

The Bible Students Monthly

International Bible Students Association, Publishers.

COL. IV.

NEW YORK CITY

No. 6

Religious and Scientific Gleanings

PREVENTION OF INSANITY.

The number of insane persons in hospitals in the United States on January 1, 1904 (no later figures are available for the country as a whole), was not less than 150,151.

This was more than double the number in 1890, which was 74,028. From 1904 to 1910 the insane in hospitals in New York alone increased 25 per cent. It is safe to say that the insane now in hospitals in the United States number at least 200,000.

These unfortunates, if gathered together in one place, would make up a city approximately the size of Rochester, St. Paul, Seattle, Denver or Louisville. The population of the state of Delaware in 1910 is almost exactly the same as the number of insane in the United States in 1904.

The population of Nevada and Wyoming in 1910 together is about equal to the population of the hospitals for the insane in the United States. The total annual cost of caring for the insane in the United States is in the neighborhood of \$50,000,000 a year. About one-sixth of the total expenditure of the State of New York is for the care of the insane.

The New York State Charities Aid Association has outlined and is carrying into effect a movement for popular education along scientific lines by sound psychological methods as to the causes and prevention of insanity. As one factor in this educational movement a short leaflet has been prepared, stating in simple language the essential facts as to the causes of insanity so far as they are now known.

This leaflet is being printed not by hundreds, not by thousands, but by hundreds of thousands. It is being placed in the hands of men, women, boys and girls, through every form of organization willing to help in distributing it. It has been sent to every physician in the State, to the principal of every public school, to all clergymen, college presidents and faculties, superintendents of city schools, health officers, county school commissioners, secretaries of Y. M. C. A.'s, to officers of labor unions, proprietors of factories, department stores, laundries, to city officials, officers of local granges, officers of fraternal orders; in short to all the various types of organizations that are willing to promote such an effort for the public good.—*American Review of Reviews.*

The statisticians tell us that at the present rapid increase of insanity the entire world would be insane in less than two hundred years. Whether they figure correctly or not, there can be no doubt that insanity is rapidly increasing. The stress of our modern life is too great a strain. And all this proceeds, notwithstanding the great progress made along the lines of medicine and the care of the insane. What is the hope?

The hope set before us in the Bible is that soon—very soon, we believe—God's long-promised Kingdom or rule of righteousness will be established in the earth. The work of this Age will be ended. The election of the Church will be completed. The Redeemer will have accepted the elect, saintly Church as His Bride. Then the Spirit and the Bride will say, "Come," and whosoever will may come and take of the Water of Life freely. Free Grace will then prevail, the election of the Church having been completed. There is no Bride yet, nor will there be until the marriage, nor will the marriage take place until the Heavenly Bridegroom comes to claim His Bride.

So then, God has His glorious panacea for the world's insanity and multitudinous diseases, mental, moral and physical. We may be glad and rejoice in proportion as we have faith in this Good Physician whom the Father hath appointed and who will shortly begin His work of restitution amongst mankind, which He foreshadowed by the healings and blessings accomplished at His first advent.—Acts 3: 19-23.

SOCIAL CONDITIONS BEYOND HUMAN POWER

"The Lord hath anointed Me to preach good tidings, unto the meek . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

THE Gospel of Christ addresses itself especially to those who labor and are heavy laden and seeking rest; it passes by those who are full and satisfied and merry; it appeals to those who mourn. They can appreciate God's Message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the Heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest! Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity, and if they all are rejoicing in the Divine character and Plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ?

No Sorrow in Heaven—No Sin.

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail—if not in each individual, certainly in each family. While, therefore, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are in sin and under its penalties should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical which it has brought upon us as a race; should feel heavy with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow and mourning among the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be filled with joy and pleasure are really so. Truth to tell, nearly every human being has his heartaches, and not a few—while enjoying the fat of the land and much advantage over the majority in every way—have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere, they have their special objects of sympathy and assistance. Much, surely, is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc., not to mention the many private benevolences.

Wiping Away All Tears.

"There's a wideness in God's mercy like the wideness of the sea," as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. According to the latter, God's provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life, and at its close be ushered into conditions awful to contemplate—an eternity of woe; mourning and sorrow, pain and anguish, will be their lot to all eternity. This was the false Gospel which was concocted during the Dark Ages by those who verily thought they did God a service in burning one another at the stake. How different is the true Message of God referred to in our text, the Message which He anointed the Christ, Head and Body, to proclaim, the Message of "good tidings of great joy, which shall be unto all people," a Message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God's Message; blinded and deafened by the Adversary they know not, neither do they understand, the mercy and gracious provision of the Divine Plan of salvation which centers in the cross of Christ. Confused by the various religious creeds of the world they cannot discern the voice of the True Shepherd, hence the vast majority are without comfort, are hopeless, in despair. The comfort of the Scriptures respect-

ing the blessings which are coming upon the world must, therefore, be understood to be for the household of faith only in this Gospel Age; as the Master said, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16.) Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing and the likeness to the Lord, would mourn more than ever for their dear ones still in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the Divine Message, it means an ultimate blessing to each member of the human family—it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the Second Adam, also without their knowledge—before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night, but joy cometh in the Morning.—Psa. 30:5.

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining life everlasting through obedience to the glorious Kingdom of God's dear Son, who bought them with His precious blood. To this the Scriptures agree. Pointing down to the Messianic Age, they declare that God shall wipe away all tears from their eyes—not merely from the faces of the saints of this Gospel Age. (Rev. 7:17.) Almost the same message was given thousands of years ago through the Prophet Isaiah (25:8) saying, "The Lord God will wipe away tears from off all faces."

This Is Not Universalism.

This, however, is not Universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during the New Age an opportunity of rejoicing in the Lord's favor, in the knowledge of the forgiveness of sins that were past; an opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the Divine terms for the possession of life-everlasting, which God has provided for all such and such alone. All who, after having been brought to a full and complete opportunity, with a clear knowledge of what they are doing, shall willfully reject or oppose or neglect the opportunities then afforded them, will be properly deemed opponents of God and His righteousness and fit subjects for the Second Death; as it is written: "It shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:23.

Mourners in Zion.

It should be carefully noticed that the Lord distinguishes between mourners in general; the "groaning creation," and "mourners in Zion"—the mourners among those who are truly His through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take, for instance, Romans 8:19-23, already referred to: "The whole creation groaneth and travaileth," says the Apostle, "waiting for the revealing of the sons of God"—waiting for the Kingdom to be established. Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the Church, while groaning within ourselves, more privately, less perceptible in an outward manner, are waiting for our adoption, our deliverance as the Body of the Anointed One, our share in the First Resurrection. We constitute the "sons of God" whose manifestation the groaning creation awaits, although they know not of the fact.

Those who mourn in Zion have the hearing ear and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. Our Lord says:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest"—"My yoke is easy and My burden is light." (Matt. 11:28.) The Lord's yoke is easy and His burden light as compared with the yoke of sin and the burden of death.

But while it is the teaching of Scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the Divine character and promises, they, nevertheless, are admitted to have some burdens, though lighter ones, as the Apostle again declares: "We who are in this tabernacle do groan, being burdened." (2 Cor. 5:4.) But, oh, how different is the burden of those who are in Christ and the burden that is upon the world! And how this burden decreases as we become acquainted with our Heavenly Father and with our Lord the Redeemer, and with the gracious Plan of which He is the center.

"A Garland for Ashes."

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath even as others, as sharers in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the Apostle declares, were "without God and having no hope in the world"; we knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam; knew not in any clear, definite manner, at least, of the great Divine Plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires, earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is no rest, is no rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expressed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so that they can sing, "Jesus has satisfied, Jesus is mine."

In their acceptance of Jesus with their whole hearts they obtain a satisfying portion; they lose old fears as well as old ambitions; they find new hopes, new joys, represented symbolically as a "garland." (R. V.) Not one joy, but many joys, not one blessing, but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new. Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death shall be swallowed up in victory and there shall be no more death, no more crying, no more sighing, no more dying, because the former things will have passed away.

"The Oil of Joy for Mourning."

How poetic the promise of the Oil of Joy instead of mourning! In ancient times the mourning and rejoicing were expressed more in an outward form than is customary today. The mourning and sorrowful would frequently go about clothed in sackcloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion for the mourning passed, it was the custom to display the spirit of rejoicing by washing and then specially anointing with a perfume. Such a perfumed oil of special preparation was used in the anointing of the kings of Israel and of their priests by the Lord's direction, and is very properly understood to typify the anointing of the Holy Spirit. So in this symbolical statement of our text, the Oil of Joy, the oil of gladness, represents the anointing of the Lord's members with the Holy Spirit, the spirit of joy and gladness and refreshment and comfort, instead of the spirit of sadness.

The poet has well expressed this matter, saying, "Why should the children of the King go mourning all their days?" Throughout this Gospel Age those who accept Jesus as their Redeemer and who seek to walk in His steps and who make full consecration to Him and to His service are accepted of the Heavenly Father as His children and are anointed with His Holy Spirit, the spirit of gladness, the spirit of joy to all who receive it, and in proportion as they receive it, it drives away much of the spirit of mourning.

Many never get rid of the spirit of heaviness because they fail to put on the garment of praise—they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in general. (Continued on 2d page, 2d column.)

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Publisher

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.

A SERIES OF WEIRD HAPPENINGS.

Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritualistic phenomena, and have been meeting in the physical laboratory of Naples University. The famous medium, Eusapia Palladino, has been called in by them, and only scientists have been admitted to the five seances which have taken place.

An official report is to be published by the committee, and it is awaited with the keenest interest in view of a declaration by its members in the columns of the "Tribuna" to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior to any force yet known. According to the unofficial statements the results of the seances exceeded all expectations. The most striking phenomena were witnessed, and in each case photographs were taken.

These phenomena included: The materialization of some twenty spirits, the transportation through the air of numerous articles, the lifting of the medium from the ground by some unexplained agency, the appearance of many strange lights, the passage of solid bodies without leaving traces of their passage, the mysterious dragging of several members of the committee across the room against their will!—Exchange.

These mysterious happenings are nothing more or less than trickeries of "the spiritual hosts of wickedness in the heavenly places."—Eph. 6:12.

MEN DARE TO THINK NOW.

Atlanta Constitution—Editorial.

The former Associate Editor of this well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "Studies in the Scriptures," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then said, editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?"

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * * *"

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

Four million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 384 pages, neatly bound in imported cloth and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 17 Hicks St., Brooklyn, N. Y., for the nominal sum of 35 cents per volume, any language.

(Continued from 1st page, 4th column.) eral, but it is sometimes true of those who have been specially favored of the Lord in the knowledge of Present Truth and the refreshment which it brings.

A brother rather dejectedly said to us one day, "There are some points that I still do not see clearly." We asked, "Are they many?" He replied, "Oh, yes, eight or ten." We replied, "Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred!" We fear that this is the case with others. We remind all that it is important

that we should not only confess our sins to have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue, his tears will give place to praise and thanksgiving, and so from asking the Lord continually for fresh blessings, his petitions will be in the nature of thank-offerings, and he will be saying to the Lord, "I ask no more, give what is best!"

very best of his ability in the interest of his name and Government. We, as ambassadors for the King of kings and Lord of lords, hold still more responsibility and a still more dignified position, and well does the Apostle say, "What manner of persons ought we to be in all holy living and godliness?"—2 Pet. 3:11.

Neither is our pay inferior, rather it is superior. Our King has not fixed for us an annual or quarterly stipend—He has merely promised to the faithful ambassadors that in the present time their "bread and water shall be sure," that "no good thing will He withhold from those who walk uprightly," and that "your Father knoweth what things ye have need of." (Isa. 33:16; Psa. 84:11; Matt. 6:8.) We are even distinctly told that in the present time our supplies and rations may, according to a worldly standard, be small, and that therefore we must mainly glory in the things that we hope for, the things to be attained at the close of our service.

But, oh, what riches of grace are in reservation for them that love God! Things that eye hath not seen nor ear heard, neither hath entered into the heart of man; honors and dignities which at present we can but imperfectly imagine—that we shall be like our Lord, spirit beings, sharing His glory; that we shall sit with Him upon His Throne; that we shall be associated with Him in His great work of the Coming Age, in judging, correcting in righteousness, disciplining and uplifting the world of mankind, bringing them back to God, blessing them thus with the great promise made to Abraham: "In thy Seed shall all the families of the earth be blessed."

To set at rest every doubt or question respecting God's rewards—which at present we could not grasp—the Lord has declared through the Apostle that while it doth not yet appear what we shall be, we may know that we shall be like Him, because we shall see Him as He is. And again the Apostle declares, "All things are yours, for ye are Christ's, and Christ is God's." (1 John 3:2; 1 Cor. 3:21, 23.) So then the British ambassador's reward is very insignificant in comparison to ours, even as his king and the Government which he represents are inferior to those for which we are ambassadors.

"Redeeming the Time."

Our King has placed us here as His ambassadors under peculiar conditions. (1) "We must provide things honest in the sight of all men"; we must provide for our earthly needs under our Lord's supervision, and must do it in an honorable, upright manner, that all will be able to approve as just and right. (2) We "must provide things decent"—not elaborate, not showy, not expensive, but decent, is the command from the King. (3) We must provide for our own; those dependent upon us for life's necessities must not be neglected, must have also things decent, honorable, things honest; but not expensive.

Under these limitations the ambassadors find that a considerable proportion of their available time is consumed necessarily upon earthly things; every ambassador who feels the dignity of his call, his relationship to his King and Government and the responsibilities of his appointment, and who has hope respecting the future rewards, must feel that his main business in life is his ambassadorship. And many of these ambassadors would feel distressed to lose from their work as ambassadors the time necessarily devoted to fulfilling these commands of our King respecting our earthly interests, were it not that He has put these matters upon us as a command, and assures us that, done as unto Him, these things necessary for our earthly comfort and sustenance will be counted in as a part of our stewardship and ambassadorship.

Nevertheless our King indicates to us most clearly that in making this arrangement, by which we shall care for earthly interests and devote the surplus of time to the Kingdom interests, He is putting a test upon us which He intends shall demonstrate whether we love the earthly things or whether our hearts are centered in our office as ambassadors of our King—putting the King's business first.

Those who waste time and energy in earthly show and foolishness, and give merely the fag-ends of time, influence, strength, etc., to the work of the embassy, show that they have not the interests of the Kingdom properly at heart; and the King has intimated that with such He will not be well pleased, and that they shall not sit upon the Throne, even though, finding them loyal at heart by certain tests, He will ultimately give them some place in His future service.

The conditions which He has arranged, He informs us, are specially adapted to the testing of the hearts, the intentions, of these ambassadors. Amongst them was a great Example, the King's Son, and following Him were other noble examples, the Apostles, etc. These all—estimating the things of this present life as but loss and dross, unworthy of comparison with the things of the Kingdom—were willing to take joyfully, gladly, the incidental sacrifice of many earthly conveniences and

THE VALUE OF TIME TO A CHRISTIAN

"We are ambassadors, therefore, on behalf of Christ."—2 Cor. 5:20.

PHRENOLOGY TELLS US that while the majority of mankind have large approbateness—that is, a desire to be thought well of by others—comparatively few have large esteem—large appreciation of themselves and their abilities. This lack of self-esteem is a hindrance to many people of the world as respects their progress in life. Undervaluing their mental and physical qualities and powers, they never aim high enough and, consequently, never attain to their grandest possibilities. But, for the Christian, a deficiency of self-esteem is a very valuable trait. It restrains him from pride and worldly ambition, and too great self-consciousness, all of which qualities would be serious hindrances to him as a child of God under present conditions. It is to his advantage to feel his own littleness, his own unworthiness. This helps him with veneration to look up to God, the Great Giver of all good, and to feel his need and to accept the mercy of God so freely provided in Christ Jesus.

More than this, the assurance of God's Word that the follower of Jesus is accepted as a child of God, an heir of God and joint-heir with Jesus Christ his Lord, is so astounding a proposition and implies so great honor now, and especially by and by, that anyone possessed of large self-esteem would be very apt to become proud and boastful under such honors, such testimonies of Divine favor as are promised to the called, chosen, faithful.

The Scriptures abound with admonitions along these lines—that the Lord's people must be very humble, must feel their constant dependence upon Him and their own insufficiency, so that they will look to Him in every matter, in every interest, for guidance, realizing their own insufficiency, their own imperfection. All such the Apostle urges, "Humble yourselves therefore, brethren, under the mighty hand of God, that He may exalt you in due time; for the Lord resisteth the proud, but giveth grace to the humble."

Another Side to the Question.

We have often considered this side of the question and wish always to keep it before our minds; but at this time let us examine the other side of the question, and note that many of the Lord's people are hindered from making the best use of their consecrated time because they have not fully appreciated the possibilities before them, and because they have not rightly estimated their own value as servants of the Lord, or, as the text states the matter, as "ambassadors for Christ."

We are not desirous of raising any in their self-esteem, but we are desirous of placing before the minds of all of the Lord's people the fact that however lacking they may be in those qualities which are highly esteemed amongst men, nevertheless through Christ they have been accepted into God's family, and have been commissioned by the Lord to serve Him as His ambassadors before the world for the remainder of their present lives.

From this standpoint the very humblest of the Lord's people, however insignificant of themselves and however willing to admit their own littleness, should consider the honor, the dignity, the responsibility of being the representatives of the King of Glory—the King of the Universe. What higher honor or station could be imagined! And how surely a proper appreciation of this honor conferred upon us by the Lord will tend to lift us to new conditions—new thoughts, new aims, new endeavors—all in line with our ambassadorship!

At Washington, the capital of our nation, reside representatives of all the civilized governments of earth—some ranking higher and some lower, according to the dignity, greatness, civilization and power of the country they represent. Thus the ambassadors representing Great Britain, France, Germany and Russia rank higher than those representing Persia, Spain, Holland, etc. Each of these representatives has a manhood of his own to be appreciated, but his personal qualities and powers, individually, are all insignificant, swallowed up by his official standing—by the greatness, the honorableness of the nation which he represents.

And this is the illustration which the Lord through the Apostle gives us; the world through original sin has fallen into a terrible condition of distress, mental, moral and physical; the Prince of this World has taken captive many through ignorance, superstition and weakness; the great King Almighty has arranged to have mercy upon mankind—has provided a Redeemer who shortly, with His glorified Bride, the Church, is to usher in the glorious Kingdom for which we are taught

to pray, "Our Father, which art in heaven, . . . Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Meantime the great King is selecting the Bride class, to be joint-heirs with His Son in that Kingdom, and instead of using forced judgments in order to test mankind, He is using what to humanity may seem to be the foolish method of preaching, telling, inviting. And He assures us that His Message is so wisely arranged that it will secure the proper number suitable to be His "very elect," and that "none of the wicked shall understand."

It is under these conditions that we have been called, and that we are authorized to make known to whomsoever has ears to hear that Jehovah God is now electing the "Little Flock" to be the Bride of Christ. While informed that not many wise, noble, learned, great or mighty are chosen to be God's mouthpieces in this matter, and His ambassadors, we are thus privileged—so many as themselves have heard and accepted Divine grace and come into consecrated relationship to the Lord. Oh, how wonderful this privilege of being ambassadors for Christ—speaking in His name—representing Him and the Heavenly Father and the great Plan of God now only in its incipency, but shortly to be thoroughly outworked during the Messianic Age for the blessing of all the families of the earth who have a will to know and do the Lord's will!

"The World Knoweth Us Not."

Referring to these ambassadors the Apostle says, "The world knoweth us not, even as it knew Him not." (1 John 3:1.) Nor are we authorized to parade our ambassadorship before the world; rather we are to remember the Master's words, "Cast not your pearls before swine," and to remember that few will be able to comprehend our message in the full and that it is the Lord's will that we should be wise as serpents and harmless as doves, as His representatives in the world, giving no offense either to those who have the hearing ear or to those who lack that ear, and whose eyes are blinded by the errors and delusions which the Adversary has so freely introduced amongst men that the whole world is said to be deceived by him. When the Kingdom shall have come we are assured of the Lord that Satan shall be bound a thousand years and deceive the nations no more until that period be finished.

It is amongst themselves, therefore, that the Lord's ambassadors are recognized—yea, all who have the ear to hear or the eye to see should be able to recognize these ambassadors for the Heavenly King. They should be able to discern the difference between these and mankind in general, and, as the Apostle says, they should so behold our proper living as to glorify God on our behalf—to recognize that we are actuated by a different spirit from that which operates in the world in general; that instead of loving sin we hate it, instead of being moved in all our affairs by selfishness we are striving against such tendencies, moved by the spirit of love, generosity, kindness—the Spirit of our Master, the Spirit of our King, whom we represent as ambassadors.

Not only should our message be recognized as good tidings of great joy ultimately for all people, but, as the Apostle declares, we who bear the message should be recognized as God's peculiar people, zealous of good works, or, as he again says, we are to be living epistles, known and read of all with whom we have contact; and the intimation is that these "epistles" of our daily lives should so corroborate the "good tidings" which we declare that the world will take knowledge of us as God's ambassadors, that all having an ear to hear will be influenced to give heed to our message.

English Ambassador's Salary \$60,000.

It is said that the present representative of the British people at Washington receives a yearly salary of \$60,000. Assuming that he is not expected to labor more than eight hours a day, this would mean more than \$20 per hour as his Government's valuation of his time—more than \$5 for every fifteen minutes.

We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more, or whether he has small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have his Government's estimation of the value of his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

comforts that they might have a share in the great work of proclaiming the message of the King to all who have ears to hear and hearts to appreciate. With these the sentiment is not, How much can I shirk my privileges and obligations as an ambassador? How much can I indulge in gratification of appetite or pleasures of the eye and pride of life? But their question is, How much can I give up—not only of those things displeasing to God but things that are right enough in themselves but which are now hindrances to my ambassadorship, hindrances to my fulfillment of my Covenant with the Lord?

Our real necessities are comparatively few. How simply we could live—how simply many of the world do live under stress of their conditions! How much of our time could we redeem or purchase back if we were willing to sacrifice some of the luxuries, comforts, social amenities, etc.

We are not seeking to lay down any fixed rule; no one has a right to do that but the King, and He has not done it, and has not authorized others to do it. All of His ambassadors are free to use their consecrated time according to their consecrated judgment of what would be pleasing to the Lord and honoring to His name. We are only pointing out what are the extreme possibilities—how simply we might live, how little time our arrangements might require, and how much time would remain for our work as ambassadors.

But our moderation must come in, as our Lord directs through the Apostle. We must remember our Covenant in respect to our dress, in respect to our food, lodgings, etc., and must strive to have these things so decent and so moderate that the world will have no proper cause for shaming us and our King. Then, too, we must remember that all that we might do as respects ourselves alone may not be done when others are concerned with us who do not view the matter in the same light.

The ambassadors of the Lord, therefore, must take as wise and moderate a course as they can, continually seeking wisdom from on high, but continually remembering also the general tendency of the world, the flesh and the Adversary to consume all of their time and their energy and talents upon earthly things. Opposing these influences is a large part of the overcoming which these ambassadors must accomplish in order to make sure their place in the "high calling," the Kingdom.

"Knowing That the Days Are Evil."

The Apostle refers to this very tendency of our times. The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. The increase of wealth, the comparative cheapening of luxuries, and the fact that these are becoming almost necessities, together with the growing ambition of our neighbors and friends—all these things appeal to us and strive to get from us precious moments and talents, opportunities and influence, which as ambassadors for the great King we feel we ought to render to Him and to His service.

The test is upon us; if we yield to the spirit of the world it means a corresponding loss of favor with our King; and if loyal to our King and our ambassador-

ship, it means that the world will think of us as foolish. As the Apostle says of himself, "We are counted fools all the day long," and as our Lord said, the world will cast out our name as evil and "whoever will live godly in this present life shall suffer persecution"—if not physical persecution, then a persecution of a more refined character, ostracism and sometimes boycott. He that endureth to the end, faithful, the same is to receive the "crown of life."

Properly Valuing Our Time.

Assuming that eight hours out of every twenty-four are necessary for sleep, that two hours are necessary for eating, and that one hour more is necessary for the care of our persons, washing, dressing, etc., we have left thirteen hours, out of which the demands for daily labor for things needful vary from eight hours to twelve.

As a matter of fact, the time we have to render to the Lord our God as His ambassadors and representatives before men is very limited—with some more, with others less—and this limited time is usually scattered throughout the day, some of it consumed in going to work and returning, some of it in other ways. When we look at the matter from this standpoint we see the reasonableness of the Apostle's exhortation that we should redeem the time—that we should buy it back, that we should value every spare moment possible to be used in our higher work, the spiritual work, as ambassadors for our Lord and King.

If the time of the British ambassador is worth \$20 per hour, is not our time spent as ambassadors for the King of kings and Lord of lords worth at least as much? Yea, it is worth far more, but let us reckon it on this basis. If we do—if we recognize every fifteen minutes as worth \$5 in connection with our heavenly ambassadorship—we may be sure that little of our time would be spent foolishly, in foolish talking and jesting, in foolish acts or foolish thoughts or foolish reading. Such an estimate of the value of our consecrated time will mean a careful husbanding of every moment, every opportunity to do and to be, and as ambassadors to speak for our King.

"Lay Up Treasures in Heaven."

After this manner we shall be laying up treasure in heaven and feel that in buying back moments and hours from worldly matters, social frivolities and various time-killing devices we are getting an excellent bargain. Can we not all grow rich in these heavenly treasures much more rapidly in the days to come than in the days that are past? Will not this thought be with us to the end of life's journey—that we are ambassadors of God, that our time is valuable, that He is proposing to pay the faithful exceedingly and abundantly more than we could have asked or thought; and that, even aside from the pay, ours is a most pleasurable privilege—to testify on behalf of Him who loved us and who bought us with His precious blood, and who has adopted us into the family of God and made us heirs of God and joint-heirs with Christ in the glorious Kingdom?

upon Israel and the world, and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightway somebody will say, No, that would be a second chance, and God has nowhere promised a second chance to any. Furthermore, it would be belittling to the Divine Government to suppose that God, after giving one fair trial to a man and reaching a decision, would conclude to give him another trial, as though Divine Justice were unable to determine the worthiness or unworthiness of the individual for eternal life in one trial or testing.

We fully agree with this sentiment, but call attention to the fact that the Sodomites did not enjoy one trial for life. They and all mankind were "Born in sin, shapen in iniquity; in sin did their mothers conceive them." They were born under the sentence, "Dying, thou shalt die." Neither they nor any one else, therefore, could be placed upon trial for a future life everlasting or death everlasting, until released from the original sentence of death under which all were born. And no release from that death sentence was granted to anybody until the Redeemer came and died "the Just for the unjust," that, "as by a man came death, by a Man also might come the resurrection of the dead."

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the Church, therefore, comes under this proposition. To this agree the words of the Apostle, "If we sin wilfully after that we have come to a knowledge of the Truth, there remaineth no more sacrifice for sin" (such having enjoyed and misused their share of the original sacrifice)—nothing but a fearful looking forward to judgment (sentence) and fiery indignation, which will devour the adversaries of God—in the Second Death.—Heb. 10:26, 27.

The Sodomites, therefore, did not enjoy any chance of eternal life. They knew not "the only Name given under heaven or amongst men whereby we must be saved." Not only so, but the majority of mankind since Jesus' day have never heard the Gospel, in the true sense of the word hear—they have never understood, never appreciated it fully, rightly.

More Tolerable for Sodomites.

It may astonish some to know that Jesus, speaking of the Judgment or trial of the world during the coming Age, during His Mediatorial Kingdom, declared that that trial would be less severe upon the Sodomites than upon some of those people to whom He preached, who would also have a share in the opportunities of that great epoch—an opportunity, with the Sodomites, of reconciliation to God and the attainment of eternal life. His words were, Woe unto you, Chorazin and Bethsaida, for if the mighty works which have been done in you had been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Therefore I say unto you, It shall be more tolerable for Sodom and Gomorrah in the Day of Judgment (the world's trial time, the Messianic Reign) than for you. (Matt. 11:22, 23.) What more could we ask upon this subject? What higher authority could be invoked than the Great Judge Himself?

It will not do to say that Jesus did not refer to the same licentious Sodomites mentioned by St. Jude in our text; it will not do to say that Jesus meant some Sodomites living in His day, because there were none. The Master distinctly tells us that "the same day that Lot went out of Sodom it rained down fire and brimstone from heaven and destroyed them all," (Luke 17:29.) When our Lord declares that "it shall be more tolerable for Sodom in the Day of Judgment than for Capernaum" and the other cities in which He preached, He implies that it will still be tolerable for those people who heard Him and who rejected His Message.

"Thus It Is Written."

This Gospel Age, which began with our Lord's sufferings and trying experiences, and which has continued those experiences with His followers, has for its object the preparation, the qualification of those who will be the Judges of the world in the coming Age. They must all be developed in the fruits and graces of the Holy Spirit—"meekness, patience, brotherly kindness, love," else they will not be fit to be the Judges of mankind by and by. It is required that all these become copies of the Redeemer, God's dear Son. St. Paul tells us this, saying, "Know ye not that the saints shall judge the world?" and declares that God has foreordained that all of these judges must be copies of His Son.

Coming back to the Old Testament Scriptures, we note how the Divine Spirit dictated this matter of the future trial of the Sodomites to one of the Prophets, and caused it to be written for our instruction. Alas! as Jesus said, we have been "slow of heart to believe all that the Prophets have spoken." (Luke 24:25.) Through Ezekiel the Lord explained that when the Restitution Times shall come, at the Second Advent of our Lord, in the glory of His Kingdom, then the Divine

blessing will come upon Israel, now cast off. Nor will the blessing of Messiah's Kingdom come upon Israel only; it will extend to all the families of the earth.

Through the Prophet the Lord specially emphasized to Israel the restoration of her two sister nations, Sodom and Samaria. The Lord pointed out that in the day of their pride and prosperity they disdained these sister nations as being far beneath them and unworthy of their notice. But in the Restitution Times (Acts 3:19-21) they will be glad to have a share of the Divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthiness of any of these that He proposes their restitution, but because of His glorious character; for His Name's sake. Let us quote to you this remarkably clear statement of the Divine purposes future, and notice that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read:

"Sodom, thy sister hath not done . . . as thou hast done. . . Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread and abundance of idleness were in her; . . . neither did she strengthen the hand of the poor and the needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw good. (God did not see good to take them to a hell of eternal torture; but He did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life).

"Thou also which hast condemned thy sister nations, bear thine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them, that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate. . . . I will remember My Covenant with thee in the days of thy youth and I will establish unto thee an everlasting Covenant (the New Law Covenant of which Messiah will be the Mediator, and which, under His Mediatorial Kingdom, shall bless Israel and all who will come into Israel under the glorious terms of that New Covenant).—Jeremiah 31:31.

"Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger; and I will give them unto thee for daughters, but not by thy Covenant (not under your present Law Covenant, but under the New (Law) Covenant and its better Mediator) . . . that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."—Ezekiel 16:48-63.

Length and Breadth—Height and Depth.

How wonderful it at first seems to us to find that we really have a good, kind, loving God, and not an unmerciful and vengeful One! So grossly were we deceived respecting His character, by the traditions handed down from the past, that we gave Him the reverence of fear rather than that of love and devotion.

The words of the Lord through the Prophet come to our minds, "Fear not their fear, neither be afraid." "Their fear of Me is not of Me, but is taught by the precepts of man." "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Oh, thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character! Yes, and He is the same yesterday, today and forever; He changes not. The great, wise, just, loving Plan for the salvation of mankind, which He is now carrying out, was the very one "which He purposed in Himself before the world was created." The plan of selecting the Church through fiery trials, through the strait gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ.

Likewise the Times of Restitution seem to come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as His plans are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall arise with healing in its beams, scattering all the darkness and degradation of sin and superstition.

As for those who shall under Divine tests prove themselves sympathetic with iniquity, we are glad that the Divine sentence is that they shall have from the Eternal One a destruction total, complete, from which there will be no recovery, no redemption, no resurrection: "They shall be as though they had not been." But all the willing and obedient shall have the blessing of the Lord unto life eternal—either on the spirit plane, as members of the Church of the Firstborn, or on the human plane, as members of the saved Israel restored to human perfection.

THE VENGEANCE OF ETERNAL FIRE.

"Even as Sodom and Gomorrah and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

OUR text is one of the strongest of those which once we erroneously misunderstood to teach the eternal torment of the non-elect. Coming to the text with our minds filled with wrong impressions respecting the character of the Almighty Creator and respecting His purposes toward humanity, it is easy for us to misunderstand the words of St. Jude. So deeply were the erroneous thoughts impressed upon our minds from childhood that, irrational though they were, we considered them fundamental theology.

In like manner we wrested to our own confusion and injury many Scriptures, reading into them what they do not say, and ignoring what they do say. As, for instance, the messages of Holy Writ to the effect that "all the wicked will God destroy"; that "the wages of sin is death"; that "the soul that sinneth it shall die"; that there is no eternal life out of Christ. All these and others we warped and twisted away from their beautiful and simple teaching, and made out of them "doctrines of devils" with which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great Truth that the testing of the Church in the present Age, and the testing of the world at large in the coming Age, will be as to worthiness for eternal life or worthiness of eternal death—everlasting destruction—the Second Death—from which there will be no redemption, no resurrection, no recovery. As St. Peter declares, those who enter into it will be like brute beasts, made to be taken and destroyed—annihilated.—2 Pet. 2:12.

Sodom's Guilt and Punishment.

Sodom and surrounding cities were profligate and licentious in the extreme and Divine Justice decreed that their course must not continue, but that they should be made an example of—a lesson to others of the Divine displeasure against all licentiousness. Accordingly we read that fire

and brimstone were rained from heaven to the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their destruction by "eternal fire," or heavenly fire rained upon them, was a complete destruction. Their experience pictures forth the utter destruction of all whom God will finally reject as unworthy of eternal life. Not that fire and brimstone will be rained upon all, but that utter destruction will come upon all disapproved by the Almighty.

Who thinks that St. Jude meant that the fire that destroyed the Sodomites was an eternal one? Whoever thinks that it is still burning as a literal blaze should take a look at the Dead Sea and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leaving not a vestige of those condemned to destruction.

The Sodomites all went to hell—to the Bible hell—to the state of death. But they did not go to the hell which was manufactured by our forefathers during the "dark ages"—a hell of eternal torture. We have Bible testimony on the subject, which we will produce. They are unconscious now, like the remainder of the dead, waiting for the resurrection. And the resurrection opportunity will come to them, as well as to all the remainder of Adam's race, because they, as well as all others, are redeemed by the precious blood of Christ—by the sacrifice which He finished at Calvary. This is not speculative; we have the words of the Master Himself on the subject. Let us take our information, our wisdom, from the proper quarter. Doubts and fears will speedily flee away.

Not a Second Chance.

We will produce the Bible testimony showing that the Sodomites will be released and come forth during the mediatorial reign of Messiah to enjoy a share of the blessings then to be poured out

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UNFIT FOR THE KINGDOM

"No man having put his hand to the plow and looking back, is fit for the Kingdom of God."—Luke 9:62.

THE Great Teacher did not use the methods of modern revivalists to secure a following. He did not ask the multitudes to raise their hands if they would prefer to go to heaven at death and then publish them as converts—Christians. Indeed, His methods were the very reverse of this; avoiding all kinds of sensational appeals to pride, selfishness, vanity, etc., He set forth in plain terms the difficulties to be expected by all those who espouse His Cause and become His disciples. He warned them that it would mean the taking up of a cross and the bearing of it in His footsteps in the narrow way of self-sacrifice. He warned these, saying, "Marvel not, if the world hate you. Ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:18, 19.

Instead of trying to produce an excitement which would overbalance the judgment of His hearers and lead them to profess what they subsequently would not be able or willing to practice, the Great Teacher, on the contrary, said to those contemplating discipleship, "Sit down first and count the cost." Instead of attempting to sway the multitudes, our Lord took a different course and attempted to make disciples of only a special class—not the poor, not the rich, not the learned, not the ignorant, but, irrespective of these class lines and distinctions, His call was to all those who loved righteousness and hated iniquity. All those who were weary and heavy-laden, oppressed by sin and its penalty to themselves and their friends—these He called to learn of Him and find rest of soul.

Thenceforth that class, having been brought in touch with the Redeemer, can make further progress only through faith in Him and submission to His guidance into all Truth and into fellowship with the Father. The class thus influenced we believe to be small as compared with humanity as a whole—only that portion which in honesty of heart deplores sin and longs for righteousness and fellowship with God. These, like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which father Adam was created. It is this trace or strain of the Divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition, as compared with the Divine standard of perfection, and this becomes the basis of their calling or drawing of God, their "ear." "He that hath an ear, let him hear."

It will be observed that we are not specially blaming or condemning those who have not the hearing ear. On the contrary, we remember the gracious words of Scripture, that in God's due time, "All the blind eyes shall be opened; all the deaf ears shall be unstopped." (Isa. 35:5.) We are glad of this promise of God that ultimately all shall see and all shall hear and all shall know Him, from the least to the greatest. We rejoice, too, that when they know Him truly, they will rejoice. That will be their time of responsibility, their time of trial or judgment for life or death eternal on the earthly plane.

The Kingdom of God.

Our text speaks of the Kingdom of God. And it is important that we first of all notice that these words have in the Scriptures a twofold significance. For instance, our Lord Jesus taught that we should pray to the Father, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." The reference of this prayer is to the Messianic reign or government of Christ, which St. Paul declares will begin at the Second Coming of our Lord, and continue until He shall have put down all insubordination, all sin, everything contrary to Divine character and Law. It will be the Kingdom of God which will subdue all things. It will be the Kingdom of God amongst men perfected, when all things shall have been subdued. And when Christ's Mediatorial Kingdom shall be, at the end of the Millennium, delivered back to God, even the Father, God's Kingdom will have fully come in the earth. God's will then will be possible of accomplishment by men, because all will have reached perfection; and Christ's Mediatorial Kingdom will end because it will be no longer necessary.

It was not, however, respecting that Mediatorial Kingdom, that our Lord spoke in our text, nor did He refer to the perfect Kingdom, as it will be turned over to the Father at the end of the thousand years and last forever. Our Lord used the words, "Not fit for the Kingdom of God," as He did in many other of His discourses—in respect to the Church class now called of the Father to be the "Kingdom," in the sense of being the kings and priests of that Kingdom—the royalty of that Kingdom—the reigning family—the Queen, the Lamb's Wife, associated with the Heavenly Bridegroom, King of kings and Lord of lords, in His rule of a thousand years.

Fit for the Kingdom.

We now have before our minds the two ways in which the expression, Kingdom of God, is used and we can readily see

that our Lord could not refer to the Messianic Kingdom and say that any would be too degraded to be fit for the influences of His Kingdom, because this Kingdom is designed for the very purpose of dealing with the unfit and gradually, during the thousand years of its reign of righteousness, uplifting men out of sin and death conditions, if they will, to the full human perfection which Adam lost, which Jesus redeemed, and which is to be restored to the willing and obedient, as St. Peter declares.—Acts 3:19-21.

It follows, then, that our Lord must have referred to those called of the Father and accepted by Himself to be chiseled and polished—to be taught in the School of Christ, and eventually to become His Bride and joint-heir in the Mediatorial Kingdom. No man will be esteemed fit for a share in that Kingdom unless he attains to the glorious qualities of character, saintship, which the Scriptures set forth as the Divine standard—"copies of God's dear Son."—Rom. 8:29.

"Fit for the Kingdom!" Let us think for a moment what these words signify. First of all we recognize that, as sinners, we were most thoroughly unfit for any favor of God, much less this greatest of all favors, joint-heirship with His Son and "partakers of the Divine nature." (2 Pet. 1:4.) But that difficulty has all been overcome with those who have come unto God through Christ and been made partakers of His Holy Spirit of adoption. Of such we read, "It is God that justifieth! Who is he that condemneth?" (Rom. 8:33-34.) It is Christ that died for our sins and who now is our Advocate. Who could in any wise come between us and our Saviour and our Heavenly Father?

But this justification is not enough. If we were perfect actually instead of merely reckoned we would not be fit for the Kingdom of God—we would not be fit to govern others—to be "kings and priests unto God and to reign on the earth." (Rev. 20:6.) We should still be unfit to be the judges of the world, as the Scriptures declare that we shall be, saying, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

Our Heavenly Father in bringing many sons unto glory made the Captain of their salvation (Jesus) perfect through sufferings. Should we think it strange that we, His younger brethren, justified through His blood, should be required, not merely to make a profession of Godliness, holiness, but also to approve or attest that sentiment to be a part of our very character? Is not what we as the Church of Christ experience very reasonable indeed—who would be prepared to teach the world meekness, patience, brotherly kindness, long-suffering, love, without first of all developing these various qualities of character in himself? And how could he develop these and be tested except under just such schooling and disciplining influences as now are upon the Church of Christ, with a view to making us fit for the glorious position of our high calling of God in Christ Jesus?

When the Scriptures refer to the Church as being fit for the Kingdom and as being the "overcomers" for whom the Kingdom is prepared, and who shall share its glories and honors because "they are worthy" (Rev. 3:4), we are to understand this worthiness and fitness, not that they were originally so, but that by God's grace, through Christ, a transformation work will eventually bring some to this glorious position where God Himself will esteem them worthy to be called His children, and to be joint-heirs with His Son, the Great King.

Various Kinds of Fitness.

There is one certain standard of fitness for the Kingdom and none other will do; but there may be quite a variety of conditions which make one unfit for the Kingdom. One of these is murder. "No murderer hath eternal life abiding in him." (1 John 3:15.) He would be unfit for the Kingdom. This does not signify, however, that one who had once been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. But the word murderer here used has a broader meaning than is generally attached to it—the meaning which St. John gave to the word when he said that whosoever hateth his brother is a murderer.

We know, then, that no brother-hater is fit for the Kingdom. But, some may have been brother-haters and have been washed, cleansed, sanctified, brought into heart-relationship with the Lord and into love of the brethren. If so, the implication is that they have lost the spirit of murder from their hearts and are brother-haters no longer. The Scriptures tell us also that it will be possible for a man who has been figuratively washed from his former condition of sin-defilement and who has been clothed of the Lord symbolically in a robe of righteousness and who has been begotten of the Holy Spirit of love, to turn from this holy commandment of love—to turn from the way of righteousness, to his former condition of sin-defilement.

The Apostle gives the illustration of the sow that was washed returning to her wallowing in the mire. (2 Pet. 2:22.) But the case of such is hopeless if the step be

taken with full intention and deliberation—if the return to a murderous condition of heart—brother-hating—be with the full consent of the heart. The Apostle, however, does intimate that up to a certain point there is hope of recovery, and hence he urges all of the faithful to assist these, saying, "He that converteth a sinner (once a brother) from the error of his ways shall save a soul from death."

Again we read, "No drunkard shall enter into the Kingdom of God." (1 Cor. 6:10.) He surely would be unfit. This does not, however, imply that all total abstainers from intoxicant liquors are fit for the Kingdom. Neither does it imply that a drunkard might not reform and thus cease to be a drunkard, and by the Lord's grace become fit for the Kingdom. Moreover, the word drunkard in the Bible is frequently used in a figurative sense. It represents an addled condition of the mind; as for instance, we read that Babylon's cup made all the nations drunk. (Rev. 18:2, 3.) This signifies that fellowship with false doctrines has permeated, influenced, bewildered the world in general.

God's people partaking of Christ's cup of suffering are said to receive "the spirit of a sound mind"—clearness of understanding respecting the Divine character and Plan and the principles of righteousness. All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting Divine things. They are to know God, and by receiving His Spirit, they are to have understanding of "the deep things of God," which the natural man cannot understand. Of this our Lord spoke, saying "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent."

The Importance of Fidelity.

Pride is another quality of the heart which would render its possessor unfit for the Kingdom of God. We read that the Lord "resisteth the proud and giveth grace to the humble." (1 Pet. 5:5.) Pride is one of the things which God hates. It is a foe to righteousness in general and leads many captive into sin. When we read that God shows His favor to the humble, we may be sure that the favor of joint-heirship with the Redeemer is for the humble alone. With what carefulness this should lead us to search our hearts and put away everything in the nature of pride, self-conceit. Love is the fulfilling of the Law. Love is the Law of the New

Creation; and pride is a foe to love. It is related to selfishness, which is a foe of every grace of the Holy Spirit.

The Lord wishes us to see that the Heavenly Father is not merely calling for those who have generally good intentions and who would rather do right than do wrong. We may rejoice with such that they are better than their neighbors, but they are not fit for the Kingdom of God, unless their love for righteousness, for Truth, for the will of God, be so firmly established that they are ready and willing to "endure hardness as good soldiers of Jesus Christ" and to "fight a good fight" to the end of the course, laying hold upon eternal life and glory and immortality. One of God's objects in permitting the world and the flesh and the Adversary to have the power which they now possess to counteract and to fight against our good intentions and good resolutions is explained in the Scriptures. We read "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 10:3.) If love of sin or love of self or love of any earthly thing can overbalance our love to the Lord and to His Truth and His people, we are not worthy of a place in the Kingdom—not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character, are required by the Lord of such as He would honor with a share in the Kingdom.

An Abundant Entrance.

Having noticed that lack of love, lack of zeal, lack of constancy, lack of devotion would unfit for the Kingdom, let us notice some of the characteristics necessary to a place in the Kingdom—some of the qualities, therefore, which we must each cultivate in our own hearts, which we must each develop in his own character. The Apostle explains these and urges the matter thus, "Add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:5-11.

A CITY WITHOUT WALLS

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Prov. 25:28.

FORCEFUL, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder, and the wall of the city was very much in the nature of a preservation from harm, that the inhabitants might be able to protect their valuables, their rights, their interests.

For a like purpose God, in creating man, gave him a will. It is one of the strong elements of man's likeness to his Creator. We may have a will, however weak our bodies, or however strong our passions. That will may be strong whether we are brought into outward subjection to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. Our will is something which cannot be taken from us; but it needs to be defended; it needs to be repaired; it needs to be made strong in weak places.

The Necessity for Strengthening the Will.

Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it much broken down, so that, by and by, they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and weaknesses and assaults of the Adversary has lost his real manhood and is in danger of losing everything.

It is a part of our duty as Christians and as New Creatures to withstand all assaults of the Adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let each strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to Him and accept His will, His Word and His guidance.

True, when thus released from the bondage of sin and of Satan, they become bond-slaves of righteousness and of Christ; but when it is realized that to be the bond-servants of Christ means to serve that which is good and true and right, and to be in harmony with the Father, all should rejoice to place themselves fully and unreservedly under the control of Him who hath so loved the entire race of mankind as to purchase them with His own blood. Surely all are safe in His hands.

But it is not sufficient that any of us merely place ourselves in the hands of the Lord. The Psalmist counsels us, "Commit

thy way unto the Lord; trust also in Him, and He shall bring to pass; and He shall bring forth thy righteousness as the light." (Psa. 37:5.) The Apostle Paul tells us that "It is God who worketh in you both to will and to do of His good pleasure." (Phil. 2:13.) He works by means of the promises in His Word; by means of the various experiences of life, its disciplines and humbling processes, and it is well that we take heed to each lesson as it comes if we desire to have a character developed in the likeness of our Head.

"He that Ruleth His Own Spirit is Greater Than He that Taketh a City."

We are not to lose sight of the fact that we are to be "workers together with God" in the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. Our battle with self is our greatest battle, and we have the Lord's Word for it that he that "ruleth his own spirit [his own mind, will] is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction—that of self-control.

But, lest we become discouraged with the slowness of our progress, we should ever remember that the attainment of the control of our own spirits, our own minds, the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with Him, is attained "finally," as the Apostle informs us; it is gradually reached by "patient continuance in well doing," relying upon the Divine assurance of grace to help in every time of need.

Let us all strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our Great Teacher, by His Word and example and providential leadings, to that subdued condition, that harmonized condition, which will fully accord with the will of God.

To such, looking back, even the failures which, subsequently recognized, led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing, according to His promise that "all things shall work together for good to them that love God."