

VIEW FROM THE WATCH TOWER

BISHOP FALLOWS NOT A SPIRITUALIST

The *New York World* publishes an interview with Bishop Fallows, of the Reformed Episcopal church, as follows:—

"Telepathy is an established fact. In recent years great strides have been made in the explanation of psychic phenomena and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions. As its study becomes systematized and more widely spread greater advances will be made and some day we will talk with the spirits as we now talk with material persons.

"The Bishop made some startling statements in discussing the matter. He frankly states that he formerly fought shy of Spiritualism, and that he is just beginning to learn.

"In the enlightened days to come," said Dr. Fallows, "we shall be able to converse with spirits of departed friends and relatives. Their state will be made known to us through these communications. They will be able to advise us on knotty problems."

"There are great truths in Spiritualism. Many Spiritualistic phenomena we cannot understand, but we have to admit them. I have called the new science "Immortalism" because it depends for its existence upon the immortality of the soul, in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply Spiritualism with all the fraud and trickery eliminated. On account of these frauds Spiritualism has been shunned by many right thinking people, but immortalism will claim their most earnest attention."

"In support of his belief Bishop Fallows quoted from many eminent men who have expressed similar views."

Bishop Fallows will be recognized by many as one of the ministers who have recently been taking a great interest in Faith Healing clinics. We have already pointed out that to our understanding these cures are effected by hypnotic influences and that hypnotism is but another form of Spiritism. We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will, and that the results, shortly, will be direful in the extreme, leading to spirit control and every evil work. It was only to be expected that sooner or later Bishop Fallows and his associates in "faith healing" would be drawn into co-operation with Spiritism and more or less outwardly acknowledge it. But it is with pity that we note Dr. Fallows' endorsement of the power and his denial of the name, as though the change of a name, the calling of it Immortalism instead of Spiritism, would effect any real change in its character.

Immortalism is really a more deceptive name than Spiritism, because it seems to imply the deathlessness of those who have died and to give the inference that it is the dead who do the communicating. Spiritism is the more correct name for the cult because, as the Scriptures show, these various manifestations come not from dead men, who "know not anything" (Eccl. 9:5), but from spirits—wicked spirits—fallen spirits—"the angels which kept not their first estate" and who were restrained at the time of the flood.—1 Pet. 3:19; Jude 6.

Poor Christendom! Boasting of its scientific attainments and learning and wisdom it is being led by its professors of colleges, its ministers and bishops, straight into the enemy's camp—into Spiritism—demonism. Within the next few years we expect wonderful developments along this line, for is not the entire nominal church of Christ blindfold on this subject, and worse, mistaught, deceived into thinking that their friends are alive, whereas the Bible distinctly assures us that it is because the dead are not alive that they need "a resurrection of the dead" and that the Lord has provided therefor?

Meantime while expecting these traps and snares to stumble many who are not Bible students and taught of God, let us who do recognize them beware for ourselves lest we be entrapped in another way—through the subtle influences of the same great adversary—inciting to anger, malice, envy, hatred, strife, evil-speaking, etc. We believe special testings along these lines are now being permitted that those who have not faithfully used God's blessings for their establishment in faith and righteousness may stumble, may fall, may be tested by fiery trials along both these lines—faith and practice.

ENCOURAGING IMMIGRATION INTO PALESTINE

A bill has been introduced in the Turkish Parliament with a view of encouraging Jewish immigration into Palestine. It is proposed to do away with the so-called "red passports," which had hitherto been given to every Jew landing in Palestine as an assurance that he would not stay there more than three months. It is believed that such a bill will greatly facilitate Jewish settlement in Palestine and remove the restrictions which deterred many Jews from taking up their abode there.

SOCIALISM GREATLY TO BE FEARED

The public prints still continue to make mention of the great strike and threatened revolt in the Swedish Metropolis, Stockholm. Various lessons are sought to be impressed by it—amongst others the prevalence of Socialism and what it portends. The following from the *Moline Dispatch* is a sample. The general comment is that when the patient and order-loving Swedes become riotous it marks a new epoch, and more or less justifies expectations of lawlessness anywhere, everywhere. The below article gives, we think, a fair reflex of European conditions and the influence of Socialism in the affairs of life today:—

"The Socialists, of course, fail this time, but we should indeed be blind if we do not see in the incident a further warning of a tendency visible all over Europe. Within the last few months we have seen three important disturbances—in France, in Spain and now in Sweden. In each case there has been instant talk of revolution, while the actual and immediate causes of the outbreaks have been submerged by the other and greater forces in the background. No one wanted to know the immediate excuse for the strikes in France. The only interesting question was whether the shock might be enough to bring down the avalanche. In Spain the only pertinent question was whether the grievances of the people were at last heavy enough to break that patient camel's back, and now in Sweden we are hastily assured that the strike would be quite unimportant but for the stimulus of Socialism.

"Two things are evident throughout nearly the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. Pautaud nearly did this in France, and may do it yet. The second symptom is the growing affinity between European labor Unionism and Socialism, and it is to be remembered that over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. A Socialist has been made Prime Minister of France without a word of protest from any one. Socialism in Germany is the one supreme fact that keeps her statesmen awake at nights, while in the English House of Commons we find that the powerful Labor party is practically synonymous with the Socialist party. There are no Socialists in the House of Lords, but it would be easy to find a great many among the titled aristocracy. And now comes the strike in Sweden, and we find the whole standing army of the country placed on the alert, not so much to suppress the ordinary turmoils of such an occasion, but rather to discourage a possible attempt to begin the organized civilization of the country all over again.

"It must, of course, be remembered that there is no cut-and-dried definition of European Socialism. Over very wide areas it is little more than another term for social discontent and for constitutional attempts at reasonable reform. The German Socialist, for example, is by no means the long-haired firebrand with whom we are unpleasantly familiar. He may be simply an orderly advocate of measures that are matters of commonplace here, while any man who opposes the semi-clerical tyranny of Spain is apt to be dubbed a Socialist. Socialism in Europe may sometimes have a definitely constructive meaning with the educated, but with the great masses of the people it means no more than an effort toward Democratic expression. None the less it is significant that widespread discontent should thus be forced under a leadership that may become one of a mischievous intelligence."

BRITISH INTERESTS IN INDIA

The world's discontent has long been felt in India, where a rebellion against British rule has recently been nipped in the bud by prompt measures on the part of the Government. Now the Hindoos have adopted another method of procedure. They propose to boycott all British goods and thus to damage British interests heavily. Anyone patronizing British goods is to be treated as an outcast by his fellow-countrymen. Unrest prevails the world over. How we long to give the poor, groaning creation a proper view of that blessed hope which so inspires our hearts—the second presence of our Lord and the establishment of the Millennial kingdom—his rule of righteousness for the blessing of all the families of the earth. "Be patient, brethren," while diligent and fervent in spirit.

WELCOMING THE SCALPEL

"When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: 'The Bible is a living

thing; and when it gets into you and your life, you'll be under the scalpel of every little critic.' Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into your blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?"

The above from *The Sunday-School Times* is well stated and applicable not only to those who resist Higher Criticism and Evolution, but also to those who stand in the light of the divine plan of the ages revealed in the Lord's Word and opposed by the darkness of this present age and the prince of darkness and his poor, deluded servants.

TORPEDOES IN THE AIR

The mind of man is fertile. Recent wonderful developments of aeroplane and dirigible balloons are leading the national thought to a new line of warfare. Aerial battles are anticipated. The dropping of explosives upon battleships and cities, arsenals and armies, is being studied. All the governments are seeking to prepare for this new form of warfare, while still the building of battleships continues.

It will be remembered that some years ago the use of torpedoes at sea was brought to considerable perfection, mechanism being finally devised to guide the torpedo by electric currents to the ship intended to be destroyed. The latest suggestion is an aerial torpedo guided through the air, instead of through the water, and so swiftly that the enemy would not be able to ward off its blow and the explosion and destruction which would follow.

Oh, that the world had less of the spirit of the adversary and more of the spirit of the Lord. Oh, that these bright minds now exercised in devising death-dealing devices were equally diligent in seeking a system of healing and helping and uplifting humanity out of sin and death conditions to restitution blessings!

Well, a little while and the present order of affairs will be ended! A little while and the last member of the "elect" church shall have been called, chosen, tested, found worthy and glorified. And then the long-promised dominion of the Lord will be established—his kingdom for which we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." A little while and, in the awful trouble of the "day of wrath," the world will have an illustration of its own money-mad condition and be ready for the peace which God purposes shall then be established! A little while and the world's blind eyes shall be opened to see wonderful things in the opposite direction from that in which it is now looking. Thank God that our eyes are already opening and our ears already being unstopped and that the blessed sights and sounds of the divine programme are coming to us in comforting and sustaining measure!

THE RISING GENERATION

The Apostle pointed out as among the conditions prevalent in the end of this age the following:—Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the why, but recognize the fact that many of these predictions are now fulfilled before our eyes. Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course.

The *Philadelphia Public Ledger* calls attention to the fact that photographs of those who recently participated in the street-car riots in that city were chiefly those of boys from fifteen to twenty-one years. The same has been remarked of the Springfield, Ill., riots and others in this country, and also respecting riots in Russia about two years ago, and others more recently in Spain.

The lesson is that these boys have been either mistaught or not taught at all respecting justice, the rights of others, etc. We fear that the world is gaining too slack a conception of liberty. Too much time apparently is given to teaching something about man's evolution from a monkey or from protoplasm, and not sufficient time to instructing the youth respecting his own rights and the rights of others and the necessity for law and order.

In divine providence the care of the school does not devolve specially upon us nor our readers, except it be those of us who are school-teachers. Wherever our influence can be felt, it should be used in favor of righteousness, equity, justice, mercy. But in our own homes and families we surely, each and all, have important duties toward the young of both sexes. The care of his children is a paramount obligation and responsibility resting upon every parent. Right exercise of this great responsibility should be sought carefully and prayerfully and exercised with the greatest wisdom at command. A parent assumes a great responsibility in bringing a child into the world. And how could he hope to be classed as an "overcomer" if he should neglect this responsibility? If, after we have done our very best, a child shall go astray into wrong paths it is a cause for regret and prayer. But if a child go astray because of a lack

of proper parental instruction, it is a calamity which should properly call for tears and groans, as well as prayers for divine forgiveness.

Again we urge upon all WATCH TOWER readers the daily use of the HEAVENLY MANNA at the breakfast table and the reading of the vow and that surely every day begin with praise and prayer. Also that the children be Scripturally instructed every Sunday by the parents.

THE FERRER PROTEST UNIVERSAL

The wave of protest which quickly spread over the civilized world upon the announcement of the execution of Prof. Ferrer in Barcelona, Spain, has astonished the world. The professor's teachings were anti-Catholic, socialistic, perhaps almost anarchistic. "He was hounded for a time, then imprisoned and finally executed"—most unjustly, it is claimed.

Great commotion of protest which followed, as if by magic, in all parts of the world showed a cord of interest and sympathy and an organization which astonished rulers. New York's "demonstrations of protest" with flags, banners, etc., was followed by speeches in which both Catholics and Protestants were derided and liberty, Socialism, etc., were lauded. En route to the large auditorium the marchers hooted and jeered both Catholic and Protestant church buildings as they passed them.

Only recently have we seen the reports of the London "protest." We append an account of it. The indications are that respect for both political and ecclesiastical rulers is decidedly waning. The condition of things in Rome was extreme—the Catholic church being held responsible for the action of the Spanish officials in executing Prof. Ferrer. The London report says:—

"Spanish anarchists in London are openly threatening the life of King Alfonso, and are boasting that he will not be permitted to live the year out. Malatesta and others of the more rabid anarchists are actually inviting reporters to accompany them to secret meetings to listen to firebrand speeches. Some of them have shown reporters laboratories with newly devised bombs, wherewith they hope to be able to take the lives of European monarchs.

"The outbreak of Ferrerism, which is convulsing the continent, reached England this afternoon and evening and London witnessed scenes duplicating those enacted in Paris and other European capitals. Following a demonstration in Trafalgar Square, 10,000 malcontents rushed to the Spanish embassy in Grosvenor Gardens, by way of Whitehall and Victoria streets, and succeeded in reaching it in spite of frequent charges by the police. The embassy, which was guarded by a strong force of police, escaped any damage. Hand to hand fights occurred, missiles were thrown and sticks and umbrellas were used.

"Victor Grayson, the stormy petrel of Parliament, made a violent speech in Trafalgar Square this afternoon, in which he announced that the expulsion of the Spanish ambassador would be moved in the House of Commons Monday. His speech is the strongest thing delivered from any rostrum in England. He said the murder of Ferrer was a local outrage on cosmopolitan feeling. 'It means not only the death of one great worthy man but an insult to the intelligence of Europe,' he said. 'I believe the price of Ferrer's life will be paid long hence. If the heads of all the kings of Europe were torn from their trunks tomorrow it would not pay the price of Ferrer's life. Let us make no mistake. If all these heads were rolled in the dust tomorrow we should not have one like Ferrer's, who, by his acts as a royal son, lost his life for the people of the world.'

"In the Spanish Parliament one speaker criticized the Government's course, saying, 'This execution was an egregious political blunder. The innocence or guilt of the man has nothing to do with the case. The object of his removal was to help restore internal peace in Spain, but today Ferrer's influence is much stronger in Spain and throughout Europe than it ever was while he lived.'

CONDITIONS IN PARIS

A correspondent of the *State Gazette* writes:—

"One must know the restless, red-thinking class of Paris to understand what will most likely happen to old Europe, with its feudalism, its armies, its priests, its czars, autocrats, bureaucrats, and underneath the whole inflammable mass oppressed workmen full of anarchy and revolutionary ideas.

"Barcelona is only a symptom of what I positively know exists throughout all Europe. Let them try a modern war and then you see what happens."

HOME CONDITIONS AS SEEN BY MR. WATSON

Mr. Thomas E. Watson, several times nominee for President of these United States on the Populist ticket, is reported to have described present conditions here in the following extract from a letter:—

"President Taft knows as well as I do that Socialism is

sweeping this country like a prairie fire, and that there is an army of nearly 400,000 banded together, true to the organization which their leaders have made, and that those men are thirsting for an opportunity to come into collision with the Federal army. That is one reason why Taft and Roosevelt are so eager to increase the number of Federal troops."

EVOLUTION GOSPEL FOR THE "GROANING CREATION"

"Life has become so meaningless and so useless to some that I advocate the setting up of a suicide slot-machine, where one can deposit a cent and be killed easily and respectably."

The Press is crediting the above to Rev. D. Guthrie, D. D., of Baltimore, Md. Alas! poor, groaning creation! After being deceived for centuries by bad tidings of great misery for all people except a few "elect," they are now treated to the information that they sprang from a monkey, but did not spring high enough. Now they are told that their case is hopeless and that it would be a benevolence to help them get off the face of the earth and into her bosom "respectably" by suicide. Would that their ears were open to hear and that we had a thousand tongues to tell them of the "Good tidings of great joy which shall be unto all people"—the result of our Redeemer's sacrifice! Thank God for the testimony of his Word that soon every ear shall be unstopped and the due time shall come for the testimony of God's grace to every member of our race.

TO GIVE LIFE TO THE IMAGE

Our readers well know that in 1880 we pointed out in the columns of this journal the now much discussed Federation of Protestant churches. We showed that it was foreshadowed in Scripture prophecy: that the beginning of it was in 1846 in the organization of the Evangelical Alliance and that the full development waited for the closing hours of this age. This was at a time when the thought of Federation was generally flouted and many boasted that sectarian divisions were advantageous every way.

We showed that the coming Protestant organization would, according to Scripture, become the friend and associate of Papacy and not its antagonist. We pointed out the prophesy that the life of the new organization or federation would come from the Episcopal church, which amongst Protestants has long stood as the "oldest" and as possessed of "Apostolic succession" and supposed consequent "authority." We have for years looked earnestly for such a Protestant Federation as would include the Episcopal church and give its sanction to the Protestant system.

Finally the way seems to be clearing for this—the pressure of "higher criticism" on the one hand, and the Truth on the other hand forcing religious institutions to band together for mutual protection. But woe will betide all the "little independents" when the great system shall throb with life and become a living image of Papacy and cooperate with it.

The following from the *Hartford Post* tells of an important proposition now under consideration, looking to the federation of Episcopal and Congregational churches. We quote:—

"Bishop Hall called attention to the very evident fact that the church needed to stand for definite truth in a community more now than ever before; that religion must have an actual meaning to the people, who are fast falling away from it, if it would bring them back and continue to grow, and that to do this it must unite, come together under one creed, and do its best to bring in other new denominations, rather than lose their valuable contribution by allowing them to maintain separate sects of their own.

"Most of the speakers agreed that it is all a matter of contribution—of how much a church might contribute towards a new Catholic faith, and not how much it might keep of its old faith. That in most cases there was no definite faith at all, is what Bishop Hall called attention to, and thus it might come about that a revival of endeavor might bring Christians to unite on just the one thing set up by the apostles of Christ as his Creed. The Episcopal church, he said, stood ready to give up its 39 articles of religion, and it was ready to give up its name 'Episcopal' and to sink its identity to accomplish this purpose of unity. In return it offered its creed, definite, simple, true.

"From the Episcopalian standpoint it could be seen today that the movement is no dream and that every clergyman of the church in this section goes out with the one idea that before the next meeting of the body the problem will be much nearer settlement than today."

THE LAND OF ABRAHAM—MESOPOTAMIA

"As is reported in the *Jewish Chronicle*, the Jewish Colonization Association, which controls the de Hirsch millions, is making now all necessary preparations for the colonization of Mesopotamia by Jews. A petition has been presented to the Turkish Government to legalize the establishment of a company which will have this object in view and which should begin work at once. The Government is favorably disposed toward the movement, and there is very little doubt that the desired

permission will be soon granted. It will be remembered that it was the Government itself which first issued the invitation to Jewish organizations to settle in Mesopotamia and later even promised to defray part of the expense of irrigating the land.

"Major General W. Wilcocks, who was commissioned by the Turkish Government to investigate the existing irrigation in Mesopotamia, has presented his report to the Minister of Public Works. He states that the construction of a new dam for the Hindieh River and the repair of the old dam would create a prosperity five times as great as that which existed thirty years ago."—*Jewish Exponent*.

INQUIRING FOR THE OLD PATHS

The Editor of this journal was surprised recently to receive a request from a Society of Jewesses to address them on the prophecies of the Hebrew Bible. Some of their husbands learned of the matter and desired to attend, so that their hall was deemed too small and they propose getting a larger one. Even should the matter abort entirely, it shows just such a looking to the Lord as we should expect at this time. We are not to expect the Spiritual message to appeal to the Jews, but we surely have a very joyful restitution message for them—to be attained under their New Covenant of Romans 11:27 and Jeremiah 31:31.

GREAT BRITAIN AND GERMANY TO CLASH WITHIN THREE YEARS

"Lord Northcliffe, owner of the *London Times*, in an interview at Winnipeg, Manitoba, predicted war between Germany and Great Britain. He said in the Krupp works alone 100,000 men are working night and day and on Sundays, preparing for war.

"I will make the suggestion with all respect to the Canadians who are investing the money and labor in constructing railroads and building grain elevators, that they keep an eye on European affairs and begin to figure out why it is all the ship yards in Germany are busy constructing rapid cruisers and first-class battleships, and why it is that the Krupp works have increased their hands to over one hundred thousand men—more than the population of Winnipeg."

"He said that some Canadians have Utopian views and consider such a war a crime.

"The Germans don't think so," he continued; "they have a magnificent army and the strongest navy in the world, and they ask what these things are for.

"They are a thrifty people. They made an immense sum of money out of their last great war. And they will fight again when they think it will pay." He said some observers think such a war might begin by 1912."

COTTON FOR THE MILLENNIUM

A new variety of cotton called Caravonica Cotton has been found or developed in East Africa, which produces fibre of extra fine quality and length, so that it is difficult to distinguish it from wool. But the further remarkable feature about it is that the life of the plant is about eight years, thus saving a great deal of the labor and expense connected with the common cotton. A company has been formed with a capital of one million marks and headquarters at Berlin for the cultivation of this new and wonderful cotton. It is said to have already been cultivated with success in East and West Africa and Egypt and Mexico.

LONGING FOR HOME

"Zionism is increasing amongst the Jews. There is an awakening desire for national reunion, also in a geographical sense. The old paschal wish, 'next year in Jerusalem?' a mere sentiment so long, is at last showing faint bodings of a dawn of realization. A couple of years ago the first national Jewish banner was unfurled at a Zionist world congress. Russian pogroms and Austrian antisemitism are driving the Jews in scores back to the old country.

"In Palestine Jewish agricultural colonies are increasing and thriving. One of these, the colony of Petach-Tikwah (the Door of Hope) has at present actually issued the first Hebrew stamp. The Austrian postal officials have arranged to carry letters free from charge to and from Jaffa and the Jewish colonies. In return these latter have undertaken to provide themselves with a fixed number of foreign postage stamps at the Austrian office. Seeing that thus they indirectly are made to pay for their postal service, the Government of Petach-Tikwah colony have decided to indemnify themselves by issuing stamps of their own.

"Every letter that the Austrian mail carries from the colony must now be provided with one of these stamps, the value whereof is about three-fifths of a penny. In the same way all letters posted at Jaffa for the colony are to bear this stamp. The stamp has an orange tree and a plowshare on a greenish yellow background. It is enclosed in a black and yellow border, and on top it bears in Hebrew characters the name of the colony, Petach-Tikwah."—*Exchange*.

EVIL SPEAKING AND HATRED

Many who speak evil of others say, "The Lord be glorified": sometimes they even profess love for those whom they defame, and manifest that they know not what spirit they are of. The Scriptures declare, "Love worketh no ill to the neighbor." If we injure our neighbor in either word or act or thought there must have been a motive or cause behind and it must have been a bad motive or cause, unless we did it ignorantly. And surely we are responsible for the avoidance of ignorance, by the exercise of alertness in the knowledge and practice of the divine regulations.

In a general sense, therefore, we may conclude that evil words and evil deeds represent some wrong condition, either of head or heart. Hatred is classified as a part of the spirit of the adversary of God, and properly enough every child of God should flee from anything akin to it and should feel horrified at the bare suggestion that he possessed anything of this un-Christlike character. However, it behooves all to remember the Scriptural declaration that the human mind is deceitful—not necessarily hypocritical, but, as the Apostle suggests, it often deceives itself. All who are seeking to put off all the works of the flesh and the devil should pray the Lord in the language of the Psalmist, "Cleanse thou me from secret faults. Keep back thy servant also from sins of presumption." (Psa. 19:12, 13) Each one of the Lord's footstep followers should daily, yea, hourly, keep watch over his thoughts and words and deeds and the underlying motives connected therewith. This the Apostle terms judging ourselves. He assures us that those who so scrutinize, criticize, themselves should seek to bring the very thoughts of their minds into captivity to the will of God in Christ. These are the very ones who will not need to pass through the trying experiences which will come upon others more careless—less zealous to know and to do the will of the Father.

We have already considered the Apostle's declaration that there is a two-fold work for us to do—certain characteristics we are to put off, because they belong to the Old Man and his depraved affections and desires. And we are to put on the fruits and graces of the holy Spirit. To whatever extent we put off the one we are prepared or privileged to put on the other. Only as we put off anger, malice, envy, strife, etc., may we put on meekness, gentleness, patience, long-suffering, brotherly kindness, love.

RIGHTLY DIVIDING THE WORD

While emphasizing the foregoing thoughts to the fullest extent we wish to guard some against the misunderstanding of what constitutes evil-speaking. Our cue or guide on the subject must be measured by the Scriptural injunction and examples. Some fail to get the proper thought on the subject of evil-speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another is evil-speaking. This is not the right thought. According to this thought our Lord and the apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines.

To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it be true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the cause, "overthrowing the faith of some." Our Lord Jesus criticized the misconduct of some in his day. He called attention to some as being hypocritical in that they did not practice their own teaching. But neither the Lord nor the Apostles made personal attacks, slandering others. To tell fairly what another believes and to show that it is wrong is far from evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak.

In a recent issue we published Brother Wilcox's letter to Brother McPhail, because it seemed to us that in a kind way, without attempting in any degree to slander Brother McPhail's character or to say an evil word against him personally, Brother Wilcox criticized some of Brother McPhail's doctrines and endeavored to show their fallacy and that some of them were sophistry and not logic. This is what we frequently do with the presentations of our Presbyterian and Methodist brethren and with only the kindest intentions—to assist in opening the eyes of their understanding. A few dear friends were inclined to criticize Brother Wilcox, but we think without just cause.

On the other hand, let us say that we could have no sympathy with any harsh or unkind expression, either towards brethren or the world. If some who once rejoiced in the light have become more or less blinded to it, that is a cause why we should have sympathy for them—not a sympathy which would lead us to give them encouragement in their wrong cause, but a sympathy which would incline us to pity them and to be ready in any possible manner to assist them back to the right way. Even when they misrepresent us we should, so far as possible, attribute this to their blindness and pray for them, rather than

smite them in return. "Let no man render evil for evil to any man, but contrariwise—do good to those who evilly entreat you."

Let us remember that the final test of character is love for God and the brethren, yea, and for our enemies—not in word merely, but in deed and in truth—out of a pure heart. If, as we have endeavored to set forth, we are now going deeper and deeper into the testing time, "The hour of temptation that shall try all them that dwell upon the face of the whole earth," and if we see many falling from their steadfastness, let us not rail at them, nor even feel unkindly, but contrariwise, let us think of ourselves and take heed to our own steps, that they shall be in the footprints of Jesus. Let us remember that the adversary is trying some in one direction and others in another. Let us remember that we ourselves must be tested by the "fire that shall try every man's work of what sort it is."—1 Cor. 3:13.

If the adversary could stir us up to anger, malice, hatred and strife, even in a good cause—even against Satan or those whom he is using to some extent as his servants (Rom. 6:16)—he would thus be poisoning our hearts and separating us proportionately from the Lord and his Spirit. We cannot be too careful along these lines!

It is our conviction that God brought to our attention at the proper time the advisability of the vow which we suggested and which we believe is helping so many of the saints in many ways. Constantly we hear from those who have taken the vow that they are blessed. Some tell us that the daily repetition of the vow is assistful—reminding them of the necessity of guarding their every word and act; others, that their own interest in the harvest work and in all the dear co-laborers has been greatly blessed as a result of their taking the vow; others assure us that they have been specially blessed by being reminded of and guarded against Spiritism and Occultism; still others write us freely that they needed and were greatly blessed by the precautions suggested by the vow in respect to conduct toward the opposite sex.

We have not set forth the vow as a test of Christian brotherhood! God forbid! We would have no right so to do! If it were a divine command it would not be a vow at all; for a vow is a voluntary agreement or restriction or sacrifice made for our own assistance, or for what we believe would be to the Lord's glory. At very most the suggested vow set forth with emphasis for our daily consideration and practice some of those features of our Consecration vow (our Baptismal vow) which previously had been less perspicuous to many—features nevertheless which are everyone of them included in our consecration vow of faithfulness to the Lord and the interests of his Cause and to the avoidance of sin, even unto death.

Assuredly that vow was brought to the attention of the church by the Lord's providence at this very time; in order to awaken his people and draw them very near to himself and make them very careful, very circumspect as respects every word, deed and thought. Surely the drawing very close to the Lord, which has already been effected in many hearts by the vow, and the staying very close to the Lord, which is assisted by the daily repetition of the vow, is having a grand effect in many hearts. We believe that many others of the Lord's consecrated ones will yet see that they are missing a blessing by delaying thus to bind their sacrifice with cords to the altar.

But let no one think of the vow as a charm or fetish. Its blessing comes through its keeping us close, "under the shadow of the Almighty," where the wicked one cannot touch us. And let us add a word of warning here by suggesting that those who have taken the vow, if they become careless of its provisions, would really thereby become more reprehensible in the Lord's sight than if they had never taken it. "I will take the cup of salvation, and call upon the name of the Lord (for aid). I will pay my vows unto the Lord now in the presence of all his people."—Psa. 116:13, 14.

Another word of caution: While cautioning those who have not taken the vow to beware not to oppose it—not to interfere with this step of consecration on the part of others—we would also caution those who have taken the vow that they be not boastful and that they allow no feeling of self-righteousness to spring up in their hearts as a result. We can readily see how the adversary might tempt some along this very line. "Be not high-minded, but fear." (Rom. 11:20) Let none attempt to force the vow upon others, but accord all the full right of his own conscience. Let us commend the vow by our loving cooperation. Let us remember that humility is the first of the graces and will have much to do with our standing the tests now multiplying in so many ways upon all who have named the name of Christ. As the testing begins with the church and proceeds to the world, so apparently in the church the testing comes first upon those in prominent positions. And these need to be the more watchful, the more prayerful, the more earnest, that they may be able to stand.

The adversary's attempts are various. Some he beguiles with flattery, pride and ambition; others he would vanquish with despondency mingled with humility; others he attracts with the pleasures of the present life; others with ease and popularity; others with misdirected energy, which gradually leads them away from the narrow way. Some are seduced through too great a reverence of human teachings, human authority, sub-

serviency to creeds and theories; while temptation comes to others along the line of disloyalty to God and to the leadings of his providence. Let us each remember that love for God means loyalty to him and to his Word, and to every leading of his providence and grace, and loyalty to the brethren. A little while and our trials will be ended. A little while and we shall see His face, if we are faithful.

OUR WEDDING GARMENTS

Apparently many of the Jewish customs connected with marriage were so ordered by the Lord as to be typical of matters connected with the marriage of the church to Christ. The Jewish maiden was betrothed to her intended husband by her father, or some substitute for him. Her father stipulated the conditions as between her and the bridegroom. When these were signed she was considered "espoused." The bridegroom came about a year later to receive his betrothed one and thereby to make her his bride, and to install her in the home as his joint-heir. St. Paul applies this matter to the church, telling us that we have been "espoused" to one husband, which is Christ, our Beloved, our Lord. He has gone to prepare a place for us and will come again and receive us unto himself, and make us his joint-heirs in his kingdom. Then "the Spirit and the bride will say, Come . . . and take of the Water of Life freely." For all the families of the earth, the river of the Water of Life will then flow.

One of our Lord's parables took note of the fact that when a kingly bridegroom brought home his bride, he expected that all of his servants would be more than ever on the alert to welcome him and to honor him—intent to note the first sound of his approach and to open immediately when he should knock. Our Lord used this to illustrate how awake all of his true disciples should be that, at his second coming, they might not be asleep and overcharged with the cares of this life, but hear the knock—the testimony of the Scriptures respecting the times and seasons and manner of his Second Presence in the harvest of this age. We remember the precious promise given to all of the Lord's followers who would be found thus awake and alert: their Lord would become their servant. He would cause them to sit down to meat—to enjoy a spiritual feast. He would gird himself as a servant and serve them with rich dainties. How we have seen this parable in process of fulfilment during the past thirty years. The knocking has been heard by one and another of the Lord's true servants. Those awake have heard, have discerned his presence, his parousia. And all such have experienced the blessing promised—the Master has become the servant. The servants are seated at his table and are being bountifully fed with rich spiritual food, such as never before was tasted, and such as they were not aware he had provided.

The parable of the wedding garment illustrates another feature of truth from another standpoint. It was the custom at weddings that all the guests, as they entered the house, should be handed a wedding garment. The acceptance of this implied that they would put it on and wear it. (Matt. 22:1-13) The parable shows how one, representing probably a class, rejecting the wedding garment furnished him, was expelled.

Interpreting the parable: Coming to the door, desiring to enter in, would imply faith in respect to the marriage. The robe would represent justification; the imputation of Christ's righteousness shows that all who would be acceptable at the wedding must appear in the imputed righteousness of Christ, and not in their own more or less filthy garments of imperfection and unrighteousness. But surely this garment represented something more than mere justification, else why should it be called a "wedding garment"? These garments were not provided for the public in general, but merely for those who had been invited to the wedding and who had accepted the invitation and were desirous of entering in on the terms and conditions of the host. Applying this we see that God is not supplying justification to the world in general, nor to believers in general, but merely to such believers as accept the terms and conditions attaching to the marriage supper arrangements.

We might assume that all believers were invited to the feast and that all the invited ones were informed that wedding gar-

ments were provided for them, but that only those who accepted the invitation and actually came to the wedding and entered in through the door were actually given the wedding robes. Applied, this would mean that all believers were informed respecting the merit of Christ's sacrifice and its sufficiency for them as a covering for all their blemishes and as making them acceptable at the wedding feast if, leaving sin and worldly business and pleasure, they would come as guests to the wedding. The promise and tender of the wedding garment was a promise of full justification from sin and a full imputation of restitution rights, but with the understanding that in order to be sharers of the heavenly blessings all earthly rights, earthly honors and talents, must be surrendered, must be buried, that the individual might be reckoned as a new creature in the provided robe.

The coming of the guests to the door desiring to enter in to the festival, picture our compliance with the Lord's call and willingness to sacrifice self and to have ourselves buried as old creatures that we might appear as new creatures in the wedding garments. The acceptance of the garment and the putting of it on, therefore symbolized that the individual had not only consecrated himself unto death, but that his consecration had been accepted and that thenceforth he was a new creature privileged to enter in and to participate in all the privileges and joys of the occasion. The point we wish specially to emphasize here is that the wedding garment in the parable represents more than merely justification—it represents additionally sanctification or consecration, to be dead with Christ; to suffer with him; to be baptized into his death; to drink of his cup. Only by such a consecration could anyone possibly have right to be at the great banquet, either as a member of the bride class or as a member of the "great company," her companion.

If now we have clearly in mind the meaning of the wedding garment, what would be suggested by the taking of it off—its repudiation? Would not the rejection of the robe signify a rejection of the consecration unto death—the consecration to share in his cup of sufferings—the consecration to suffer with him and to be dead with him? Is it not a fact that all this must be included in the wedding garment symbol? Must it not represent all the sacrifice we covenanted when we accepted justification on condition that we would sacrifice our justified rights? Is not this our robe as New Creatures and not our robe as human beings?

Surely the "wedding garment" can be worn only by those who, as new creatures, still have fleshly bodies, whose imperfections are covered by the robe. Surely none but new creatures ever had on this wedding robe and surely no one ever became a new creature, except by the full consecration of his earthly restitution rights, sacrificial, after the manner showed us by the Lord. So then, to take off the wedding garment would not signify merely the rejection of our Lord's merit as our Redeemer, our Ransomer, but it also would include specially the practical renouncing of the terms and conditions of sacrifice, on account of which we obtained the robe. Would it not seem, therefore, that a repudiation of membership in the body of Christ, a repudiation of our share in his cup and repudiation of our baptism into his death, might symbolically be represented as a taking off of the wedding garment?

Why anyone should wish to draw back from fellowship in the sufferings of Christ seems difficult to understand. Indeed, happy are we if our own loyalty and appreciation of the privilege is so great that we cannot understand the attitude of those who repudiate their vow to suffer with him, to be dead with him, that they may also share in his resurrection and live with him, that they may also reign with him.

THE MARITIME PROVINCES CONVENTIONS

The program as outlined in THE WATCH TOWER announcement was carried out in detail. The dear friends at each appointment had made excellent preparations, securing good halls and advertising thoroughly. The results were their own joy and large numbers of their neighbors hearing the glad tidings with earnest attention and evident interest and appreciation.

About forty accompanied us from Boston on the steamer and others joined us en route. It was a pleasurable series of conventions, very stimulating to our faith and Christian love, and made us long for our "change" and "the general assembly of the church of the first born."

ST. PAUL ON THE GRACE OF GIVING

2 COR. 8:1-15.—DECEMBER 5.

GOLDEN TEXT:—"Remember the words of the Lord Jesus . . . It is more blessed to give than to receive."—Acts 20:35.

The Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had not where to lay his head and followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. The Scripture we consider today may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius. (Acts 11:28) If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and "sponging," their lives and their words would have far less influence with us.

The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty—that they believed what they proclaimed. Not to mention the great Redeemer's self-denials, but merely looking at his followers, we perceive that in espousing an unpopular cause they became objects of hatred and derision and were boycotted socially and every way. Instead of profiting by the Gospel, it was of divine providence that the acceptance of it cost them "the loss of all things." What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint-heirship with him in his Millennial kingdom by the first resurrection.—Phil. 3:8; Rev. 20:4.

"MORE BLESSED TO GIVE"

Our text furnishes the key-note to this Study. St. Paul had proven the truth of Jesus' words, "It is more blessed to give than to receive." He was happy, "joyful in tribulation," giving constantly for the good of others from his store of grace and truth. He was more blessed in the giving than any of his hearers in the receiving of the message. In the words of this Study, he sought to extend to the church at Corinth the blessing and joy of giving. They already knew of the necessities of the principal congregation of Christians—at Jerusalem. They already knew that St. Paul intended going thither and that others of the Gentiles purposed sending at his hands a present—an acknowledgment, as it were, that the spiritual blessings of the Gospel message had come to them through representatives of the Jewish people.

St. Paul knew that giving would cheer and warm their hearts and bring them a great blessing—therefore, not selfishly, but as their true friend, he would stir them up to the exercise of generosity that he might increase their spiritual vitality and joy. He asked nothing for himself, however. It was by way of inspiring them to emulation that he related how the churches of Macedonia had contributed, even while in affliction. The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Evidently there, as elsewhere, "not many rich" were among the "called." To the measure of their power and beyond it and without urging they gave. Indeed they had entreated the Apostle to act as their representa-

tive in this service to the Jerusalem saints. Their course in the matter was more noble than the Apostle had dared hope. They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God."

PRESENT YOUR BODIES SACRIFICIALLY

It was this giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found that much blessing resulted therefrom, they, like the Macedonians, would be impelled to give themselves more completely than ever to the Lord. And this latter was the Apostle's aim in respect to all Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."—Rom. 12:1.

He complimented them on their faith, utterance, knowledge, earnestness and love, and urged for their own good that they should not neglect the grace of giving. It would constitute a proof of the sincerity of their love for the Lord and for the brethren. Emphasizing the necessity for a development of a spirit of benevolence, he reminded them of the Lord Jesus, who for our sakes left riches of glory and honor, when he humbled himself to become the "man Christ Jesus"—that he might redeem our race from its death sentence. If our exemplar became poor that we might attain the riches of eternal life and fellowship divine, his Spirit in us would surely lead us "to lay down our lives for the brethren." (1 John 3:16) And whoever would lay down his life for a brother would surely be yet more willing to lay down time or influence of money for his assistance.

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

But, the Apostle urged, that was not suggesting that they should burden themselves by too generous giving—nor that others should be left without a burden entirely at their expense. Amongst men, and especially amongst those who constitute the family of God, there should prevail a spirit of sympathy and equalization. He reminded them also that God looked not at the amount, but at the heart condition prompting the gift. And surely all will agree that in the dark pathway of sorrow and the shadow of death, in which we daily walk, there are abundant opportunities to be generous, even for those who have no money to give. A kind word of sympathy or advice, yea, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold:

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

ST. PAUL'S LAST WORDS

DECEMBER 12.—II TIMOTHY 4:1-18.

GOLDEN TEXT:—"For me to live in Christ, and to die is gain."—Phil. 1:21.

Surely saintly was the heart which wrote, For me to live in the world is for a member of The Christ to be living here, serving by self-sacrifice the cause of righteousness—truth. Equally true was it that for him to have died and rested from his labors, to await the resurrection morning, would have been gain. So far as his own character development was concerned, it was evidently finished. He remained by God's grace, that he might further serve the Lord's flock—including us who have since lived. He thus wrote to the Philippians about A. D. 62, when circumstances intimated that his death was imminent.

Four years later, A. D. 66, St. Paul wrote his last Epistle to Timothy, who was then Pastor of the Ephesus Church. The Emperor Nero was showing greater hostility than ever against Christians, and circumstances indicated that St. Paul was to be a martyr very soon. Sometimes he addressed Timothy as "his son" in the Gospel. He evidently felt great confidence in him as a sort of successor in a general "care of all the churches." Hence to him he now wrote special warnings and commendations and prophecies respecting the Church's future.

The Gospel should be preached, and nothing else—when convenient and when inconvenient, to the preacher—whenever opportunity offers. The importance of having the Church well indoctrinated was emphasized by the fact that with prophetic

vision St. Paul perceived that the "great falling away" mentioned in his other Epistles and by the Lord might be expected to come in speedily after his death. The mission of the Gospel was not the conversion of the world, but to call out from the world the church to be glorified with the Redeemer at his appearing and kingdom. It might be necessary for Timothy to reprove, rebuke and exhort, but if so, all should be done patiently and with instruction, explanation, doctrine. Faithfulness was enjoined in view of the fact that the time was nearing when "sound doctrine" would not be appreciated, nor even be endured by the church.

THE FIGHT, THE COURSE, THE FAITH, THE CROWN

The reason for the deflection would be an unsatisfactory condition of heart in the church, a lack of faith in the Lord's supervision—"itching ears for something new." They would seek teachers who could tickle their ears. They would be more pleased with style and oratory than with truth. They would find such teachers as they were seeking, who would turn their ears away from the hearing of the truth to fables. Would Timothy succumb to such influence? St. Paul hoped not. "Watch, then, in all things; endure afflictions; do the work of a Gospel bearer; make full proof of thy service to the Lord, for

I, Paul, am now ready to be offered and the time of my departure is at hand."—Vs. 5, 6.

Not egotistically, but for Timothy's encouragement, St. Paul wrote, "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (Vs. 7, 8) What a grand testimony—and at the conclusion of a grand life nobly lived, or rather nobly sacrificed, after the Lord's example, laying down his life for the brethren! He suffered for Christ's sake, as a servant of his Gospel message. How grand the incentive for us who are seeking to walk in the same narrow way! Our opportunities for sacrifice and service are less indeed, but the Lord reckons to each of us according to the heart, the intent. He that is faithful in that which is least would be faithful in greater things. He that is unfaithful in little things gives no proof that he would use large opportunities properly.

The secret of St. Paul's labor was the divine approval to be manifested in granting him a share in the "first resurrection." (Phil. 3:10) This would be "a crown of righteousness"—glory, honor, immortality, association with Christ in his Millennial kingdom. He knew of his own whole-heartedness in the Lord's service and knew that the Lord was not unjust to forget his work and labor of love. Nevertheless he did not expect reward until "that day"—until the morning of the Millennial day, the morning of the resurrection day. Then the Redeemer, as the Head, and his church will give to each faithful member an abundant reward—not to St. Paul only, but to all those who similarly love his appearing—his manifestation in Millennial kingdom glory.

The number, even amongst Christians, who love the Lord's revelation in kingdom glory is comparatively small. Some prefer that he shall delay to appear that they may add farm to farm or house to house, barn to barn, million to million. Such instinctively feel that the King of glory would not approve of many of the methods in vogue for such additions as they covet. Others have family schemes. Others have unscriptural theories which lead them to look elsewhere for blessings rather than to the second coming of Christ and the establishment of his kingdom.

His fight, as the Apostle explains elsewhere, was not with carnal weapons. He, the new creature, fought with and gained the victory over his mortal body, bringing it more and more into subjection to his new mind. Recognizing Satan as "the prince of this world [age]" and the fallen angels as his assistants, he perceived and taught that these had much to do with the iniquity prevailing in the world—that they deceived mankind into false doctrines and evil practices. He blamed not men so much as the ignorance and blindness by which Satan deluded them. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine into their hearts." (2 Cor. 4:4) Recognizing the spirit of error as the spirit of the world, he resisted in himself and sought to assist all of the brethren to similarly fight a good fight against every pernicious influence, doctrine and practice.

He had finished his course. He recognized as a Christian that he had certain lessons to learn in the school of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the divine plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover he recognized the fact that all such as became members of the body of Christ are so directly under the divine supervision and regulations that their times are in God's hand—all of their affairs of life, temporal and spiritual. As the Master's death could

not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith—especially when we realize that our great adversary, Satan, is on the alert continually to take it from us or to turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection—that was his God's provision for the communication of his blessing, first for the church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) He desired to have a share with his Redeemer in all of his glorious kingdom work and he knew that it could not begin until the completion of this Gospel age, when all the elect church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious kingdom privileges.—Phil. 3:10, 11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the second advent—"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the kingdom.

None but this class will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial kingdom. Evidently all the blind eyes of understanding will be opened—eventually all will see the great Messiah, though invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

CONCERNING MESSIAH'S MEDIATORSHIP

We read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) A brother claims that in this Scripture the word son refers to the church, the body of Christ, as well as to Jesus, the Head of that body. Is this correct? We did not so understand your discourse on this text printed in the newspapers, entitled "The Most Precious Text."

Assuredly the suggestion is wrong. The text refers to our

Lord Jesus only. How else could he be "the only begotten?" The difficulty with many seems to be that they see the divine plan only in sections and do not get these connected up in one general whole. Let us endeavor again to briefly locate the parts and show their relationship together:—

The plan of God is for the salvation of the world. To accomplish this God sent his only-begotten Son into the world. Jesus sacrificed his life, in harmony with the divine plan, for the salvation of the world. Incidentally, by virtue of his sac-

rice, he attained divine nature—glory, honor and immortality—which qualified him to be the great Prophet, Priest, Mediator, King of the world. But before beginning his work for the world, and in harmony with the divine plan, a little flock of footstep followers of Jesus must be selected—taken out of the world. “Ye are not of the world, even as I am not of the world.” In order that these may share with Jesus in all of his great and glorious work for the world during the Millennium, they must be spirit beings like their Head. In order to grant them this “change” of nature from human to spiritual they must be granted the privilege of sacrificing the human nature and its rights even as did their Redeemer, Head, Fore-runner.

But they are blemished; for, although pure in heart, in intention, in will, they are imperfect, sinful, as respects their flesh. In a word, they have no earthly life-rights to sacrifice. Hence, in order to give them these earthly life-rights which they are desirous of sacrificing, the Redeemer applied for these, his consecrated followers and under-priests or members, the merit of his sacrifice first, before giving it to the world. The merit of his sacrifice and the restitution or earthly rights which it is able to secure for every man, has been temporarily diverted from the world to the church, the assurance being given that “in due time” it will still be available and efficacious for the world.

In accord with this proposition our Lord Jesus, after his resurrection, ascended up on high and appeared in the presence of God “for us,” “on our behalf”; for he “bought us with his own precious blood”—with the merit of his sacrifice of earthly rights. He could have bought the world just as easily, but he followed the divine plan and bought the church. “Christ loved the church, and gave himself for it.” (Eph. 5:25) As it required all of the Lord’s merit for any one individual, so it required all of it for the church and left none unappropriated. But the world is not by this arrangement to be deprived of the originally intended blessing. It will get it at the time intended of the Father. The only-begotten of the Father was sent into the world long enough in advance of the world’s “due time” for deliverance to permit the developing of the “mystery”—the church as the bride of Messiah.

The application of the benefit of Christ’s sacrifice to “the household of faith” imputes to them earthly rights, earthly restitution, human perfection, etc., solely for the opportunity this will give them of receiving these restitution blessings by faith and sacrificing them by faith—laying them down as did their Lord—becoming dead to earthly interests, hopes, etc., that they may become alive as his members toward the spiritual mercies and blessings promised. This work of faith-justification and faith sacrifice has progressed throughout this Gospel age—the antitypical Day of Atonement. The entire matter has been under the control of our glorified Head, the High Priest, who by this means is not only justifying, but also sanctifying the antitypical priests and Levites. He is thus preparing the agencies and instrumentalities for the world’s blessing in its “due time.”

With these under-priests the Father deals directly, yet through the Chief-Priest, his Representative, their Advocate. Their call is of God—“Ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” (1 Pet. 2:9) Their justification is by the Father. “It is God that justifieth.” (Rom. 8:33) Their sanctification is of God by Jesus. “The very God of peace sanctify you wholly.” (1 Thess. 5:23) “Father . . . sanctify them through thy truth: thy Word is truth.” (John 17:17) The evidence that the Father has already received us as “members” of the Mediator is the impartation of the holy Spirit—first given at Pentecost. The spirit of begetting is only a forecast of the great blessing we are to receive from our Father in our resurrection “change”—which will be as members of the Anointed Mediator, sharers in “his resurrection.” (Phil. 3:10) We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will “raise us up also” by his own power exercised through Jesus our Head.—2 Cor. 4:14.

When all this shall have been accomplished the great Prophet, Priest, Mediator and King of the Millennial age will

be complete, according to the divine foreknowledge and intention. Then, in various ways, as represented by these various titles, the antitypical Prophet, Priest, Mediator and King will begin the exercise of the various offices represented by these titles “for the world.” By that time the merit of Christ’s sacrifice applied to the church as faith-restitution will all have been returned to justice; because all to whom that merit is now appropriated (during this age) will have died to or surrendered back sacrificially the earthly restitution rights.

As new creatures, begotten of the Spirit, the church will have no need for restitution rights or human perfection, even as our Lord in his resurrection had no further need for the earthly tabernacle or its rights. Thus the merit of Christ for the world’s restitution, temporarily loaned to the Church for a faith-justification as a basis for sacrifice, will all get back again in the hands of Justice to the credit of our Lord and Redeemer—of whom we will be “members.” And then the Redeemer our Head will apply to the world that merit now loaned to us. It will not be similarly loaned to the world for sacrificing it, but will be given to them. The world will not have the opportunity of sacrificing the earthly rights and getting a higher nature, because the “acceptable time,” the day of sacrifice, the antitypical Atonement Day, will have ended. The resurrection rights which our Lord will give to the world at the beginning of the Millennium will not only cancel their past sins, but, under the terms of the New Covenant made with natural Israel, will bring actual restitution, human perfection and human rights, to so many of mankind as will respond to the Millennial opportunities which the great High Priest will then almost, but not quite, force upon them.

Thus seen the Law Covenant effected with natural Israel under Moses as its Mediator and Aaron as its priest was a type of the New Covenant with The Christ as its Mediator and Priest combined—“after the order of Melchisedec,” a kingly priest. The present Gospel age is the time for the finding, testing and glorifying of the antitypical Mediator, Head and members—the antitypical Melchisedec Head and members. Not until the Mediator is complete, or, in the other picture, not until the Kingly-Priest is complete will God’s dealing with the world of mankind begin. That dealing will all be with and through the Mediator, the Priest. And incidentally the Mediator’s dealing with the world will be through Israel, the “natural seed (children) of Abraham,” under the terms of the New Covenant.

The Original Covenant made with Abraham and typed by his wife Sarah is our mother—the mother of the Spiritual Seed, begotten directly by the Father, typed by Abraham. (Gal. 4:24-26.) “We brethren, as Isaac was, are the children of the promise” or original covenant. “If ye be Christ’s [‘members’] then are ye Abraham’s seed and heirs—according to the promise.” “As many of you as have been baptized into Christ [by ‘immersion into his death’] have put on Christ.” (Gal. 3:27-29) We are the children neither of the old Law Covenant, nor of the New (Law) Covenant; but of “the Covenant that was confirmed before of God in Christ.”—Gal. 3:17.

This seed of Abraham as Testator bequeathes to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus’ death and applied by him “on our behalf” and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun: Israel’s New (Law) Covenant with its better Mediator and restitution glory must wait until the last one for whom the merit of Christ was imputed when he appeared “for us” shall have died actually—because, “they shall obtain mercy through your mercy.” Not even the ancient worthies (already declared acceptable to God) can get actual restitution until the last member of the Testator shall have died and passed beyond the veil. Thus the Apostle declares—the New Covenant or testament or bequest is of no strength, “no efficacy, while the Testator liveth.”—Heb. 9:16, 17.

Surely it is inconsistent and unscriptural to claim that the body of Christ is developed under different covenants. It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed.

PILGRIM BROTHER HARRISON GONE HOME

DIED OCT. 19TH, BURIED OCT. 22ND.

When our last issue went to press we had not received any details of his death. He was an excellent Brother in Christ and, as one of his members, an “able minister (servant) of the New Covenant,” faithful in his sacrifice to the last. While it is not ours to judge, we express freely our convictions respecting him. We believe that of him is could be said, as of St.

Paul, that he fought a good fight, kept the faith, and finished his course with joy. We doubt not that as a “member” of the body of Christ, the great Prophet, Priest, Mediator and King of the world, he has passed beyond the veil and heard the Master’s “Well done! good and faithful servant, enter thou into the joys of thy Lord.”

We append a letter from Bro. Harrison's daughter:
BROTHER RUSSELL, DEAR PASTOR:—

Last August, at the time father had the severe attack from which we thought he might not rally, he expressed the wish that he might leave you some token of his love, and said, "Perhaps I might leave him a little letter; don't you think so?" He then dictated the letter which follows, down as far as the Scripture quotation, when he felt too weak to go on, expecting to take it up later. As you know, he soon began to improve so that the matter as a "farewell message" was not taken up again. When he did go there was no opportunity. While we knew he was in a critical condition, we rather expected that he would be with us for some time, and did not until the day he died really feel that "the time of his departure was at hand." His mind was clear Saturday, Sunday and Monday, though he was very weak; but on Tuesday it wandered, the poison having gone to his head.

That last afternoon I was alone with him, having asked mother to lie down and try to get some sleep, when all at once he began deliberately and in a full voice, as if addressing an audience, "Have you ever considered that Scripture, 'Though he were rich, yet for your sakes he became poor, that ye through him might be rich?'" He paused as if realizing there was a mistake, and then, without comment, repeated it from the first, this time correctly—"that ye through his poverty might be rich." With no further hesitation he went on with a discourse from the text, speaking about ten or perhaps fifteen minutes without a break and the thought in as logical order and in as good language as in any of his public addresses.

If I had thought of his saying more than a few disconnected sentences, I would have tried to take it down, and rather regretted afterward that I did not, especially as it was just what he was going to give in the letter to you when he stopped on account of weakness. I will give it in the letter as well as I can remember it. It was no doubt due to the thoughts having at some previous time passed through his mind in that order that he reproduced them that afternoon a few hours before he passed away, even when unconscious of his surroundings. I know from the way he spoke of the passage during his sickness that he had not used the words as a text, but that their beauty and depth of meaning had been more forcibly impressed upon him the morning he mentions in the letter.

The first few sentences he dictated some one else took down, and I haven't them. What I have is as follows:

"The gladdest day of my life was when I became acquainted with your writings and accepted the same. All my associations with you have been both pleasant and profitable.

"The Lord has been very good to me in that he has permitted me to have some share in the harvest work of the age. I have rejoiced in these privileges and grown strong in the faith while in the exercise of the privilege of helping others.

"I thought I had everything tucked away in the will of God so that I could say with the blessed Master, 'Thy will, not mine, be done,' but when it became a known fact that I must for the

second time within a few months cease from the active pilgrim service, I found some spirit of rebellion in my heart. My great desire to continue the work became manifest, and I found it necessary to take myself vigorously in hand and adjust matters so that perfect harmony might exist between the Father's will and my will.

"Since the adjustment of this matter, perfect peace and joy and gladness have been my portion, and while confined to my room with much time for reflection, my experiences have been very sweet. I would like to give you an example of one of my experiences in the early morning before the family were up. I was awake and, as was my custom, began some meditations.

"'Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' Though he were rich—how rich? [He spoke of the riches he had in his prehuman state, of his nearness to the Father—his Only Begotten One in whom the Father delighted, the Father's Agent in the creation of all things, etc.] Though he were rich, yet for our sakes he became poor—how poor? He divested himself and took a bondman's form! How poor was he? 'Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head!'

"That was poverty, was it not? Would not you and I think it poverty? But he not only had nowhere to lay his head, but there was none to fully sympathize with him. As a new creature he was alone in the world. It is written, 'Of the people there was none with him.' Did all forsake him? Yes; in the garden he was alone. 'No,' some one may say, 'he had with him Peter and James and John.' Not so; they were asleep and no man can properly be said to be with another in sympathy and support when he is asleep. But was this the depth of his poverty? No; hitherto he had had the Father's smile of approval, but there came a time when the gate of earth and the door of heaven were both closed to him. There, as he hung suspended between earth and heaven—an outcast—he tasted the depths of poverty for us. Having given up at consecration his earthly rights, he now had no share in them; but not only so, the door of heaven was also closed: 'Cursed is every one that hangeth upon a tree.'

"Oh, the depths of that poverty—'of the people there was none with him!' And as he hangs there the Father, too, withdraws himself and hides, as it were, his face from him and in his utter loneliness of soul our Lord cries out, 'My God, my God, why hast thou forsaken me?'

"Oh, the depths of the poverty he tasted for us, that we through poverty might be rich!"

There was nothing new, of course, in what was said, but he spoke in a very impressive manner, as though he had come to appreciate more than ever the Savior's sacrifice. Some points he enlarged on, of course, more than I have done.

Your sister in hope,

MRS. H. L. MITCHELL.

COMMUNION WITH OUR FATHER

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell him all I feel,
Nor make my wishes known.

With heart subdued, and head bowed low,
I lean upon his breast,
And while the tears unbidden flow,
My love for him confess.

I have no boon to ask of him,
Save that his will be done,

To make me holy, pure within—
An image of his Son.

But as he smiles and draws me near —
His Spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.

Though from my gaze he hides his face,
My soul, from self apart,
Has found its happy resting place
Close to his loving heart.

L. C. RAMSDALL.

SOME INTERESTING LETTERS

IF ONE SUFFERS ALL SUFFER

OUR DEARLY BELOVED PASTOR:—

We rejoice that you are counted worthy to suffer for Christ's sake and the Gospel's, and regard it as evidence that the spirit of glory and of God rests upon you. We are also glad and thankful to be your companions in sorrow, suffering with you as members of the same Body. We do indeed desire that we might comfort you, but know that your help and consolation are sure; are near you indeed at all times—his Word in your mouth and in your heart. This being so our prayer for you, dear Brother Russell, is that you may continue in the Father's favor, standing steadfast in your defense of the truth, and faithful in your service of teaching, and that your fellowship with

the Father and with our dear Lord may daily grow more intimate, as more and more you sound the depths of the fellowship of the sufferings of Christ.

We would like to express our continued appreciation of THE WATCH TOWER, especially the articles on the covenants and the sin-offering. The truth on these subjects is becoming more beautiful and harmonious as we view it with you from every angle. We are glad to say that as we search the Scriptures earnestly we find that these things are so, and we are thus well defended against the attack of the adversary. We think that some of the dear friends fall because they neglect to "eat" these things; they forget that the food on the Lord's table must be thoroughly assimilated—not merely sniffed at and barely tasted.