age, and they are still true today, because we are now living in the time of which it is written, "He shall take unto himself his great power and reign." His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. And we may be sure that the members of his body still in the flesh this side of the veil are no less subjects of his providential care than are the world and its affairs. We may be sure that nothing is transpiring, either in the nominal church or among the kingdoms of the world, among socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, "Settle it in your hearts"—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the church during the forty years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? "He who hath begun the good work in us is able to complete it," and he who has thus conducted the harvest work is able still to direct his cause, to order, bless and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still;

Be calm and sink into his will."

Let us not be timid either as respects the affairs of the church in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providence and for utilizing knowledge which he has given us from his Word. Let us not be surprised concerning the fiery trials which try us and the stormy billows which may at times seem about to overwhelm us; "for greater is he that is on our part than all that are against us"—however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.—1 John 5:4.

#### REMEMBER OUR VOW

"Resist the devil and he will flee from you," is the Lord's testimony, through James. This implies an assault by the adversary. It implies that he should be resisted and can be



resisted and that in the end he will flee from us, not because of arrogance or power on our part, but, as our Master said, "He hath nothing in me"; so if he finds it useless to continue his assaults he will probably flee also from us to other fields of service. We remind all of our readers that whoever comes under the influence of Spiritism, Christian Science, Hypnotism or any other form of Occultism is thereby endangering himself, not only for the moment, but also for the future, because the evil spirits operating through these various channels seek, some in one way and some in another, to delude, bewilder, confuse the reason and bring into subjection the minds of those with whom they have to do. Hence any of the Lord's people who have affiliation at any time with any of these are specially warned of liability to intrusion by these spirits now. We remind all that the special channel through which they have had special success is human curiosity. We urge all of the Lord's people to restrain their curiosity, to rely on the Lord's Word and to have no dealings whatever with any of these occult systems. Let us remember our Vow unto the Lord along this line.

One dear sister told us recently that before coming into the truth she had dabbled with Christian Science and Spiritism, and had been entrapped with mediumship. She was a writing medium and could distinctly feel something take hold of her hand and guide her pencil while she wrote on topics of which she had no personal knowledge. After coming into the truth, and realizing the source of this power, she resolutely repelled it in every way, asking the Lord by prayer for assistance. She gained strength to resist this influence, but has again been annoyed by the spirits taking her hand and endeavoring in various ways to arouse her curiosity so that she would yield her hand to them in order to learn their message for her. She

remarked that she has now a fear and a dread of the evil spirits and a strong desire to be free. She finds herself freer from their influence when in the company of the Lord's people. We advised her against fear and against refusing to remain in a room by herself. By so doing she would be cultivating fear and subserviency and bringing herself into a condition of mind much more amenable to their intrusions. We advised her, and now advise all similarly affected, to set the will resolutely in opposition, to refuse all communication, to ask no questions, to receive no answers in any manner, but in the name of the Lord to command the evil spirits to depart, meantime going to the Lord in prayer "for deliverance and grace to help in every time of need." In times of peace and freedom from assault the mind can be stocked with strengthening Scriptural passages or helpful poems or words, so that these may be drawn upon in times of need.

In conclusion, then, dear brethren, let us be of good courage, of strong faith, of heroic determination. Let each see that his faith is not in himself, nor in his vows, nor in his very best endeavors, but in the Lord. Trust in the Lord and practise with your faith at controlling your thoughts, words and deeds and at bringing yourself closer to our Father and Redeemer. We live in a time when worldly wisdom is taking note of this need of courage; and much courage there is. But the greatest courage is moral courage, the true courage which the Word of God inculcates and through which we may not only rejoice in all of the present experiences of life, but ultimately come off "conquerors, yea, more than conquerors through him who loved us and died for us." "Be of good courage and he shall strengthen thine heart."

## "THERE WAS ALSO A STRIFE AMONG THEM"

Alas! that in his last, sad, sacred hours on earth,  
There should be strife among the Master's chosen twelve—  
A strife to be the greatest, seeking selfish ends,  
Ignoring their sweet privilege to minister  
Unto their Lord, in this, his time of saddest need.  
Ah, me! that he, the alpha and omega, first  
And last, in lowliness must wash their dust-stained feet,  
To show that he who serveth most is chief of all!

Ah, then! shall we not daily watch and humbly pray  
That no defiling "root of bitterness" spring up!  
Shall we seek selfish honors here, or rather wait  
Until we reach the other side, where he, our king,  
Shall seat us in his throne, exalt his lowly bride!  
Dear Lord, oh, make us gentle, merciful and wise,  
Help us in honor each the other to prefer,  
Fulfilling thus the law of Christ, the law of Love!

## WORKING IN THE CHURCH

ACTS 2:41-47; 4:32-35; 6:2-4.—AUGUST 18.

[Paragraphs 2 to 21 inclusive of this article, as it originally appeared in issue of July 1, 1918, were reprinted from article entitled, "The Early Church," published in issue of January 1, 1902, which please see. The remainder is printed below.]

Whoever today refuses to acknowledge Christ Jesus as the Messiah, the Sent of God, whoever refuses to obey his teachings, to follow him, is unrepentant no matter how fully he may believe that Jesus of Nazareth was the Messiah, the Sent of God. Even though one may sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and has become a follower of the Master. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance with God is that the sinner shall renounce his sins, accept our Lord as his personal Savior and follow in his steps.

### PROVIDING FOR THE POOR

Some time later an emergency arose in the church, calling for a force of seven deacons to look after various temporal matters, all of whom were chosen by the congregation—not by the apostles—as men of honest reputation, wise, and filled with the holy Spirit. This incident suggests to us the loose character of the organization of the early church. It did not have cast-iron rules and laws, except that the Lord Jesus Christ, the Redeemer, was the Head of the church, and that no one could be recognized as a member thereof unless he had recognized our Lord as Savior and made full consecration to him, thereby receiving his spirit, and had also recognized as of his appointment and of the holy Spirit's designation his especially appointed apostles, as the authorized instructors of the church.

Aside from this, the necessities of each case seem to have guided; and yet we may safely presume that in all the arrangements of the church, as well as in the teachings of the apostles, the holy Spirit directed, for the benefit also of those believing on the Lord throughout the entire age.

We are not to suppose that there was an intentional partiality or neglect of the Grecian more than of the Hebrew women. Possibly it arose from the fact that the apostles appreciated more keenly the needs of the native widows than of the foreign-born. These were all Jewesses, of course, whether born in Palestine or in Greece; for up to this time the Gospel had not been sent to the Gentiles. Doubtless there was some reasonable cause for the murmuring. In any event the apostles manifested their honesty of purpose in the matter by promptly instituting measures for the correction of the difficulty.

In this incident there is a lesson for all of the Lord's people. If difficulties arise, based on temporal questions, likely to sprout a "root of bitterness" or to cause a schism in the church, the proper course would be to throw the responsibility upon the shoulders of the entire congregation, by asking for the election of some of the number who could give the matter better attention and could see that all were justly dealt with. We are not to forget that in this as in other ways the Lord has clearly indicated that the church as a whole is under his supervision, and that it is therefore proper that the general affairs of the church be conducted by the congregation, and not by one man nor by a clergy class.

## SPEAKING FOR CHRIST

ACTS 1:1-8.—AUGUST 25.

[The first 12 paragraphs of this article, as it originally appeared in issue of July 1, 1918, were reprinted from article entitled, "Good Confession Versus Bad Confession," published in issue of January 15, 1914, which please see.]

Whatever circumstances may arise, the Lord's people will have such faith and trust in God that they will conduct themselves courageously, relying on divine power. The Greek here

seems to give the thought: 'Do not be worried when you shall be brought before kings and judges.' The way in which God will give us a mouth and wisdom may vary according to cir-

cumstances. Perhaps it may be by suggestions from another, perhaps in the hearing of the testimony of some one else; or it may be that an especially helpful text of Scripture would come into our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

If we find ourselves in any straits, any difficulties, we are to remember that the Scriptures assure us that "the angel of the Lord encampeth round about them that fear [or reverence] him, and delivereth them." (Psalm 34:7) This thought should tend to make us cool and collected in mind, and should enable us to conduct ourselves courageously, feeling our close relationship with the Lord and having the confidence this would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes concerning us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate. But "faith can firmly trust him, come what may."

#### WORK OF THE CHURCH IN THE FLESH

The Scriptures invariably teach that the church of Christ in the flesh is his representative. As the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." (Colossians 1:24) As we have to do with the suffering of the Anointed One, so we have to do with the witnessing or ministry by which the members of the body have been called out from the world, separated, instructed, and thus prepared for a share in the glorious kingdom and for the great work of judging the world which that kingdom will inaugurate. It is in this sense that our Lord declared to his disciples after his resurrection: "Ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria and unto the uttermost part of the earth."

Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, his death, his resurrection, his ascension, and his promises of a return to accept his faithful followers to a share in his kingdom, when he shall take unto himself his great power and reign. In a secondary sense all who receive the apostolic testimony and who declare it to others are likewise Christ's representatives and witnesses.

In order that the apostles might fill this position of witnesses and might be enabled to give a clear testimony on the important subject of Christ's death and resurrection, which constitute the foundation for our hope, our Lord was present with them after his resurrection and, as St. Luke declares, demonstrated the fact of his resurrection "by many infallible proofs," meanwhile explaining to them things concerning his coming kingdom, for which he had taught them to pray: "Thy kingdom come; thy will be done on earth as it is done in heaven."

#### THE MESSAGE OF THE KINGDOM

This explanation respecting the kingdom was necessary because as Jews they had properly looked for an earthly kingdom, and now needed to be informed that before the earthly kingdom could be established a heavenly kingdom must first be inaugurated, and that they were eligible to a place in that heavenly kingdom, through which in due time the blessing would come to the earthly kingdom and would ultimately extend to all the families of the earth.—Genesis 22:16-18.

As long as the Jewish dispensation remained, this information was not due to be given. It would be "meat in due season" only after the Jewish nation, through its representatives, the priests and doctors of the law, had rejected the Messiah and had crucified him. But now that our Lord had died, it was "meat in due season" to the faithful to know that for a time God had rejected fleshly Israel from being his peculiar people in order to gather a spiritual Israel to be the holy nation, the peculiar people, the royal priesthood, to show forth his praises and to constitute his chief agents for the blessing of mankind in due time.

This work of calling the spiritual Israelites, and of inducting such as would heed the call into the new relationship, was the work which our Lord was committing to his apostles. To them he unfolded the things pertaining to the kingdom of God in such measure as they were able to appreciate them,

leaving to the future the work of guiding them into all truth, into the deep things of God, under the ministration of the holy Spirit, which he had previously promised would show them things to come.

Our Lord wished the apostles to understand distinctly that they were not then in condition to undertake the new work, that the proper time for action had not yet come, that they would not be prepared until they should receive the holy Spirit, a power and unction from the Father, which would especially qualify and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine attestation that our Lord's work was approved of the Father and constituted a basis of reconciliation by which sinners might return to harmony with their Creator. Furthermore, to those who consecrated themselves to the divine service and received the holy Spirit, it was evidence that they were accepted of the Father in the Beloved and owned as children and heirs of his promises, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together in the kingdom, when the due time should come.—Romans 8:16, 17.

#### THE TIME FOR THE KINGDOM

It was appropriate at this time, and in view of our Lord's instructions respecting the kingdom and the preparatory work for it, which the apostles were commissioned to do, that they should inquire respecting the time for its establishment. Therefore, not knowing that the Lord was about to leave them, they asked respecting the ancient promises of Israel's restoration, whether or not these promises were now due to be fulfilled, whether or not Israel was to be released from the domination of the Romans and to become the greatest nation of the world, to be used of God in the blessing of other nations.

It is worthy of careful note that our Lord did not rebuke the apostles, nor tell them that the thought in their question was foolish and would never have a realization. On the contrary, his answer clearly implies that their expectations at least approximated the truth, but that he was not at liberty to gratify their curiosity as to the time features of the divine plan. The things to which they referred, and which God had promised, would be fulfilled in due course; but the times and seasons were not for them to know, the Father not being as yet pleased to reveal this information.

Our Lord, however, clearly indicates that before Israel's restoration to divine favor the mission of his apostles must first be accomplished—that to which he was appointing them. He would not inform them whether or not their mission would be quickly accomplished. As a matter of fact, we see that it has extended over more than eighteen centuries. The restoration of Israel to divine favor cannot take place until Christ, his apostles and all his faithful followers shall first have accomplished the work of witnessing to the world and of selecting the full number of the elect, of spiritual Israel. This is the work of chief concern.

The times and seasons for the fulfillment of God's promises to Israel after the flesh and to the world were to be left in God's power, with the assurance that when the due time shall have come the brethren shall not be left in darkness on this subject, but shall be guided by the holy Spirit into this and all other truths, as these become "meat in due season" for the household of faith.

The work of witnessing was properly to begin at Jerusalem, the center of Judaism, which God himself had chosen, as represented in the Temple. It was properly to begin with those who had knowledge of Jesus and his crucifixion. Among these who had this knowledge were some of the most devout Jews from all quarters of the earth. It was appropriate that the truth respecting our Lord's death, resurrection, ascension and glorification with the Father, and respecting the gathering of spiritual Israel and of our Lord's second coming to receive them and to exalt them with himself in the Messianic Kingdom should be declared to those who had been instigators of his ignominious death and witnesses of his crucifixion.

## LETTERS FROM AFIELD

### SOME WHO SAT IN DARKNESS NOW SEE THE LIGHT

DEAR BRETHREN:—

We wish to advise you that we are still in harmony with the divine plan, and that you have our sympathy and our prayers at all times. In the Lord's good time we hope to meet you at "the general assembly and church of the first-born, who are written in heaven."

For the past twenty-six years I had been employed here as agent of the — without even a reprimand or a demerit mark. Suddenly, without a moment's notice or a word of explanation, I was dismissed and another man put into my place.

I appealed to our superintendent for an explanation of this strange procedure; and he advised me that I had been dismissed by request of —, the reason for which I was no doubt aware. This occurred four weeks ago.

This procedure was all brought about by some Catholic priests who were sore because some of their flock had left them and had gone to the Methodist church. Later, these converts heard Brother — in a public lecture here, and thereafter they came to our class. These friends are all Polish, but understand English quite well; and they are so delighted with the truth that they are very enthusiastic. There were thirty-

eight immersed here on April 7; and the next day eight more came for immersion. We have heard that there are forty more who would be glad to come our way if it were not for the intense opposition. The population here is mostly Polish Catholic, and there is a wonderful awakening among them. A Polish speaker and three colporteurs came here, and were all arrested, and thrown into jail. The colporteurs are out on \$10,000 bail; but the speaker will have to remain in jail until the war is over.

May our dear Lord direct us in our efforts to serve the cause until we finish our pilgrimage here below is the prayer of Your brother in Christ,  
R. S.—Wisc.

#### GLADLY ENTERED THE GATE OF SACRIFICE

DEAR BRETHREN IN CHRIST:—

Find enclosed a money order to be applied as you see fit in the interests of the Lord's work, and especially if needed in connection with the trial of the faithful brethren at this time. I wish also to express my appreciation of the truth and its service. I have enjoyed each volume of the *SCRIPTURE STUDIES* as only a truth-hungry soul could; and I cannot doubt that the author was divinely aided.

I have always sought after God; and at the age of fifteen I began teaching a class of little girls in a nominal church. This was really a sacrifice to me in that I missed the fellowship of the other young folk in the older classes. But I stayed by it faithfully; and in the three years of my teaching I missed only three days, two of them being on account of sickness. But when I received the truth on God's plan for the whole world I saw how far short we Sunday School teachers were fallen. And how I did rejoice in the knowledge, which came to me as fast as I could assimilate it! I gladly entered the low gate of sacrifice in October, 1917, and am striving each day and hour so to run that I may win.

As would be necessary to one coming in so late, things came to me rapidly; and I advanced accordingly. So I am now enjoying the meat of the Word, and praising God's holy name for his many favors toward me and for his numerous manifestations that I am his child. I am especially thankful for the "meat in due season" furnished through *THE WATCH TOWER* at this time. It has encouraged me so much to press on untiringly and to help in the reaping of the vine of the earth, to the extent of my ability. I am also rejoicing in the fulfillment of prophecy as manifested in the recent fiery trials, and am glad that you have been accounted worthy to suffer for him who bore it all for us.

Praying continually for all the dear brethren, and looking forward to the great convention beyond the veil, I am

Your sister in the one hope of our calling, G. B.—Ind.

#### GRATEFUL APPRECIATION OF THE WATCH TOWER

DEAR BRETHREN:

Beloved in the Lord, greetings in the name of our dear Savior. The Father's bounty supplied through *THE WATCH TOWER* during the past twelve months has been lavish indeed. The last issues especially give evidence of the near approach of the kingdom of Messiah, for which we rejoice with you and all the dear family. May the Lord's grace and strength abide with you in your closing labors for all the saints.

With the assurance of my deepest love and sympathy and constant prayers, I am humbly,  
W. A. T.—Canada.

#### HERALDS OF THE MESSIANIC KINGDOM

DEARLY BELOVED BRETHREN IN CHRIST:

With peace and love we greet you. We are remembering you dear brethren in our prayers, and we rejoice to note how wonderfully our Lord and Savior is guiding you and directing the work in these closing hours of the Harvest. Rejoice with us, beloved ones, to know that all the saints of the Most High have been sealed and are now waiting their deliverance, when and as our heavenly Father deems best. What a wonderful time, to be standing on the verge of the inauguration

of the Millennial Kingdom of our Master, for which the poor groaning creation has so long waited! Let us constantly keep our hearts within the veil, firmly trusting our Lord. "Faith can firmly trust him, come what may."

Dear brethren, continue to fight the good fight of faith; for without it we may as well drop out of the race at this time, and thereby lose the greatest prize ever proffered by our Creator, an offer never to be repeated. So may we voice the words of our dear Brother Paul: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all who love his appearing."—2 Timothy 4:7, 8.

We are the heralds, the antitypical John class; and surely we are rejoicing very heartily to know that the Messianic Kingdom is so near its establishment, and that we shall have a share in it if we but remain faithful to the end of our way. If we do, Satan will be sorely disappointed; for we are the objects of his intensest hatred now. But let us keep our minds filled with our Father's rich promises. His generous assurances should not only anchor our hearts and thoughts within the Most High, but dispel every approach of gloom. We are in the light, which is shining stronger and stronger unto the perfect day. We have long known and experienced the force of the Master's words, "If the world hate you, ye know that it hated me before it hated you." Not being greater than our Master, we need not be concerned in the slightest degree what the world's attitude is; for we are sure of our heavenly Father's love. Let us pilgrim on, and not cease until we reach our heavenly Canaan. With loving wishes, I am

Your brother by his grace,  
F. T.—Ohio.

#### DUE CONSIDERATION FOR THE RIGHTS OF OTHERS

DEAR BRETHREN:

Pardon me for taking your time just to ask if you would be so kind as to put into *THE WATCH TOWER* a piece asking brethren not to give such long talks in opening a testimony meeting and such long prayers in public. We have had to endure this for a long, long time. It seems to take the good spirit out of the meeting to have such long talks at the very beginning. I do not wish to find fault but the practice mentioned above does not seem to be the proper way of conducting a meeting.

Your sister,  
M. M.  
[The above suggestion should be taken into very careful consideration by all who are leaders of devotional classes—prayer and testimony meetings. See suggestions on pages 319-322 of Volume Six *STUDIES*. Those who are chosen as class leaders should of all persons be the most careful in their consideration of the rights of others.]

#### "APPLES OF GOLD IN PICTURES OF SILVER"

DEAR BRETHREN IN CHRIST:—

I feel impelled to express in this inadequate way my very deep appreciation of the May 15th *TOWER*. My heart leaped for joy to see it arrive this morning, bearing these words of life and cheer to help us on to God. When we learned that the dear brethren were in bonds, we hardly dared hope for further "apples of gold in pictures of silver." But truly "God is good to Israel, even to such as are of a clean heart."

The article, "Let Patience Have Her Perfect Work," seemed like a heart to heart talk with God, meat in due season, strength to the weary. We do appreciate your labors of love on our behalf and your faithful ministry towards the Lord's little ones. Who could doubt the organization or the message through the *TOWERS*? As we ponder over their precious messages we think, "He knows and loves and cares."

May God bless and sustain you all in every trial, and at last grant you the victory through our Lord Jesus Christ. With sincere Christian greetings to all at Bethel, I am

Yours in Christ's service,  
M. A.—B. C.

## THE TRIAL AT BROOKLYN

Thursday night, June 20th, shortly after 10 o'clock, at the end of a fifteen-day trial, the jury returned a verdict of "Guilty" against all the brethren who had been arrested here early in May. Each one of the defendants feels absolutely innocent, knowing that he has no desire or motive to do injury to any one. At exactly 1:00 o'clock the next afternoon [in reality exactly at noon, as all clocks were running an hour fast on account of the daylight-saving act] the sentence was pronounced by the Court: Twenty years imprisonment in the Federal Penitentiary at Atlanta, Georgia, for each, excepting Brother Giovanni De Cecca, the Court reserving sentence in his case until his past record could be investigated.

We feel that the Lord, in his perfect wisdom, has permitted it all for a good purpose and will overrule it ultimately for

good and to his glory. Brother Russell stated that the work of the harvest would end in the summer of 1918, that the door would close and the dark night would settle down. The Master said, "When ye see these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh."

Take courage, beloved in the Lord, the kingdom is here; and soon by his grace we shall be forever with him and with each other. In the next issue of *THE WATCH TOWER* we hope to give a more detailed statement concerning the trial. Be calm, be trustful, keep close to the Lord. Continue to pray for us, as we do for you. We all hope in a little while to be in the presence of our king, where we shall have joys unspeakable and pleasures forever more.