

## THE GOOD TIDINGS ABROAD—NO. 2

From Berlin we journeyed northward to Copenhagen. Brother Luttichau and a deputation of Bible students met us at the station. Soon we were in the Society's Danish headquarters, and in a little while were addressing an assembly of earnest people of God, whose beaming faces indicated that they understood and appreciated our message. Our morning address was to the interested. Amongst other things we endeavored to make clear the subject of the covenants. The Abrahamic Covenant is the comprehensive one, which guaranteed a seed through Isaac and Rebecca, and that a blessing would come as a result to all mankind—and also an antitypical seed which would have the first place in the blessing of the world, the two seeds being referred to in the promise, "Thy seed shall be as the stars of heaven and as the sand of the seashore." This covenant guarantees the blessing of the world, and it guarantees that that blessing shall come through the natural seed of Abraham. At the same time it guarantees the spiritual seed—the Christ (Messiah), Head and body, fully qualified and empowered to give the needed blessing through the earthly seed.

We pointed out that Christ and the church constitute the spiritual seed—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) We pointed out that this spiritual seed is not developed under the Law Covenant, because it was not made with us, but with the natural seed—with Israel, Moses being its mediator. We pointed out that the New Covenant is not the one under which we are developed, because it also is to be made with natural Israel, and is to be merely an enlargement of the Mosaic Law Covenant. We cited in proof of this that the New Covenant is to be made with Israel as per the divine promise. (Jer. 31:31.) We pointed out that that New Covenant will bring blessings of restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness, as was Adam's when he was created in the image and likeness of God.

We exhorted the dear friends to faithfulness to their covenant of sacrifice. We pointed out the privilege of service now granted to the church, and urged the laying aside of every earthly weight and hindrance and pressing toward the mark for the prize of our high, heavenly calling.

The afternoon service was for the public; the topic was "The Judgment of the Great White Throne." We were surprised at so large an audience for an afternoon service on a week day. Approximately eight hundred crowded the hall, some of them standing during the entire service—over two hours. Here Brother Luttichau served as interpreter, as Brother Koetitz had done in Germany. We had most excellent attention. It was a pleasure to watch the earnest countenances and to note how the Truth seemed to be absorbed with eagerness. Our Copenhagen visit was certainly much enjoyed. Some of the friends accompanied us to the station as we proceeded to Stockholm. The Danish friends more than ever impressed us with their warmth of heart and loving devotion to the Truth.

## ONE DAY AT STOCKHOLM

Our night journey brought us in the morning to Stockholm. Brother Lundborg, the Society's representative in Sweden, boarded the train before we reached Stockholm. As we passed through the station we were greeted most cordially by about a hundred of the dear Swedish friends, with whom we shook hands. Unable to speak their language, or they to speak ours, except through the interpreter, we nevertheless exchanged very cordial greetings, and the expression of the eye told us, as truly as could the mouth, that the "fellowship of kindred minds is like to that above."

Here our address to the friends was along the same lines as at Copenhagen. We emphasized the fact that the church (The Christ) comes into relationship with God's Plan, not under the Law Covenant of Moses, which still continues with the Jewish people, nor under Israel's New Law Covenant, which has not yet supplanted the Old Law Covenant, and whose Mediator will be the greater Prophet, Priest and King, the spiritual Messiah, Head and body. We pointed out that this Gospel age is for the special purpose of developing the great Mediator—the great Messiah through whom the New Covenant of restitution will be inaugurated with fleshly Israel for the blessing of all the families of the earth. We emphasized the fact that all those who suffer with Christ are to reign with him, and only those who now become dead with him to earthly hopes and

interests will live with him as members of the bride on the spirit plane of glory. We exhorted the dear friends to an earnest appreciation of this wonderful privilege, this special salvation granted to the church in advance of the earthly salvation which God has promised to the world during the "times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

At the evening service the hall was jammed; about a thousand were present, and probably as many more were unable to gain admittance. We greatly regretted that a sufficiently large hall or auditorium could not be obtained on a week night except for a larger sum than the friends and the Society felt justified in spending. About a hundred stood in the aisles for two hours while an overflow meeting was held in another hall in the same building. To these we sent the promise that we would address them a few words later. Fulfilling our agreement, we addressed the second audience of about three hundred for over half an hour, after 10 p. m. Surely such deep interest and close attention indicates that earnest Christians amongst the Swedes are awakening to the fact that they have enjoyed only a part of the "good tidings of great joy which shall be unto all people."

## ONE DAY AT OREBRO

We took an early morning train for Orebro and arrived in the Society's Swedish headquarters at about 11 o'clock. The afternoon meeting was held in a little hall generally used by the friends on Sundays. This time it was taxed to its capacity, many standing during the service or exchanging seats with each other. Here we addressed the friends along the same lines, believing that a clear understanding of the Covenants signifies a clear understanding of the divine plan, and the very best preparation for a life of consecration in harmony with that plan.

We emphasized the fact that The Christ is the Vine—that Jesus is the Root, and his faithful members branches in him. We reminded the friends that at the present time our membership in the Vine is tentative; that only those who bring forth the fruitage of the Vine will be allowed to remain in it. We quoted the Master's words, Every branch in me that beareth not fruit, my Father, the Husbandman, taketh away, and every branch which beareth fruit, he pruneth, that it may bring forth more fruit. Thus the trials and difficulties of the narrow way of self-sacrifice are seen to be the methods by which the Heavenly Father fits and prepares his holy ones, his consecrated church, for the completion of the divine nature in the first resurrection. Thus he fits and prepares them as members of the great Prophet, Priest, King, Mediator for the glorious work to which he has called them in the Anointed One. From this standpoint alone can the trials and difficulties and sacrifices and the drinking of the Lord's cup of suffering be appreciated. As he was, so are we in this world.

Here, as at other places, our discourse to the interested was followed by a question meeting. The questions indicated a very intelligent grasp of the divine plan and the interested faces showed that even the deepest features of consecration were appreciated, and that nearly all of those present were fully submitted to the Lord and anxious to know and to do his will—even unto death.

The public meeting was held in a large hall, which was crowded to the very limit. Notwithstanding the fact that a minister of the city had made an attack upon us through the public press, slandering us, and saying various evil things against us falsely, because of our faithfulness to the cause of Christ, and probably because of envy, hundreds of people were unable to gain admittance, and many in attendance stood for the entire two hours, and more, of our discourse. We have the satisfaction of believing that many of those who were present understood and appreciated our message respecting the Two Salvations, one for the church, on the heavenly plane, and another yet to come for the world, on the earthly plane, by a judgment and restitution.

We pointed out the judgment or trial of the church and the things necessary for her testing and proving as to her worthiness of the divine nature in association with her Redeemer. We also pointed out the very different judgment of the world under the Messianic kingdom, when all mankind will be separated as a shepherd divideth his sheep from the goats, as described in Matthew 25:32. We pointed out that the sheep at the end of the Millennial age will get the earthly kingdom, Paradise restored, and that

the goats will go into destruction in the second death, symbolized by fire, and that this will be everlasting punishment, from which they will not be recovered by any redemption or resurrection. We feel sure that a good impression was left at Orebro, and that some will make still further investigations. In all cases these meetings are to be followed by other meetings, in which other features of present truth will be set before those who have an ear to hear and an appetite for spiritual things.

#### ONE DAY AT CHRISTIANIA

Another night's ride brought us to Christiania, the capital of Norway, where the Society is represented by Brother Lindkvist. This dear Brother, who served as our interpreter in Norwegian, came to Stockholm to meet us, as did also two brethren from Finland, who accompanied us. Their activities in the service of the Truth were mentioned in THE WATCH TOWER not long since. The Christiania class of Bible Students, although small, seems very earnest. With them were representatives from various parts of Norway, some having come as many as six hundred miles.

Our meeting with the interested ones was a privilege and a pleasure. With them also we discussed God's Covenants. We laid special emphasis upon the fact that God's call is not to the different churches of Christendom, but to the one church of Christ. We quoted the text, "Gather my saints together unto me [saith the Lord]; those who have made a covenant with me by sacrifice." We called special attention to the fact that the covenant of Christ is a covenant of sacrifice. We saw that Jesus, the great Captain and Forerunner of our salvation, entered into such a covenant with the Father—that he sacrificed his earthly life, all earthly hopes and interests, that he might become the great Prophet, Priest, King, Mediator, between God and man, and that as a reward he was highly exalted to the divine nature, necessary for him before he could accomplish the great work of blessing the world, as the spiritual Seed of Abraham.

We called special attention also to the fact that the church's covenant, like that of her Lord, is a covenant of sacrifice. We are to walk in the Redeemer's footsteps. We are to take up the cross and follow him. We are to suffer with him if we would reign with him. We are to join with him in his covenant of sacrifice. This is the Apostle's exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God and your reasonable service."—Rom. 12:1.

We pointed out that thus Isaac died "in a figure"; we read the Apostle's words, "Ye, brethren, as Isaac was, are the children of promise," "heirs of the promise"—"in thy seed shall all the families of the earth be blessed." We sought to specially impress the great truth that only those who thus suffer with Christ, sacrificing earthly interests, will gain the great prize of the high calling. The dear friends gave closest attention, our little meeting room being crowded to the doors and beyond, with the aisles full and some sitting upon the platform at our feet. We were assured of the earnest desire of many to gain the great spiritual prize—obtainable through the first resurrection—to be kings and priests unto God and unto Christ and reign with him a thousand years.—Rev. 20:4.

The leading Christiania newspaper, on the afternoon of our coming, contained a vile attack, surely instigated by the adversary, but coming, alas! from the pen of one whom, we understand, had made profession of being a minister of Christ. Slander and false words have been the weapons of the enemies of the truth from the beginning, and the Master has warned us that such experiences were his and must be ours if faithful. We remember, alas, that the Master and the Apostles were persecuted by the professed ministers of God—so were all the reformers. And do we not read, Whosoever will live godly in this present time shall suffer persecution, and again, "So persecuted they the prophets (teachers) which were before you." We were not, therefore, surprised, nor did we feel angry. Rather we felt sorry for those so captivated by error and used by the adversary.

But if Satan's motive was to hinder the people from coming to hear the Good Tidings, he again failed. The house was crowded, about a thousand being present, about two hundred of them standing, while hundreds were turned away. Our topic was, "The sinner a hundred years old, cut off, and yet but a child." We pointed out the difference between the salvation of the church and that of the world. We read what the Scriptures say respecting Messiah's glorious kingdom and the blessed opportunities it will afford

to all mankind, to be lifted from sin and death conditions and be brought to a knowledge of the Truth and to a full, fair opportunity for deciding either for righteousness and eternal life, its reward, or for unrighteousness and eternal death, its punishment, and that this blessed opportunity of rescue from the death penalty, the result of Adam's sin, has been secured for every member of Adam's race through our Redeemer's merit, through him who loved us and bought us with his precious blood.

The next morning we bade farewell to the friends of Christiania and vicinity as they sang to us on the station platform—"God be with you till we meet again." This was indeed a feature in connection with many of the partings.

#### GOTHENBURG—HALMSTAD—HELSINGBORG—HAMBURG

Our London appointment for Sunday, April 2d, required that we make the closest possible connections on the return journey. We traveled via the West Shore Line from Christiania to Copenhagen. The friends en route had been notified in advance of the train we took and the places it would make stops, so they were on the lookout for us. At one station a party of nine met us and journeyed with us for about an hour. We had pleasure in breaking to them the bread of life, and in reading their joy of heart in their shining faces.

Brother Lundborg accompanied us and served as interpreter. He advised that they had not much of this world's goods, else they would have attended one of the conventions which we addressed, and which continued after our departure. We had a happy time together in considering the gracious things of our Heavenly Father's Plan. At the next station we were met by still others who had come a distance. One of the dear friends, through the interpreter, said, "I wonder if I will ever have another day as happy as this." Truly there is a power of the Gospel of the Love of God that is unknown to those who are exercised solely by the fear of eternal torment. With the true Gospel comes the peace of God which passeth all understanding, the joy of the Lord, which the world can neither give nor take away.

#### "BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE"

At Halmstad we found about twenty of the friends waiting for us on the platform. Our stay was short, but in those five minutes we congratulated the dear friends upon the blessing of the truth which had reached their ears and hearts, and extended assurances of our Christian love for them and for all the dear household of faith. We gave to these, as to others, our parting message, the Master's words, "Be thou faithful unto death, and I will give thee a crown of life." From these dear friends also we received the assurance of their joy in the Lord and their appreciation of the truth, of their desire to be amongst the overcomers who will inherit the kingdom, according to the Master's promises.

Helsingborg was reached about 9 p. m. Shifting of the cars there permitted an exchange of Christian greetings, and a little address of about fifteen minutes, in which we endeavored to impress some of the prominent features of the divine plan, and especially the privilege of the church in connection with the covenant of sacrifice made by our Head, thus opening the way, upon the same terms of sacrifice, for his faithful followers.

About 10:30 we reached Copenhagen, where about twenty of the class met and greeted us at the station and accompanied us to the south-bound station. As we had already addressed these dear friends in connection with the Copenhagen meeting, we entered into no doctrinal particulars. We exchanged with them Christian love and good wishes for the remainder of the journey of life and for a share in the kingdom.

The night ride of 11 hours brought us to Hamburg, Germany. Here about twenty-five met us in the station with heartiest greetings. They had provided a dinner in honor of our coming. We partook of it with great pleasure, fellowshiping with the entire company through Brother Koetitz as interpreter, and also through others who spoke English. After dinner we repaired to the usual meeting room of the class, where we received a more formal expression of welcome, following with an address of about an hour, which specially referred to the covenants. We tried to make as clear as possible the distinction between the Old Law Covenant, established by Moses, the Mediator, by means of the sacrifice of bulls and goats, and its antitype, the New Law Covenant, to be established upon better

sacrifices and by the better Mediator, the antitypical Moses—Christ and the church, his body.—Heb. 9:23.

We were pleased that the train connections gave us in all nearly three hours of fellowship with the friends at Hamburg. They gave evidence of earnestness, zeal, and informed us that their numbers had doubled within

the past year. We specially rejoiced that their love and zeal had also kept pace.

We are writing this on the train speeding toward London, which, God willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

## SPIRITUAL GROWTH

“If ye do these things, ye shall never fall.”—2 Peter 1:10.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we shall understand how to cultivate and to secure the desirable end—maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless cumber of the ground, an advertisement of the farmer's negligence and worthy only of having the axe laid to its root. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper, diligent cultivation, the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spirit plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. The faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spirit condition our present reckoned condition stands related as embryotic; for the character and disposition of the embryo new creature will be the disposition of the perfected new creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us—unless we quench it or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness and fruitful in Christian graces and activities. Again he adds, “If any man have not the Spirit of Christ he is none of his,” and “As many as are led by the Spirit of God, they are the sons of God.”—Rom. 8:9, 14.

It is our business, therefore, to grow; to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be “heirs of God and joint-heirs with Jesus Christ.”

### THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we can not do it all in a day, nor in a few days, but that it must be a gradual, daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour. He says, “Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly

kindness; and to brotherly kindness, charity [love].” Then he adds, “If ye do these things ye shall never fall.”—2 Pet. 1:5-7, 10.

This is a very strong assurance—that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed; and then it must continue to grow and develop. Look at them again. They are:

1. Faith.
2. Virtue [fortitude].
3. Knowledge.
4. Temperance [self-control].
5. Patience.
6. Godliness.
7. Brotherly kindness.
8. Charity [love].

### “A THUS, SAITH THE LORD,” SHOULD BE THE END OF ALL CONTROVERSY

Now for a little self-examination. Let each ask himself: (1) Have I the faith to which the Apostle here refers; not faith in every thing or every person, but faith in God—in his Plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a “Thus saith the Lord” the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, “He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not [who will not violate a contract found to be unfavorable to himself]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved.” (Psa. 15:2-5.) Such a one is a virtuous man, a man of fortified or strong character. How we need to invoke divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution; and of his will concerning me in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the holy Spirit? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I temperate, moderate, exercising self-control in all things—in eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? “He that ruleth his spirit is better than he that taketh a city,” is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control

himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, moods and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his kingdom soon to be established? The Greek word from which patience is here translated means cheerful endurance.

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the Divine model? If a parent, or in any position of authority, am I using that authority as God uses his—not for selfish purposes, to make a boast of it, or in any way to oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial, with patience, dignity and grace, and not with boastful imperiousness, which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loving obedience furnished us in the example of our dear Lord? His delight was to do the Father's will at any cost to himself. As a man, under the kingdoms, authorities, of this world, and as a youth, under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51); yet all of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. How beautifully we shall be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness (God-likeness), whether we be princes or peasants, masters or servants!

(7) Does brotherly-kindness characterize all my actions? Does it cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly-kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent?

If, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it; and that I will no longer foster my old dispositions, but will plunge into activity in the service of God with those who should have my co-operation in service, instead of being a burden to them?

(8) Have I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely and in harmony with the divine plan for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's Cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we shall not be considered worthy of that office there.

Just as in a well-kept orchard pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness, so must we be watchful and take necessary precautions to prevent blight and decay of character, and to guard against the intrusion of evil powers and influences calculated to sap the life of the new creature. By resisting the devil he will flee from us; and by patient continuance in well-doing an increasing measure of development will result. "If these things be in you and abound," says the Apostle Peter (that is, if you have them in some measure and keep on cultivating them, so that they abound more and more and rule in you), "they make you that ye shall be neither barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ." The Truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will do the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

#### LET US GIVE ALL DILIGENCE IN THESE MATTERS

"Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall never fall." Being justified fully, by faith in the sacrifice of Christ for your redemption and sanctification (setting apart from the world and devotion to the service of God) by the truth, your final selection to that position of glory, honor and immortality, to which you are called, shall be sure. For "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved Brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet so long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance." This Peter did; and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that wilful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the high calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use or place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature, our mortal bodies will be active in the service of God's Truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read of all about us—an honor to him who called us out of darkness into his marvelous light.

## KEEPING THE BODY UNDER

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—1 Cor. 9:26.

The Apostle Paul had definite knowledge as to what constitutes the prize. He was not uncertain about it; it was not a question with him as to its being one thing or another. St. Paul knew that the "high calling in Christ Jesus" is that we may be heirs with him, if we suffer with him—that we shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to

his own determination. He knew positively that he had entered the course. He was not of those who merely say, "I hope to do so some time." He had made with the Lord his covenant of sacrifice unto death.

Nor was the Apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include "grace to

help in every time of need;" and that this grace and help would come from the Lord. Hence, the Apostle's expression that, for the runners in this race-course, there was no uncertainty, from first to last.

Thus it may be with all under the guiding eye of the Great Redeemer. We may each make our calling and election sure: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

**"I KEEP MY BODY UNDER AND BRING IT INTO SUBJECTION"**

The Apostle tells us that he kept his body under, lest, having preached the good tidings to others, he himself, should be a castaway. "I keep my body under, and bring it into subjection, . . . lest I myself should be a castaway," he declares. (1 Cor. 9:27.) One translation has this, "I brow-beat my body;" that is to say, I use coercive measures upon my body.

The body originally belonged to the natural man, the natural will. When the old will gave place to the new will, the latter became the owner of the body. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of God, the mind of Christ, therefore, takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the divine will, even though the body should be, in some respects, treated shamefully, its claim, its supposed necessities, etc., being ignored.

Not only are we all thus to mortify and brow-beat the body, but, additionally, we are to bring it into subjection. We are to make it serve the new creature. The Apostle says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies by his spirit." (Rom. 8:11.) The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to his will, and also quickens or makes alive our mortal bodies to the service of the truth.

There are not two creatures, but one; we cannot be two creatures at once. It is not until the old creature submits and we are transformed, so far as the will is concerned, that we become new creatures, so that, henceforth, we really are new creatures. But the new creature has not its new body as yet. In our text the Apostle evidently refers to the new creature, the new man. There is an outward man, which the world may think is the individual, but in proportion as the outward man is brought into subjection and service, the new creature is growing stronger, until eventually, with the death of the human body, God will give the new creature a new body, in the resurrection. Then the new creature will be satisfied, when it shall be found in his likeness.

There is a tendency for the body, the flesh, to arise from its condition of reckoned deadness. Hence the new creature needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a "good fight," in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. The entire course of the new creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercise faith in the promises and in the Lord as his Helper.

**THE APOSTLE HAD NO THOUGHT OF HIS COMING SHORT**

There is another passage in which St. Paul says that we should "fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) He had no thought of coming short of it himself, but he urged those to whom he was writing to make their "calling and election sure."

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realizes that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, is all ended when he has finally decided to give himself to the Lord. How important it is, therefore, to realize that the service is until death, and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith!

We are to remember that it is not the flesh, the old creature, which has entered the school of Christ, and is under instruction and preparation for the kingdom, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) Our acceptance of the divine call to the spirit nature means,

not only the renunciation of the earthly nature in every sense of the word, but also our begetting as new creatures, "sons of God." The new creature, the new mind, the new will, is in the school of Christ, to be perfected, to be brought into full accord with the divine will, to become a copy or likeness of the Lord. We shall never succeed in bringing our flesh into absolute harmony with the divine law, because of its imperfections, inherited and otherwise. Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh, and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ—of ever becoming one of the predestinated class—of becoming "the image of his Son."—Rom. 8:29.

**"WE DO THOSE THINGS WHICH WE OUGHT NOT AND LEAVE UNDONE WHAT WE OUGHT TO DO"**

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit "the things which God has prepared for them that love him." (1 Cor. 2:9.) If this thought be kept in mind as the divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that, unavoidably, we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.—Rom. 7:15, 18, 19, 25.

It is unnecessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with the motions of sin—to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him, it will not be willingly, and hence could be but momentarily—until the new mind, the new creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace—Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their hearts are not in sympathy with the sin and unrighteousness, but, on the contrary, in full sympathy with the principles and instructions of our Teacher, and longing to be cleansed and acceptable in his sight. Moreover, this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren who similarly are disciples, pupils in this school—new creatures, not according to the flesh, but according to the spirit of their mind. If, therefore, each should see blemishes in the flesh of the brethren, disapproved and striven against, he should remember that the evil which he sees is his brother's enemy, and not the brother himself, the new creature—if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

**"A MAN IS TEMPTED WHEN HE IS LED AWAY OF HIS OWN DESIRES"**

When studying this subject we must keep two facts in mind: (1), The Scriptures ascribe no sin to the new creature, and (2), no perfection in righteousness to our fallen flesh. The new creature (whose flesh is reckoned dead), which is represented by the new mind, and which is begotten of God, cannot sin; for in its very essence, as the seed or germ implanted by the truth—"the spirit of the truth"—it is opposed to sin. This new creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin; and this must be the case so long as this begotten or holy-Spirit-condition continues. "He that is begotten of God sinneth not [willingly—neither approves of sin nor takes pleasure in it]; because his seed remaineth in him" [the holy seed of the truth, the spirit of truth with which he was begotten]; "and that wicked one toucheth him not."—1 John 3:9; 5:18.

We are not to suppose that every trial or difficulty which besets us is of the devil; but rather to remember the Apostle's words, "A man is tempted when he is led away of his own desires and enticed." (James 1:13, 14.) Such temptations, then, are of the flesh, and the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as among our chief foes our own inherent weaknesses and predisposition to things selfish, depraved, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, are largely, though unconsciously, the tools of Satan, "who worketh in the hearts of the children of disobedience." (Eph. 2:2.) To the children of God the



world has become an enemy and a tempter by reason of the fact that we [the church] have been "begotten again" to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from anything the world knows or has sympathy with.

**"THE FLESH DESIRES CONTRARY TO THE SPIRIT, AND THE SPIRIT CONTRARY TO THE FLESH"**

Our begetting is of the Holy Spirit, and its tendencies are heavenly and spiritual, in harmony with righteousness and love. Yet it is only our hearts that are thus changed—our flesh is much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through the words or writings or general spirit of any of its children, comes into contact with the Lord's people, immediately they—the Lord's people—find that, although their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, yet nevertheless, their flesh has an affinity for and an attraction toward the world, its views, its arrangements, its pleasures, etc.

For this reason the Christian is called upon to reckon him-

self dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly and depraved disposition. He says, "The flesh desires contrary to the spirit, and the spirit contrary to the flesh." (Gal 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to re-examine himself lest the flesh should become alive again. This was the Apostle's method. He says, "I keep my body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway." (1 Cor. 9:27.) This keeping of the body under, this watching it lest it should become alive again, is a constant necessity to those who would be overcomers; for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character—character like unto that of our glorious Lord and Redeemer.

## A GOD READY TO PARDON

JUNE 4.—Hosea 14.

"For thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. 9:17.

Today's study is an exhortation by the Prophet Hosea to Israel, at that time distinct from Judah; but it is applicable to our own nation as well as to every nation. Israel had become debauched through idolatry. Intermarriage with the royalty of heathen nations had introduced the idolatries of heathen religions and the sensualities which constituted their attractive features to the people. With the sensuality came a lack of moral sense—a general numbness of conscience respecting impurities. The record indicates that Hosea's own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife. He was compassionate toward her and her offspring.

No doubt the Prophet's own experiences had much to do with awakening him to a realization of the deplorable state of his own people. When the spirit of the Lord came upon him in prophecy, he could the better from his own experiences enter into sympathy with them. He had been pitiful and of tender compassion, and his message told of the still greater divine pity and sympathy.

### RETURN UNTO THE LORD

The Prophet, in our lesson, urges his nation to realize their fallen condition, their helplessness, and to avail themselves of God's clemency. They must not look to Asshur (Assyria) for help, nor must they trust in horses imported from Egypt; nor must they any longer rely upon idols, the work of their own hands. On the contrary, they must turn to the Lord, who is merciful even unto the fatherless. The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the adversary; even as Jesus said to some, "Ye are of your father the devil, for his works ye do."

In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words, and say unto the Lord, "Take away our iniquity and receive us graciously, that we may render unto thee the fruit of our lips—our praise."

Then follows a prophecy which has not yet been fulfilled, but will, we believe, soon be realized. It tells of the turning away of God's anger, of his blessing upon Israel. It will have fulfilment in the beginning of Messiah's reign.

### RECEIVE US GRACIOUSLY

Be it noted that the people of Israel to this day have not accepted the Lord's terms as stated by the Prophet. They have not asked to be received by grace—graciously. They are still hoping for divine favor through the keeping of the Law Covenant, which neither they nor others of fallen humanity can keep in its letter and spirit. This is the great lesson to be learned by all people, kindreds, nations—that we are all fallen, imperfect, unable to meet the divine requirements—that we all need divine grace, mercy, forgiveness of iniquity and help out of our imperfections.

How God can be just and yet clear us was not made known in Hosea's day, but is now clearly set forth as the very essence of the "good tidings" of God's love. God himself has provided in Jesus this, the ransom sacrifice, necessary to the satisfaction of divine justice, so that God can be both just and merciful, although these terms are antagonistic.

### THE WISE SHALL UNDERSTAND

The last verse of the chapter declares, "Who is wise and he shall understand these things, prudent and he shall know

them; for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein."

In order to have a clear understanding of God's merciful provision it is necessary, first, that the transgressor shall come to a realization of his own needs—that he shall crave a recognition by the Creator and a share in his mercy and loving provisions. Such abandoning of sin to the extent of ability will be assisted of the Lord in connection with the exercise of faith in him, which will bring rest and peace of soul and a realization that divine mercy will make good all unintentional blemishes and cause all things to work together for good to him. But there is no place on the Highway of Holiness—the Highway of divine mercy and love and forgiveness and peace—for transgressors, for those who knowingly and willingly go contrary to the divine will.

### CHRISTENDOM'S IDOLATROUS DEBAUCH

We are not to lose the force of this lesson by applying it wholly to the nation of Israel. There is also a nominal spiritual Israel, styled "Christendom," professing to be espoused to the Lord. Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. She is charged also with idolatry—with worshiping houses and lands, banks, stocks and bonds, name and fame. Indeed the serious charge against "Christendom" is that she has lost her God. Only the comparatively few, a mere handful, know God as their Father and are known of him as his children. Their confidence is in the work of their own hands, and in lodges, unions, trusts, insurance, church membership, etc. "God is not in all their thoughts."

The condition of "Christendom" today is one of trust in armies and navies, soldiers and guns, aeroplanes and dynamite, great wealth and prosperity. Under the picture of Laodicea the nominal church of today is described as saying, "I am rich and increased in goods and have need of nothing." The Lord answers, "Thou knowest not that thou art poor and wretched and miserable and blind and naked. I counsel thee to buy of me gold tried in the fire, and raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear."—Rev. 3:17, 18.

### THE FATHERLESS FIND MERCY

Such as are children of the adversary—such as love iniquity and hate righteousness—have nothing to expect from the Almighty in the way of favor—"All the wicked will he destroy." But all such as renounce sin and desire to return to the Lord are fatherless in that they have neither Satan nor God as their father, but to such God proffers mercy, forgiveness, through the merit of Christ's sacrifice. Thus turning from sin they will be in proper condition to be the recipients of divine favor and adoption as children of God. "Thou art a God ready to pardon, gracious and merciful, slow to anger."

While God's anger against sin has been manifested for six thousand years in the reign of sin and calamity and death, nevertheless the Scriptures clearly foretell of the especial time of trouble or divine wrath that will come upon Christendom in the close of this Gospel age—at the ushering in of Messiah's kingdom. The present is the time of special opportunity for those who would escape the severity of that trouble as well as for those who, becoming saints, would make their "calling and their election sure" to a share in the "kingdom of God's dear Son."

# HEZEKIAH'S GREAT REFORM

JUNE 11.—2 Chron. 30.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

King Hezekiah of Judah has a wonderful record as a man of God, a reformer, a patriot, yet he was the son of a bad father, who in turn was the son of a good father, who in turn was the son of a bad father. The alternation between good and bad for four generations illustrates the fact that, although heredity has much to do with every member of our race, nevertheless, there are counter-balances in nature. We are all members of Adam's family, and as such we are all sharers in the general weakness, mental, moral and physical, which for six thousand years has descended upon us. St. Paul refers to this, saying, "By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all men, because all are sinners."—Romans 5:12.

The downward or sinful tendency inbred in our very constitution is so strong that none is able fully to overcome it. The best that any of us can do is to set our wills in opposition to our inherited weaknesses and to fight courageously against them. The Apostle assures us that if it were possible for humanity to fully gain such a victory over its fallen self as to bring itself back to perfection, then doubtless God would have provided that way of salvation. But that way being impossible, God provided another method, another way, for our return to him—through the merit of Christ's death, "the just for the unjust," and through Messiah's assistance. This assistance, in the present time, is confined to those who voluntarily seek it. They receive the blessing of peace and joy in the present life and later glory, honor and immortality with Messiah in his kingdom.

## THOSE WHO WILL DO THE LORD'S WILL IN THE NEXT AGE SHALL NOT DIE

However, many are so weakened, so "lost" through the fall, that they are, figuratively, blind and deaf to their own needs, to God's love and mercy in Christ, and to the Savior's offered assistance. These get little or none of the Redeemer's aid in the present time, yet they are not left out of the divine provision. With the completion of the election of the saints will come the establishment of Messiah's kingdom "under the whole heavens." By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison-house of death—*sheol, hades*.

Then gracious opportunities for earthly blessings and everlasting life will be afforded to all. Then it shall no longer be a proverb, "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29, 30.) Then only those who eat the sour grape of sin will die the second death; and all the willing and obedient shall be lifted up to perfection and eternal life.

A lesson that all should learn is in respect to the power of the will and the necessity for having a positive or strong will rightly directed—a will to do right. King Hezekiah had a strong will, or heart. The secret of his success lay in the fact that he was not double-minded, but with his whole heart sought to do right—to do the Lord's will.

True, it is better that one should be partly right-willed rather than wholly wrong-willed; but let us settle at once that such a person will, at most, be only a partial success in life. Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the furthest recesses, it will but weaken and blemish our character, our lives, our success in divine service. We will find ourselves making paths for selfishness and sin, from the unconsecrated, farthest corners, all over the consecrated nine-tenths. Properly, the Lord could not accept such a consecration under his call, "My son, give me thine heart."

## HEZEKIAH THE REFORMER

Shortly after his ascension to the throne, King Hezekiah took steps for the reorganization of the worship of Jehovah God. His father had introduced idolatrous worship—erecting altars and groves to the worship of Baal. God's temple was strewn with rubbish. Under the direction of the King, the Levites began a cleansing work. It required eight days to carry out the rubbish from the court, etc. Then the priests, who alone were authorized to enter into the Holy, or temple proper, were directed to cleanse the temple itself.

But as a preliminary work, before the cleansing of the court or the temple began, the King directed that the priests and the Levites sanctify themselves afresh to the Lord and his service. How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who

was the King's counselor—"Be ye clean, that bear the vessels of the Lord's house!"—Isa. 52:11.

It is an important thought that no one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

Applying this feature to reforms of our day, we concede the propriety of ministers of Christ taking a prominent part in respect to all religious reforms. In proportion as such have influence with the people, good may be accomplished. But let us not forget the instruction of St. Peter upon this subject. Comparing the priesthood of Israel with the institutions of the Christian church, St. Peter gives us the thought that the priests of olden times do not find their antitypes in the clergy of today, but in God's saintly or sanctified people, whether in or out of the public ministry. And the antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated church of Christ, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light."

The great King commands his consecrated people to purify the temple of God, which is the church, "from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity.

## HEZEKIAH'S GREAT PASSOVER

The King, although only twenty-five years old at this time, had a broad mind—the result of his whole-hearted consecration of himself to the Lord and the Lord's guidance—possibly through the Prophet Isaiah. Having gotten the temple into readiness, the King issued a general appeal to the people to return to the worship of God, to come up to Jerusalem to keep the Passover. Not only did this message go throughout the jurisdiction of his own kingdom of Judah, but it was extended to the ten tribes of the kingdom north, the split-off portion of the same people. Messengers were sent informing all that King Hezekiah had cleansed the temple and had appointed magnificent arrangements for the celebration of the Passover, and invited all who loved God and desired to worship him to come and celebrate the feast.

Throughout the kingdom of Judah the message was well received, but in the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many, pride and politics uniting in slighting the invitation and sneering at it and in denouncing the king as a up-to-date hypocrite, etc.

The Passover feast, nevertheless, was a pronounced success, and so greatly enjoyed by the people that it was prolonged for a second week—the King giving bountifully from his flocks and herds, the people appreciating and availing themselves of his bounty.

The rejoicing amongst the people was general, many of their brethren from the northern kingdom participating. We read, "So there was great joy in Jerusalem, for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem."

The whole world today is bent on pleasure. It is sought in various directions, in hunting, fishing, theater-going, money-making, in home, family, etc.—legitimately and illegitimately; but of the many who seek pleasure and joy, but very few find it; even the little found usually leaves a bitter taste in the mouth. The real finding of pleasure is in finding the Lord and coming into proper heart harmony with him. There is no other peace or joy or love so delicious, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy we must continue to abide in his love—eating the Passover in an antitypical sense—rejoicing that we have been passed over by God's mercy and favor—that we have passed from death unto life—from sin to righteousness—from the world into "the church which is the body of Christ."

## THE SPIRIT OF A SOUND MIND

Our study records that amongst those who came to the Passover from the northern tribes, some ate the Passover without having performed the purifyings stipulated by the law. King Hezekiah might without impropriety have made a great ado over this fact. He might have berated the visiting brethren on their ignorance, their stupidity, their saturation with idolatry to the neglect of their God's commandments. He might have ordered them to be driven from the Holy City.

But he did more wisely. He prayed for them, asking divine mercy for their error. Similarly, in the church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in our dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings. Let us pray for them and assist them in the more excellent way. Let us remember the words of our text; "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies, and more lovingly sympathetic with the expressions of heart of all those who seek to draw nigh unto the Lord.

#### THE DIVINE BLESSING

The conclusion of the feast was a divine blessing upon all the people, through the priests and Levites. So there goes out a divine blessing from the Lord's sanctified people—from all the consecrated of the household of faith—to the people in general—to their neighbors, their friends and visitors from afar. Let such be our influence amongst men. In this connection let us remember the power of the tongue, of which the Apostle said, "Therewith praise we God, and therewith curse (or injure) we men." Let our tongues and all our powers be used in blessing the people as well as in praising our God.

The King wisely began his reformation at the temple and gave the priests and Levites the first share therein. It was later that the idols of the city of Jerusalem were gathered

and hurled into the valley of Kedron, and it was after the fervor of the Passover occasion that the zeal of the people in general rose high, and they went forth all over the land, destroying the idols, the groves of Baal, and every symbol of disloyalty to God.

And so today: Everywhere the light of our day is showing more and more of the meanness, selfishness, corruption—some of it centuries old, and some of it bred of special privilege and opportunity in our day. The call for reform is heard on every hand, although sometimes but feeble. The proper place for reform is, as in Hezekiah's day, with the sanctification of the priests and the Levites themselves.

Let us not forget this; and after having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a cross, but must reverence the teachings of the Book and the significance of the cross.

If the church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon—selfishness, filthy lucre and worldly fame, and a general bowing down of men to the Giver of every good and perfect gift.

### THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you."—1 John 3:13; John 15:18.

Here the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences, we see that he was hated chiefly by the most prominent, the most influential amongst the people. The scribes specially hated him; but the Pharisees, the Chief Priests and the Sadducees also hated him. In time their hatred extended to the common people. The lower classes are always led by the superior classes; the lesser Pharisees by the greater Pharisees; the lesser Sadducees by the greater Sadducees, etc. Probably the common people could not give an intelligent reason why they hated the Lord. Accepting the presentations of their leaders, they assumed that he was a fraud and an impostor, and hated him as such. In proportion as they esteemed their leaders, they were inclined to disesteem whomsoever these disesteemed.

So it is today. We can see that there are motives behind the hatred manifested toward the Lord's people. No prominent person poses as being wicked. Hence, there is a general disposition on the part of all to justify themselves (politically and religiously), as moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which is made manifest by the lies and the procedure of those who hate the Lord's people without a cause. When, therefore, the truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."—Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless in comparison. Hence, many of those who have been teachers of religion find themselves impelled, through hate and envy, to try to crush, to blacken, to defame that which is true. But these teachers are being tested; they are being proved. To the Lord, at least, their hypocrisy is manifested, whether others be deceived by it or not. It is, therefore, today as it was in our Lord's day—"The darkness hateth the light."

**"WHOEVER WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION"**

As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and consequently when his people lift up the light—"Let their light so shine as to glorify their Father which is in heaven," who has called them "out of darkness into his marvelous light"—the effect upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently, those who love darkness, those who love evil, those who love sin in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose

the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. They much prefer a measure of darkness.—John 3:20.

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor or the Roman soldiers, of their own volition; for they were so totally blind as not to appreciate the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great Light shining upon them.

Similarly, all down through this Gospel age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light, but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they hated me they will also hate you"; "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; 1 John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil, opposing influences to prosper and to persecute and oppose his "members," and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the body, as did the persecutors of the Head, are co-operating to fulfil the divine plan in a manner they little suspect.

#### "MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand for truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for Christ's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great adversary in overcoming them.

This thought that Satan opposes us, and that we are contending not merely with flesh and blood, but with principalities and powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us did we not, on the other hand, realize that by this same positive-



ness of decision for truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. Let us remember that "greater is he that is for us than all that can be against us."—Matt. 5:11; Eph. 6:12; 1 John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the worldly and the semi-religious is sometimes complete, as in the union of church and state in foreign lands; in other instances, it is incomplete, as in this country, where the church and state are not fully united. Nevertheless, the

politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no direct union between church and state, there is an affiliation, an indirect union. The politician wishes to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord and all those who are his "members" and followers would be unsympathetically viewed, hated, persecuted; for the presentations of the truth make manifest errors and hypocrisies in contrast with divine standards.

## "GOOD TIDINGS" IN INDIA

My Dear Brother Russell:—

Yours dated February 11 reached me too late last week, so I was not able to send a reply then. I am very glad to hear from you; the contents of your letter give me much strength.

In Travancore the Truth is spreading rapidly; the Lord is opening the way. Everywhere people are flocking to hear the Gospel Truth! The majority of the poor people are unable to grasp the details, but a large number among them, who are the leaders of the community and can read and write their vernacular language (Malayalam) are able to understand the Plan of the Lord; and I am glad to tell you, dear Brother, that they are appreciating the Truth, and gladly preach it to others.

In my last letter I wrote the details of the work in Travancore. Before I left India, or rather Travancore, fourteen years ago, I spoke Malayalam and Tamil fluently. (These two are the languages spoken in Travancore.) But when I came back I was not able to talk either Malayalam or Tamil. But now I can talk both fluently; they have come back without much trouble. So the language difficulty in connection with the work in Travancore is no more.

Until a few weeks back the work was not systematized. From experience, the Lord has shown me that the work among that people must be carried on in a thoroughly organized form, and that no hope of material help should be given to them in any way. This is quite new to them, as all the missionary societies start their "Christian" work on the basis of "rice" Christianity. It took some time and much hardship to convince the leading men of the wisdom of the method we have adopted. The Lord has opened their eyes to see the beauty of Christianity and the principles upon which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Just think, these poor people going about and visiting the people at their houses and teaching them the Truth, and also making arrangements to hold meetings in several places! We have in all now sixteen congregations holding meetings regularly in fifty different places hereabout. Thirteen of the brethren are working regularly among these people. The fact that they have been doing the work for the last two months (some of them for five or six months) without receiving any financial help, shows the interest and the devotion they have for the Lord's work. We have fourteen temporary shelters for the purpose of holding meetings. In each of these places from 100 to 350 people attend the meetings regularly—not simply attend the meetings, but they have learned much during these days; and even those who were once baptized in the London Mission Church want to be immersed again since they understand the real import of baptism as set forth in the scriptures.

As large numbers of the people are illiterate, we have to teach the Truth orally. But as there are quite a good many who are able to read and write, it is best to have some tracts printed, setting forth the main points of present truth.

As we have thoroughly consecrated men with us now, as far as I can judge, we would have no difficulty in entrusting the work of teaching to such. Many people have come to me to start work among them, but I have not yet seen my way clear to begin the work and carry it on effectively.

You will be greatly surprised, dear Brother, when I say that among all the "Christian" people in these parts, the present truth is the subject of discussion. Some are

for, and others against it, even in the sectarian pulpits. Last week there was a conference of the London Mission people, where the main discussion was about the Lord's work of our Society in these parts. So there is much interest either directly or indirectly.

The elders and deacons hold two class meetings each week; about thirty are attending and studying the Lord's Word to preach to others. Some walk from twelve to fifteen miles to attend these meetings. We hold these from 9 a. m. to 1 p. m. I find that this class study work is very helpful. They all have their notebooks with them and take notes when I discuss each subject from the volumes and the booklets. It is wonderful how these poor ones go to the Reverends and tell them about the truth, giving Bible references for every statement they make.

It is best to have some booklets printed for the use of the pilgrims, elders, etc., as well as for those who are able to understand the Truth somewhat. It will cost too much to have the volumes translated either into Malayalam or Tamil. We shall have to circulate the literature free, as the people are unable to pay. I would suggest that extracts of certain chapters of all the six volumes be printed. We must have also some tracts in Malayalam and Tamil. We can distribute these tracts among the denominational church people whom we cannot reach otherwise. These are the reasons why I put \$500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

I am sorry to say that some of the teachers have to work in the fields at least a few days each week to earn their bread; the rest of the time they spend in preaching the Gospel and holding meetings. Last Sunday morning 450 people attended the service in one place, and in the evening 850.

Your brother and servant of the Lord. S. P. D.

### IN REPLY

Dear Brother:—

Your welcome letter of March 21 is before me. I am glad to have it. If you can get into right line with our ideas of the work we will be glad, and believe that a great blessing may result. We are praying for you and the work in India, and believe from the tenor of your last letter that you now understand our program better than at first, and will follow it.

Our plan is not to trust to oral instruction of teaching, but to co-operate specially with those who are able to read English, and who will take the printed matter with them in their preaching and translate to those who are unable to read. We do not mean by this that none may be accepted as teachers who cannot read English, but that those able to read English should be given preference.

You are quite right, dear Brother, in understanding us not to wish to purchase either teachers or hearers with rice. The Gospel must be hungered and thirsted for with a spirited appetite. As for the teachers being obliged to labor a part of their time, we think it the very best way, except for a very few whose entire time as overseers might be necessary, like your own and that of the pilgrims. We favor this very same course in every land. For the teachers to be so separated from the people that it would be thought a shame for them to make tents or do other work for an honest living, is neither good for themselves nor does it have the proper influence upon the people with whom they should be in close touch as "brethren."

We feel that the money sent you thus far has not been unwisely expended, and you may count on upwards of two thousand rupees for printing during the ensuing year, also