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AMERICAN TRACT SOCIETY'S REPORT

The following item of news is going the rounds of the public press. We confess surprise that so wealthy an organization and one which receives so many large legacies should not furnish a more interesting report:—

"An interesting meeting of the American Tract Society, which was organized in 1825, was held in the Congregational Church in Greenwich, Conn., the home of the president, William Phillips Hall, last week. A review was given of the work of the society, now in better condition than for some years past, although its accomplishments have always been notable. The eighty-fifth annual report, made by the Rev. Dr. Judson Swift, general secretary, has just been issued in neat pamphlet form. The balance sheet for the year shows assets of \$2,403,515; liabilities, \$1,552,422.47; excess of assets over liabilities, \$851,092.53. Three life directors and fourteen life members were constituted during the year covered in the report. The cash appropriations made for the year in Europe, Africa and Asia were \$5,300. The totals of these appropriations in the society's history have been \$774,012.43."

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

This Society is probably the most active organization ever known in the world along the lines of Tract distribution and home and foreign missionary work. It apparently has no capital, but merely uses as received monies voluntarily donated to its work. While other societies are continually soliciting assistance, both in public and from Church pulpits and through private solicitations, this Society avers that it never solicits money either publicly or privately. Donations to its treasury must come voluntarily or not at all. Its officers receive no salary. Its numerous missionaries receive no salaries—merely their expenses are paid, and these on a very moderate scale. Their printing is done in great quantities and at the lowest prices. Nothing is ever bought on credit. Only in proportion as the Lord supplies the means is the work pushed forward.

This Society's annual report, briefly summarized, is as follows:

It has about seventy missionaries, home and foreign. They traveled over 500,000 miles last year. They visited more than 3,500 cities. They held more than 11,000 meetings. This Society expended in the proclamation of the Gospel in foreign countries \$20,935.24. It expended in the United States and Canada \$139,743.80. It put into circulation more than 600,000 copies of "Studies in the Scriptures," otherwise called Bible Keys—books for the assistance of Bible Students to a proper understanding of God's Word. In the United States it circulated tons of free literature in defense of the Bible and to assist people to a proper study and knowledge thereof. This amounted in the English language to more than 350,000,000 of tract pages, and in the foreign languages it circulated in this country more than 6,000,000 of tract pages. These almost inconceivable totals bewilder the average mind. Besides all this is the considerable work which the Society did in India, South Africa, Australia and Europe.

We congratulate the Society on its immense work and the accomplishment of it so economically. One is quite reminded of the feeding of the multitudes with the five barley loaves and two small fishes.

FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say: "Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and

seminary. The general complaint is that the salary paid is not sufficient."

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare.

What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbation or ease. The world is holding out greater inducements to-day along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of Divine Justice, Wisdom, Love and Power, and mankind the Divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association, in the Fiftieth Baptist Church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men."

ELECTRICAL ENERGY DISCOVERED.

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The "Scientist" says:

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or by a higher power.

Cardinal Gibbons' Sermon.

A Plea for United Christendom

Recently at Baltimore (Md.) Cathedral Cardinal Gibbons preached a great sermon, a report of which is furnished by the Cardinal himself. It certainly contains a great many good thoughts. All reading it will be interested; also in reading the article which follows it, in which the same subject is examined from a Protestant standpoint by the most prominent minister of our day, whose sermons are estimated to reach more than ten millions of people every week. The Cardinal's sermon follows:

"The Episcopal Church, in its recent triennial convention, is reported to have advocated in strong and earnest language the reunion of the various Christian Churches. I am grateful to the members of the convention for the praiseworthy sentiments which they express, and which reflect honor on their heads and hearts. And I pray, with them, that the day may be hastened when the words of our common Redeemer, Jesus Christ, may be fulfilled, when there 'will be one fold and one Shepherd!' However, this consummation can be attained only when all Christians shall recognize one Chief Pastor. For we might as well expect to have a united commonwealth under several independent presidents as to have a united church under the various conflicting spiritual rulers.

"It was manifestly the desire of Christ that all his disciples should be united in the profession of one faith. In his admirable prayer before his passion he says: 'I pray for them also who through their word shall believe in me, that they all be one, as Thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;' because the unity of the Church is the most luminous evidence of the divine mission of Christ.

"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but his Church. He does not say, 'Upon this rock will I build my churches,' from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the church is a visible body, it must have a visible head.

Thinks Catholic Church Embraces Everything Essential to Unity of Faith and Government

"Our Saviour calls his Church a sheepfold. 'And there shall be made one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of his fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands, and the foot instantly moves; the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united in one supreme visible Head, whom they are bound to obey.

"The Church is composed of a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner, our Saviour will have all the saplings of his vineyard connected with the main stem, all draw their nourish-

ment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion. God is essentially one. He is Truth itself. 'God is not the God of dissension, but of peace.' I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of his omnipotence, and the most bounteous manifestation of his goodness and love for mankind!

"Hence, it is clear that Jesus Christ intended that his Church should have one common doctrine, which all Christians are bound to believe, and one uniform government to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.

Honey to His Lips and Music to His Ears

"The number of Catholics in the world is computed at two hundred and fifty millions. They have all one Lord, one faith, one baptism, one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common head. Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the church, and is cut off like a withered branch. The church had rather sever her right hand than any member to corrode her vitals. It was thus she excommunicated a powerful king, because he persisted in violating the sacred law of marriage, although she foresaw that the lustful monarch would involve a nation in his spiritual ruin.

"How sublime and consoling is the thought that whosoever a Catholic goes over the broad world, whether he enters his church in Peking, Melbourne, in London, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist in the same sacrifice, and to partake of the same sacraments.

"This is not all. Her creed is now identical with what it was in past ages. The same gospel of peace that Jesus Christ preached on the mount; the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus; St. Chrysostom at Constantinople; St. Augustine in Hippo; St. Ambrose in Milan; St. Remigius in France; St. Boniface in Germany; St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland; that St. Augustine brought into England, and St. Pelagius into Scotland, and which Columbus took with him into the New World, is ever preached in the Catholic Church throughout the globe, from January till December—Jesus Christ, yesterday, today and the same forever."

"At the recent Eucharistic Congress of Montreal, a great multitude of worshippers was assembled from various parts of Europe and America. Even Australia and Africa were represented. Let us suppose that a pilgrim from Germany or Switzerland, ignorant of the language of the country, is walking the streets, when he hears the sound of the cathedral bell. What hallowed associations it arouses in his memory! He accepts its voice as an invitation to prayer. He sees the cross-crowned spire, and the cross speaks to his heart. And entering the cathedral, while tears run down his sun-burned cheeks, he exclaims: 'How lovely are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. For the sparrow hath found her nest, and the turtle-dove a home. Thy altars are my home, my King and my God!'

(Continued on 2d page, 2d column.)

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

(Continued from first page.)

"I believe in the one holy catholic and apostolic church. Oh, my brethren, what a charm there is in these words! They are honey to my lips, music to my ears and sweet jubilation to my heart. They send an indescribable thrill through my inmost soul. I believe in the one holy catholic and apostolic church. This profession of faith is a sacred bond of union between us. It binds us to our brethren in ages past, adown the centuries to apostolic times. It unites us to them in ages yet to come, till time shall be no more.

How Some Protestants View Cardinal Gibbons' Sermon

Cardinal Gibbons' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of one of the most widely known Protestant ministers in the world.

For comparison we place this minister's able and forceful reply immediately following Cardinal Gibbons' presentation, assured that it will be interesting to our Protestant as well as our Catholic readers:—

Protestant Minister Congratulates the Cardinal

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one Church and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true Church, and, in the same breath, to acknowledge that their denomination is no more than one Church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and interminable strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past and to come to gether as true followers of the Lord.

Agrees With Cardinal Gibbons

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof of carnality, of fleshly minds and proof of an unspiritual state. All Christians are coming to realize this—Catholic and Protestant—although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the Divine service than if all were agreed.

All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of—first, a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but the one Church in Europe, the Roman Catholic. The results surely were not all that could have been desired. That unity of the Church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

The Perplexing Question

So, then, dissatisfied with the sectarian divisions and strife, and equally dissatisfied with the compulsory union of the past; and, convinced, nevertheless, that the Bible teaches the unity of the Church, we ask, How may this Scriptural unity be attained—the unity of the spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this Age and the Supervisor of the one fold. We agree that there is but the one Church, for whom the Master prayed during his last hours—"that they all may be one in us." We agree also that the Apostle speaks of the one Church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusion, that this one Church which Christ declared he would build upon the rock of Truth and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman Church, just as we disagree with our Baptist friends when they tell us that the Baptist Church is the one Church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements—that they are the one Church.

Our contention is that everyone who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus and who receives the begetting of the Holy Spirit of God—all such are the brethren of Jesus and sons of God, whether or not they join the Roman Catholic, the Congregational, the Methodist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible—none of them is recognized of God. They are all human institutions—originated by men and maintained by men—sometimes good men and sometimes bad men have had to do with their organization and its maintenance. Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds.

Which Is the True Church?

According to the Bible we may all find the answer we are seeking—an explanation of what and where is the true Church. In the Scriptures it is described as "the Church of the Firstborn, whose names are written in heaven" (Heb. 12:23). Will our Protestant friends claim that their Church roll corresponds to that written in heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares and that, so far as human judgment can discern, the tares are vastly in the majority.

Christian Union Never Lost

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the Church of Christ—they deceived themselves. They have been children of this world, not spirit-begotten New Creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible—that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., has had nothing whatever to do with the great organization which God effected eighteen centuries ago and which has persisted as a unit in the world ever since.

The true Church has never been divided, because each member of it is

united with the Lord, the Head, and, through him, united to every other "member of his Body, which is the Church," the "little flock." In this one Church there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism—the baptism of consecration into his death—to suffer with him that, by and by, we may reign with him.

The Hidden Mystery

Does someone say, Where is the history of this Church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet they knew not the great religious Teacher and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the Body of Christ" a bit more than the Jews recognized the Head of that Body.

This is the very point which St. Paul emphasizes. He declares that the fact, as well as the philosophy, of the Church being members of Christ is to the world—both the religious and the irreligious world—a Hidden Mystery. It is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, and all the faithful during the intermediate centuries, and as some may yet be if an outward union be effected such as once prevailed—in the "dark ages."

Counterfeiting the True Church

If we now declare that, to a certain extent, the true Church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeiters of the true Church were made knowingly or intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it and followed their misinterpretations.

Notice, for instance, the Roman Catholic Church. The average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the Church is composed of the Pope and the other religious instructors and that the common people are not members of the Church, but, as they style them, "children of the Church."

Thus the Catholic Church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply these Scriptures to the clergy and not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the true Church, and because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over the kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning and to make good its counterfeit of the true Church and her work, that has led to so many grievous difficulties, persecutions, wars.

The True Reign of the Saints

If Papacy has the counterfeit of the true Church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the experiences of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps constitute their schooling, testing, preparation for a share in the Kingdom with Christ their Lord. When the full number of the elect Church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified—the Kingdom to which they are heirs will be established and they shall be joint-heirs with Jesus Christ their Lord, King of kings and Lord of lords. His Kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitorial torments, but by heavenly power which then will have full control of earth's affairs.

Children of the Church

What our Catholic friends have is still merely a foreshadowing—or, shall I use the harsher word counterfeit—of the Truth respecting the Church as a mother and certain children. The Scriptures teach that in the new order of things, when Christ shall take to himself his great power and institute his Millennial Kingdom for the blessing and uplifting of mankind, he will have a Bride—the Church—"The Bride, the Lamb's Wife" (Rev. 21:9). And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively, beget children. That is to say, all through the thousand years of the

reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam and all of his children who will accept it on the terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness—to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the Second Death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth (2 Pet. 2:12).

Are There Protestant Counterfeits?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the Church and that the people are the children of the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal Church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal Church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire Church of God, whoever they may be, are a Royal Priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational Church through the so-called Congregational Union. In the Baptist Church the ministers combine in what is known as a Baptist Ministers Association, which holds the reins over the people as parents over children and tells them whom they may call for a Pastor and whom not—whom they are willing to ordain as their Pastor and whom they will refuse. Thus the same spirit is manifested in all these earthly systems and by it they are all distinctly differentiated from the true Church and her Scriptural regulations, which declare, All ye are brethren—and One is your Master, even Christ, and One is your Pope, or Father, even God.

Royal Priesthood Composed of Priests Regardless of Denomination

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the Royal Priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity or are to be found elsewhere. "The Lord knoweth them that are his." We ask the Cardinal to consider that this one Church is indivisible; that the Heavenly Father is the husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true Church unless they bring forth the true fruit of the Vine. We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his Second Coming, will receive them to himself in glory. By the power of the First Resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord; and like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his Wife hath made herself ready." And shortly after that will come the Millennial Kingdom and the times of regeneration mentioned by our Lord, when his faithful will sit with him in the Throne and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world, these also, in the Scriptures, are called vines—the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the wine-press of the wrath of God in the near future and bring upon the world that great time of trouble, which all may see upon the horizon and which the Lord declares will be such a time of trouble as the world has never before known.—Daniel 12:1; Matt. 24:21.

GOD LOVES YOU!

The Divine Plan Outshines All Evangelistic and Missionary Efforts

"What is Man that thou art mindful of him?"—Psalm 8:4.

FOR some weeks our city has been in the throes of a "Revival of Religion." Hundreds of ministers have placed themselves and their congregations under the leadership of the Rev. Dr. Chapman and Mr. Alexander, the famous singer, for the purpose of reviving religion; for the purpose of rescuing human souls from eternal torment, as the proposition is generally understood. Business men have subscribed large sums of money for this noble work of rescue, reasoning that if thousands of dollars are spent in fire-fighting apparatus for the protection of human life for a few years, the services of Messrs. Chapman and Alexander will be cheap if they carry away twenty-five thousand dollars for a month's work, provided the results show a goodly number rescued from eternal torment.

We sympathize with some of these large-hearted and open-handed business men who give their money for so laudable an object. Yet we cannot think that many, nay not even a majority, of those who contributed this sum have done so conscientiously. We cannot think that one-half of them believe in the teaching of eternal torture, nor can we think that more than one-tenth of them believe that a practical conversion is signified by a response to an invitation which implies a preference for heavenly bliss rather than for eternal anguish. However, it is for those who pay the money to exercise their own consciences in this matter, and it is none of our business what they decide.

We sympathize also with the hundreds of Pastors of this city who have joined in this movement, which they hope will increase their congregations and church revenues, but these Pastors know in reality that the Bible does not teach eternal torment, and they have discarded the Bible anyway in favor of Higher Critical-Infidelity. There is an unhappy and stultified position.

We sympathize still more with the poor people whose education along spiritual lines is almost wholly neglected, and who live in constant fear of the God who loves them and in dreadful misunderstanding of the Bible, which he has given them. Between the imperfectness of the translation and the coloring of prejudice and the twist of misunderstanding of some parables and symbols they are helpless in the presence of educated men who teach inferentially what they do not themselves believe. Alas! poor "common people!" that you should be betrayed by those in whom you repose confidence and whom you unwittingly pay for keeping you in the dark by taking from you the key of knowledge. Truly, "My people perish for lack of knowledge" (Hosea 4, 6).

Sympathizes Still More With God

But still more we sympathize with God, whose name is dishonored, whose Justice, Mercy, Wisdom, Love and Power are traduced, nay, vilified. We say to ourself, How wonderful the patience of God, which for centuries has endured blasphemous misrepresentations of his good character and Divine Plan of the Ages! Well does he tell us that as the heavens are higher than the earth, so his plans and methods in respect to our salvation are higher than ours—not lower. Well does he tell us that human fear toward him is taught by the precepts of men, not according to his Word (Isaiah 29, 13). We can see reasons why the Lord has kept silence toward the heathen, but we are perplexed that judgments have so long delayed to come upon those who, knowing better, still slander the great and holy name and misrepresent the Divine purposes.

What would a chief shepherd do to an under-shepherd found misleading the sheep, guiding them into poisonous pastures? We believe that he would take the sheep from them, even though he allowed them still to shepherd the goats. And it is quite our thought that such a judgment impends over Christendom and that all shepherds, false to their trust, will be dismissed ignominiously, and that very soon!

Some urge that we should do evil in order to obtain good results; that we should misrepresent the Divine character in order to get people to join the Church. Is it urged that some may, as a result of this evangelistic movement, lead a more orderly and decent life hereafter as citizens, and that we should be willing to join in traducing our Creator, in order to obtain this result? We answer, No, a

thousand times, No! In our judgment the perversions of the Truth, the dishonoring of our Maker, the instilling of misconceptions into the minds of the people, is an awful cost to pay, even if the results should be a hundred times as great as promised. Well did Jesus say, "Ye compass sea and land to make one proselyte and when he is gained, you make him two-fold more a child of destruction than yourselves" (Matt. 23, 15). The conversions achieved by misrepresentations of God instill a poison into the heart difficult to eradicate, impervious to the Truth.

It grieves us to be obliged conscientiously thus to characterize a movement which has, at least, an outward appearance of godliness. It will attract to us the venom of those whose hypocrisies we criticize. It is not the money that they will collect that grieves us, for those who give it honestly, thinking thus to serve the Lord, will surely be blessed by him. It is the hypocrisy of the thing, the misrepresentation of their own belief and unbelief and the slander against the holy name of the Creator and the further bamboozling and throwing of dust into the eyes of the common people—this awakens, and should awaken, righteous indignation. And the more others do not speak, the more we must speak in denunciation and in warning to the people to search the Scriptures and become undeceived.

Hearken Now to Our Text

The teachings of all of the creeds of the "Dark Ages" which have come down to us, although they contain many good things, are so befogged with misrepresentations of God as to be a stench to our nostrils and a menace to our spiritual health. They picture to us a God either reckless and careless of the future interests of his human creatures, or else powerless to aid any but the few. They picture to us millions going down to torture during the four thousand years before Jesus came into the world to seek and to save that which was lost. They picture to us that since his coming only a handful, comparatively, of the human family have become his disciples, footstep followers, "Meet for the inheritance of the saints in light." All the others, according to our Protestant creeds, Calvinistic and Arminian, have gone down to eternal torture. From this standpoint it is that Dr. Chapman and Mr. Alexander are the heroes of the hour, saving a few more whom God would have otherwise neglected, or, as some might say, saving them in spite of Divine foreordination to the contrary.

But what say the Scriptures? Does the Bible substantiate such theories?

Nay, nay! In harmony with our text, the entire Bible reveals to us a God as infinite in his Wisdom and Power as in his Justice and Love. Our text tells us that he is mindful of his creatures—humanity. He was mindful in the very beginning when he created man and foreknew his fall. Away back there he foretold that "the Seed of the woman should ultimately bruise the Serpent's head." Away back there he indicated his Divine purpose, in due time, to redeem man from destruction (not from eternal torment, for none were sentenced to torment).

The skins which covered the nakedness of our first parents cost the lives of animals, and thus God typically prophesied "better sacrifices" for the perfect covering of man's sin and shame. In God's dealings with the nation of Israel, he gave numerous types foreshadowing the later blessings, following "the better sacrifices" of the antitypical Atonement Day—blessing all the families of the earth.

God was mindful of man's interests all that time (for over forty-two centuries), even though, during that long period, nothing was actually accomplished. The salvation was purposed, was planned, was assured, but must be waited for until God's due time.

Reconciliation by "Better Sacrifices"

When Jesus appeared the world was still in sin—even the one little nation of Israel was still under Divine condemnation because of sin—because their typical sacrifices were insufficient and merely foreshadows of "the better sacrifices," which God was mindful later to bring to pass.

Those "better sacrifices" are not yet completed, though nearly so, we believe. They consist of "the Man Christ Jesus" who gave himself a "Ransom for all," and also of the faithful few whom he has accepted as his disciples and who are walking in his steps, "presenting their bodies living sacrifices, holy and acceptable to God,"

through their Redeemer (Rom. 12, 1). God is still mindful of humanity. He has not forgotten his responsibilities as a Creator. The theory that God shirks his responsibility and allows the ninety thousand who die daily to drop into eternal torment because of carelessness or indifference on our part is not true—is not Scriptural.

God affirms his own responsibility for every feature of his Plan. He declares, "My Word that is gone forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it" (Isaiah 55, 11). Hence we should understand that God sent no message to convert the world during the first forty-one hundred and fifty years after Adam's creation, because he did not will the world to be converted then. He had no message for the world. His time had not come. St. Paul refers to this, saying, "The times of that ignorance God winked at" (took no notice of). But now, since the death of Jesus, the Just for the unjust, and the opening up of possibilities for a future life through a resurrection, God commands all men everywhere to repent. And all who become disciples of Jesus are privileged to be ambassadors for God, to convey to all who have the hearing ear a message of God's mercy—to bind up the broken-hearted, to declare the acceptable year and the opening of the prison doors.

But the work in the present time is restricted. Not all could possibly be blessed now—and the elect must have an ear to hear and must be "drawn of the Father" and must walk in the Master's footsteps and thus become copies of God's dear Son. This is the only work thus far, and it is not to the world, but to the few who have the hearing ear and who leave the world to become followers of Jesus.

"The High Calling in Christ"

The Bible declares that now God is sending forth a "high calling in Christ." Those called during this Gospel Age are called to walk in Jesus' footsteps as saints, "presenting their bodies living sacrifices," suffering with their Master and for his cause. The promise to all these is that, if faithful, they shall share with the great Redeemer his Messianic Throne which is yet to bless the world. To this Bride-class the Redeemer will be the Bridegroom, Lord and Head. Sharing his sufferings they will share his exaltation to the divine nature and its glory, honor and immortality. And these will participate in the glorious Messianic work soon to begin.

"Let God Be True"—Others Liars

If evangelists and others would preach this "narrow way" of the Gospel of Christ, how we would rejoice with them, and how soon would the true knowledge of God's love spread over the world and appeal to the hearts of all! How gladly we would have them join us in this message and in the further message that God's Plan in the next Age will reach Adam and all of his posterity—"every man," just and unjust—living and dead! They should be told of the "Times of Restitution" that are nearing. They should be advised that if they neglect the "high calling," the "election" now in progress, they will, nevertheless, have responsibility and be liable for stripes or punishments, in proportion as they know right from wrong and willfully do the wrong.

What we plead for is that the educated ministers and laymen should cease to do evil, cease to misrepresent and traduce our gracious Creator. We warn them that he will not hold guiltless those who take his name in vain—will not hold guiltless those who atrociously malign his name.

The Great Revival Coming

As for methods for the calling of the "elect" in this Age, we urge that neither we nor others are wise enough to improve upon the methods and practices of Jesus and the Apostles. We urge that any deviation from their Gospel of "good tidings of great joy for all people" must be injurious. We urge that we of today should preach, as St. Peter did at Pentecost, not only of the "high calling" of the Church, but also of the world's blessing—"Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began" (Acts 3, 19-23).

We urge that such a general presentation of Divine Justice would appeal to all true hearts and heads in the present time much better than any "expediency" preaching and prepare all mankind the better for the future as well as for the present life.

The great revival of religion will come to the world immediately following the great time of trouble with which this Gospel Age is shortly to end. Then, under the blessing of Messiah's Empire, all the ignorance and superstition and misrepresentation of God and of his Plan will flee away before the presence of the Sun of Right-

eousness, which will illuminate the world.

Then will come God's time for blessing the world. His Kingdom, established in the world with power and great glory, will rule it with a rod of iron, compelling prompt obedience to the Divine Law, both in letter and in spirit. The obedient will be helped upward and will progress step by step to perfection, while the rebellious, after proper testing and provings, "will be destroyed from amongst the people"—in the "Second Death."

Why should we not tell the people plainly that there is a special salvation now in progress and that a common or general one will follow for the non-elect? Why not explain to them the great reward of the present time—joint-heirship with Messiah in the Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as in heaven?" Why not explain to the world that restitution is the portion of all who do not choose to sacrifice, but that, according to their present course, upward or downward, will be their standing future—more or less disapproved and requiring more or less of chastisements or stripes, difficulties, for their extrication, for their uplifting.

Much better could we understand the giving of money to tell mankind the Truth and to glorify the name of our God and our Redeemer. But we are totally at a loss to comprehend the attitude of those who give time and money for a little outward show and the grievous inward injury to the many through a misrepresentation of their Creator and his Word.

To the out-of-Church millions whom we address through these columns we would suggest that the power of the Truth is love, and that faithfulness to our Lord and to his Message in the Bible are the two greatest privileges that could possibly come to any of us, and that we should each and all unite hearts and voices in "showing forth the praises of him who has called us out of darkness into his marvellous light." Thus we may be helpful to other wanderers seeking "the Way, the Truth and the Life." "The Love of God constraineth us."

TO THE INTERESTED READER

We have some back numbers of this journal treating important religious topics which we will be pleased to supply free to those interested.

We mention amongst other topics: "What Is the Soul?" "Where Are the Dead?" "The Rich Man in Hell," "Lazarus in Abraham's Bosom," "Joy for the Sorrowing," "Sin Atonement," "Why God Permits Calamities," "Foreordination and Predestination," "Gathering the Lord's Jewels," etc.

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The Value of Toil

Text:—In the sweat of thy face shalt thou eat bread.—Gen. 3:19.

THE Great Teacher said of the lilies of the plain, "They toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew vi, 28, 29). Similarly we believe that in heaven the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. He who created the angels and made the lilies is the same God by whose omnipotent power we human beings came into existence. We are surrounded by conditions which call for labor, toil, and sweat of face, as indicated in our text. Why are these things so? Why is man less favored by his Creator than the angels and the lilies? The answer to this query is found in God's great Book, the Bible. As Bible Students the majority of us know, of course, the answer to this query. And yet it may prove beneficial to us to examine the question afresh.

I remind you that the words of our text are God's comment upon the conditions which now obtain and which were made necessary by man's disobedience and the terms of his sentence. As originally created the conditions of sweat of face and battling with thorns and insects too numerous to mention were not necessary and were not imposed upon mankind. On the contrary, Adam was placed in Paradise, in the Garden of Eden, whose every prospect was beautiful. Its trees were fruitful, yielding a variety and an abundance of life-giving fruit for the maintenance of the king of earth and his queen, mother Eve. The responsibilities of the situation were merely to dress, or keep, the garden—to pluck its fruits and to prune the waste foliage to Adam's pleasure. Every necessity was provided, as surely as in the case of the angels and the lilies. The great change which thrust our first parents from Paradise is the result of "Original Sin"—disobedience to God.

The basis of the fall may be said to have been the temptation of the Serpent, but otherwise, too, we may say that it was the loss of faith in God on the part of Mother Eve. Had she properly continued in faith and trust, the Tempter's suggestions of disobedience would have been promptly rejected. His suggestion that the great Creator had been prompted by selfish motives in forbidding the fruit of one particular kind of tree should have been promptly recognized as slander. And the further suggestion that the God of all Grace and Truth lied to them and distorted the facts when he warned that disobedience would result in death—this misrepresentation should have been indignantly resented. But, alas! Mother Eve had not yet reached that degree of character development; she succumbed to the temptation, crude as it was. Her desire for knowledge ensnared her. A lesson to us in this connection is that any knowledge which may come to us as Bible Students, or come to others, along any lines out of accord with the Divine testimony, would be costly knowledge indeed.

"The Wages of Sin is Death"

The result of the disobedience might have been the smiting of our first parents by a thunderbolt, but, with gracious purposes, God permitted them to have what they undoubtedly preferred—death by a dying process of centuries. This gave Adam and his posterity contact with sin and its penalty. The Divine object in so doing is Scripturally declared to be that all mankind may learn of the "exceeding sinfulness of sin," its undesirability and the sureness of its penalty—death. Had it not been for God's intention by and by to send the Redeemer and to pay man's death penalty, and thus to make possible his reclamation from death conditions by re-creation processes, our race might better have been instantly smitten to oblivion in our first parents; and the Twenty Thousand Millions of Adam's children might better have remained unborn. However, the Bible clearly reveals that "as by man (Adam) came death, even so by a man (Jesus) also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (I Corinthians xv, 21-23.)

The purpose of the Lord, clearly expressed, is that mankind in general shall have the blessed opportunity of sharing in the blessings of the Messianic Kingdom—the uplifting blessings, the restitution blessings, the resurrection blessings. St. Peter speaks of that thousand years of blessing as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 21). Very clearly we discern God's wise purpose to be that as mankind through Adam are

being made acquainted with sin, calamities, death, so in due time all shall be made acquainted with righteousness, Truth and the boon of life eternal in harmony with their Creator. In that "restitution time," by the contrast of the rewards of righteousness with the rewards of sin, the whole world shall be brought to a knowledge of the Truth and shall discern, not only the Justice of God, but also his Wisdom, Love and Power.

The Tree of Knowledge.

Truly enough, the forbidden fruit was of the tree of knowledge. The eating of that fruit did indeed bring with it to Mother Eve and to all her children knowledge. It has required Six Thousand years of experience under the reign of Sin and Death to learn one side, and it will require another One Thousand Years, the period of Christ's reign, to teach Mother Eve and her family the other part of the great lesson, namely, the knowledge of Good. By the conclusion of Christ's reign the entire race of Adam will know both Good and Evil experimentally and, we trust, the majority of them will have learned the lesson so thoroughly that they will be fully out of accord with sin in its every phase. But while acknowledging that the eating of that fruit has become the channel of these lessons in evil, as in good, we can see that these same lessons might have been much more readily inculcated otherwise, had our first parents rejected the temptation and proven loyal to their Creator.

Many misunderstand these words, "Cursed is the earth," to signify that our Creator put a special blight upon the fruitful and beautiful earth. On the contrary, while he could have brought the entire earth to full perfection before man's creation, he did not do so, but left the greater part of it in a condition accursed or unfit for human use and habitation even while man was in harmony with God. God merely "Prepared the Garden Eastward in Eden" for the trial, the testing, the proving of our first parents, because he knew what would be the result of that trial. He knew the end from the beginning. Divine foreknowledge is the basis of the statement, "Cursed is the earth for thy sake," it is thus unfit for you, in your own interest, because I foreknew your transgression and what conditions would be most favorable for you, that your death sentence might bring you the largest degree of knowledge and the largest degree of experience in the most helpful manner.

Is it asked how the unfitness of the earth could inure to man's advantage as a sinner and why the Lord placed the cherubim with flaming sword to keep the way to the Tree of Life? We reply that all of the experiences of the wisest of mankind corroborate the Divine decision that it was wisest and for the best interests of Adam and his children that the curse, the sentence, should affect him in all of his relationships of life and particularly in respect to his earthly home. "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee."

Greed—Selfishness—Meanness.

The battle for bread which started when our first parents were thrust out of the Garden of Eden and obliged to labor for their sustenance is a battle which has kept up ever since. It has had the effect of developing more and more in the human mind that evil quality called greed and selfishness. It has had the effect of making our race ignoble, mean. Father Adam, as the bread-winner of the family, surely had noble and generous qualities of heart and a great love for Mother Eve; yet one could imagine that, as age advanced upon him and he became six or seven hundred years old, the toil connected with his battle with the thorns and thistles was the more severe and that this would, of necessity, make him the more careful, the more frugal, even, perhaps, to the extent of parsimony and meanness. Similar experiences developed the same quality in all of his children, and the habit so grows upon us that, not merely are those who have the barest of necessities impelled to be stingy and close, but even those who come into possession of fabulous wealth have this parsimony ingrained in their very being.

We may indeed see a blessing in the Divine provision of this condition of things. Were it not for selfish ambition and pride what would become of the race, under the reign of "the Prince of this world"? If every man, upon obtaining a competence, were to sit down and be satisfied, where would be the world's progress? How could it carry on the great projects of life—the public utilities, the public charities? Some motive is necessary to keep in

operation the great and complex machine we call civilization. Our Socialist friends may tell us that Love and Benevolence should actuate the human mind in all these things for the public benefit. We are ready to admit that such would be a very ideal condition, so far as the rich are concerned. But why should we expect more of the rich than of the poor, as respects love and willingness to lay down life and pleasure and wealth and comfort for their fellow-men? Our Lord puts the matter the other way, saying, He that is faithful in that which is least would be faithful also in the greater things. The poor man or woman who is found to be very generous and very helpful to his friends and neighbors is thus attesting that if he were wealthy he would probably use his wealth for the public benefit. But, alas! we find comparatively little of unselfish love, either in the poor or the rich. And this being true, love could not be the motive power of the world under present conditions.

Paradise to Be Restored.

We have already seen that it is necessary, in viewing the Divine dealings with humanity, to keep in memory the future outcome of God's Plan. Otherwise the permission of Six Thousand Years of the reign of Sin and Death would be entirely unreasonable to us, inconsistent with Divine Wisdom, Justice, Love and Power. But keeping in memory the fact that it is the Divine Purpose to reclaim man from his fallen condition of imperfection of mind and physique, and that it is the Divine intention to make the entire earth a Garden of Eden—Paradise—from this standpoint, the permission of evil may be clearly understood and appreciated as a master-stroke of Divine Wisdom.

As one illustration of this, suppose that Sin had not entered into the world and the birth of humanity had been as slow as in the case of Adam's immediate children (whose birth-rate was probably about one a century), how long would it have required to people the earth? But in Adam's fallen condition, as a part of the result of the fall, the sorrows and conception of motherhood were greatly multiplied (Genesis iii, 16), so that during the period of Seven Thousand Years a sufficiency of the human family will have been born to properly fill it. Moreover, the subduing of the earth has under Divine forearrangement been accomplished by convict labor; for are not all mankind convicts serving out a death sentence? And is not our Creator permitting man, for his own good, to battle strenuously with the unfavorable conditions prevailing in the earth? And does not this battling serve to quicken man in his mental qualities, even though this quickening be chiefly along selfish lines?

Furthermore, as we have heretofore seen, the reign of Sin and Death amongst mankind made it possible for God, on the one hand, to show the severity of his Justice in permitting us to die thus, as a "groaning creation, traveling in pain," and it made possible the exhibition of his Love in the providing of the Redeemer, who

bought us with his precious blood. Further be it remembered it served as the occasion for the testing of Lucifer, the proving of his disloyalty, when he became Satan, the Adversary of God. Additionally it furnished the opportune test of the loyalty or disloyalty of all the angels of heaven, as recorded in Genesis vi, Jude vi, and II Peter ii, 4, as we have previously seen.

"The Mystery of God."

And now we come, dear friends, to that feature of the great Divine Plan which is so peculiarly interesting to us—to us who are Bible Students; to us who are disciples of Jesus; to us who are trusting that he has accepted us as "members of the Body of Christ," as members of the Bride, the Lamb's Wife, and his Joint-Heir in the Kingdom. Without the permission of sin there would have been no such opportunity as we now enjoy of experiencing a "change" of nature from earthly to heavenly—human to Divine. As our Lord would not have left the heavenly glory to become a man and to suffer and to die, the Just for the unjust, unless there had been sin in the world; unless sinners had needed redemption; so likewise we would have had no opportunity or privilege of joining with our Lord in his sacrifice of himself! We would have had no opportunity of joint-heirship with him in his Kingdom!

Indeed, had there been no sin to conquer, to down, to overthrow, there would have been no need for Christ's Mediatorial Kingdom—for Christ's reign of righteousness. Had there been no fallen condition of humanity in sin, in degradation, there would have been no work for the Royal Priesthood to accomplish during the "times of restitution," during the existence of the Messianic Kingdom. So, then, while appreciating the terrible devastation of sin in the world, its terrible consequences upon the human family, we see behind the glorious Advent of our Lord in Kingdom power a full recovery of the race from All that was Lost in Adam and Redeemed on Calvary. From this standpoint we have a glimpse of the length and breadth and height and depth of the Love and Justice, the Wisdom and the Power of our God. From this standpoint we worship and adore our Almighty Creator and our precious Redeemer! From this standpoint we may have full confidence in the outcome, that ultimately all shall have the fullest opportunity of eternal life and that all wilful evil-doers shall be ultimately destroyed in the Second Death, from which there shall be no redemption, no resurrection.

From this standpoint we may rejoice to suffer with our Redeemer, that we may be glorified with him in his Kingdom and participate with him in its glorious work of uplifting the poor, fallen race to Paradise, and to all the perfections of Adam. Yea, we may rejoice even in the Second Death of the unwilling and disobedient, realizing that true and righteous is the Divine edict under which they shall perish (II Peter ii, 12).

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