



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

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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

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

THIS JOURNAL AND ITS SACRED MISSION

This journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15, 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "In due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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NEW YORK CITY CONVENTION

On April 2, 3 and 4, a convention will be held in the 63rd Street Music Hall, formerly the New York City Temple. Brother Rutherford and several Pilgrim brethren will address the friends. The auditorium will be open at 9 a. m. Friday, April 2, for the purpose of receiving friends who apply for assignments. Memorial service will be held there on Friday evening. The Sunday afternoon meeting will be for the public. Address Convention Committee, T. M. Bedwin, 124 Columbia Heights, Brooklyn, N. Y.

BOSTON CONVENTION

The Boston friends are contemplating a two or three day convention in connection with Brother Rutherford's visit there March 14. Details will be given in March 1st Tower.

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 183; (2) 116; (3) 315; (4) 267; (5) 45; (6) 281; (7) 119; (8) 130; (9) 208; (10) 229; (11) 136; (12) 122; (13) 28; (14) 86; (15) 188; (16) 6; (17) 128; (18) 328; (19) 198; (20) 196; (21) 197; (22) 306; (23) 1; (24) 60; (25) 110; (26) 126; (27) 134; (28) 120; (29) 180; (30) 105.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/2"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/2"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, "The Divine Plan of the Ages," giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted by the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, "The Atonement Between God and Man," treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, "The New Creation," deals with the creative week (Genesis 1,2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

No foreign editions in the pocket size.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. VII

FEBRUARY 15, 1920

No. 4

VIEWS FROM THE WATCH TOWER

AN ENTIRELY new movement is on foot in this country, launched by the Presbyterians, for the merger of several of the prominent denominations of the United States. The *Omaha World Herald* of January 5, says:

"Commissioners of fifteen denominations have accepted an invitation from the Presbyterian church to confer in Philadelphia, February 3 to 6, on a proposal 'for a nation merger of Christian interests under the name of the United Churches of Christ of America', according to an announcement today from Presbyterian headquarters in this city. The movement, started some time ago by the general assembly of the Presbyterian Church in the United States, proposes formation of a council elected by the supreme bodies of the various denominations. The council would comprise two ministerial and two lay delegates for each 100,000 communicants. The proposed constitution of the new organization, the announcement stated, 'looks forward ultimately to a complete organic union of the Protestant churches entering the membership of the council'. The announcement added that the constitution 'opens the way for a gradual merging of the inter-denominational interests while retaining the present denominational ecclesiastical organizations' and 'is an advance on the present organization of the Federal Council of the Churches of Christ in America, as it opens the way for consolidation of administrative agencies and the carrying forward of the general work of the churches through the council of the united churches.'"

"Among denominations concerned are: Presbyterian church in the United States; Methodist-Episcopal church; Protestant-Episcopal church in the United States; Reformed church in the United States; Congregational church; Disciples of Christ; Christian Union of the United States; Northern Baptist convention; Evangelical Synod of North America; Reformed Episcopal church; Moravian church in America; United Presbyterian church of North America; Welsh Presbyterian church; United Brethren, and Primitive Methodists. Other denominations which have unofficially approached the proposed organic union with tentative approval are the Society of Friends, United Lutheran church and Reformed church in America."

WAR KILLS EUROPEAN RELIGION

The general ecclesiastical conditions in Europe have been briefly reported as follows by the public press:

"Organized religion in Europe seems to be dead and the church has lost ground, according to the Rev. Dr. Joseph Fort Newton, former pastor of the City Temple Church of London, who arrived recently on the Adriatic. 'The Bishop of Westminster,' Mr. Newton said, 'asserted that eighty percent of the young men in the army knew nothing about Christian religion.'"

More specific information regarding one phase of European church activities is given us by the *New York American* of December 23:

"The wholesale exodus from church membership in Berlin is causing deep concern to the church authorities. Lately

the applications for resigning membership in a church, which have to be made through one of the courts, have averaged 800 daily."

"Since the end of July, it is estimated, more than 25,000 have left the church every month, so that there are now close to a quarter of a million inhabitants in Berlin proper, exclusive of the boroughs, who have broken church ties."

The *Erie Daily Times*, of December 4, frees an item which seems to indicate that Methodists are losing members at a rapid rate:

"The Methodist-Episcopal church in the United States lost 60,000 members last year. This announcement was made by Rev. Edgar Blake, executive secretary of the centenary program, at the annual convention of the board of home missions of the Methodist-Episcopal church. He said the condition was an alarming fact faced by all Protestant bodies and that other denominations sought to find excuses for it. 'Let us not deceive ourselves with excuses. The condition exists. We must face it fearlessly. It cannot be successfully met by the \$113,000,000 centenary fund. We must have a solid backing of more than 4,000,000 Methodists in the United States.'"

PLEASE SAVE THE CHURCH FROM BANKRUPTCY!

Evidently all things are not glowing "Inside the Cup". The *Cleveland Plain Dealer* offers us the following item of information:

"Rt. Rev. Dr. L. L. Kinsolving, Bishop of Brazil, challenged the members of the Church Club of Cleveland and the men of the Episcopal diocese of Ohio generally to 'mobilize everything that is in you, democratize the Episcopal church and stand up with the manhood that God gave you,' to save the church from bankruptcy of morale personnel and finance, and thereby help save the nation by carrying to success the nation-wide church movement 'The church we love is up against it hard, up against bankruptcy. Its ministry is failing, its treasury in arrears, its forces disorganized, and the church that won't face criticism is as bad off as the business man who won't face his balance for fear of inevitable bankruptcy', declared the Bishop. He was one of the speakers at the autumn dinner of the Church Club in Hotel Statler, where several hundred men dined together in the ballroom and scores of women were spectators in the balconies."

"Bishop Kinsolving said that the missionary coffers of the church show a deficit of half a million, possibly three quarters; church education is going backward, the twenty three former colleges of the church now numbering only three, including Kenyon, and to meet a growth of fourteen percent in communicants there was only four percent growth in clergy, including one and one-half percent from other denominations, so that the church itself produced only two and one-half percent."

"Something has got to be done. And our first need is democracy in the church. We have depended too long on the few. We have gone to them for everything, until the ten percent give ninety percent, and the ninety give ten. We must feel the thrill of democracy. We must go to the source of power, the source of wealth—the people."

BAPTISTS "ARE THE FELLOWS"

The Baptists are applying themselves to the raising of a large sum of money. In a pamphlet gotten out by their General Board of Promotion they say:

"One hundred millions from Northern Baptists in five years. . . and we are the fellows to do it.—Go to it!"

Further literature from the same Board says:

"The old world was destroyed in the war; nothing has come to take its place. It will be the business of this new army of the church to help fashion a new world, better than the old."

These desires are commendable; but there is little in their "drive" literature to encourage the thought that they are depending entirely upon the Lord and his due time for the establishment of his kingdom. All of us are too imperfect, and the spirit of criticism as a life motive is not conducive to the development of a Christlike character. However, we note that the Lord has foretold that satisfactory conditions, from the standpoint of faith, would not exist in his nominal church in the Laodicean period. She is the very one who lays claim to being rich and increased in goods and to have need of nothing. We call attention to these facts because they are part of the Lord's Word and because we need to observe them that we may avoid the same thing in ourselves. Of our own selves we can do nothing.—Revelation 3:17; John 15:4, 5.

"SAY YE NOT, A CONFEDERACY"

There is a strong movement afoot on both sides of the water to effect not only a federation of church bodies, but actual organic union. Professor Cooper, identified with the Scottish Church Society, had the following to say on the situation in the British Isles, as reported by the *Glasgow Citizen* of December 16:

"A conference on the Scottish Church Society was opened today in the Religious Institution Rooms. Rev. Professor Cooper, D. D., in the course of a paper, said the whole world just now is thinking of reunion. The League of Nations, he said, would destroy war, but how were the hearts of the people to be united? Christ's instrument was the church—the body of him who gave himself for a ransom, not for one nation but for all. The League of Nations must be catholic if it is to exist at all, and the church must be catholic too. There was a movement to have the Vatican represented on the Council of the League. In that case, the other great churches must be represented also. But suppose they were. What could their representatives do without coöperation, and how could they coöperate without previous conference or without instructions from the adherents of the churches they stood for? Reunion was the great subject in the minds of many great and eminent ecclesiastics in all parts of the world, and it might be that we were much nearer the reunion of the great Catholic Church than most people imagined."

WHAT'S WRONG WITH EVERYBODY?

The general tendency to lawlessness and lack of submission to even reasonable and proper restraints which is becoming more and more apparent in all the world is touched upon by the editor of the *Memphis Commercial Appeal* as follows:

"All of the departures from the regular order are not to be charged to Halloween revelers and laboring men. There are more people traveling up and down the United States than ever before. Trains going in every direction are crowded. Hotels in all cities are filled to capacity. The people going west meet the people going east. This traveling

and moving is in violation of the regular order of things. Men are going out of regular, established lines of business and going into other lines. West Point graduates are leaving the army to get more highly paid positions elsewhere. University dons and public school teachers are giving up their work for something else. Doctors are laying down the tools of their profession and going to oil fields, or are forming oil stock companies. Farmers are selling plantations which they know and are buying other plantations of which they know nothing. Half of East Arkansas and many acres of land in the delta have changed hands during the last year in the lobby of the Peabody Hotel.

"Everybody is driving for something. For the lack of something else to do, millions of people are jumping up and down in their own tracks. The business of highway robbery flourishes over the country. The big rich are skinning other big rich, and there are sharks for all the suckers that are born every day. These sharks are working overtime. Some are promoters, some are manufacturers and some are profiteers. The present generation of men and women are living in the frame of mind of the man who said, 'After us the deluge'.

"What is wrong with everybody? What poison is in the atmosphere that gets into the blood even of children? Under the shoutings of 'making the world safe for democracy' we have bastardized our democracy into a low form of demagoguery. We have confused liberty with license. We have set aside the restrictions of authority, and each one of us is drifting into that state where each is a law unto himself. We seek to govern ourselves according to our passions and appetites rather than according to reason and judgment. We are seeking to set aside all the regulations which thinking men believe to be salutary for human society because, forsooth, we have come to believe that they are not democratic. We have defied restraint because we feel that it is an interference with an inalienable right to be free in all things. Each is seeking full freedom of action, regardless of the freedom of his neighbor. Denouncing czarism, each is a czar in carrying out his will as against the will of his fellow. In the relation of the citizen to the state, in the relation of one citizen to another, in relation of property to the citizen and of citizen to the property we are running amuck. The Savior of mankind said, 'Come unto me, all ye that labor, and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' *We do not want to labor at all.* We revolt at any burden. We are neither meek nor lowly in heart because these qualities we believe are not compatible with independence of spirit. Rather than be lowly in heart we would be insolent in speech and manner. No matter how easy is the yoke, we will not bear it, because is not a yoke a badge of servitude? As evidence that we are just as good and just as great as those who made the laws we defy the laws, and we break the precepts of our parents because they are old fogies and belong to a past age."

A DYNAMIC FORCE YET UNTRIED

An English army officer, as reported in the *San Francisco Call and Post*, believes that there is one powerful force which has been yet untried in the affairs of earth—the power of love. Surely all honest hearts can agree with the Major on this subject; and this dynamic force is the very one to be employed by Messiah in the blessing of all the families of the earth:

"Here is Major Hamilton Gibbs, brother of the English war correspondent, Philip Gibbs, on the glories of war: 'Rough hands seemed to tear down one's ideals and fling them into the mud. One's picture of God and religion faded under the red light of war. One's brain flickered in the turmoil, seeking something to cling to. Truth? There is none. Duty? It was a farce. Honor? It was dead. There was one thing left, one thing which might give them all back again — Love.'"

HIS MEMORIAL

*"This do in remembrance of me . . . For as often as ye eat this bread, and drink this cup, ye do show
the Lord's death till he come."—1 Corinthians 11:24, 26.*

AFTER 6 p. m., April 2nd next, Christian people will celebrate the greatest event of history. In view of that fact, it is wise and profitable to have clearly in mind the meaning of the event to be celebrated. Jesus of Nazareth was about to perform the greatest work of the ages in making himself an offering for sin, and just before finishing the earthly phase of that work he gave instructions to his followers concerning the commemoration of this event and from time to time has led them into greater light as to its true import.

Majestically and progressively has the divine program been revealed, and with each forward step its grandeur is enhanced to the vision of the child of God. Jesus, being the seed of promise—the Christ—is the very pivot of the divine arrangement concerning man, and from his cross radiates all the light of sacred history.

ENMITY BETWEEN TWO SEEDS FORETOLD

The purposes of God's plan are to provide and guarantee life everlasting to human beings, to develop and inaugurate the new creation, and above all to glorify his name. The great drama opened in Eden with a man and a woman possessing all the vigor, buoyancy, beauty, and glory of perfect beings, together with Lucifer, the covering cherub or overseer, on the stage as actors. Evil entered the heart of Lucifer; i. e., the motive, disclosed by his thoughts and controlling his subsequent actions, was selfish and evil. He meditated in his heart the usurpation of divine power and authority, and to accomplish his evil designs he set about to deceive and to defraud the perfect human pair out of their inheritance. Lucifer possessed and exhibited a malicious heart; i. e., he possessed a heart having no regard for others and intentionally bent on mischief. Lucifer having succeeded in seducing mother Eve, Adam was easily induced to join in the transgression, preferring death to a complete separation from his wife. For this infraction of his law, Jehovah pronounced judgment against the offending ones, saying, "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". And to man he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return".—Genesis 3:15, 19.

The scene is shifted from the beauties of Eden to the unfinished earth, and upon this stage the great drama has proceeded, in which human beings, angels, demons and the new creation have played their respective parts; and with each progressive step the enmity between Satan and the seed of promise has been made manifest. Satan has lost no opportunity to attempt the destruction of the seed of promise.

The judgment of condemnation against man Jehovah could not consistently reverse or set aside, but with consistency he could permit its satisfaction; and to this end he made provision in his plan. Justice required the life of a perfect man; hence nothing short of a perfect human life could satisfy that judgment. Sin was the cause of death (Romans 5:12); hence an offering for

sin must be made. The value of that sin-offering must be the value of a perfect human life. That value must be produced on earth, but presented to divine justice in heaven, the throne of justice. The method of preparing and presenting the sin-offering God foreshadowed in his dealings with Israel. For centuries he caused that people to make pictures which foreshadowed far greater events to transpire in due time relating to the deliverance of humankind from the bondage of sin and death.

The promise was made to Abraham: "In thy seed shall all the nations of the earth be blessed". (Genesis 12:3; 22:18) The blessing promised implied life and all blessings incident to a perfect life. Satan recognized the promised seed as the one that should ultimately bruise his head. He was interested in the destruction of the seed for two reasons: (1) that he might defeat the purpose of God to bless all mankind and thereby release the human race from his (Satan's) control; and (2) to save his own head from being crushed. Immediately he set about to prevent the development of the seed of promise, and to that end injected into the mind of his representative, Pharaoh, the thought of debauching Sarah, Abraham's wife. (Genesis 12:15) But Jehovah intervened in behalf of his chosen ones. The promise concerning the seed of blessing was renewed to the son and to the grandson of Abraham; and in due time Abraham's descendants went to reside in Egypt, which is a type of the world—Satan's empire. There Satan oppressed the people of God until the oppression became so great that God sent Moses, a man meek and lowly of heart, to lead his people out of Egypt.

FIRSTBORNS IN TYPE AND ANTITYPE

At the direction of Jehovah, Moses, accompanied by Aaron as his spokesman, appeared before Pharaoh, king of Egypt, and told him that God had directed that he should let the Israelites go out of Egypt and serve him. Pharaoh refused, and Jehovah thereupon brought a plague upon Egypt by turning the waters into blood. Nine separate and distinct plagues God brought upon the people of Egypt because Pharaoh refused to let the Israelites depart. He promised to do so and then recalled his promise in each instance. Then "the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence. . . . And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."—Exodus 11:1-6.

How like the descriptive words of Jesus concerning the final cataclysm befalling mankind at the end of the world: "For then shall be great tribulation, such as was not since the beginning of the world to this time no, nor ever shall be".—Matthew 24:21.

According to ancient human custom, the firstborn

was the favored one. In the Scriptures a beast is used as a symbol of rule by violence, composed of selfish professional politicians, selfish financial princes, and selfish ecclesiastical ruling powers, operating together and using violence against all who do not join with them in their selfish course. The firstborn of beasts, then, would very fitly picture the chiefest or most highly favored and honored ones among the beastly order. Pharaoh was a type of Satan; and the firstborn of his realm would therefore be his seed, representing or typing the seed of the serpent, Satan. Speaking to the ecclesiastical leaders of the beastly class of his day, the ones most highly favored, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do". (John 8:44) These suggestions may enable us to locate the firstborn of beasts and the firstborn of Egypt in antitype of the present day.

GOD'S PEOPLE PROTECTED

"But against any of the children of Israel shall not a dog [See Isaiah 56:10, 11; Philippians 3:2] move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." (Exodus 11:7) When the Lord proceeds to do his marvelous work among his people, a work marvelous and wonderful, the wisdom of the wise ("dogs") shall perish and their understanding shall be hid, and they shall stand dumb and have nothing to say against the antitypical beasts nor against the children of Israel.—Isaiah 29:14.

Under the direction of the Lord, the children of Israel, just before leaving Egypt, proceeded to borrow, "every man . . . of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold".—Exodus 11:2; 12:35, 36.

The Lord then directed Moses to instruct the congregation of Israel that on the tenth day of the month Nisan they should take every household a lamb without blemish, a male of the first year, and keep the lamb until the fourteenth day of the same month, on which day the lamb should be killed and the blood sprinkled upon the doorposts and the lintel, the lamb roasted with fire, and the family then should eat it with unleavened bread and bitter herbs; and that on the night of the fourteenth of Nisan the Lord would pass through Egypt and smite all the firstborn, both of man and beast; and that all the Israelites who remained in the houses whereon the blood was sprinkled should be safe and protected, and none of the firstborn in those houses should die.—Exodus 12:1-13.

Moses called the elders of Israel and gave them instruction, and they acted accordingly; and on the night of the fourteenth of Nisan the firstborn of Egypt, both of man and beast, were slain. "And there was a great cry in Egypt; for there was not a house [system of ecclesiastism in antitype] where there was not one dead." Compare Isaiah 8:9-15.

Only the firstborn of Israel in the houses whereon the blood of the lamb was sprinkled were saved from this smiting unto death; and then all of that household ate of the body of the lamb, i. e., appropriated to themselves the value of it as food. The lamb slain, the sprinkling of the blood, etc., pictured the great sin-offering that

would in due time be made on behalf of the world, and showed that the firstborn, remaining under the protection of the blood, would be saved, and that thereafter the whole human race would have the opportunity of appropriating to themselves the value of the sacrificed Lamb. Evidently John the prophet had this picture in mind when, pointing to Jesus, he said: "Behold the Lamb of God, which taketh away the sin of the world".—John 1:29.

Led by Moses, with the firstborns in the van, the children of Israel left Egypt on that eventful night, journeyed toward the Red Sea, were miraculously taken across, being delivered from both the sea and the terrors of the Egyptian hordes; and once safe on the other side, under the direction of their leader they sang a song of praise to God for their deliverance.—See Exodus 15:1-23; Revelation 15:1-4; Psalm 118:14.

God commanded the Israelites that this month should be unto them the beginning of months, and that thereafter they should observe once each year this service of slaying and eating the lamb on the fourteenth day of Nisan. This great event of the deliverance from Egypt was 430 years after the promise made to Abraham, marked the beginning of the period of the law to Israel, and was the first and next great step, following the promise, in the development of the divine program.—See Exodus 13:3-10; Galatians 3:17.

The purpose of the types or pictures God caused the Israelites to make was to point to the way that leads to life everlasting. The purpose of the fulfillment of these types or pictures by the coming of the reality was to open the way leading back to God, to life and happiness. For this reason the types are of the keenest interest to the child of God, and as he beholds the picture he has a clearer vision of the divine program for the blessing of humankind.—Galatians 3:24.

SHADOWS AND REALITIES

The children of Israel in bondage to Egypt pictured the whole world of mankind in bondage to sin and death, sold into this condition by reason of Adam's disobedience, and their laboring under the great taskmaster and oppressor, Satan, who was represented by Pharaoh. The children of Israel in that condition of bondage and desiring to leave Egypt pictures the whole creation, groaning and travailing in pain, waiting for their deliverance by Jehovah through the instrumentality of the Messiah—Jesus the head and the church his body.—Romans 8:19, 22; Hebrews 12:23.

Moses, leading the children of Israel out of Egypt, was a type of Christ Jesus, the great deliverer, the Savior of the world. Aaron, associated with him as his mouthpiece, pictured the church, the members of the body of Christ—his mouthpieces in the earth. This is a general picture; but within it there is another picture, relating specifically to the church.

The firstborn was the heir. The church are the heirs of God and joint-heirs with Christ Jesus, upon condition that they suffer with him, meeting the divine requirements. (Romans 8:16, 17) The firstborn of Israel who were in the houses whereon the blood was sprinkled were protected. The blood pictures the merit of the ransom sacrifice imputed to each one who during the gospel age

consecrates himself. He who receives the imputed merit and is accepted of the heavenly Father is begotten to the divine nature. His standing, therefore, before Jehovah is in the beloved One by reason of the merit of Christ. His safety depends upon his remaining under the protection of the blood; viz., the merit of the ransom sacrifice. The firstborn include those who will be members of the great company class. The firstborn were exchanged for the tribe of Levi, which tribe had no inheritance in the land, and from which tribe the priests were taken, thus foreshadowing that the antitypical firstborn have no inheritance in the earth, their inheritance being a heavenly one, and that from this class is taken the antitypical royal priesthood.—1 Peter 2: 9, 10.

The firstborn of Israel were the only ones in danger, foreshadowing that the firstborn, viz., the spirit-begotten ones, are the only ones on trial (therefore in danger of the second death) during the gospel age. Leaving Egypt, the firstborn were in the van, or in the position of leaders, thus suggesting that during the Millennial age they will act in the capacity of teachers, helpers, and leaders in behalf of the world of mankind.

The passover being celebrated in the night time pictures the gospel age as being a time of darkness and suffering, during which the firstborn are developed, whose deliverance will take place early in the morning of the Millennial age. "God shall help her right early in the morning."—Psalm 46: 5.

REAL MEANING OF THE PASSOVER

The lamb slain pictured Jesus, the great Life-giver and Savior. He is the Lamb slain "from before the foundation of the world". (Revelation 13: 8; Ephesians 1: 4) The lamb selected by the Israelites was to be without blemish, picturing Jesus, who was "a lamb, without blemish and without spot" (1 Peter 1: 19), "holy, harmless, undefiled", and without sin. (Hebrews 7: 26) He was made "an offering for sin". (Isaiah 53: 10) The lamb beautifully and fittingly represented the Lord. A lamb is an innocent, defenseless creature. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah 53: 7.

The household of Israel ate of the flesh of the lamb, thus picturing how the whole world of mankind will obtain life by appropriating to themselves the value of Jesus' sacrifice. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world"—John 6: 51; 1 Corinthians 5: 7, 8.

The children of Israel were required to eat of this lamb with bitter herbs, which pictured the bitter trials that come to the footstep followers of Jesus, the suffering that is the portion of one who is being developed for membership in the body of Christ. (1 Peter 2: 21; 2 Timothy 2: 11, 12; Romans 8: 17) As an Israelite ate the bitter herbs, it sharpened his appetite for more of the sweet meat of the lamb, thus picturing how the bitter trials which come to the Christian in the narrow way sharpen his appetite for more of the Lord's fellowship.

Following the command of Jehovah, the Israelites

once each year celebrated this passover service. According to the Jewish manner of reckoning time, the day began at 6 o'clock in the evening. Therefore, after 6 o'clock p. m. on the fourteenth day of Nisan the lamb was slain and the blood sprinkled upon the doorposts as directed; and later in the evening the prepared lamb was eaten with unleavened bread and bitter herbs.

Jesus was a Jew, born under the law; and it was therefore incumbent upon him to keep the law. He kept the law perfectly in every particular. It was incumbent upon him therefore to observe this passover feast; hence he directed his disciples to prepare the passover. "Now when the evening was come, he sat down with the twelve." (Matthew 26: 20) Jesus was now about to fulfill the type.

MEMORIAL INSTITUTED

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."—Matthew 26: 26-30

The passover was eaten on the day of the full moon. If we have calculated the time correctly this year, we will observe that the celebration is to be held at the time of the full moon. The moon is symbolic of the Mosaic law. The very moment the moon is full it begins to wane. The crucifixion of Jesus on this day of the full moon pictured that the law dispensation had then reached its fullness. He fulfilled it, and the law dispensation there began to wane.

Why did Jesus on that occasion institute a memorial which he enjoined upon his followers to observe until his second coming? The answer is that Jesus was the great antitypical Lamb, slain to provide a sin-offering in behalf of the world. He must fulfill the type, and it could be fulfilled on no other date than that which Jehovah had provided in the law, viz., the fourteenth of Nisan. That being true, Jesus could have been crucified on no other day than the fourteenth of Nisan and fulfill the law's requirements. He was to die that day, and he desired his followers to remember the day; hence he must institute the memorial before his death, and on the same day of his death. Since Jehovah commanded that the passover should be kept once each year, and since the death of Jesus was the fulfillment of that type and his death occurred but once, then it follows that it is appropriate to celebrate his death once a year, and once a year only.

SATAN'S FAVORITE CHARGE

From the flood of Noah's day to the coming of Messiah's kingdom the social order of things is designated as "the present evil world". (Galatians 1: 4) It is Satan's empire, of which he is the god. (2 Corinthians 4: 4) "The whole world lieth in wickedness". (1 John

5:19) Since the dawn of creation it has been the desire of Satan to dominate mankind completely and to destroy every one who would not yield to, or be controlled by, his wicked influence. Jesus was accused, condemned and executed for the alleged crime of sedition—the favorite charge originated and repeatedly made by Satan the serpent—a charge easy to be made, easy to prove to the satisfaction of those who compose his empire and operate as his representatives, and a charge hard to be defended. Subornation of perjury (the hiring and procuring of false witnesses) has been many times resorted to in order to secure a conviction. It was so in Jesus' case. He told his followers to expect similar treatment, but to fear not.—See Matthew 10:24-32; John 15:18-21.

Four thousand years had elapsed since God had said to Satan and the woman: "I will put enmity between thy seed and her seed". On every occasion the adversary of God accepted the gage of battle and bided his time when he might destroy the seed of promise. When it was announced that Mary should bring forth a child, whose name should be called Jesus, for he would save the people, Satan recognized this unborn babe as the promised seed. He at once began to lay plans for his destruction. Under the law, a woman guilty of adultery must be stoned to death. Satan would have induced Joseph to put away his wife and have her stoned, thereby destroying the unborn child. But in this he failed, because God prevented.—Matthew 1:18-24.

A WICKED CONSPIRACY

A conspiracy is a design to commit a wrongful act, in which two or more join. A wicked conspiracy to destroy the babe Jesus was then formulated by Satan, which he put in operation through his duped representatives. His representative Pharaoh had used "wise men, sorcerers and magicians" to oppose the Lord in the days of the Egyptian bondage. (Exodus 7:11) It is well known to students of the Bible that these wise men and sorcerers were devotees of astrology—a form of demonism.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came *wise men* from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:1,2) It is to be noted that these "wise men"—magicians, astrologers—who were evidently the unwitting, but duped, instruments of Satan, went directly to Herod, a representative of Satan. If the sole purpose of the star was to guide these wise men to the place of Jesus' birth, why go to Herod at all? Evidently Satan directed them there by the "star", that Herod might participate in the conspiracy. When Herod had consulted with them, "he was troubled [because he feared the new King would interfere with his reign], and . . . gathered all the chief priests and scribes [the seed of Satan, and also his representatives] of the people together, and demanded of them where Christ should be born"—Where can we find him?

In furtherance of the conspiracy, Herod privately consulted the wise men. "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem,

and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." (Matthew 2:7-9) Satan and the demons have power to make lights resembling stars to appear, which is reasonably demonstrated by evidence recently published widely throughout the land. The "star" mentioned in this instance was not one of the stars of God's creation, but evidently a bright light made to appear by Satan to guide his agents to the desired spot. Had they in truth and in fact come to worship the new-born king? On the contrary, the evidence is clear and convincing that they were, as the dupes of Satan, unwittingly in a conspiracy with Herod to locate the child and have him destroyed, all of which conspiracy Satan had formulated and was directing.

It was evidently Herod's purpose to have the wise men report to him and then, on a pretext of going to worship the babe Jesus, he would have him slain. Satan would have succeeded in this wicked conspiracy, working through his willing dupes or instruments, had not God intervened and saved the babe. These wise magicians relied upon dreams. God caused them to have a dream of warning, and they fled the country by another route; and then Jehovah by a dream directed the parents of Jesus to take the child and flee into Egypt to escape the fiendish desire and purpose of Herod.—Matt. 2:11-13.

Angered and disappointed by his failure to destroy the babe Jesus, Satan now injected into the mind of Herod another wicked thought, hoping by another means to accomplish his wicked design. Herod, acting upon the Satanic suggestion, then caused all the babes of Bethlehem to be slain, with the evident intention of including Jesus among them.—See John 8:44.

It could not be well said and supported by the Scriptures that these wise magicians from the east were directed by the Lord. On the contrary, it pleased God to reveal to the humble shepherds watching their flocks in the fields near Bethlehem and to make of them his witnesses concerning the birth of the Savior. (Luke 2:8-18) There is not one word in the story concerning the expedition of the wise men to indicate that it held anything beneficial to mankind; but contrariwise, it proves a deep-laid plot, with Satan as the arch-conspirator, for the destruction of the Redeemer.

FURTHER ATTEMPT AT DESTRUCTION

At the age of thirty years Jesus came to offer himself in full obedience to the Father's will. After his baptism at Jordan, he went into the wilderness for forty days, at the end of which time Satan approached him and sought to induce him to violate his covenant with God and thereby bring about his own destruction. (Luke 4:1-13) With each assault, Jesus answered him, "It is written". When Satan offered to turn over to Jesus the rulership of the earth on condition that he (Jesus) would worship him, Jesus replied: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". Again the evil one was thwarted in his purpose.

Immediately he set about to inject into the minds of his offspring the wicked thought of destroying Jesus. Time and again they sought thus to do, but were prevented until the due time came, which was at the celebration of the passover, when Jesus must become the antitype of the lamb and himself be slain.

No one knew better than the Lord himself that the fight was on between himself and Satan, and that Satan would spare no effort or means for his destruction. Well did Jesus know who constituted the seed of the serpent and he hesitated not to point out this seed. On one occasion he said: "The scribes and the Pharisees sit in Moses' seat" (Matthew 23:2), meaning that this class had assumed the position of leaders of the people of Israel. He knew they were insincere and hesitated not to tell them so. To them he said: "Ye are hypocrites, blind guides, fools; ye shut up the kingdom of heaven against men; ye devour widows' houses, and for a pretense make long prayers; ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of gehenna than yourselves". Ye are guilty of fraud and deceit; "ye are like unto whited sepulchres, . . . full of dead men's bones, and all uncleanness"; ye are "serpents, generation of vipers". (Matthew 23:13-33) "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:43, 44.

To say that this plain speech of Jesus angered the representatives of the devil would be putting it mildly. They were anxious to be used and diligently sought how they might destroy the Lord, and the devil gave them all the help that was necessary.

ANOTHER WICKED CONSPIRACY

In that year the Sanhedrin was composed of seventy-three men; viz., priests, elders, and doctors of the law—all Pharisaical hypocrites, the seed of the serpent. This was the supreme court of the nation of Israel, whose duty it was to administer justice and to protect the innocent from the guilty. They beheld Jesus doing good, and the people flocking to him in multitudes. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. . . . Then from that day forth they took counsel together for to put him to death."—John 11:47-51, 53.

In other words, this supreme tribunal secretly met, indicted Jesus, prejudged his case, and agreed to put him to death, only waiting for the opportunity. They acted as grand jury, prosecutor, and trial court. They

entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested him, and brought him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled". in furtherance of the wicked conspiracy.—Matt. 26:57.

CONDEMNED AS A SEDITIONIST

The meek and defenseless Lamb of God was led into a den of ravenous wolves, who were thirsting for his blood. They did not dignify his case by even filing a formal charge against him. They sought, contrary to the law, to make him testify against himself. They knew nothing themselves against him; and notwithstanding they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "Now the chief priests, and elders, and all the council [the entire court], sought false witness against Jesus, to put him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses." (Matthew 26:59, 60) This exalted tribunal, in violation of every law and every precedent known to Jewish jurisprudence, demanded of Jesus that he testify against himself. "The high priest arose and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matthew 26:62, 63) And when he told the truth, saying, "Ye say that I am," they said, "What need we any further witness? for we ourselves have heard of his own mouth". (Luke 22:66-71) They immediately voted that he should die, also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to their law.

They condemned Jesus to death, but knew they had no legal power to put him to death. Then they led him before the Roman governor, Pilate, and placed against him the charge of sedition, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King". (Luke 23:1, 2) They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.

Pilate was not convinced of Jesus' guilt and was not willing that he should die, but sought to release him. "Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, *He stirreth up the people.*" (Luke 23:4, 5) When Pilate sought to release him, his accusers "cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar"—against the civil power, and such is therefore guilty of sedition. (John 19:12) "And he

[Pilate] said unto them the *third time*, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. *And the voices of them and of the chief priests prevailed.* And Pilate gave sentence that it should be as they required." (Luke 23: 22-24) Thus the civil power yielded to the importunities of ecclesiasticism, and Jesus was led away and crucified on Calvary's hill. And Pilate, more righteous than the clerics, posted over his cross the sign: "Jesus of Nazareth, the King of the Jews".

Thus died the Son of God, the great antitypical "Lamb . . . which taketh away the sin of the world". (John 1: 29) In the eyes of those that stood by he died as a sinner, crucified between two thieves, under the charge of disloyalty to the constituted powers, yet wholly innocent, harmless, and without sin.

Satan must have grinned with fiendish glee because of what seemed to him to be his triumph. Three days later Jesus arose from the dead. Then Satan realized he had not succeeded, and also, probably for the first time, saw that the "seed" was to be *spiritual* and *not human*. His defeat and chagrin would only increase his hatred of the "seed of the woman". Fifty days later was Pentecost, and here the Lord made known his plan, that the Christ—the Messiah—the seed according to the promise—would ultimately consist of Jesus the head and 144,000 members of his body, selected from among men.—Revelation 7: 4; 14: 1.

ANOTHER CONSPIRACY

Thousands began to turn to the Lord; and Satan continued to resist, fighting on to destroy the seed of promise. "Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia [the seed of the serpent], disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." (Acts 6: 8-10) St. Stephen was a faithful follower of Jesus, and with his mind illuminated by the holy spirit, put to flight Satan's representatives in ecclesiasticism of that day. "Then they suborned [hired to testify falsely] men, which said, We have heard him speak blasphemous words against Moses, and against God"—against the civil and ecclesiastical powers. Again the elders and scribes went out, instigated the arrest of St. Stephen, and brought him before this same distinguished supreme court of the nation of Israel, accusing him of sedition and hiring false witnesses to prove the accusation. The high priest and his associates, as Satan's representatives, heard the case, promptly condemned him to death, and executed him.

And thus has it been down through the age. St. Paul, on a similar charge, spent four years in prison. St. John, also charged with sedition, was made a convict on the isle of Patmos and required to break rock. All of the Apostles suffered under similar accusations; and throughout the age Christians have likewise suffered. Among such was John Bunyan, who refused to yield to the dictates of the church-state, was charged with dis-

loyalty, condemned, and served a term of twelve years in prison as a result. During that time he gave to the world his "Pilgrim's Progress", which has been a great comfort and strength to Christians.

Why have the followers of Jesus thus suffered? It has been a war between the seed of the serpent and the seed of promise, exactly as Jehovah foretold. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2: 21.

OFFERING FOR SIN

They crucified the Son of glory, hanging him on a tree; and he cried, "It is finished". What was finished? The antitypical Lamb, the man Christ Jesus, had completed his work on earth, and by his death had provided the ransom price, which must now be presented in heaven to Justice as an offering for sin. The work was begun on earth. Then he arose from the dead, ascended to heaven, appeared in the presence of God and presented to Jehovah the price of a perfect human life, offering it to take away the sin of the world. The type, which year after year had pointed the way leading to life, had now been fulfilled, and the way to life was opened; and in God's due time every man shall have the opportunity to benefit by that ransom sacrifice and come back into harmony with God, to enjoy life, liberty and happiness.

ANNUAL CELEBRATION

It was the will of Jesus that his faithful footstep followers should annually keep the memorial of his death by partaking of the bread and wine, emblematically representing his broken body and his blood shed in behalf of humankind. "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It is clearly the desire of the Lord that his followers should keep in mind the manner of his death and also that which led up to his death, as well as the purpose for which he died. Thus doing, his followers will be encouraged to bear with cheerfulness whatsoever trying experiences might come to them while they feed upon his precious promises. Having these points in mind, we shall be able to appreciate the Apostle's words: "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church". (Colossians 1: 24) "It is given unto you as a privilege, not only to believe in the Lord Jesus Christ, but to suffer with him."—Philippians 1: 29. *Diaglott*.

WAR NOT ENDED

There is evidently a significance in the words of Jehovah which he would have us remember: "And thou [Satan] shalt bruise his heel". The last members of the body of Christ are the feet members, and the very last ones would be pictured by the heel. It is not to be inferred that Satan will destroy the heel members, but rather vigorously war against them. When St. John was serving a term of imprisonment under an unlawful conviction on a charge of sedition, the Lord Jesus gave him a wonderful vision of the closing experiences the

church would have on earth. He was given a vision of the beast which was, was not, and which ascended out of the bottomless pit and shall go into perdition. A definition of the term beast as used in the Scriptures we have given above. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Revelation 17:14) Thus he indicates a crucial and final conflict between the seed of the serpent and the seed of promise. And we have the word of Jesus himself, that in this conflict the serpent's seed shall be forever overthrown.

It would seem entirely proper that we should conclude that Satan and his seed will exercise their power to lay the time-honored charge of sedition against the members of the seed of promise composing the "heel". It may not be out of place for us to suggest here that already the heel has been bruised. There may be some more bruising; and if so, be patient, and wait on the Lord! "Be of good courage and he will strengthen thine heart"; for he who is for us is greater than all that can be against us. When the "firstborn of beasts" shall fall in the dark night that is just ahead, may we not expect that "the tongue of every dog" shall be silenced, as it was in the picture made for the benefit of the church! Already this prophecy has had a partial fulfillment.

OVERTHROW OF SATAN'S EMPIRE AT HAND

The judgment of the world, as shown by the overwhelming Scriptural evidence, comes at the end of the world, in which time we are now. Satan's empire shall then be thrown down by the Lamb, and Satan himself imprisoned and his wicked influence restrained. When Jesus prayed to God, he cried, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." Evidently from his language this was spoken for the benefit particularly of those who would believe upon him, and therefore had reference to the time of judgment instead of the time when he was crucified. The judgment of the world now being at hand, the time is here for the overthrow of Satan and the triumph of the Lamb of God.

In that wonderful vision of St. John on the isle of Patmos, the Lord gives us another view of the same thing, but from a somewhat different angle, describing it in Biblical symbology. The sea symbolizes a restless, turbulent condition of humanity, of which the followers of Jesus are not a part and in which turbulence and violence they cannot participate. Glass symbolizes a clear vision of events that are transpiring. Fire symbolizes destructive trouble.

Students of divine prophecy now mark the fulfillment of this part of St. John's vision. He then describes a class of people who "follow the Lamb whithersoever he goeth" (Revelation 14:4), and who are therefore faithful and devoted to him, standing, as it were, upon this sea of glass—having a clear vision and understanding of

what the events transpiring signify. Long have these suffered for righteousness' sake, prayed, hoped, and waited for their deliverance. Satan and his seed have pursued a relentless warfare against them. Now the smoke of battle clears away, and by the eye of faith they behold a glorious spectacle!

St. John then describes them as with their faces, turned toward the victorious King, wreathed in smiles, and holding in their hands the harps of God, by this meaning that they have a clear, harmonious understanding of God's marvelous plan. Behold, they are singing! And what do they sing? "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And why do they sing? Because, the Scriptures answer, they "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name". This is their song of deliverance from Satan and his seed.—Compare Exodus 15:1-21.

TAKE COURAGE AND REJOICE

Seemingly the prophet of the Lord had this final conflict in mind, and the victorious result to the Lamb; and therefore encouragingly spoke to the last members, saying: "Let the saints be joyful in glory: let them sing aloud upon their beds [condition of full faith and confidence, rest]; let the high praises of God be in their mouth, and a two-edged sword [the sharp, piercing truths with which the Lamb will complete his work] in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains [render useless and silent their man-made creeds and theories—controlling factors], and their nobles [honored firstborns] with fetters of iron; to execute upon them the judgment written: this honor have all his saints. *Praise ye the Lord*"—Psalm 149:5-9; Z' 14-135; Psalm 118:14.

It is a blessed privilege the saints have to be broken with Christ. "The cup of blessing which we bless, is it not the common union of the blood of Christ? The bread which we break, is it not the common union of the body of Christ?" (1 Corinthians 10:16) As we approach this memorial season, therefore, dear brethren, let us rejoice in the privilege that is now ours to be thus broken with him, and the privilege of sharing in his death, that we might share in his glory. Let us come to this memorial with our hearts purged of all ill-will, all evil thoughts and actions. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7,8) Ere long, by his grace, if we are faithful, it will be our privilege to drink with him anew (imbibe the glorious truths) in the kingdom of our Father. Then our joy will be complete, when with him we shall have the privilege of lavishing blessings upon all humankind, uplifting and doing good unto all, even those who have ill-used and persecuted us. "Rejoice in the Lord, and again I say, Rejoice."

THE GREAT MULTITUDE PURIFIED

— — MARCH 21 — REVELATION 7:9-17 — —

THREE CLASSES THAT PROFESS CHRIST — TWO CLASSES SPIRIT-BEGOTTEN — DIFFERENCE BETWEEN THESE CLASSES — BOTH ILLUSTRATED IN OUR LORD'S PARABLE OF THE WISE AND THE FOOLISH VIRGINS.

"Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."—Revelation 7:12.

ACCORDING to the Bible those professing the name of Christ are of three general classes. It is not ours to read the heart; but it is ours, as our Lord said, to know men by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares, "children of the wicked one", because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. (Matthew 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable and very wealthy. They really, however, have neither lot nor part with the true church of Christ, all of whose members are spirit-begotten through the Word of truth.

In the sense that the consecrated are all called in the one hope of their calling and are all begotten of the one spirit through the Word of truth, they are one class, one church, under one Lord, one faith, one baptism. (Ephesians 4:4,5) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some, the "great multitude" referred to in today's lesson. The Apostle describes them, saying, Through fear of death they are all their lifetime subject to bondage. (Hebrews 2:15) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him, ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.—John 15:19.

While this class do not deny the Lord's name, yet they fail to walk closely in his footsteps, and therefore will fail to get the glorious prize of this gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom. Those great blessings and favors are to be granted only to the "more than conquerors", the "little flock", to whom it is the Father's good pleasure to give the kingdom, those who "follow the Lamb whithersoever he goeth", rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

*"Those whom God makes his kings and priests
Are poor in human eyes".*

THE TWO CLASSES CONTRASTED

The great company described in our lesson will be overcomers; else they would never get any part whatever in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's house. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present age to come to a positive decision, to banish their fears and courageously to count not their lives dear unto them in the great tribulation with which this age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and will secure for them the blessing promised in verses sixteen and seventeen.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced into tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled "more than conquerors" because they not only do the right thing—stand for truth, righteousness and the divine

arrangement—but do it as Jesus did—voluntarily, with hearty good will, as soon as it is shown to them.

Here, then, we see the difference between two classes in the church, all of whom are spirit-begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the great prize. The more than overcomers, copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren, these will be the little flock to inherit the kingdom; these will be the "royal priesthood"; these will constitute the bride, the Lamb's wife and joint-heir.—1 Peter 2:9; Revelation 21:9-11.

SCRIPTURES RELATING TO THE SECOND CLASS

The great multitude of today's lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe, servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the bride class, but as being granted the great honor of being "the virgins, her companions, who follow her". In other words, they are the bridesmaids.—Psalm 45:14,15.

This class is also represented in our Lord's parable as the foolish virgins. (Matthew 25:1-13) They were virgins, pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, "I do not recognize you". Although they cannot be recognized as of the bride class, yet we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the great multitude who will eventually praise God that "the marriage of the Lamb is come and his wife hath made herself ready", even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed. But they thank God that his plan, so full of blessings, will still be carried out, though the bride class has gone before. Then the Lord gives to them the precious message, "Blessed are they which are called unto the marriage supper of the Lamb". But they can go to that marriage supper only through much tribulation, which will test to the last degree their full devotion to the Lord, even unto death.

In Psalm 45 we have a picture of the heavenly Father as the great King, the Lord Jesus as the King's Son, the church as the bride, and the great multitude as the bride's companions, following after her. The picture is not only beautiful, but full of comfort and of encouragement to all.

TWO COMPANIES—TWO REWARDS

In the account of today's lesson this great company is spoken of as a "great multitude which no man could number". This is a poor translation, however. A better rendering would be, "a great company whose number no man knows". We do know the number of the elect, the "more than conquerors". It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever he goeth. This is indeed a little flock, as compared with the millions of earth for eighteen centuries; but it is a very choice company. The great company is not a fore-ordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the

mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into God's family.

The Revelator says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which go only to the "more than conquerors". But he sees them as victors, nevertheless—with palm branches. Then he heard the statement that they were not members of the temple class, but servants of the temple, who serve God in his temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality, which our Lord describes as water of life springing up in his people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels, but not on the divine plane, not immortality, not the divine nature.—1 Corinthians 3:11-15.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us, that of becoming members of the body of Christ, members of the royal priesthood? Shall we rejoice to lay down our lives for the Lord's brethren, or shall we through fear of this sacrificial death be all our lifetime subject to bondage? (Hebrews 2:15) If in the various tests of faith and character to which the church is put we shall come off victorious, we shall not need to be of those who wash their robes and make them white in the blood of the Lamb in the great

tribulation with which this age shall close; but we shall keep our robes unspotted so that they shall not need such a general cleansing. If we have fled to the Lord before the winter time of his disfavor has come upon the man-made systems of our day, we shall be spared the rigors of the flight of which he said: "Pray ye that your flight be not in the winter". We shall also be spared the bitter disappointment of saying at that time, "The harvest is past, the summer is ended, and we are not saved" [not saved with the great salvation, with the salvation to which we aspired]. (Matthew 24:20; Jeremiah 8:20) Those who withhold from the Lord that which they have promised him suffer far more than those who fight manfully the good fight of faith and who lay hold with both hands on the hope set before us in the gospel.

The "great multitude" class will say "Alleluia" as soon as they perceive that the church is completed. But like Rebecca's damsels of old, they must go the same long journey as the bride class, only to be received as servants in the end. (Genesis 24:61; Psalm 45:14) Shall we enter fully into our inheritance now, while the door is still open to do and dare in the Master's cause? Or shall we be like the class mentioned in Ezekiel 44 that finds the door shut because the start is made too late, and that must know that the heavenly priesthood, the prize of the high calling, is forever closed, and that the most that can then be attained is the place as keepers or servants in the temple? Let us rejoice if we are heirs of salvation at all; but let us resolve that by God's grace we shall, in the words of the Apostle John, "look to ourselves, that we lose not those things that we have wrought, but that we receive a full reward"—all that the Father is pleased to give to those who love him supremely.—2 John 8.

THE WORK OF PETER AND JOHN

— MARCH 28 — QUARTERLY REVIEW —

THE COMMISSION GIVEN TO THE APOSTLES — COMMISSION POPULARLY MISUNDERSTOOD — HOW THE COMMISSION HAS BEEN FULFILLED — ITS THREE PARTS — THE ADVERSARY'S PERVERSION OF THIS GREAT COMMISSION.

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."—Matthew 28:19,20.

WISE indeed was the plan by which our risen Lord gave to his disciples the infallible proofs of his resurrection and the instructions necessary to appreciation of the same, in so gradual a manner as the Scriptures relate. On the day of the resurrection there were three manifestations; one a week later, on the eighth day: the fifth, probably two weeks later, and the sixth, perhaps ten days afterwards. Thus gradually the two lessons necessary were taught: (1) the fact of our Lord's resurrection, that he was no longer dead but alive; (2) the fact that he was changed, that he was no longer "the man Christ Jesus", but that he was now "a quickening spirit", manifesting the powers and attributes which they knew belonged to spirit beings—invisibility and power to appear in various forms as a man, power to come and go as the wind, none knowing whence he came or whither he went.—John 3:8.

We note the wisdom manifested in the order of the appearances also. First, he appeared to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence with the apostles. Next, he appeared to Peter, a leader among them, who was convinced. Then the remainder of the eleven apostles were also convinced, except Thomas, who doubted, and perhaps some of the women with them, not mentioned. Then came what to them would seem a long interim of non-appearance, during which some of them started back to the fishing business. Then came an experience to convince them that the risen Lord had all the power that he had ever possessed, and was able to be with them and to guide them and provide for their necessities as when he was a man and with them dally in the flesh. Then he instructed them that their mission should still be to feed his sheep and his lambs, and

arranged for a general meeting, which would be rendered doubly forceful by reason of its previous appointment.

When the appointed time came, the friends of Jesus were gathered. For nearly five weeks they had been studying the great lessons of divine providence connected with the death and resurrection of our Lord, and considering how all these experiences could come to him and he still be the promised Messiah—yea, as he had explained, how all these things were necessary to him in order that he might be the Messiah and accomplish all the great and wonderful work predicted in Holy Writ, how he must first suffer in order to redeem mankind before, as the King of Glory, he should be fully authorized and empowered to bless them with eternal life and with all the privileges and blessings proper to the redeemed and reconciled.

The record declares that when they saw him they worshiped him, but that some doubted. Those who doubted we cannot reasonably suppose to have been any of the eleven apostles; for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. The doubters must, we think, have been of the "five hundred brethren" present at this appointed meeting, who had had no previous intercourse with him since his resurrection, some of whom, we may reasonably suppose, were much weaker in the faith than were the apostles and the special friends already communed with. The statement that "some doubted" is an evidence of the candor of the Evangelist's record. It also shows us that the Lord's followers were not over credulous, but rather disposed to sift and weigh the evidences presented. Moreover, the subsequent zeal, energy and self-sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our

Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in him. If Christ be not risen, our faith is vain and we are yet in our sins.—1 Corinthians 15:17.

When our Lord appeared, his message was the very one they needed to have impressed, and which he had to some extent been impressing at his previous appearances. It was that all *power* in heaven and in earth had been given unto him. By this we are not to understand that the Father had abdicated or surrendered any of his own power or authority, but rather we are to remember that, as the Apostle Paul elsewhere states, in any such declaration the Father is always excepted. (1 Corinthians 15:27) Nor are we to understand our Lord to mean that power and authority were given him to set aside or overrule or violate any features of the divine law and plan. We are rather to understand his words to mean this: 'I came into the world to do the Father's will and, by manifesting my obedience to that will and fulfilling its demands, not only to redeem mankind from the sentence of death through Adam, but also to secure to myself the title and *authority* promised of the Father to belong to the Messiah. From the time I made my consecration I was *reckoned* to be the Messiah; but my Messiahship depended upon my faithfulness even unto death, even the death of the cross. In this I was faithful; and as a reward the Father has raised me from the dead, a partaker of the divine nature, and the heir of all the *gracious promises* and *blessings* pertaining to Messiah. All this Messianic power and authority that once was mine reckonedly or prospectively is now mine actually; for I have finished the work which the Father gave me to do, and that acceptably. Its acceptance has been manifested in my resurrection to my present condition of spiritual glory and power.'—Acts 17:31.

OUR LORD'S MESSAGE

"Therefore go ye, disciple all nations." Their commission to go and proclaim him as Messiah was based upon the fact that the Father had accepted his work, finished at Calvary, and had *recognized* him with full authority as Messiah, by his resurrection from the dead. Therefore we may preach Jesus, the power of God and the channel of all the divine *mercies* and *blessings* to all who have "an ear to hear", to all nations, and not, as previously, to the Jewish nation only.

Following this assurance of his authority as the Messiah our Lord, addressing especially the eleven apostles, but indirectly, with and through them, all his followers, gave them and us the great commission under which we, his people, have since been operating. It might be termed the ordination of his apostles and all his followers as preachers, ambassadors, members of the royal priesthood, speaking and teaching in the name of the Master, the fully empowered Messiah. The commission divides itself into three parts: (1) "make disciples of all nations"; (2) "baptizing them"; (3) "teaching them". The word *teach* in the common version (verse 19) is not from the same Greek word rendered "teach" in verse 20. The word in verse 19 signifies proselytizing or making disciples of. In verse 20 the word rendered "teach" signifies instruct.

From this text a wrong thought is derived by many students of the Scriptures, when they consider it to mean, 'Go, and convert all nations'. This is not the thought, but rather, 'Go ye and gather converts from all nations, and baptize and teach them', etc. This view is in accord with our Master's declaration on other occasions, in which he testified that the nations would not be converted at his second coming, but quite the reverse. "When the Son of Man cometh, shall he find faith in the earth?" This interpretation is in harmony with our Lord's statement in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a *witness* unto all the nations; and then shall the end come". Whoever gets the wrong thought respecting the commission is apt to take the wrong action in his endeavor to comply with it. Those who have concluded that the Lord intended the conversion of the world are led to various subterfuges, both in mind and in conduct, in order to carry out the commission they misunderstand.

This misunderstanding is leading some at the present

time to ignore the Scriptural definition of the terms of membership in Christ's kingdom, to lower the standard of both faith and conduct in order to admit a larger proportion of the human family and in order to convince themselves and others, if possible, that the world is growing better and is being converted. Some have not only concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary, but have gone further than this and have claimed that even an historical knowledge of Christ is unnecessary, and that heathen religions are to be esteemed as part of the preaching of the gospel and that the heathen obedience to their religious customs is to be esteemed as obedience to the gospel. Thus more or less false views of the commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen hundred years ago, and which otherwise they would feel has thus far failed most miserably and which has no hope of ever being accomplished.

DISCIPLING THE WORLD

On the other hand we hold that the commission rightly read and understood has been fulfilled: that the message of Christ and the kingdom has been proclaimed, directly or indirectly, with more or less force and energy, in every nation under heaven; that as a result some from every nation have been made disciples; and that incidentally a "witness" has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the message of the Lord a "little flock" will be found to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with Jesus in glory as the seed of Abraham, through whom all the families of the earth shall be blessed. From this standpoint alone can our Lord's commission be properly appreciated and its fulfillment be recognized.

The work of the evangelist comes first: Go ye, *make disciples* of as many as will hear your message. The word "disciples" signifies pupils; and those interested through the evangelist are supposed to be only pupils in the school of Christ, in the primary department. As they become instructed in righteousness their full consecration is in order, as represented in *baptism*—death to self and to the world—buried with Christ by baptism into his death. (Romans 6:3-5) Then comes the third step, that of *teaching them* to observe all things whatsoever Christ commanded. Any neglect of this commission and its order of procedure means comparative failure; and yet on every hand we see that its specific features are neglected. We find the majority of professed Christians giving the baptism first, in a wrong order as well as in a wrong way. Secondly, they disciple their converts into sectarian denominations and make them members of these, and get them to consecrate their money and their energies to these denominations rather than to the Lord. Thirdly, having thus gotten them into sectarian bondage they neglect these converts and go out after others, failing entirely to give them the *teaching* which our Lord indicates is necessary as a preparation for joint-heirship in his kingdom. This necessary teaching is respecting the divine character and plan, the graces of the holy spirit and the necessity for rooting out the spirit of worldliness and selfishness and for developing the spirit of the Lord—meekness, gentleness, patience, brotherly kindness, love.

To follow our Lord's instruction the royal priesthood should first, when discipling, inform those who have ears to hear that all mankind are sinners through the Adamic deflection, and are through heredity imperfect in thought, word and act, and consequently unacceptable to God and under sentence of death, extinction. Then they should be told that God has made a provision for the rescue of whosoever will of Adam's race and for their return to harmony with him and to life everlasting; that in harmony with the Father's plan Christ Jesus has provided the ransom price, has met the penalty of Adamic sin and condemnation, and purposes to set at liberty in due time all who will obey him. Next they should learn that now our Lord is offering release by faith to as many as have the hearing ear, "even as

many as the Lord your God shall call"; and that such as hear and accept the call may reckon themselves as justified by faith, as having their sins covered, and as thus being reconciled to the Father through faith in Christ their Redeemer; and that now, if they become followers or disciples of Christ they may become joint-sacrificers with him, and by and by be made joint-heirs in his kingdom and its great work of blessing all the families of the earth.

As many as are interested in the message will inquire the way by which they can attain this; and the answer must be that the full acceptance of discipleship must be indicated by a full consecration of heart, mind and body to the Lord, even unto death, and that this submission of the will to the Lord is counted as a *baptism*, a burial, an immersion with him into death. Then the further explanation must be given that as soon as they have performed this real baptism or immersion of the will they should submit themselves to an outward immersion into water, which would symbolize this submission of the will, portraying their death and burial to self, to sin and to the world, and their resurrection to newness of life and conduct as members of the body of Christ.

They are urged to take this step of consecration unto death, not in their own strength or name, nor in the name of their instructor, but are to be pointed to the fact that this course is authorized by the Father, by the Son and by the holy spirit. It is thus to be done "In the name of" or by the authority of the Father, of the Son, and the holy spirit, and not in the name of a sect or a denomination or of any human teacher. It is a mistake on the part of some to consider this text to mean that converts are to be baptized *into* the name of the Father, Son, and holy spirit. On the contrary the Apostle Paul distinctly declares that we are baptized *into* Christ, as members of his body.—Rom. 6: 3-5.

Those who go thus far, who respond to the preaching of the gospel and inquire concerning the way, the truth and the life, and who with true repentance from sin and with contrition of heart desire to become disciples of Christ, and who then take this step of consecration, are baptized thereby into the church, the body of Christ. This is not the Baptist church, nor any other human institution, but the one true church, the church of God, whose names are written in heaven. (Hebrews 12: 23) They need not that their names should be written on any earthly roll or register. The names of such, we are told, are written in the Lamb's book of life; and if they are faithful to their covenant he will not blot out their names, he assures us. The seal of their acceptance is the holy spirit, whose leadings, instructions and marks of character become more and more discernible daily to them and to others, as they seek to walk in Jesus' footsteps.

MESSAGE GREATLY PERVERTED

But still they will need instruction. In fact, all that has gone before in their Christian experience has merely prepared them to receive instruction; and when they have reached the condition of consecration to the Lord and then of justification by faith and baptism into Christ, they have merely become "babes in Christ". As such they are ready to receive spiritual food, and should first be fed with "the sincere [unadulterated] milk of the Word", in order that they may grow thereby. As they make progress, the Lord himself stands pledged to it that they shall have "meat in due season"; and as they are able to bear it they shall have the "strong meat", which belongs to them that are developed, strong in the Lord and in the power of his might, "overcomers," soldiers of Christ, having on his armor and fighting a good fight, lifting high the royal banner, and active in helping others to attain the same condition.—Heb. 5: 13, 14.

To Satan, our wily foe, we must credit the perversion of this great commission, so explicitly stated, making it meaningless as we have seen: first, by making it mean the conversion of the world during this age; second, by destroying the real idea of baptism; third, by confusing the Lord's people as to the matter of discipling, and to make them think that it is gathering membership into sectarian *bundles*; fourth, by making them think that this is all that is necessary, and that teaching in the church is a waste of time, which should be devoted to what the adversary calls "saving souls", but

what in reality is an endeavor to gather unregenerate people into sectarian systems and to delude them into thinking that they are in any sense of the word members of the true church of Christ, and saved; fifth, by misleading those whom he cannot thus delude, but who realize that there is to be a growth in grace and in knowledge, into a misunderstanding of the Apostle's statement (mistranslated in our common version), "The anointing which ye have received of him abideth in you, and ye need not that any man teach you".

Under this last delusion many are turned aside from the instruction which the Lord designs should be given through teachers whom he would raise up—turned aside to vagaries, to dreams and imaginations and misinterpretations of Scripture which they fancy are whispered to them by the holy spirit, but which frequently give evidence of being the suggestions either of their own minds or of the fallen angels.

Let us, as the Lord's people, seeking for the old paths, note well the Master's instruction in this connection, and let each one of us who seeks to serve his cause labor exactly along the lines here marked out—not thinking that his own imperfect judgment or that of fellow-mortals is superior to the Lord's, but to the contrary, that the Lord, the Head of the church, alone was competent to give the power commission which must be followed implicitly.

WORDS OF ENCOURAGEMENT

That our Lord gave this commission, not merely to the apostles but to all who should believe on him through their word (John 7: 20), is clearly shown by the words closing the commission: "Lo, I am with you alway, even unto the end of the age". The apostles did not live to the end of the age, and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission, and who endeavor to present his message to those who have ears to hear out of all nations. He of course did not mean that he would be personally present with them, for he had already told them that personally he would go away, and that personally he would come again at the end of the age (John 14: 2), and his words are not to be understood as contradictory. His meaning in the present instance evidently was that he would supervise their work, he would be the real head of the church, he would oversee all of their affairs, he would be with them in the sense of supporting and guiding and counselling those who would walk in his way and proclaim his message—and in proportion as they were faithful to the charge. This assurance of the Lord's presence was intended to give the apostles courage for the work he was committing to them. While he was with them in the flesh they merely followed his direction, and as soon as he was smitten they felt as sheep having no shepherd, and now he was going away, but he wished them to realize that his power would be with them and his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh—though apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

Surely he who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then continue in the use of the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest but merely for our energy in telling the truth where we can. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the GOLDEN AGE work; and if they find many discouragements and not such quick results as might be wished, the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Rocky Ford, Colo.....	Feb. 22	Healy, Kan.....	Feb. 29
Lamar, Colo.....	" 23	Scott City, Kan.....	Mar. 1
Holly, Colo.....	" 24	Hutchinson, Kan.....	" 3
Syracuse, Kan.....	" 25	Pratt, Kan.....	" 4
Garden City, Kan.....	" 26	Halstead, Kan.....	" 6
Friend, Kan.....	" 27	Wichita, Kan.....	" 7

BROTHER R. H. BARBER

Youngstown, Ohio.....	Feb. 23	La Porte, Ind.....	Mar. 1
Cleveland, Ohio.....	" 24	Michigan City, Ind.....	" 2
Sandusky, Ohio.....	" 25	Hammond, Ind.....	" 3
Toledo, Ohio.....	" 26	Hegewisch, Ill.....	" 4
Mishawaka, Ind.....	" 27	Roseland, Ill.....	" 5
South Bend, Ind.....	" 29	Chicago, Ill.....	" 7

BROTHER T. E. BARKER

Schenectady, N. Y.....	Feb. 23	North Adams, Mass.....	Mar. 1
Watervliet, N. Y.....	" 24	Pittsfield, Mass.....	" 2
Albany, N. Y.....	" 25	Springfield, Mass.....	" 3
Troy, N. Y.....	" 26	Holyoke, Mass.....	" 4
Pownal, Vt.....	" 27	East Hampton, Mass.....	" 5
Granville, N. Y.....	" 29	Greenfield, Mass.....	" 7

BROTHER J. A. BOHNET

Farmington, Mo.....	Feb. 22	Mountain Grove, Mo.....	Mar. 3
Dexter, Mo.....	" 23	South Fork, Mo.....	Mar. 5
Avert, Mo.....	" 25	Moody, Mo.....	Mar. 6
Clarkton, Mo.....	" 27	Thayer, Mo.....	" 7
Poplar Bluff, Mo.....	" 29	Springfield, Mo.....	" 9
Chaonia, Mo.....	Mar. 1	Taneyville, Mo.....	" 11

BROTHER B. H. BOYD

Muncie, Ind.....	Feb. 22	Converse, Ind.....	Mar. 1
Greensburg, Ind.....	" 24	Peru, Ind.....	" 2
Richmond, Ind.....	" 25	Kokomo, Ind.....	" 3
Portland, Ind.....	" 26	Logansport, Ind.....	" 4
Losantville, Ind.....	" 27	Wabash, Ind.....	" 5
Marion, Ind.....	" 29	Auburn, Ind.....	" 7

BROTHER E. F. CRIST

Rinard, Ill.....	Feb. 20	Thebes, Ill.....	Mar. 1
Belmont, Ill.....	" 22	Centralia, Ill.....	" 2
Marion, Ill.....	" 24	Patoka, Ill.....	" 3
Carterville, Ill.....	" 25	Vandalia, Ill.....	" 4
Anna, Ill.....	Feb. 26, 29	Pana, Ill.....	Mar. 5, 7
Mounds, Ill.....	Feb. 27	Taylorville, Ill.....	Mar. 8

BROTHER A. J. ESHLEMAN

Atlanta, Ga.....	Feb. 22	Shelby, N. C.....	Mar. 1
Demorest, Ga.....	Feb. 23, 24	Gastonia, N. C.....	" 2
Westminster, S. C.....	Feb. 25	Hickory, N. C.....	" 3
Greenville, S. C.....	" 26	Salisbury, N. C.....	" 4
Greer, S. C.....	" 27	Charlotte, N. C.....	Mar. 5, 7
Spartanburg, S. C.....	" 29	High Point, N. C.....	Mar. 8

BROTHER A. M. GRAHAM

Brooklyn, N. Y.....	Feb. 22	Watertown, N. Y.....	Feb. 29
Johnstown, N. Y.....	" 23	Spragueville, N. Y.....	Mar. 1
Gloversville, N. Y.....	" 24	Mansville, N. Y.....	" 2
Oneonta, N. Y.....	" 25	Rome, N. Y.....	" 3
Utica, N. Y.....	" 26	Oneida, N. Y.....	" 4
Boonville, N. Y.....	" 27	Syracuse, N. Y.....	" 5

BROTHER M. L. HERR

Elba, Ala.....	Feb. 22	Geneva, Ala.....	Mar. 2
Dothan, Ala.....	Feb. 23, 24	Pensacola, Fla.....	" 4
Albanv, Ga.....	Feb. 25	Brewton, Ala.....	" 5
Florala, Ga.....	" 26	Mobile, Ala.....	" 7
Opp, Ala.....	" 27	Deer Park, Ala.....	" 8
Andalusia, Ala.....	Feb. 29, Mar. 1	Waynesboro, Miss.....	" 9

BROTHER G. S. KENDALL

Kirbyville, Tex.....	Feb. 23	Helmie, Tex.....	Feb. 29
Jasper, Tex.....	" 24	Joaquin, Tex.....	Mar. 1
Beaumont, Tex.....	" 25	Athens, Tex.....	" 3
Nacogdoches, Tex.....	" 26	Murchison, Tex.....	" 4
Clawson, Tex.....	" 27	Elkton, Tex.....	" 5
Apple Springs, Tex.....	" 28	Waco, Tex.....	" 7

BROTHER V. C. RICE

Knoxville, Tenn.....	Feb. 18	Charlottesville, Va.....	Feb. 26
Morristown, Tenn.....	" 19	Boyce, Va.....	" 28
Bristol, Tenn.....	" 20	Hagerstown, Md.....	" 29
East Radford, Va.....	" 22	Harrisburg, Pa.....	Mar. 1
Roanoke, Va.....	" 23	Reading, Pa.....	" 2
Waynesboro, Va.....	" 25	Philadelphia, Pa.....	" 3

BROTHER R. L. ROBIE

Greensboro, N. C.....	Feb. 22	Charlotte, N. C.....	Feb. 29
High Point, N. C.....	" 23	Greenville, S. C.....	Mar. 1
Welcome, N. C.....	" 24	Greer, S. C.....	" 2
Hickory, N. C.....	" 25	Spartanburg, S. C.....	" 3
Gastonia, N. C.....	" 26	Hendersonville, N. C.....	" 4
Shelby, N. C.....	" 27	Asheville, N. C.....	Mar. 5, 7

BROTHER W. J. THORN

Shreveport, La.....	Feb. 24	Louisville, Ky.....	Mar. 2
Monroe, La.....	" 25	Cincinnati, Ohio.....	" 3
Vicksburg, Miss.....	" 26	Columbus, Ohio.....	" 4
Jackson, Miss.....	" 27	Wheeling, W. Va.....	" 5
Memphis, Tenn.....	" 29	Pittsburgh, Pa.....	" 7
Nashville, Tenn.....	Mar. 1	Altoona, Pa.....	" 8

BROTHER T. H. THORNTON

Linton, Ind.....	Feb. 22	Dayton, Ohio.....	Feb. 29
Washington, Ind.....	" 23	Jamestown, Ohio.....	Mar. 1
Sparksville, Ind.....	" 24	Springfield, Ohio.....	" 2
Hamilton, Ohio.....	" 25	Oxford, Ohio.....	" 3, 4
Midland, Ohio.....	" 26	Tippecanoe City, Ohio.....	" 5
Felicity, Ohio.....	" 27	Piqua, Ohio.....	" 7

BROTHER L. F. ZINK

Mannington, W. Va.....	Feb. 18	Huntington, W. Va.....	Feb. 25
Fairmont, W. Va.....	" 19	Ironton, Ohio.....	" 26
Morgantown, W. Va.....	" 20	Portsmouth, Ohio.....	" 27
Clarksburg, W. Va.....	" 22	Cincinnati, Ohio.....	" 29
Pennsboro, W. Va.....	" 23	Charleston, W. Va.....	Mar. 2
Parkersburg, W. Va.....	" 24	Jodie, W. Va.....	" 3

BROTHER J. A. BAEUERLEIN

Boston, Mass.....	Feb. 22	Newark, N. J.....	Feb. 29
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BROTHER E. W. BETLER

Hartford, Conn.....	Feb. 22	North Bergen, N. J.....	Feb. 29
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BROTHER E. J. COWARD

Philadelphia, Pa.....	Feb. 22	Washington, D. C.....	Feb. 29
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BROTHER E. L. DOCKEY

Valley Stream, N. Y.....	Feb. 22	Palmerton, Pa.....	Feb. 29
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BROTHER A. DONALD

Mt. Vernon, N. Y.....	Feb. 22	Boonton, N. J.....	Feb. 29
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BROTHER A. D. ESHLEMAN

Elmsford, N. Y.....	Feb. 22	Hicksville, N. Y.....	Feb. 29
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BROTHER G. H. FISHER

Taunton, Mass.....	Feb. 22	Norristown, Pa.....	Feb. 29
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BROTHER H. E. HAZLETT

Waltham, Mass.....	Feb. 22	Watervliet, N. Y.....	Feb. 29
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BROTHER W. F. HUDGINGS

Buffalo, N. Y.....	Feb. 22	Brooklyn, N. Y.....	Feb. 29
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BROTHER J. H. HOEVELER

Atlantic City, N. J.....	Feb. 22	New Brunswick, N. J.....	Feb. 29
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BROTHER R. J. MARTIN

Bridgeport, Conn.....	Feb. 22	Schenectady, N. Y.....	Feb. 29
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BROTHER H. H. RIEMER

Lewistown, Pa.....	Feb. 22	Yonkers, N. Y.....	Feb. 29
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BROTHER H. A. SEKLEMIAN

Allentown, Pa.....	Feb. 22	Pottsville, Pa.....	Feb. 29
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BROTHER W. E. VAN AMBURGH

Lynn, Mass.....	Feb. 22	Boston, Mass.....	Feb. 29
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Conventions Addressed by Brother J. F. Rutherford

Wilmington, Del.....	March 7	New York City.....	March 21
Boston, Mass.....	" 14	New York City.....	" 28

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XIV: "Foes and Besetments of New Creation"

Week of April 4 . . .	Q. 22-28	Week of April 18 . . .	Q. 36-42
Week of April 11 . . .	Q. 29-35	Week of April 25 . . .	Q. 43-49

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