

were worshipers of the goddess Ashtaroth, and as a memorial of their victory Saul's armor was hung in one of her temples. The bodies of Saul and his sons were fastened to the outside wall of the city of Bethshan as a mark of special indignity, but they were soon recovered by men from the tribe of Manasseh, who, probably to prevent further desecration to the bodies, burned them, and subsequently buried the ashes, unconsumed bones, etc.

The Golden Text is worthy of being committed to memory by all. Its lesson is that we are not competent to guide and direct our own affairs; that we need divine counsel. Human judgment would be unreliable even if supported by absolute knowledge; but in view of our deficiency in knowledge as well as in judgment, very evidently to man many ways seem right and wise and advantageous and desirable which, pursued, lead

to disappointment and chagrin and ultimately would lead to death—second death. The wise, proper course for all, therefore, is to realize and acknowledge our own insufficiency, un-wisdom, and to look to our great Creator for guidance. Happy are those who heed the Scriptural injunction, "Remember now thy Creator in the days of thy youth." The earlier this right course is begun the better will be the results every way, the easier will it for us to bend our wills to the will of the Lord; and the lessons and satisfaction and peace coming to us through the Lord's guidance will be the more precious. A full consecration of the heart and life and all our interests to the Lord, that his will may be done in us in all things, is the consecration necessary to the bringing of every justified believer into fellowship in the body of Christ, which is the church.

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VIEWS FROM THE WATCH TOWER

LYNCHINGS PRECURSORY TO ANARCHY

The prevalence of an anarchious spirit has for some time past been manifesting itself in the lynching of reputed criminals. The law-supporting and law-defying elements seem to clash in some men's minds, and the lynchers merely try to gratify both at one time. They gratify their desire to violate law and still their consciences with the thought that they are meting out justice. Doubtless the same mixture of sentiment accompanied the religious stake-burnings and rackings of the past: the victims were declared by high church dignitaries to be "heretics," propagators of "monstrous doctrines," "injurious to the church and the state." To the ignorant these charges justified any and every torture in their destruction. Doubtless there would again be danger to those dubbed "*unorthodox*" were it not for the Babel of doctrine now prevailing, which renders it difficult to determine where the lines of "orthodoxy" could be drawn to the satisfaction of a great majority. Who knows that in the near future, under the proposed consolidation of Christian religions (which we have for the past twenty years predicted from the Scriptures, and which comes closer yearly), this condition may not be reached—that mobs may not burn "heretics"? The Scriptures lead us to expect some such anarchistic conditions now,—preceding the establishment of the kingdom.

THE PRESIDENT'S VIEWS ON MOB VIOLENCE

Governor Durbin of Indiana not only called out the state militia to suppress a lynching, but under his commands the mob was scattered with considerable loss of life. The President of the United States, in an open letter, thanked him for his vindication of the law. We make liberal extracts from his letter as follows:—

My Dear Governor Durbin:—

Permit me to thank you as an American citizen for the admirable way in which you have vindicated the majesty of the law by your recent action in reference to lynching. I feel, my dear sir, that you have made all men your debtors who believe, as far-seeing men must, that the well-being, indeed the very existence, of the republic depends upon that spirit of orderly liberty under the law which is as incompatible with mob violence as with any form of despotism. Of course mob violence is simply one form of anarchy; and anarchy is now, as it always has been, the handmaid and forerunner of tyranny.

I feel that you have not only reflected honor upon the state which for its good fortune has you for its chief executive, but upon the whole nation. It is incumbent upon every man throughout this country not only to hold up your hands in the course you have been following, but to show his realization that the matter is one of vital concern to us all.

All thoughtful men must feel the gravest alarm over the growth of lynching in this country, and especially over the peculiarly hideous forms so often taken by mob violence when colored men are the victims—on which occasion the mob seems to lay most weight, not on the crime but on the color of the criminal. In a certain proportion of these cases the man lynched has been guilty of a crime horrible beyond description; a crime so horrible that as far as he himself is concerned he has forfeited the right to any kind of sympathy whatsoever.

The feeling of all good citizens that such a hideous crime shall not be hideously punished by mob violence is due not in the least to sympathy for the criminal, but to a very lively sense of the train of dreadful consequences which follow the course taken by the mob in exacting inhuman vengeance for an inhuman wrong. In such cases, moreover, it is well to

remember that the criminal not merely sins against humanity in inexpiable and unpardonable fashion, but sins particularly against his own race, and does them a wrong far greater than any white man can possibly do them. . . .

Moreover, every effort should be made under the law to expedite the proceedings of justice in the case of such an awful crime. But it cannot be necessary in order to accomplish this to deprive any citizen of those fundamental rights to be heard in his own defense which are so dear to us all and lie at the root of our liberty. It certainly ought to be possible by the proper administration of the laws to secure swift vengeance upon the criminal; and the best and immediate efforts of all legislators, judges and citizens should be addressed to securing such reforms in our legal procedure as to leave no vestige of excuse for those misguided men who undertake to reap vengeance through violent measures. . . .

But even where the real criminal is reached, the wrong done by the mob to the community itself is well nigh as great. Especially is this true where the lynching is accompanied with torture. There are certain hideous sights which when once seen can never be wholly erased from the mental retina. The mere fact of having seen them implies degradation. This is a thousand fold stronger when instead of merely seeing the deed the man has participated in it. Whoever in any part of our country has ever taken part in lawlessly putting to death a criminal by the dreadful torture of fire must forever after have the awful spectacle of his own handiwork seared into his brain and soul. He can never again be the same man.

This matter of lynching would be a terrible thing even if it stopped with the lynching of men guilty of the inhuman and hideous crime of rape; but as a matter of fact lawlessness of this type never does stop and never can stop in such fashion. Every violent man in the community is encouraged by every case of lynching in which the lynchers go unpunished to himself take the law into his own hands whenever it suits his own convenience.

In the same way the use of torture by the mob in certain cases is sure to spread until it is applied more or less indiscriminately in other cases. The spirit of lawlessness grows with what it feeds on, and when mobs with impunity lynch criminals for one crime, they are certain to begin to lynch real or alleged criminals for other causes. . . .

The nation, like the individual, cannot commit a crime with impunity. If we are guilty of lawlessness and brutal violence, whether our guilt consists in active participation therein or in mere connivance and encouragement, we shall assuredly suffer later on because of what we have done. The corner stone of this republic, as of all free governments, is respect for and obedience to the law. Where we permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of our civilization and increasing the chances of its overthrow, and of the substitution thereof of a system in which there shall be violent alternations of anarchy and tyranny. Sincerely yours,

THEODORE ROOSEVELT.

LAWLESSNESS ON THE INCREASE

On this subject the *Jewish Exponent* says:—

"The earth was filled with violence." (Gen. 6:11) Are these words less true today than they were in the days of which the Bible speaks? Mob violence, race hatred, the subjugation of weaker nations—these things are accepted almost as matters of course by a large section of humanity. Each outbreak of lawless violence furnishes the fuel to kindle anew

the flames of passion and of hatred, until respect for law and authority is derisively mocked at and whole communities bow in helpless impotence before the cruel, brutal instincts of the unbridled mob.

"The truth of the matter is that all good men must have the courage of their convictions and their religious professions in instilling the lesson of respect for the law. The mob that burns a negro at the stake, even though he be guilty of the most heinous crime; the officer of high rank who ruthlessly orders his subordinates to burn and kill, even when a state of insurrection prevails; the private soldier who applies the fiendish water-cure to an uncommunicative prisoner—all these are alike enemies of human society. To condone their offense is simply an invitation for the inauguration of the reign of lawlessness, which in the end must result in the triumph of anarchy and the rule of the unreasoning mob. Failure to visit condign punishment for such offenses must eventually result in the paralysis of legal and orderly forms of government. 'Cruel and unusual punishment' is forbidden by the Constitution of the United States, which therein speaks not only the language of governmental authority, but voices the divine protest against man's inhumanity to man.

"The questions arising out of these recurrent exhibitions of lawlessness go to the root of all religious and ethical principles. To ignore them is the worst form of religious cowardice. To excuse or defend outbreaks against the fundamental law is the most dangerous because it is the most insidious form of treason. Civilized society cannot exist where offenders against the laws of the state are not tried calmly, fairly, dispassionately; nor can religion exercise its proper influence over the consciences of men unless it teaches them imperatively to yield a ready obedience to the constituted authorities. This is a lesson that all sections of the people must learn. Unless they learn it speedily, dark and sorrowful days are in store for those who love their fellow-men."

* * *

The Apostle foretold that evil men and seducers would wax worse and worse, and that disobedience to parents, headiness, boastfulness, and love of pleasure more than love of God, would mark nominal Christian sentiment in the end of this age. And if so, what wild excesses may we not anticipate from those who have not even "the form of godliness"? The Scriptures clearly indicate that the result will be world-wide anarchy—lawlessness.

For three reasons all who are of the truth should be specially on guard that the influence of their every word and act should be in accord with law and order and peace. (1) It is the command that each shall so far as possible "live peaceably with all men" (Rom. 12:18), and be not a "brawler" nor a "striker" nor a "busybody." (Titus 3:2; 1:7; 1 Pet. 4:15) (2) Such "moderation" (Phil. 4:5) will commend the Gospel we preach and give us the greater influence in its service. (3) The time may come when the mob spirit will be incited against us as it was incited against the apostles and other early Christians. And although we should rejoice in a martyr's death if God so willed, we should do nothing to encourage or abet such lawlessness. The Master's word is, "In your patience possess ye your souls!"

WAR IN MACEDONIA, BULGARIA AND TURKEY

Present appearances are that war has started in earnest in the Balkans, and no human being can say where it will end. To us it appears wholly political, and not a war against Christians by Mohammedans. So far as we are able to judge the Christianity of that region is of a merely nominal sort. The *Gazette* gives a fairly good summary of the situation as follows:—

"Bulgarian and Macedonian agitators have perpetrated continuous outrages in the hope of inflaming the masses, and apparently they have succeeded in exhausting Turkish patience. The Turk has only been restrained up to the present time by the order of the Powers to keep hands off Bulgaria and to introduce prescribed reforms in Macedonia. The cables now indicate that the Turk has thrown off this restraint and proposes to at once inaugurate a campaign of pillage and slaughter, inciting fanatical Mohammedans to exterminate the Christian trouble-makers.

"This war of extermination is exactly what the Bulgarian agitators have been trying to bring about. They do not believe that Russia and Austria will permit the Turks to annihilate the Christian population of the Balkan states. Their program is first to have Bulgaria declare war in behalf of the Macedonians and to keep the turmoil going until Russia or Austria, or possibly both, shall intervene. Their ultimate object is to have the Balkan territories taken from Turkish

rule, and it is not improbable that Turkey's resolution to begin active operations will lead to that result. The Powers have not wanted to be mixed in the matter, but they may find it impossible to stay out, for once the Turk is started he knows neither reason nor humanity.

"If Russia becomes involved, there is little doubt it will endeavor to make Turkey pay as the price of hostilities the surrender of Constantinople and the Bosphorus. That will let Russia down to the Mediterranean. It has long desired to reach that goal. It was prevented from securing it at the conclusion of the last war with Turkey by the interference of the other Powers of Europe. Since then it has avoided conflict in order to develop its financial position and industrial resources. But if Russia is forced to fight for the restoration of peace on its Balkan borders it will not be cheated again. It will take over the direct management of the turbulent territory, and it will take along with that troublesome charge its coveted outlet to the southern sea. Hence the situation may fairly be regarded as a very serious one."

BURNED LIVE KITTENS

HUMANE SOCIETY CHARGES A WOMAN WITH A HORRIBLE ACT OF CRUELTY.

Mrs. Fannie Salomsky of No. 1534 Pike street is charged with cruelty to animals by Humane Agent Edward Thompson before Alderman G. F. Oyer. It is said that on Wednesday some boys put a grape basket in her yard containing five small kittens. The woman heard the kittens crying, and after locating them in the basket ordered her little son to put the basket in a fire that was burning in the street. The boy took the basket and threw it in the flames. The kittens began to feel the heat of the basket burning and set up a loud cry. The woman was arrested and gave \$300 bail for a hearing—*Pittsburg Gazette*.

* * *

Does it not seem remarkable that, in our day, when such anti-cruelty sentiments so generally prevail and the cruelties of the dark ages are so generally condemned, that the creeds of those times still have their votaries, who somehow consider that they honor God in ascribing to him a character for cruelty and cruel designs against his human creatures such as quite overshadow the meanest cruelties known to the most depraved of earth? Oh, shame! Let God be true though it prove every creed of men a lie! Let us get back to the Bible and assure ourselves that the Lord is truthful when he says: "Their fear is not of me, but is taught by the precepts of men."—Isa. 29:13.

A reëxamination of the subject will show that misconceptions of the Bible's teachings are built upon an unconscious violation of language which makes of such words as perish, lost, lose life, destroy, death, etc., mean their very opposites, viz., preserve in torture everlastingly. When we learn to give words their true meaning, and learn that in parables the fire is as symbolic as the sheep and goats and wheat and tares; and that the Book of Revelation is wholly symbolic, and that its "lake of fire and brimstone" is explained to mean "the second death" (Rev. 20:14), then our eyes will begin to see out of the smoke and confusion of mystic Babylon. Then we can see God's true character, and love and praise him with our whole heart.

"DANCING PREFERRED TO DEVOTION

Prof. Goldwin Smith, whose repute as a man of letters is world-wide, remarks as follows:—

"Methodism in England is downcast at finding that the increase of the church has only been one per cent. Leaders complain that zeal is growing cold, that whist is preferred to class meetings, and dancing to devotion. The original enthusiasm, which wrought such wonders in its day, has done its work and is now spent. There is no use and there is considerable danger in struggling to keep up the hollow forms of it. The ordinary man must have pleasure, whist, valseing or whatever it may be; without it not only would life be dreary, but character would sour. A reasonable share of it in innocent forms is almost as necessary as food. Nor does it interfere with spiritual life, if by spiritual life is meant a life of aspiration to a character superior to our animal wants and desires. The Methodist church on this continent seems to have recognized the fact, and to be cultivating in various ways the element of social enjoyment in the religious union. Its danger here, and a serious danger, is that into the place of spiritual aspiration may creep social and political ambition."

YOUR RIGHTEOUSNESS

"Ye are the light of the world, . . . let your light shine. . . . Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all shall be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men to, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no wise enter into the kingdom of heaven."—Matt. 5:14-20.

Our Lord's sermon on the mount, from which these words are chosen for our present consideration, was a discourse remarkable for its simplicity and its weighty import. From beginning to end there are in it no attempts at literary embellishment nor oratory nor flights of fancy to please and entertain. His object was to instruct, and he did so in the most simple and forcible language. It will be observed, too, that he did not on this occasion seek a public place where the largest audience could be gathered; but, on the contrary, he chose a place of retirement where he could be alone with his disciples. The multitudes had thronged about him to witness his miracles and to hear his words, and he had healed their sickness and taught them many things, but this discourse was one specially designed for his disciples, the household of faith. And here it has been faithfully recorded, that its instructions may extend to the entire household, even to the end of the age. So while we consider these words of our Lord, we may almost realize that in company with Peter and James and John, and many of the brethren and sisters of the early church, we, too, are sitting on the grassy slopes of the mountain side and hearing the words as they fall from the lips of the greatest preacher the world has ever known. And as we turn away from the hallowed spot, let us not be forgetful hearers, but let us treasure up the words of life; let them sink deep into our hearts and bring forth their rich fruitage unto eternal life.

This fragment of our Lord's discourse indicates a responsibility toward the truth received which it is feared many Christians do not carefully observe and consider. Mark the expression, "Ye are the light of the world; . . . let your light shine." And again he said, "As long as I am in the world, I am the light of the world; . . . he that followeth me shall not walk in darkness, but shall have the light of life." (John 9:5; 8:12) And now, instructed and enlightened from his Word, he would have us remember that we, as his representatives, are the light of the world, and that we should keep our light constantly trimmed and burning—that we must let our light shine so that those following us may not walk in darkness.

Light is a symbol of truth, both in the Scriptures and in common parlance. So the expression, "Ye are the light of the world; . . . let your light shine," is equivalent to saying—"You are now so illuminated by the truth that you yourself have become a living representative of the truth. So do not in any way obscure it, but let it shine out more and more, that others may be similarly blessed by it." This truth is "the light of life;" it is what the world needs—what all must have before they can attain unto everlasting life. Men must know the truth before the truth can make them free from the bondage of sin and death; they must know the truth before the truth can cleanse and sanctify them. It is the will of God, therefore, that all men shall come to an accurate knowledge of the truth. (1 Tim. 2:4) And therefore it is the duty of every child of God to be very active in the dissemination of the truth—in letting his light shine, and in keeping it trimmed and burning.

"Trimmed and burning!" "trimmed and burning!" says some thoughtful soul. "I have often sung with fervor those words, 'Let the lower lights be burning,' 'Trim your lamps,' etc., but what does it mean?" It means that we must give very close attention to the words of life that we may come to an exact knowledge of the truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us—whether it be an error in doctrine or in our daily walk and conversation—so that the pure light of divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character.

It is a lamentable fact that many of the Lord's children seem very indifferent to this matter of trimming their lights. They get some truth and with it a great deal of error; and instead of trying to eliminate the error, they hold and teach the two together, so that the light they shed is not a pure light, but is colored and distorted by the shades with which it is mixed. And again, even when much pure truth is held, there are those who fail to let it have its cleansing effect upon the character, and so the light is obscured and misrepresented by the unclean medium through which it passes.

Any who continue thus to hold the sacred trust of truth are really unworthy of it, and must eventually lose it; for it is written, "Light [truth] is sown for the righteous"; and such indifference to the claims of the truth is unrighteousness.

In our Lord's day there were those who openly professed to be teachers and representatives of divine truth. The scribes and pharisees professed to be very zealous for the truth, and thought themselves very creditable manifestations of its cleansing power. They claimed to have the light and to be letting it shine. "God," said the pharisee, "I thank thee that I am not as other men. . . . I fast twice in the week, I give tithes of all I possess." But the Lord said, "Woe unto you. . . . Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and deceit." So they appeared in the Lord's sight; but they were revered and honored of men and esteemed as holy, and as guides in the way of truth and holiness. To God's law they presumed to add their own vain and foolish traditions, which made void the law of God, and they were very zealous in teaching these traditions to the people.

In so doing those teachers were inexcusable. The law of God was open before them, and it was their privilege and their duty to be correctly informed with reference to it. And especially after Christ had come, and by his teaching had made the truth so manifest, and the absurdity of their vain traditions so apparent, they were without excuse. And our Lord's accusation of hypocrisy well fitted their case when they resolutely determined to hold and teach the traditions of the Elders and to oppose the increasing light of truth which made their absurdity so manifest.

The scribes and pharisees had much truth: they had the whole law of God and claimed to believe and teach it; but they miserably colored and distorted it by their traditions and their really ignoble, though whitewashed characters. And consequently their efforts, professedly to convert men to God, resulted only in making more hypocrites like themselves.

"I say unto you," said the Lord to his disciples, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Let us beware of that kind of righteousness which to men may indeed appear fair and praiseworthy, but which, in God's estimation, is mere sham and hypocrisy. God, who reads the heart, quickly discerns the motives with which we receive or disseminate the Truth; and foolish indeed is the man who attempts to make merchandise of this divine treasure for the paltry gains of this fleeting life, who prefers to hold and to teach error and becloud or oppose the truth of God, or to sell it after having once accepted it, for money, or influence, or popularity among his dying fellow-travelers on the way to the tomb, or for any consideration whatever.

And yet there are some who, though they do not thus hypocritically make merchandise of the Truth, do in a measure undervalue it, and who, both in the present and in the future, will be the losers thereby. If we permit prejudice, or some measure of self-emulation, or of pride, or of combativeness, or any other thing, to interrupt the freedom of artless candor and simplicity and that spirit of meekness which alone befits the searchers after truth, we will find ourselves approaching the pharisaical spirit which, when fully ripe, becomes glaring hypocrisy. Those who avoid such a disposition, and who, therefore, in meekness and sincerity fully accept the truth and zealously teach it at any cost or sacrifice, shall, the Lord says, be called great in the kingdom of heaven; while those who hold and teach a measure of error when it was their privilege to have clear truth, had they been in the right condition of heart to receive it, shall be called least in the kingdom of heaven.—Matt. 5:19.

Prejudices and various old deformities of disposition often greatly retard the progress of some of God's sincerely consecrated children; and in consequence their efforts, which are verily meant to be in God's service, are misdirected, and they are found both believing and teaching contrary to the truth on points where God's word is very explicit. Let us beware of these things, and, diligently casting behind us every hindrance to our personal progress in the way of truth and to our usefulness in the Master's service, let us run with patience, with meekness and diligence the race set before us, looking unto Jesus, who has said, "My grace is sufficient for thee. My strength is made perfect in weakness."

ST. LUKE AS ARTIST

St. Luke, the Evangelist, physician and historian, is said by tradition to have been a painter, and perhaps in the picturesque qualities of his writings we may trace the origin of this pious opinion. There is a legend that he painted the portrait of the Virgin, and certainly the greater part of the little we know of our Lord's mother is due to St. Luke, who preserved for us the Magnificat, and drew in words that poetic picture of the Nativity, adorned with the Nunc Dimittis and the Benedictus, which pictorial art has never ceased to reproduce. There is just now a widespread desire to discover the personalities of all great writers, and surely there is no one who has any feeling for Christianity but must regret our ignorance about the four evangelists. St. Luke is the only one of whose character it is possible to form any definite idea. Even in his case we must rely mainly upon conjecture, for the modest chronicler of the Acts of the Apostles has purposely withdrawn himself from the gaze of his readers. He never tells us who he was, nor asks for our sympathy or our praise for the many hardships which he and St. Paul bore, and the many heroisms they displayed together. He never even betrays his presence except by the use of the pronoun "we." All we know for certain is that the "beloved physician" never failed his friend, but was alone with him when he made "ready to be offered." There is no direct evidence as to whether he was a Jew or a Greek, but many authorities, including Renan and Professor Ramsay, adhere to the latter conclusion. To the ordinary reader their view would appear the more plausible. St. Luke shows little sympathy with the Jews as a nation, and always paints them as hindering the work of the church. On the other hand, he betrays some tolerance for the heathen religion around him, and a just and sympathetic comprehension of the attitude of the Roman Governors towards the new faith.

But whether he belonged to "the people" or "the nations," the historian was an artist,—a man of great literary genius, whose heaven-instilled purpose, while it inspired his work, never for a moment obscured his artistic skill. The object of the book of the Acts is, as we read it, twofold. First, the author desires to draw a picture of the early church while it was still but an offshoot of Judaism; and secondly, to describe the bursting of the Judaic bonds by the real hero of the book—St. Paul. Inspired by his wonderful—we are tempted to say his Greek—love of beauty and happiness, St. Luke begins with an exquisite picture of the early Christian community. An ideal social life prevailed among the brethren. "No man lacked anything," for "they had but one heart and one mind." No one "called anything his own, but they had all things in common," and "breaking bread from house to house, did eat their meat with gladness and singleness of heart." We are told that "a great peace was upon them all," and that they possessed singular gifts of healing. Their increasing influence with the people disquieted the high priests, who, "doubting how far this would grow," summoned the apostles to appear before them and tried to bind them over to silence. Peter and John, however, replied to their accusers with light-hearted courage, saying, "Whether it is right in the sight of God to hearken unto you more than to God, judge ye," and so far impressed the learned Gamaliel with their assurance that he begged his brethren to let them alone lest they themselves should be found fighting against God. When persecution threatened, St. Luke shows us the disciples assembling themselves together and praying that God, seeing their peril, would "grant unto his servants that with all boldness they might speak his word by stretching out his hand to heal, that signs and wonders might be done by the might of his holy child." In the next picture which St. Luke puts before us the state of the church is somewhat changed. The brotherhood has been greatly enlarged, and we trace some diminution in the early simplicity and joyousness. There arose, we are told, a murmuring among the Christian poor because some were better cared for than others;—evidently there is no longer community of goods. Certain men are chosen for the work of practical philanthropy, among them Stephen, who, by giving offence to the orthodox Jews, became the first martyr. In presenting Stephen to his readers St. Luke departs a little from his ordinary method of character-drawing. Generally he adheres strictly to the dramatic method, and allows his characters to reveal themselves by their own words. But in the case of Stephen it is not so, and the world knows Stephen better by what St. Luke tells us about him than by the long discourse which is reported as his. We are convinced by his biographer rather than by his eloquence that "he was full of faith and power," and that his hearers "were not able to resist the wisdom and power by which he spake," so that "all that sat in the council looking steadfastly upon him saw his face as it had been the face of an angel." By the description of his actual martyrdom this impression of spiritual fascination is confirmed in the

reader's mind, and perhaps the picture of Stephen "looking into heaven," seeing the "glory of God," and forgiving his enemies, while they, "cut to the heart, gnashed upon him with their teeth," is for mere beauty of depiction the finest passage in the Acts. This moment of tragedy is the one which St. Luke chooses as the one in which to present St. Paul. "The witnesses laid down their clothes at the feet of a young man whose name was Saul."

Once more the scene changes. Henceforward the reader's interest centers round Paul,—his conversion, his perils, his trials and his defences. As we read St. Paul's words as recorded by his friend it is impossible not to wonder to what extent they have been modified by passing through the medium of another mind. Was St. Luke's report always accurate? Verbal accuracy was surely impossible. It is out of the question. If a speech took some hours to deliver it is not possible to compress it into a short paragraph and maintain verbal accuracy. All the same, the short report may be a true one. A man may give in ten minutes an account of a speech he has heard in the House of Commons, and may convey truly both the subject matter of what was spoken, and also the manner and mental characteristics of the speaker, though he give up all attempt at a literal repetition of the sentences. Such a report could not be called imaginary, though it makes of necessity some tax upon the understanding and imagination of the reporter. The account would remain essentially true, and in this matter of essential truth, so far as St. Paul is concerned, every reader of the Bible who has the smallest grasp of character is in a position to check St. Luke. Is the Paul whose adventures we follow in the Acts the same perfectly original character who reveals himself to us so unreservedly in his letters? Undoubtedly he is. No one could fail to recognize the great Apostle.

Nevertheless, every portrait reveals the painter in some degree, and in all St. Luke's sketches of character we see the same aversion to dogmatism, and the same fair attitude toward "those of the contrary part." He dwells particularly upon any sympathetic allusion to the classical standpoint made by the apostles, repeating with evident sympathy the words spoken by St. Paul suggesting the nearness of God toward those philosophers who had "felt after him"; and again, when Paul prevents the populace from worshipping him, we catch a glimpse of St. Luke's artistic appreciation of the joyousness inherent in a point of view which, however erroneous, bore testimony to the goodness of God, "who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without a witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

All through his book St. Luke shows the characteristics of a man of much education. He seems almost to share the high priest's surprise at the eloquence and force of Peter and John, "seeing that they were unlearned and ignorant men," and he displays that distrust of the multitude so common in men of exceptional gifts exceptionally cultivated. Witness his allusions to "fellows of the baser sort," and his account of the mass meeting of the Ephesian silversmiths, where "some cried one thing and some another, for the more part knew not why they were come together." The sudden changes of mind observable in crowds strike the historian's notice. He describes how the barbarians of the island on which Paul was shipwrecked, on seeing him bitten by a snake, concluded that he must be some murderer flying from justice whom vengeance had overtaken. "They looked that he should have swollen and fallen down dead suddenly; but after they had looked a great while and seen no harm come to him, they changed their minds and said he was a god." Again we see a trace of the same feeling in the almost satirical account of the behavior of the Jewish rabble before Gallio, when with utter inconsequence they beat Sosthenes in the Judgment Hall because they could not be revenged on Paul, and we feel St. Luke is not wholly out of sympathy with the supercilious Gallio, who looked on at what he considered a quarrel "about words and names and their law," and "cared for none of these things." To Gallio himself it can never have occurred that his name would be known two thousand years later solely in connection with a petty riot he hardly noticed, any more than it occurred to Festus how bitterly the course of history would satirize his contemptuous summing-up of Christianity as a question of Jewish "superstition," and of "one Jesus who was dead, whom Paul affirmed to be alive." Man has a treacherous memory. It is hopeless to say what he may remember, or to gauge how much he will forget. Agrippa, Felix, Festus, Gallio, would have been as dead men out of mind but for St. Luke's pencil. St. Luke showed wherein lies "the artist's vantage o'er the king."—*London Spectator*.

INTERESTING QUESTIONS ANSWERED

Question.—In what condition will those be who have been justified by faith in this age, and who yet refuse to consecrate because they think restitution blessings good enough for them, who feel afraid that they could not carry out their consecration vows, and, therefore hold back and do not make them? Is it possible for a person to be justified in this age and then be justified again in the next age? Or does justification count only when it is used as a stepping stone to consecration?

Answer.—We are to remember the meaning of the word justification; it signifies a righteous condition, acceptable to God. God's provision for the world through Christ is justification—that so many as desire may come back to righteousness,—to harmony with the Creator. The time for this return to divine favor, as respects the world in general, will be the Millennial age; and the way of return will be through restitution processes, physical, mental and moral, up to perfection. Meantime, before the Millennial age, God designs the selection of a church to be associated with Jesus in the work of restitution; and wishing to deal with these before the restitution times, he grants them a faith-justification or *reckoned* righteousness, a reckoned reconciliation and harmony with God, based upon their exercise of faith in him, and in his arrangements and promises. Thus we read in the New Testament that we who believe in Jesus are justified *by faith*—justified freely from all things—treated as though we were all right, in full accord with God, although really we are physically, mentally and morally unright, in that we are not absolutely perfect.

God's object in providing this reckoned, or faith-justification during this Gospel age is to permit the justified ones to present themselves living sacrifices, holy (justified) and acceptable. Whoever fails to take this step of consecration—sacrifice—fails to use his faith-justification in the manner and for the purpose intended. He receives that much of the grace of God in vain, as respects God's intention and the only use for this justification in the present time. Failing to use this justification now within a reasonable time would, we understand, vitiate it, and the person would cease to maintain his justified standing before God;—but just at what juncture of his Christian experience he might be thus set aside, we will not always be able to judge. We would understand that those who thus receive God's favor in vain are not necessarily debarred from all opportunities for the future, though we may be sure that the failure to use privileges seen and enjoyed, will not work any special advantage to such, but rather probably the reverse.

Question.—Could Adam have developed a character without the knowledge of good and evil? What kind of character did he have prior to the disobedience and fall?

Answer.—A participation in sin is not essential to the development of character; otherwise God the Father and our Lord Jesus Christ and the holy angels would have to be classed as amongst those destitute of character. Surely God himself is to be considered as possessing character of the very highest class, and hence his creature Adam, made in his own likeness, must have possessed a good character. So must a faultless character belong to all the angelic sons of God, and to his first-begotten. Character may be tested and buttressed and supported by experience or by observation. The holy angels who kept their first estate have evidently strengthened their char-

acters by observation. Seeing sin in others and noting its evil fruit, they have doubtless been made the more strong in their determination for that holiness in which they were created and which they have maintained. But had sin never been permitted, this buttressing of character by the holy angels through observation would have been impossible.

Adam, in the divine image, and, therefore, of excellent character, was subjected to a peculiar temptation, to which probably he would not have yielded had he been granted the same acquaintance with righteousness and with his Creator that the holy angels enjoyed. God left him in this condition, knowing in advance how it would result, and prepared for the rescue of the race in advance, in that feature of his plan which foresaw "the Lamb slain from the foundation of the world." God chose to give Adam and his race an experience in character-development through *contact* with sin and in overcoming it by the assistance he renders through the Redeemer. While, therefore, a certain degree of strong and good character may be created, the testing and proving and buttressing of that character and its everlasting insurance could not be accomplished without some lesson of either experience or observation. It pleased God to give man his lesson and testing through experience, and the angels the same lesson and testing through observation, and all his ways are perfect.

Question.—Were the ancient worthies begotten to life by the heavenly Father or our Lord Jesus? and if by the latter, how could it be, since he had not yet come, in their day, and had not yet offered the sacrifice for sins, nor taken any of the steps seemingly necessary to his assuming to them the relationship of "the everlasting Father?"

Answer.—The words "beget" and "born," as used in the Scriptures, apply specially to the Gospel church, to illustrate the small beginning of the new life, its gradual development and its final birth in the resurrection to the full perfection of the heavenly nature. This figure would not apply to the ancient worthies, for the reasons you have mentioned and for other reasons. They were inspired with hopes toward God respecting future life, but had no promises of, and, therefore, could not properly have any hopes respecting a change to spiritual nature in the resurrection, or at any time. They could not, therefore, be said to have been begotten to any such spiritual hopes, nor ultimately to such condition.

The fact that Christ had not yet paid the penalty for sin precluded not only the possibility of his being their life-giver, but likewise precluded the possibility of any one being their life-giver up to that time. They are not, therefore, spoken of as having a new life begun in them, but merely as having discerned the new life in the distance, "having seen the promises afar off, and were persuaded of them, and embraced them," by faith; but they had the new life neither actually nor reckonedly; they must wait for Messiah, because in him all the promises centered. They hoped for his birth of their lineage according to the flesh, and yet had they understood the divine Word and plan, they must have known that, instead of being the fathers of Messiah, they must in due time, in order to have life at all, become his children—receive life from him as the everlasting Father.—Psa. 45:16.

Instead of its being said of them that they were begotten to the future life, it is said that they were justified to a future life through faith in the divine promises.

WAITING PATIENTLY ON THE LORD

1 SAMUEL 2:1-10.—SEPTEMBER 13.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psa. 133:1.

"Ye have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character—implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

Our lesson deals with David's attainment to the kingdom to which he was anointed, while a shepherd boy, by the prophet Samuel. His patient trust in the Lord, and waiting for his time and way to give him the kingdom, are worthy of note, and constitute the most striking feature of this lesson. As a youth he exercised patience until the Lord's providence brought him the opportunity of meeting Goliath, and being advanced

to the position of a captain in the army and made King Saul's son-in-law. Then came the check in his career, when for seven years he was treated as an outlaw by the king, and more or less so regarded by his fellow-countrymen. We have seen his patience under these trying circumstances, and noted his unwillingness to hasten the Lord's arrangements, in which he fully trusted, his unwillingness to raise his hand against the king, or to sanction his death at the hands of another. This lesson shows us that even after the death of Saul David still waited patiently on the Lord to give him, in his own way, the honors and powers promised.

For some time before Saul's death David and his six hundred followers had been living in the country of the Philistines, and been treated by them as allies; and when the Philistines went to war with Israel—to fight against King Saul, who had been the enemy of David and his companions—it would have appeared strange had the latter refused to join in the war. In the Lord's providence they were very graciously spared from either fighting against their brethren or seeming unappreciative of their hosts, the Philistines, by the decision of the latter that they would prefer not to have David and his

company go with them. After the defeat of Saul and his army the Philistines took possession of a considerable portion of the land of Israel and it became a question for David as to what should be his proper course—how would the Lord give to him the throne of Israel, as promised? That David's heart was loyal to the Lord, as the needle to the pole, is evidenced by the fact that he did not conclude for himself what his course should be, but made inquiry of the Lord. This was probably done through the medium of the high priest, Abiathar. He got the Lord's answer and followed it to the letter, locating, with his companions and their families, at Hebron and the adjacent towns. David was of the tribe of Judah, and thus settling in a central city of that tribe, where he and his family were well known, he was safe amongst friends;—besides, the Philistines were his friends. It was not long before the people of his own tribe chose him for their king, and anointed him accordingly—thus falling into line with the Lord's choice and anointing, already expressed years before.

This was seemingly a good start toward the fulfilment of the Lord's promise of the kingdom, but again the matter was deferred for another seven years, during which time David patiently saw Ishbosheth, Saul's surviving son, anointed to be king over one province after another of Israel, and, with his general, Abner, gaining victory after victory over the Philistines,—seemingly establishing himself firmly in the power of the kingdom which David had certainly supposed was to come to him at the death of Saul. The experiences of these seven years surely were as strong tests of David's faith and patience as any in his career. To a man of his courageous temperament and energy the disposition must have been to assert the dominance of Judah over the other tribes, and to have declared them to be in rebellion, and to have attempted their conquest in the name of the Lord, with the assertion that he was the Lord's choice, anointed by Samuel, etc.

David's course during this time shows forth distinctly the true character of the man. He trusted that the Lord, who had been with him as a boy, and had delivered him from the lion and the bear, and had used him as Israel's champion in the battle with Goliath, and had guided him thus far, would continue to guide and direct, if he would continue to be submissive, and to act only along the lines of the Lord's direction. The wisdom of this course is manifest from the narrative. David showed, not only in his dealings with the men of Jabesh Gilead, but on other occasions, that he entertained no animosity toward those who were Saul's friends, and the friends of his family. A man of smaller heart would have done very differently, but would not have been "a man after God's own heart." David's course was defensive. The tribe of Judah he knew was acting in accord with the divine program, and hence, when Ishbosheth and his army attempted to coerce the people of Judah and compel them to recognize Ishbosheth, David and his supporters resisted this intrusion, though we have no evidence that David attempted to extend his authority over the other tribes—except as they might voluntarily choose

to accept him as their king. This they finally did, at the end of seven and half years, and a grand coronation made him king over all Israel. His patient waiting for the Lord's time and the Lord's way evidently was very much better than any other course he could have pursued. The Lord's wisdom is always superior; though in the midst of their trials, his people, being unable to see the end from the beginning, may have too much confidence in their own schemes and methods and too little faith in the Lord.

The Lord's people of today should take well to heart this lesson of faith, obedience and patient waiting on the Lord. We, too, are waiting for a kingdom, and for the peace and blessing which the Lord has promised shall come therewith. We, too, see Philistines in the way, and rival brethren, who, though really the Lord's, do not see so clearly as we the Lord's program for the establishment of his kingdom. It is for us to wait patiently on the Lord, while he uses the wrath of man to praise him, and to make straight the way of the Lord, and to usher in eventually his kingdom under more favorable conditions than would be possible if we were to attempt to act for ourselves, or in any manner or sense to hasten his arrangements.

The Golden Text is an excellent one, and applied to this lesson we see it illustrated in David's course. Although he was a man of war, courageous and aggressive toward the enemies of the Lord and of Israel, David was most emphatically a man of peace toward his brethren of all the tribes;—careful to treat them as brethren, and to do all in his power to maintain unity and brotherly love and friendship. Although misunderstood and persecuted by them for a time, he finally was appreciated and proclaimed king of all Israel, with the result that all the brethren, thus united by his wise counsel and conduct, did dwell together in unity, and Israel had peace and prosperity, whereas by a different course on David's part a fierce and long-lasting civil war might readily have been enkindled.

We are reminded, too, of the fact that it was the Lord's own brethren who persecuted him, but that, as the Apostle explains, "in ignorance they did it." We rejoice to know that when the Lord shall have fully established his kingdom, all who are the Lord's people, all desirous of being on the side of righteousness, will hail him gladly as their King; and that the unity and peace and blessing of that glorious Millennial age will far exceed anything that our minds can grasp or our tongues express. Like our Lord, let us seek to be peacemakers, and to dwell together with all the brethren in the unity of the spirit, in the bonds of peace. Let our activities, our combativeness, etc., be engaged against the great enemy and all the works of sin,—including those in our members, our own fallen flesh. We, and all the brethren, will thus find sufficient engagement for every combative element of our nature, in ways well pleasing to the Lord, and employment for every lovable and helpful quality we possess, in building one another up, and doing good unto all men as we have opportunity, especially to the household of faith.

THE GOSPEL PREACHED TO THE DEAD

1 PET. 4:1-11.—SEPTEMBER 20.

"Be not drunk with wine, wherein is excess."—Eph. 5:18.

The Apostle's argument is that dead people cannot sin; and that the Lord's consecrated ones, having devoted themselves even unto death, already reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 11) We have become followers of him who, realizing the sinfulness of sin, and that the whole human family was hopelessly under its control, gave himself even unto death, that he might redeem us from sin and its wages—death. If we appreciate our Lord and his work, his love for righteousness, and his sacrifice on our behalf; and if we desire to be truly his disciples, followers in his footsteps, it will mean that we will "arm ourselves with the same mind" that he had—the same opposition to sin, the same determination to lay down our lives in opposition to it, and in endeavors to assist in delivering those who are under its control. Not that any sacrifice of ours could effect the cancellation of the divine sentence, but that our Lord's sacrifice, being quite sufficient to accomplish this, we are privileged to show our devotion to him and to the principles governing his conduct: the inducement being held out to us that those who suffer with him shall share also his glory, his kingdom, his immortality.

Those who have made such a consecration unto death, in opposition to sin, will certainly not commit sin *wilfully*, for to do so would prove that their wills had changed—that they were no longer begotten of the new will, the new mind, the holy Spirit or disposition, but had become alive again as the servants of sin. Such a course would prove that such persons

had ceased to be new creatures, and the loss of this new life to them would mean the second death. But so long as they remain willingly faithful to their vows of fellowship with Christ in his sufferings, in his opposition to sin—so long as they remain thus reckoned dead to sin and reckoned alive as new creatures, they have no sin. As the Apostle John expresses it, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him; . . . whosoever is born [begotten] of God doth not commit sin, for his seed remaineth in him; he cannot sin because he is born [begotten] of God."—1 John 3:6, 9.

The thought here is not that any of the Lord's people become perfect in the flesh, so that they never err in thought, word or deed. The thought is that the new *will* is counted the new creature, separate and distinct from the *flesh*, so that while the will, the heart, is fully loyal to the Lord, in opposition to sin, the flesh is reckoned dead to sin, and hence any of its weaknesses and imperfections which are unintentional, not assented to by the new will, the new creatures, are not counted by the Lord, who knows us not after the flesh, but after the spirit. Thus, as the Apostle Paul declares, "The righteousness of the Law is fulfilled in us who walk not after the flesh [desiring to serve it], but after the spirit [endeavoring to do the Lord's will]."

The "time past of our lives," referred to in vs. 3 and 4, was the time when we were natural men, before we became new creatures, begotten of the Lord's spirit. That time past,

and that past experience of life, sufficeth us—we want no more of it, we have found a better life. We would not return to the former condition of natural-mindedness and alienation from God under any consideration. The list of excesses mentioned by the Apostle—lasciviousness, lusts, excess of wine, revelries, carousings and abominable idolatries—were not the same with all of us; and yet there is a certain amount of correspondence in every case. Some of the early Christians were lifted by the Lord's grace out of very deep degradation of mind and body, and some of the Lord's people of today have been similarly lifted from the depths of Satan and sin, while still others, never having been so deeply degraded, were not lifted from such great depths. However, all who have the new mind of full consecration to the Lord can realize a great change from the mind or disposition which was theirs naturally.

Even those born of Christian parents, who therefore were born on the plane of justification, realize that their natural hearts had more or less affinity for the things of sin, even including idolatries—idolizing themselves or others or money or fame or influence or whatnot. A change takes place in all, but the degree of change is necessarily marked by the degree of degradation preceding our consecration. How thankful some of us should be that in the Lord's providence we were born of Christian parents and under Christian influences! How careful all of the Lord's people should be that any children which they have brought into the world, or may yet bring, shall come under the most favorable influences to make them the more amenable to the "reasonable service" of a full consecration of their all to the Lord!

The idolatrous companions of those who once lived in sin doubtless spoke of the latter as hypocrites, when they turned from these things, becoming dead to them and alive toward the Lord and his service. Their disposition would be to attribute such a change to some ignoble motive. It would be beyond their comprehension that anyone should voluntarily make such a change, for truly they would say that the course was "unnatural"! Likewise, in our day, those who step out of Churchianity, with its forms of godliness without the power, with its social revelry, intoxication with the spirit of this world and of false doctrines (Rev. 17:2), and its idolatries of money, influence, etc., are considered peculiar people, and not infrequently their sanity is questioned. The natural man understandeth not why any should seek for more than that which would be outwardly respectable and honorable. The world knoweth us not, even as it knew not the Lord.—Rev. 18:3.

The fifth verse according to our Common Version seems to refer to those who speak evil, and to say that they will be obliged to give an account in the day of judgment—in the Millennium, when they will be on trial. This is undoubtedly true. As our Lord declared, every act and word done in injury of the Lord and his faithful will receive a just recompense of reward—justly proportionate to the amount of their wilfulness in the matter. But there is another way of viewing this verse, equally true, viz., by connecting it with the preceding verse, so as to have it read, "Speaking evil of *you who shall give an account* to him that is ready to judge the quick and the dead." This last thought seems more fully in accord with the entire testimony of the Word on the subject. It is we, the church, who are expecting shortly to give such an account. It is we who are being specially tried and tested during the present time, because to us the light and knowledge and opportunity have come in advance of the world. This is our trial time, and the Lord's judgment or decision with reference to who shall constitute the very elect, and respecting who shall be accounted worthy of joint-heirship with the Lord, is the very decision that is to be rendered.

The Apostle continues with this thought, saying that it is for this reason (because we who are dead to the world and alive toward God are being called out now, as the Lord's elect class, therefore) the Gospel is preached to *us who are* (thus) *dead*, so that while the world judges us as in the flesh, like all other men, the Lord may judge us as in the spirit, begotten to a newness of life. This is in exact accord with what we saw in the first two paragraphs of this lesson. The world discerns not that the new creatures are any different from other men; hence it wonders at their devotion, calls it folly or hypocrisy, and discerning the imperfections of the flesh may not at all times be able to see so great a difference between the new creatures and the world. But God, who knoweth the heart, and who has from the moment of our consecration counted the flesh as dead, and who charges nothing against us as new creatures, begotten spirit beings, except that which is *wilfully* wrong, is the One with whom we have to do, and in whose favor and love and promises we rejoice. God is "for us"! None can prevail against us; all things must work together for good to us, because we are his, because he has called

us according to his purpose, because we are seeking to walk in his way, not *after* the flesh, but *after* the spirit.

The end of all present things is near. Present institutions, under the supervision of "the prince of this world" (Satan), and controlled largely by his spirit, must soon, according to the divine promise, give place to the new conditions of God's kingdom, when the great Redeemer shall take to himself his great power and reign—binding Satan and putting down all insubordination and everything contrary to the righteousness which is of God. We who so believe can look with great equanimity upon the changing conditions of this present time; and the evil-speaking of the world and its antagonism manifested toward us in various ways, because we are new creatures, walking after the spirit to the extent of our ability, need not alarm us, for greater is he who is on our part than all that be against us. Hence it behooves us to be sober-minded—to take his reasonable and proper view, which does not overlook the future to see the present, but rather overlooks the present to see the future, held up before us in the Lord's Word. It behooves us also to watch unto prayer, to remember that we are not of ourselves sufficient for these things, that "our sufficiency is of God."

"Above all things," urges the Apostle, these who are dead to the world, and misunderstood by the world, but alive toward God and accepted through Christ as God's sons (despite all the blemishes of the flesh), these should be fervent in love amongst themselves. Such as realize the true situation, such as are standing for the principles of righteousness and truth and loyalty to the Lord, and enduring hardness as good soldiers, must have a deeply sympathetic love for all others who, like themselves, are battling for the Lord, and for the same principles of right. Whoever has not a fervent (burning) love for his fellows has reason to question to what extent he is one with the Lord and with the little flock whose experiences the Apostle is here delineating.

True, there are some of the Lord's accepted ones whom he counts dead as respects the flesh and alive as respects their spirit, their new natures, who are less lovely naturally (in mind and body) than some who are of the world, less fallen naturally: but wherever the true love of the Lord prevails it will indeed cover a multitude of sins, a multitude of blemishes, a multitude of imperfections, in those whom it will recognize as fellow-pilgrims in "the narrow way," "brethren" of the one family of God. This proper love, the love of God, will enable those who possess it to consider one another from the divine standpoint, not according to the flesh, but according to the spirit, the heart, the intention.

Amongst those who are dead to the world and alive as new creatures, there should be a special exercise of hospitality, and that without grudging. It should be hearty, and not merely because the Lord commends and commands it. Hospitality, indeed, is, as the Apostle points out, an element of character which should be cultivated toward all men. We should "do good unto all men as we have opportunity, but especially to the household of faith." There are some who can recognize this principle of hospitality quite keenly, and who, if hospitality be denied them, will be inclined to berate the brethren for their lack of the proper spirit. Such and all should inquire of themselves to what extent they have ever exercised hospitality and generosity to others; and anyone who realizes that he has received more from the brethren than he has given them should feel ashamed, and should seek of the Lord wisdom, that he may know wherein is his weakness, that he has so far come short of the great privileges of the Lord's followers, all of whom are to be *givers* rather than receivers—except under special conditions of distress. But let none of us forget that "it is more blessed to give than to receive." Let each of us seek to enjoy the blessing which comes from a liberal interpretation of this word hospitality.

The Lord's grace and bounty are manifold; they come to us in numberless forms, in things both spiritual and temporal. Some of us may receive a larger number of these favors than others, but in that event the responsibility or stewardship is proportionately increased; and the Apostle urges (vs. 10) that we should seek to serve out to others whatever gifts we possess. He who waters others shall himself be watered. This principle applies to everything, both temporal and spiritual.

Still speaking of this church class, dead to the world, and judged by the world as though they were men, but alive toward God, and judged by God as new creatures, spirit beings merely sojourning in these fleshly bodies, as in a tent, and waiting in this wilderness condition to learn the lessons necessary before entering the land of promise, the heavenly Canaan, by sharing the first resurrection, the Apostle proceeds to point out that these, when they *speak*, should be as "God's oracles," absolutely truthful, wholly reliable. If they *serve* they should