

the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the church class comes back in the present time. We all recognize, as the days go by, how necessary is the divine care. As we come to see the divine plan, we see that "all who are of this fold," all those who will come into harmony with God, will

have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent his son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down his life for the sheep.

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they learn how to use them. The translation, of course, is not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

(1) Biblical Comments from Genesis to Revelation, with references to the *SCRIPTURE STUDIES* and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

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OUR CONVENTION TOUR NO. 1

Having reached Denver on our westward journey, we must give an account of the Lord's blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord's dear flock collectively, and individually in many cases. "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the interests of the Jews. The topic was, "Zionism the Hope of the World." We will not even outline the discourse, because the interested will have the report from our San Francisco meeting.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath,

the worst night in the week, as we subsequently learned, for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one of their journals calling us a "missionary" has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord's hands, and the credit that he would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a convention was already in progress and continued also after our leaving. The attendance was excellent—about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear

about the "Hereafter" was about a thousand. Excellent attention was given, but how much "wheat" was ripened we, of course, know not. By some oversight this three-days' convention at Indianapolis was not properly announced in *THE WATCH TOWER*—merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by the convention party, organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the Spirit of the Lord is quite manifest. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable, but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various conventions of this trip certainly adds, not only to the singing, but also to the general interest of the meetings. The brethren take part in the testimony meetings and symposiums, and in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these and making a report of them.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively advertised. The audience was estimated at about a thousand. Only a small proportion was Jewish—about one-third. On Monday our afternoon address to the interested and also our evening service (a question meeting) were well attended. The St. Louis Class seem to be in good spiritual condition so far as we can judge, earnestly pressing forward in love and devotion. Here, as elsewhere, we saw good evidence of the zeal of the friends in the circulation of the public announcements, and other necessary and expensive arrangements for the convention services.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall" had been secured for the public services, the first evening on "Hereafter," the following one on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions—very much the same as with Christians. How much the overseers of the religious world will be obliged to answer for respecting the ignorance of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural

command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the divine service.

Many Protestants practice infant sprinkling, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said "Permit little children to come unto me, and forbid them not, for of such like is the kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's kingdom will all be child-like, simple, trustful, obedient children of God.

We suggested to the parents that such a formal offering to the Lord of the fruits of their bodies should, in after days, help them to accept whatever divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and his service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministering to the "household of faith," and our own proposition to help the heathen will also have realization in the blessed Messianic kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred for the Thursday afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be found as a result. Here also, following the afternoon discourse to the interested, a number of parents presented their children in consecration to the Lord—about 12.

ONE DAY AT PUEBLO, COLO.

Another night-ride brought us to Pueblo Friday, June 16. We had two good meetings here—one for the interested in the afternoon, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter—the two salvations.

SATURDAY AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium participated in by twelve brethren. Following this, by request, we had the service for the Consecration of children—about twenty participating. The public service in the evening was specially large for Saturday. The audience was estimated at from twelve to fifteen hundred. We had excellent attention. The close attention, the earnest faces and desire for free literature at the close of the service are hopeful indications as respects the truth here.

THE VOICES OF THE THREE SIGNS

[EXODUS 4:1-9.]

[This article was a reprint of that published in issue of September 15, 1907, which please see.]

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

This passage may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and his children. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, . . . hath denied the faith." In general—outside of the exceptions

above—we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the new creation, the new relationship, the members of the body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail himself of a share in those benefits, either on his own account later, or on account of some of his own friends—members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of his own household. He does not intend that his people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together his followers as a new family, a new household, the "household of faith." Hence we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name he will be specially present with them to grant a blessing; and that his people should not forget the assembling of themselves together.

Returning to our text, we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes. To live contrary to the doctrines one professes would be to deny his faith. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice his provision for the welfare of his mother, whom he consigned to the care of his loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

THE CHURCH'S SHARE IN THE SIN-OFFERING

The merit of Christ consisted in his keeping of the law and in his obedience to the Father in the laying down of his life. That life which he laid down was the price. It was placed in the hands of Justice when he died—"Father, into thy hands I commit my Spirit." All passed into the hands of the Father and it remains in the hands of the Father—a ransom-price. When God raised our Lord from the dead he did not raise him a human being, but a spirit being of the highest order.

As the Scriptures declare of the church, so it is true of the Head of the church, for we follow in his footsteps. Of the church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:42-45) Our Lord was raised a quickening, a life-giving spirit. (1 Cor. 15:45; 1 Pet. 3:18) It was a man who forfeited his life; it was a man also who gave himself a price in offset. (1 Cor. 15:21, 22) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the

world. Has he given it to the world yet? No. What has he done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of divine justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel age, it is applied to all those who come unto the Father through him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice"; "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of his merit to make their sacrifice good. They of themselves, have nothing to offer that God could accept; for, "There is none righteous; no, not one."—Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of his merit, already in the hands of justice, to make these perfect in the sight of justice. Divine justice can then accept the sacrifice; and the acceptance of the

sacrifice is manifested by the impartation of the holy Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.—Jude 12.

DOES THE CHURCH SHARE IN THE SIN-OFFERING?

But now, in the case of those who are thus accepted of Christ, what have they to do with the sin-offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a typical day of atonement, which prefigured what will be done during this Gospel age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The day of atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith. The household of faith was represented in the two goats.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1, 2; Heb. 13:11-13) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with him of his sufferings at the present time and will have a share with him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (1 Cor. 5:5) These are not the bride class, but a servant class.

In the 45th Psalm we have the picture of the heavenly Bridegroom and can see how he introduces his bride to the heavenly Father, the great King. Next follows the picture of the bride, who is described as "all glorious within," and who is to be brought unto the heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the bride.

Because the Scriptures show this sin-offering, therefore, we believe in the sin-offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto him without the camp, bearing the reproach with him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13) What beasts were those? Only the two. The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in his steps, share with him in his sacrifice—"Go to him without the camp, bearing his reproach with him"; for "If we suffer with him we shall also reign with him"; we shall be glorified together.—2 Tim. 2:11, 12.

DOES THE CHURCH ADD TO THE SIN-OFFERING?

The question may be asked, "What does the church add to the sin-offering if the Lord gave the necessary percent of his merit to each to make his or her sacrifice possible?" We answer that it depends upon what thought is behind the expression "add to the sin-offering." The sin-offering needed no addition. The sinner was a man—Adam. Our Lord left his glory and became a man in order that he might redeem man. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a ransom-price.

This word "ransom" (1 Tim. 2:6), in the Greek *antituton*, signifies a price, as an equivalent; a satisfactory price. Consequently there is no addition needed to the

ransom which our Lord gave and nothing could be added to it, for we cannot add to that which is already complete. If the price of an article is \$1 and you add \$25 to it, you are not really adding anything to the price, for the price is only \$1, and the other dollars added on neither affect the price nor are necessary, in any sense of the word.

There is another sense, however, in which the church has a share with her Lord; namely, Not only was our Lord himself the ransom-price for the world, but in order that he might be highly exalted and receive the reward of the divine nature, it was necessary that he should die. So, then, the death of Christ effected two things; first, it was the ransom-price for mankind; second, it was the condition upon which he would obtain his glorious reward—the divine nature. If he had not been obedient even unto death, then he would not have been highly exalted.

As the Apostle says, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted him and given him a name which is above every name." (Phil. 2:8, 9) He could not, therefore, have been exalted to that high position except by obedience unto death—obedience to his covenant. Had he failed to carry out his covenant of sacrifice, he would have failed to gain his glorious reward, and also failed to be a satisfactory price for mankind. But he did not fail. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's plan that takes in the church as well as Jesus, the Head of the body, the Head of the church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4, 9-12) Not that he foreknew you and me as individuals, necessarily, but that he foreknew a church, a class; he had foreintended the gathering of such a class, or church, from the beginning. It is just as much a part of the divine plan that the church, the body of Christ, should be called to walk in his steps, to be dead with him, to present their bodies living sacrifices, as it was a part of the divine plan from the beginning that Jesus should do these things. The difference between Jesus and the church is that he was perfect, holy, harmless, undefiled, separate from sinners; and therefore, his death could be in the nature of a ransom-price—all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have his merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of his glory; for it is only "if we suffer with him that we may reign with him—if we be dead with him, we shall live with him."

As our Lord was called to sacrifice, so the church is also called. If he would be found worthy, if he would have the Father's highest approval, he must leave the glory which we had with the Father and must do all the Father might require of him. And only by so doing would he gain the reward offered. During the Gospel age the church is invited to enter into that covenant with him. We who are by nature sinners, "children of wrath, even as others," are justified through his merit in order to permit us to have a share in his suffering, in his sacrifice.

What is the use of all this? Why should this be done? That is the only way that we could be with him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the bride of Christ are invited to join with him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with him in the heavenly, the divine nature.

RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

So far as divine justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of his body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were individuals who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great day of blessing, before the world is turned over fully into the hands of the Mediator of the kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish age were to be a squaring up for sins against divine justice—for various misdeeds of previous times. (Luke 11:49-51) This will leave the world at the opening of the Millennium without anything against them on the books of justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not his will and did it not will receive few stripes; those who knew his will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes in the coming up to divine requirements.

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all

right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next age.

The Apostle says that God is not slack (slow) as men count slackness, but is long-suffering and patient (2 Pet. 3:9); and "He knows how to reserve the ungodly until the day of judgment to be punished." (2 Pet. 2:9) Again we read, "Some men's sins are open, going beforehand to judgment, and others they follow after." (1 Tim. 5:24) That is to say, there are people who do wrong and receive promptly the punishment for their wrong course. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73:3-12) Will these escape? We answer, "No." In the day of judgment they will get their lesson. In that day of trial they will have much more difficulty than will those who have learned lessons from the tribulations of the present life. A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. Since this new order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned toward them, have thereby been made humble-minded and beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, not having learned lessons of self-control in the present life, will be proportionately disadvantaged in the future, and must then learn these lessons.

The question has been asked, Will the Decalogue be revived in the Messianic kingdom? We see no reason why it should not be made the law of the kingdom. There was no fault to be found with the law, but with the weakness, the inability of those who were under the law. The Ten Commandments were not given to the church, but the spirit of them is comprehended in the word love, which is the law of the new creation. (Rom. 13:8-10) It would be rather incongruous for the Lord to say to the church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become his.

With the world, at the beginning of the new age, it would be a law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but me; thou shalt not steal; thou shalt not murder; thou shalt not bear false witness. The Decalogue is the very best law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this law to Moses in the beginning. It will not surprise us, therefore, if the Ten Commandments will be put upon the whole world, just as they were upon the Jews; and that mankind will be shown that the spirit of the law is love; but that they will come gradually to the understanding of this principle; for at the beginning they would not have the proper appreciation of the matter.

PROPHECY SMOOTH THINGS

Jeremiah 26.—AUGUST 6.

"The Lord is my Light and my Salvation; whom shall I fear?"—Psa. 27:1.

Our last study related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental decision respecting the future which has much to do with their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that the majority of criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Douma was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of

this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed in proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil

of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events, their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off—that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1) Let us not be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

DESTROYING GOD'S WORD

AUGUST 13.—Jeremiah 36.

"The Word of our God shall stand forever."—Isa. 40:8.

The Prophet Jeremiah was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the divine message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript, the king was anxious to have it read before him by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

GOD'S WORD INDESTRUCTIBLE

Thomas Paine, Voltaire and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would never more have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontispiece of a well-known Wycliffe Bible pictures Satan and others, religious and irreligious, blowing

Jeremiah impressed the jurors—the princes of his people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power, many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

REFORMER ANTHONY COMSTOCK

So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single-handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course, such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

All cannot be reformers and prophets of righteousness to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration, is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice, saying, "The Lord is my Light and my Salvation; whom shall I fear!"

with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely, the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A. D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale, he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

BETTER INTERPRETATIONS OPPOSED

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the truth. Satan would fain have the people of God worship the book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the dark ages is as contrary to the Bible as to reason. Many of the professed teachers of the church

are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"—for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel age. St. Peter declares it to be the "more sure Word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn."—2 Peter 1:19.

The Bishop of London opposed the Tyndale transla-

tion because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the dark ages, still revered, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the truth shall make free indeed all the children of the truth.

"Truth, crushed to earth, shall rise again;

The eternal years of God are hers."

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites, of a sad countenance."—Matt. 6:16.

In our text our Lord is not expressing any disapprobation of fasting; quite to the contrary, he is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that he condemned. For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when his disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when his disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the heavenly Father, it should have made them more gracious and luminous. It should have had a happy effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practice such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is he not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their

holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a drawing near to the Lord with their lips, while their hearts were far from him, and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees—Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practised since by some in the monastic order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not so much cold to resist; hence it would seem advantageous to practise fasting, more or less, in the Lenten season.

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when he knew that he was drawing near to the time of his death. As we try to think of him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of his message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting—by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

GUIDED BY GOD'S EYE

"I will guide thee with mine eye."—Psa. 32:8.

The eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the one who shall be the Finisher of it. They look to him as the great counselor and guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise

To hide thee from thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that his children receive the necessary counsel, the necessary aid. Since he is the All-Wise One, nothing can escape his attention. Still another thought is that as we recognize the divine purpose, the divine will, the divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the first-borns should seek to follow the same course as God, to be co-workers with him.