

The Bible Students Monthly

International Bible Students Association, Publishers.

Vol. III.

NEW YORK CITY

No. 7.

Religious and Scientific Gleanings

CHINA'S CRY FOR PITY.

The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with the most powerful Kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new school-books have been placed in the United States.

A Monster Petition.

Now, China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain), may have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically.

The young men of heathen China have started a monster petition for the cessation of opium importation. The signatures are to be 200,000, representing China's 400,000,000 people. It is to be addressed to his Majesty, King George, of Great Britain and Ireland, and Emperor of India and the Isles of the Sea and Head of the Church of England—the mightiest Kingdom of Christ (?) on earth.

The text of this appeal has already appeared in the *New York Herald*, February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1858, when she was the representative of this branch of Christ's Kingdom (?).

A Terrible Indictment.

Is not all this very incongruous! very strange! What hypocrisy we have indulged in! How we all should be ashamed of it! Think of one of the chief nations of earth sending Bibles and missionaries to the heathen in one hand and rum and opium in the other! Is it any wonder that the heathen reject our two-faced overtures as best they are able? Is it any wonder that the "common people" of Great Britain are unable to take their religion seriously and are falling away from all church association—into infidelity?

It is no wonder! Let us get back to honesty and truth. Let us admit that Great Britain is one of the kingdoms of this world. Let us not charge the faults of our selfishness to God and to Christ's Kingdom. Let us stand for the best possible in worldly government and continue to pray for and to hope and wait for the Kingdom which is to come and to bring about the doing of God's will on earth as it is done in heaven, according to the prayer of our dear Redeemer, our Lord and Savior.

"THE DAY HAS NOT COME!"

Says Archbishop Ireland.

The night of weeping is to give place to the morning of joy, says God's Word.—Psa. 30:5.

Messiah is to establish His Kingdom of Peace and compel the abolition of war, so the Bible declares, and so both Catholics and Protestants agree.

Yet both Catholics and Protestants agree that Messiah's Kingdom was set up in power and great glory more than eighteen centuries ago. Why, then, has it failed of its mission? Can either Catholics or Protestants explain?

Hear Archbishop Ireland at Peoria, Ill., on February 23, as follows:—

"Has the day come of such eminent prepotency of the principle of arbitration that a great nation, such as the United States of America, may safely turn all its swords into plow-shares and all its spears into sickles? No one will make the affirmation.

"No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive.

"Today the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation, if not fatal disaster. Today America is respected by its sister nations—it is respected because, also, it is feared.

"Peace America invokes, but to be the more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

The Explanation.

God's Kingdom, Messiah's Kingdom, was not set up eighteen centuries or more ago. That is the mistake! It is not yet set up! The Church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." (Rev. 19:7.) She is to be her Lord's mouthpiece in calling and instructing the elect, who, at the First Resurrection, are to be "changed" to the "divine nature," as St. Peter declares, and then will inherit with their Redeemer His Messianic Kingdom, which will rule the world with a "rod of iron" for its blessing and uplift out of sin and selfishness.—2 Peter 1:4.

Christendom (Catholic and Protestant) has labored under the huge mistake of supposing itself authorized to rule the world. The attempt to live by this erroneous opinion deluged the world with the blood of religious "holy wars" and cruel persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to His people is to show their loyalty by faith and obedience to the Divine Law of Love, even unto self-sacrifice, even unto death. So the Apostle wrote, "If we suffer with Christ, we shall also reign with him."—Rom. 8:16, 17; 1 Cor. 6:2, 3.

Let Us No Longer Be Deceived.

The First Resurrection, like the Second Coming of Christ, will be invisible, except as the glory and power of the Messianic Kingdom will quickly follow; there will be: (1) A time of world-wide trouble; (2) A reign of righteousness world-wide and the cessation of wars, etc., as promised in the Prophets.

Let us no longer deceive ourselves by speaking and thinking of civilized nations as Kingdoms of God in any sense. Let us recognize them, Scripturally, as "kingdoms of this world," Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom—and no longer. (Dan. 2:44.) Let us not expect of these kingdoms the blessings promised only under Messiah's Kingdom. Let us, on the contrary, watch and pray for the Kingdom of Heaven and prepare ourselves, and all who have the hearing ear, for our promised resurrection "change," and let us leave all else to God. He is able and willing to work all things according to the counsel of His own will.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable is made plain in Vol. I, No. 4. SAMPLE COPY FREE.

Fear, the Bane of Humanity

"Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."—Isa. 43:1

FEAR is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world! One of the blessings of true Christianity is the release it gives from fear. But alas! true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom. Few know the meaning of the Master's words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed."—Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from Him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and His righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise—the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposites; we cannot love that which we fear, we do not fear that which we love.

Fear, Worry, Sickness.

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion, indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines—the rest cure, etc.

It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and joy which He promised to His followers eighteen centuries ago? Have His words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The Name Christendom a Misnomer.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, His teachings and His promised Kingdom of Righteousness, for which still we are praying, "Thy Kingdom come, Thy will be done on earth." Our standing armies, prepared to destroy each other; and our Dreadnaught navies, prepared to blow each other to atoms; and our submarines and our flying machines, our great cannons and torpedoes—all prove the mistake of calling human civilization Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago;

we hold that the real difficulty is that His prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His message should accept it faithfully, and that they should not accept at the hands of anybody another prescription, said to be "just as good." We should make sure that we get the remedy which bears the endorsement of the Lord's Word, and which has the seal of "the precious blood."

The Master's Teachings Perverted.

During the Dark Ages superstitious fear was encouraged, as all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these "doctrines of demons." (1 Tim. 4:1.) These, primarily, taught a Purgatory, to be mitigated by prayers and masses.

Under the impulse of fear, millions accepted the great Redeemer and professed discipleship, in total ignorance of His real teachings, and no more His followers than when they were heathen. Later on the Adversary partially sidetracked the Reformation Movement by leading zealous people to renounce Purgatory as unscriptural and to accept in its stead for the world at large, eternal torment—a still more unscriptural proposition—a still more God-dishonoring doctrine of demons.

Fortunately for ourselves we Protestants do not take our own doctrine seriously. However much all Protestant Creeds assert that only baptized saints will reach heaven and, contrariwise, that all the unsanctified will suffer eternal torture, nevertheless, not one in a hundred believes this.

The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised His followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised His faithful ones.

Unreliable Subterfuges Harmful.

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come, along the lines of deceit—denying the existence of sin, denying the facts of pain and sorrow and death and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction; but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy, which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good and wrong right not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

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The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

FEDERATION IN PROGRESS

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the members of those denominations themselves who are aware of that fact are, for the most part, probably unaware of its significance. Nothing has so seriously hampered the Church as a moral force, as its sectarian divisions. If the Protestant branch of the Church is undertaking to remove from the field of moral power the harmful influence of these sectarian differences, its power in shaping the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the Churches of Christ in America. These churches found their common interest, not in a creed—though they agreed in the assertion of their attitude toward Christ—nor in a common ritual or form of government, but in a common work. Later in Washington, the Executive Committee of that Council held their second annual meeting.

"It is worthy of note that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they make appropriations, one may be sure that they are to be reckoned with. The denominations constituting the Federal Council are assessed, and most of them have paid their assessments already. Moreover, out of these assessments the Executive Committee have appropriated funds for defraying the cost of the common work.

"Under authority of this Executive Committee there has been a careful investigation conducted in co-operation with the chief Home Missionary Societies; and the resulting recommendations have been adopted by nearly five-sixths of the home missionaries west of the Mississippi river. Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the Church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting appropriated \$5,000 for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council—about fifteen millions—the sum appropriated seems minute. But the size of the sum is of much less significance than the fact that thirty denominations, including virtually all the larger ones, have formed a Federation that is exercising the power of the purse. By disregarding differences in creed, polity, and traditions, and by federating with the object of engaging in a common work that costs, these thirty denominations have, we believe, followed the course that will lead to real Church Union."

The Outlook.
Sample copies of our special "CHURCH FEDERATION" number may be obtained by sending in a post-card request.

OPPOSITION TO JEWS IN TURKEY.

Turkey has long had the honor of being one of the few countries in which Jews enjoyed all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from the **Hebrew Standard**:

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman Empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment."

(Continued from first page.)

Divine Antidote for Fear.

God's message through the Law and the Prophets to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote, "the balm of Gilead." Moreover, it informs us that this antidote can be received only through the co-operation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, "Ye shall know the Truth and the Truth shall make you free. If the Son shall make you free, ye shall be free indeed."—John 8:32, 36.

The Coating Should Be Removed.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed and this is a difficult matter. For instance, the Catholic superstition of Purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and His righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; he will deal with them by and by under Messiah's glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, "God seeketh such to worship Him as worship Him in spirit and in truth"; "The secret of the Lord is with them that reverence Him and He will show them His Covenant"—He will set them free now from the bondage of superstition and fear, and by and by, in the "First Resurrection," He will free them from the body of corruption.

In other words, at the present time all humanity may receive a blessing of heart-consolation in proportion as they can come to the knowledge of Divine Truth; and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions. Fear is associated with alienation from God, and, as the Bible declares, "None of the wicked shall understand."—Dan. 12:10.

Mystery of the Gospel Age.

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the "Lamb of God which taketh away the sin of the world"—that the sacrifice for sins was necessary, and that God Himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised Him from the dead and highly exalted Him to spirit being again, to the intent that eventually He may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great "Mystery" of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael—the "God-like-One." (Dan. 12:1.) The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the "Body" members will eventually be glorified with the Head on the spirit plane; and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

Whoever shall be thus taught of God in the school of Christ will learn also the necessity for having a share with the Master in His suffering and death, in order to have a share with Him in His glorious reign. These will be taught by the great Head that "if they suffer with Him they shall reign with Him" and that the sufferings of this present time (if faithfully endured by them) will work out an exceeding and abundant blessing.

The Sentiment of Our Text.

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the

earthly and the heavenly. Both are precious, both are "elect," both are to be used of the Lord during Messiah's Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and in not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. The promise of God is to be sure to both the seeds of Abraham—to that which is according to the promise, the oath—the Spiritual Seed—and also to that which is according to the Law, the natural seed.—Rom. 4:16.

The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the

seashore, will include the saved of all nations—all found worthy of everlasting life. "I have constituted thee a father of many nations."—Rom. 4:17.

"Princes in All the Earth."

All who will come into this blessed experience of relationship to God are described in our text, "Fear not! for I have redeemed thee; I have called thee by thy name, thou art Mine." The faithful few of this Gospel Age, who have passed through the deep waters of tribulation and walked through fiery trials, have not only come off uninjured, but have been blessed, yea and will be abundantly blessed in the rewards of the coming Kingdom. They have naught to fear.

Similarly, Natural Israel as a people was specially favored from the days of Abraham down to the rejection of Messiah—particularly the saintly few of that people whose sure reward will be their privilege of being made Princes, in all the earth by the great King of Glory.—Psa. 45:16.

Mountains Swept Into the Sea

"We will not fear, though the mountains be carried into the midst of the sea."—Psalms 46:2.

ALL Bible Students recognize the fact that many of the Psalms are Messianic; that is to say, they apply to the time of the inauguration of Messiah's Kingdom.

Some of them detail the peace and joy and blessings which will then prevail among men, when the great leveling processes of that time will raise all the worthy poor and degraded and will humble all the proud, establishing society under new conditions. The new order of things is symbolically styled by St. Peter "a new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) The Psalms also describe in highly figurative terms the work of the Messianic Age. For instance, we read:

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."—Psa. 45:3, 5.

The Glorious Conquering King.

Here the great Redeemer is pictured as the glorious conquering King of the New Dispensation and his victory over every opposing influence is emphasized: "Unto Him every knee shall bow and every tongue confess." (Isa. 45:23.) His right hand that will teach terrible things is the symbol of the Divine power which will be exercised at the inauguration of the Kingdom. The sharp arrows which will pierce the enemies to the heart and cause them symbolically to fall before Him slain, represent His message of Truth and grace which then will conquer as it does not now, except in the hearts of the few.

A sample of those now slain after this manner by the Word of Truth is furnished us in the account of St. Peter's sermon on the Day of Pentecost. He preached the Truth plainly, thrusting in "the Sword of the Spirit" up to the hilt. He told his hearers how they and their rulers had crucified the Prince of Life. They were "cut to the heart," and it was the greatest blessing that could have possibly come to them. (Acts 2:23.) Similarly, during the Mediatorial reign, the "arrows" of Truth will smite down all opposition, and mankind, cut to the heart with proper appreciation of their own sinfulness and God's mercy, will fall before the great King, accepting mercy upon his gracious terms—full surrender.

The Day of Trouble Pictured.

Others of these Messianic Psalms picture the inauguration of the Lord's Kingdom and show that it will be established among men in the midst of a great time of trouble, "A time of trouble such as never was since there was a nation."—Dan. 12:1.

That trouble will rise from various quarters and from various causes, but all of these, more or less closely identified with selfishness, sin, weakness, in combination with the wonderful light with which the New Dispensation will be ushered in—the dawning of it being already manifest to many who in their hearts are facing in the right direction.

The Psalm of which this text is a part is one of the latter class. Prophetically and symbolically it tells about the trouble incident to the passing away of the present order of sin and selfishness and the inauguration of the new order of righteousness and love under the great Mediatorial Kingdom of Christ. Whether the events which the Scriptures predict shall come in our day or not, they will come and be in full comportment with these prophetic pictures. They were surely written for

our instruction. (2 Tim. 3:15.) And as Bible Students we do well to take heed to every item of the Divine revelation, that thus we may keep ourselves in touch with the Infinite One and in sympathy with all the features of His great and wonderful program. Let us note the particulars of the Psalm in detail.

The Refuge of His Saints.

"God is our refuge and strength, a very present help in trouble." (Psa. 46:1.) How beautiful! How comforting! How strengthening! Those who have entered into covenant relationship with God through Christ, through faith and consecration, and who are abiding in His love, may feel serene in any trouble—in every trouble—not merely in the final trouble, with which sin and sorrow will be brought to an end. Not merely when Satan shall be bound will God be the refuge of His saints, but in all times and under all circumstances "the peace of God which passeth all understanding" will keep the hearts and minds of His faithful—"yesterday, today and forever."

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Fear is the great torment of the majority of our race. It is the lash which the Adversary frequently uses to drive away from God those who need His sympathy and love and succor. To such the Lord speaks tenderly, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again, God declares His name to be Love and says "their fear toward Me is taught by the precepts of men," and not by His Word.—Isa. 29:13.

He would have us trust Him as a great, loving, generous Father, saying, "Like as a father pitieth his children, so the Lord compassioneth those who reverence Him." (Psa. 103:13.) As love, more love, perfect love, comes into our hearts it more and more casts out the fear which the Adversary would inculcate and which has burned into men's minds and consciences the "doctrines of devils," to which the Apostle refers.—1 Tim. 4:1.

"Fear not their fear, neither be afraid," says the Lord to those who are His people. "Let the peace of God,

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These volumes deserve a careful study by all who are not thoroughly satisfied with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

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which passeth all understanding, rule in your hearts!" Be faithful! Be true! Accept the assurance that "all things shall work together for good to those who love God—to the called ones according to His purpose."—Rom. 8:28.

This class will not fear when the earth shall be removed and when the mountains shall be carried into the midst of the sea. They might, indeed, be astonished and in trepidation if these were literal mountains, but they are symbolical. The people of the Lord, under God's instruction, will not be in darkness that that day shall overtake them as a thief, although it will come as a thief and as a snare upon the whole world.—Luke 21:35.

In the symbology of the Bible the term earth is used to represent the social structure, as the mountains, which constitute the backbone of the earth, symbolize the kingdoms of the world supported by the social order. As the earth represents the fixity of the social order, the sea represents the restless, turbulent, dissatisfied classes which lash against the earth and continually seek to swallow it up. The removal of the earth symbolizes the disturbance of the social order. The swallowing up of the mountains in the seas represents the overwhelming of all of the great kingdoms of the earth by the uprising of the people in anarchistic rebellion against social order.

The Powers That Be Ordained of God.

The fact that the Scriptures prophetically describe the overwhelming of the social order and the great governments of the earth, must not be considered to signify that the Bible counsels revolution or anarchy. On the contrary, all of God's people throughout the Scriptures are counseled to live peaceably with all men so far as possible. They are counseled not to use carnal weapons, not to take to the sword for the settlement of disputes, but rather to suffer injury. They are counseled that God is the great Over-Lord and that He is not now ruling directly amongst men.

He is the Master of the situation in that He could at any time overthrow all opponents. He tells us that His will is not done in the earth, but tells us that it will be done by and by, and encourages us to pray and to hope and to wait for it. He tells us that Satan is now the "Prince of this world" by virtue of the fact that he deceives the minds and hearts of the majority. God would have His people understand something of His great Program, but He would keep this hidden from all others, hence the impossibility of explaining spiritual things to the carnal mind. (1 Cor. 2:14.) "None of the wicked shall understand."—Dan. 12:10. The Great Creator has contented Himself with such a supervision of human affairs as leaves much responsibility in human hands. He merely interferes to raise up or to cast down on occasions when the interest of His cause and Program may demand.

For instance, the case of the Pharaoh raised to the throne of Egypt in Moses' day. God there raised to the throne a man of great determination, and hindered from reaching the throne other men not so favorable to the carrying out of the Divine purposes. Thus, without interfering with the free moral agency of the King, God used the wrath of man to praise Him and the remainder He restrained. Similarly God previously raised Joseph to the Governorship of Egypt for His own purposes.

The Glorious Silver Lining.

The Prophet describes the tumult of that day of overwhelming trouble, when God's Kingdom will be established, saying of the sea that will swallow up the mountains: "The waters roar and are troubled; the mountains shake with the swelling thereof." (Psa. 46:3.) It is probably true that such Socialistic and Anarchistic roarings have many times in the past caused the kingdoms of earth and their rulers to tremble. But some day, according to the Scriptures, the final catastrophe will occur. How near that day may be, who can tell? Quite a good many earnest Bible students concur in the thought that such a climax is indicated in the prophecies for the year 1915. But be the date as it may, the fact remains. The prophecy we are examining is nearly 3,000 years old, but it is as good, as sure and as meaningful today as ever it was.

We are not of those who would harass the minds of our fellows with fear. Rather we would point them to the fact that behind this cloud of trouble there is a glorious silver lining of great joy and blessing for all the families of the earth. Rather we would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may "make their calling and their election sure" to a share in the Kingdom glories and "escape those things coming upon the earth." (Luke 21:36.) In a word, the Gospel of Christ is not a message of damnation and fear and torture, but, as the angels declared,

"Good tidings of great joy which shall be unto all people."—Luke 2:10.

Deliverance of the Church Pictured.

In the fourth and fifth verses following our text the Church is symbolically pictured as the City or Kingdom of God, His dwelling place. And the stream of Truth is represented as a river making the City clean and fresh and glad. The proclamation is made, "God is in the midst of her! She shall not be moved! God shall help her early in the morning"—early in the morning of the New Dispensation.

The Church is to be "a first-fruits unto God." Her salvation as the Bride of Christ will be accomplished early in this morning. Oh, how glad will be all those accounted worthy of a place in that elect Church—"the Church of the First-Borns, whose names are written in heaven." "She shall not be moved," is in agreement with the first verse in assuring us that God's people will be preserved from fear and doubt and misunderstanding of the events of that "time of trouble," and that their faith will enable them to triumph at a time when others will be in great distress and perplexity.—Luke 21:26.

The Gentiles Raged.

Beginning with the sixth verse the Prophet gives a brief synoptical picture of the time of trouble and its consummation and the inauguration of universal peace. "The heathen (Gentile peoples) raged!" These words describe the tumult which will prevail amongst humanity in the great time of trouble before the climax is reached. "Raging," angry voices arise from public meetings, and in the more private meetings of the lodges of Labor and Capital, and through the columns of the press to the extent permitted.

In Germany the "raging" press for some time has been muzzled. The same is true in other nations. In Great Britain, in the United States and in France there is a fear of tumult through public press "raging," and everything possible is done to restrain it. Whoever sees that anarchy is the most dreadful terror confronting civilization must realize the wisdom of reasonable restraint upon his own tongue and upon the tongues of others. Nevertheless the Scriptures show us that all effort to suppress the tumult and the angry voices of men selfishly "raging" out against each other will fail. The result will be as foreshown.

God Will Speak to the People.

The prophetic picture continues: "God uttered his voice; the earth melted." The unfaithfulness of humanity, the clamor of greed, both in rich and in poor, will be answered by the Almighty, "Giver of every good and perfect gift." "He will utter his voice," or, as another Prophet declares, "He will speak to the people in his anger," for their correcting, for their reproof. The result will be that the symbolical earth will melt—the social structure of civilization will disintegrate. Another Scripture declares that that disintegration will be so great that "every man's hand will be against his neighbor."

But the Prophet hastens to assure us that in the midst of all this tumult the Lord will be with his consecrated people. We read, "The Lord of hosts is with us. The God of Jacob is our refuge." This promise applies primarily to the consecrated Church of Christ—Spiritual Israel. But it also secondarily applies to fleshly Israel, the Jewish nation, which will participate in this time of trouble, but be saved out of it, as the Scriptures declare. (Jeremiah 30:7.) In this time of trouble the Lord's jewels, his saints, will be gathered to their heavenly home, after which Divine favor will begin to return to natural Israel.—Romans 11:25-30.

The Psalm closes with a picture of the devastation which will prevail throughout the world as a result of human selfishness and blindness. Capital and labor will rise up to a terrible cataclysm of anarchy, awful for rich and poor alike. Only God's saints could then have peace, and that because of their knowledge of the grand outcome; because of their faith in God and their willingness to accept whatever His providence should send.

Mark the grand, prophetic language with which the Psalm closes! May its lessons draw us nearer to the Fountain of Grace and give us rest, peace and joy through obedience of heart to Him. "He (Immanuel) maketh wars to cease unto the ends of the earth; He breaketh the bow in sunder; He burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen (Gentiles); I will be exalted in the earth."—Psalm 46:9, 10.

All Shall Come Forth.

Under these blessed conditions "All that are in their graves shall hear the voice of the Son of Man and shall come forth" (John 5:28, 29), not all at once, but "Every man in his own order."—1 Cor. 15:23.

The saintly believers, who alone are fully pleasing to God, will come forth in the First, or chief, or preferable Resurrection—come forth perfect, on the spirit plane like unto the angels and like unto their glorified Redeemer, to be His joint-heirs in his Mediatorial Kingdom and its great work of resuscitating, instructing and ruling and uplifting all the "groaning" families of the earth.—Rom. 8:22.

Thus will be fulfilled God's promise to the spiritual Seed of Abraham, "In thy Seed shall all the families of the earth be blessed." (Galatians 3:29.) Gradually, after dealing with the living nations to some extent, the sleeping world will be awakened, "Every man in his own order."—1 Cor. 15:23. Our Lord assures us that all except the saintly few will come forth from the tomb that they may have a resurrection—a raising up out of sin and death conditions to righteousness, to the image of God that was lost by Adam; and that eventually, if willing and obedient, they will receive God's gift of eternal life through Jesus Christ our Lord. But the rebellious, under those favorable conditions, we are assured, will be cut off from life entirely in the Second Death.—Acts 3:19-23.

"Your Reasonable Service"

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for His creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated. God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself."

Many of us, after confessing with St. Paul that the Divine Law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that Divine Law, under the promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through

"Where Are the Dead"

This article was published in Vol. 1, No. 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free.

flock," shall be made joint-heirs with him, as "the Bride, the Lamb's Wife."

Analyzing Our Subject.

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father.

As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

To Love Mercy.

All recognize mercy as a very proper, a very desirable quality. All realize their need of Divine mercy. All should know that the Divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

Walk Humbly With Thy God.

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is his Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

God in the Home the World's Need

"As for me and my house we will serve the Lord."—Joshua 24:15.

WE DO NOT WISH to be understood as teaching that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a Day in which He will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants or outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they already have enjoyed their share of the merit of Christ's death.

When, therefore, we speak of God and the home, we are not having in mind a family composed exclusively of saints, who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

Our thought is that the Bible teaches that there are many people of the world who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who have not been begotten of His Holy Spirit, who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom—in joint-heirship with their Lord and Redeemer and Head. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5: 16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do—no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the Divine Program at the present time.

Saint and Sinner Interested.

Having clearly defined what we do not mean to teach, let us now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeavor working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. Our only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what we consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm—driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the Prophets" (Revelation 10: 7). The same book assures us that in God's due time, when the mys-

tery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Revelation 15: 4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries;" to outsiders these things are spoken in parables and dark sayings (Matthew 13: 11, 13). And not until the elect shall be glorified and the Messianic Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declares, "This is life eternal that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John 17: 36.

In a darker day than ours the theory, "to doubt is to be damned," held such a power over many that they dared not use their reason. And thus a certain reverence for God was maintained in many homes—a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God—the lengths and breadths and heights and depths passing all human understanding? This is the world's greatest need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaken in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate—One inferior to themselves—One who knew, foreordained and prepared for their torture, before they were born. They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam's disobedience. They must learn that God proposes a blessing and uplifting which will be as world wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associated with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and wilful disobedience; and that the persistently rebellious will be destroyed "like natural brute beasts," in the Second Death.

"I Have Lost My God."

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism, which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe every-

thing to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of a few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, bye and bye, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be elected by the conduct of the present.

God in the Home.

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular, as the head of his family, should recognize the Almighty Creator, and hold Him up to his family—"God First!" We need not urge upon God's consecrated people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First." "In all thy ways acknowledge Him," or, as Joshua said: "As for me and my house, we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy,

until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

"Love Worketh No Ill."

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or if you are a tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

In no way can we better honor and show our reverence for God than by following to the best of our ability His commands, which are just and righteous altogether.

Strength in the Lord Proportionate to Knowledge

NO ONE can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for His Truth are evidenced by their zeal in the study of His Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15: 1.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor (brother) for his good, to edification"—i. e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's Body, the members will all have a mutual love and a mutual care one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault,

rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted (from the spirit of the world to the Spirit of Christ) and become as little children (in meekness and teachableness), ye shall not enter into the Kingdom of heaven."—Matt. 18: 1-6.

We should not only have this love, but we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply—rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the New Creature develops.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.