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RELIGIOUS AND SCIENTIFIC GLEANINGS

RED CROSS SAYS CHURCH GIFTS "PITIFULLY SMALL."

Church collections are referred to as "pitifully small" in a statement issued by the American Red Cross, which gives the total of collections from churches thus far as only \$5,661.

"A week has passed since 'Peace Sunday,'" the Red Cross statement says. "Donations from the churches of all denominations and creeds in support of the urgent mission of mercy of the Red Cross among suffering hundreds of thousands amount to only \$5,661. Special attention is called to this fact because it is feared the public at large believed there would be a generous response through the churches to the fund."

POCKET WIRELESS TELEGRAPHY

Father Alfani, director of the Florence Observatory, thinks the invention by the priest Domenico Argentieri of a system to receive wireless messages without the use of poles or batteries is scientifically sound.

After war was declared the Italian Government forced all private wireless stations, including that of the Florence Observatory, to discontinue. The next day Father Alfani got from Argentieri copies of official wireless messages which had been intercepted without a wireless installation.

"There are many ways to do this," Father Alfani explained. "One of the simplest utilizes the very elemental expedient of sticking two steel needles into a potato." —*New York World.*

THE CHILDREN'S TEETH ON EDGE

The Buffalo *Enquirer* asks: "What is the matter with the rising generation? A few weeks ago, following the Rosenthal murder, Assistant District Attorney Frank Moss created a sensation by declaring that New York's most dangerous criminals are 'of the high school boy type.' A little later Bird S. Coler expressed the same idea in his book deploring the lack of moral training of the young.

"Now comes District Attorney Crosey, of Kings County, with this declaration: 'Over 33 per cent. of the criminals of Kings County who are convicted on the more serious charges are boys under 20 years of age. A few years ago the percentage reached only 25.'

"Recently, in Buffalo, two astonishing cases appeared. In one case three young boys of well-to-do parents were found to have been long engaged in systematic burglary. In the other case three boys of well-to-do parents were nabbed as they were beginning a similar course of crime. None of these boys was in need. All of them had good homes. All had been reared in better than ordinary environment.

"Something, plainly, is the matter with the rising generation. What is the explanation? Is there any better answer than that, with 'liberality' merging into laxity, fundamental morality is not ground into youthful minds as in more rigid days?" —*Press and Dakotan* (S. D.)

We would not wish to be understood as claiming that the Sunday Schools and Sunday School workers in any sense or degree favor or foster crime. Quite to the contrary. We note, however, that in proportion as Sunday Schools have become an institution of the past century, in that same proportion disobedience to parents and criminality amongst children have increased. It is surely proper to note these facts, whatever be their reason.

Is it not possible that the Sunday School has measurably caused parents to disregard their own responsibility in the moral training of their children "in the nurture and admonition of the Lord"? It is surely a fact that, since the institution of Sunday Schools, parents have hastened their children to these schools for semi-religious instruction for one hour a week, in exchange for the much larger and more direct instruction given in a previous day by parents to their own children.

DISTRESS OF NATIONS PRECEDING ARMAGEDDON

PASTOR RUSSELL DECLARES PRESENT WAR WILL EVENTUATE IN NO MARKED VICTORY FOR EITHER SIDE—THEN "ARMAGEDDON"

PRAYERS CANNOT CHANGE THE DIVINE PLAN OF AGES

Conflicting Prayers Ascending to God—Prevailing Confusion of Thought Respecting Prayer—Present Conditions Prophesied Twenty-five Centuries Ago—All Nations to Be Involved—The War the Prelude to Armageddon—Lasting Peace Obtainable Only Through Messiah's Kingdom, Soon to Be Established.



PASTOR RUSSELL

We consider the recent sermon of Pastor Russell on the above topic most remarkable and timely, and are publishing a synoptical review of it, as reported by the various metropolitan newspapers. Interesting editorial comments upon it have appeared in the leading dailies throughout the country. His discourse was based on the text, "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming upon the earth." (Luke 21:25, 26.) He said:

Our honorable President with praiseworthy intent has requested all Christian people to make this a day of prayer for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our worthy President in this matter. Much as I appreciate peace—and I have all my life labored to be a peacemaker—I cannot pray the Almighty to change His plans to conform to those of our honored President.

For 2,500 years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the programme at our behest?

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if I read my Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it! It will be brought in by Messiah's Kingdom, for which so long we have prayed—"Thy Kingdom Come!"

For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His programme? Nay! Rather my discourse will be, as announced, from the Master's words respecting the present "distress of nations with perplexity; * * * men's hearts failing them for fear of those things about to come on the earth."

God's Part in the Present War.

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to as-

sert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat—the Valley of Graves—the cemetery outside of the city of Jerusalem being used by the Prophet in illustration of the terrible slaughter now going on.

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords, and their pruning-hooks into spears," in the sense that they have been spending for military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will yet be involved. Happy would it be if our own land shall escape! Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

Why God Permits Sin and Death.

Only as we look at the Divine Plan as a whole can we understand God's relationship with this bloody war—and with all war. To the majority it is confusing to think that God would bring about any war. There is surely something wrong or there would not be such perplexity, for the Lord tells His people concerning this time of trouble that they "need not be in darkness that that day should overtake them unawares." God's people should have general information regarding His plans and arrangements.

Many have seen only small portions of the Divine Plan, and so have failed to grasp the great lengths, breadths, heights and depths of God's great purpose. But whoever has an understanding of the great Plan of God will ever after be able rightly to appreciate and to locate not only the events of today, but also everything that is coming; for the Bible outlines the history of man.

The Scriptures clearly teach that our earth is the only rebellious province in all God's fair creation. In this little planet God has permitted sin to take its course—to bud, to blossom, to bring forth its fruitage—that both men and angels may see the dire results of opposition to the Divine Government.

The Bible tells us how this world became rebellious. It tells us that God did not create mankind imperfect, as we are today. Man was created perfect, an earthly being in the image of his Heavenly Creator, in the sense of having a moral character, but limited to earthly conditions. This perfect man was placed in a perfect home, in every way adapted to his needs. This Eden was especially prepared for him and he was to enjoy it. He was the king of the whole earth; and therefore his Creator instructed him that as his family increased he was to subdue the earth and develop it. Had mankind remained in harmony with God, the whole world would have become as Eden.

God foreknew just what would occur, however. He foreknew Adam's sin and fall, as well as the mental, moral and

physical degeneracy which would result from the disobedience of our first parents. He foreknew our weakness and imperfection, our attempts at moral, religious and mental reform and at mental and physical health. Yet He permitted all this to come to pass. Sin entered the world, and has continued to rest upon the human family for six thousand years.

God's penalty upon man is death, and it matters not whether that death come through war or pestilence or famine or by slower processes. Meantime, God would use all of man's experiences of the past six thousand years as a great lesson on the exceeding sinfulness of sin and on the utter hopelessness of any other help than that which God Himself has provided.

From the creation of Adam until now has been a period of six thousand years—man's work week—during which he has been permitted to try everything he could imagine for his own relief from sin and its penalty of death.

So far from gaining life everlasting for our race, all our efforts have accomplished nothing. Our most learned physicians and specialists declare that the world is on the verge of collapse, and that at the present rate of increase there would not, in one hundred and sixty years, be enough sane people in the world to care for the insane. They tell us that various diseases are increasing so rapidly as to endanger the race in a very short time; and that this is so notwithstanding the fact that sanitary conditions are made necessary, even to the extent of individual drinking cups.

Our only hope lies in the great Seventh Day, the antitypical Sabbath. In it Messiah, associating with Himself the saintly ones of this Gospel Age, will set up the Divine Kingdom amongst men—a spiritual Kingdom, not an earthly one, but ruling amongst mankind, blessing and uplifting them. For a thousand years the work of uplift will progress until all the willing and obedient will have attained again the lost likeness of their Creator; and the whole earth will be their Paradise.

"Times of the Gentiles."

Amongst other lessons which God has been teaching mankind is the fact that they are incapable of establishing a government such as is necessary for the real blessing and uplift of the race. God appointed Israel after the flesh to be His typical Kingdom for a time, and selected King David and his posterity to be rulers. By and by He cut these off, discontinuing the earthly typical Kingdom.

The last monarch of David's line was King Zedekiah, of whom we read: "O thou profane and wicked Prince, whose time has come that iniquity shall have an end. Remove the diadem, take off the crown, * * * I will overturn, overturn, overturn it until He comes whose right it is, and I will give it to Him." (Ezekiel 21:25-27.) Messiah is the One whose right it is—Jesus the Head, the Church His Body—on the spirit plane.

Certain Scriptures indicate that the period during which God's Kingdom would be removed would be seven prophetic Times, each 360 years long. Seven Times would therefore equal 2,520 years. Reckoned from the time of King Zed-

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

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YET SOME CLAIM THEY WERE ALMOST MONKEYS.

That the old Egyptians did not spend all their spare time building pyramids and wrapping up mummies is borne out by the excavations on the site of the ancient city of Antioch made by Prof. Thomas A. Whittemore of Tufts College. A portion of his collection, just arrived, contains a scrubbing brush, a rag doll, a baby's sock and over a hundred pairs of shoes, socks, boots, sandals and other forms of footwear which show an almost incredible resemblance to present day styles.

In the group is the first and oldest boot with eyelets ever discovered in Egypt. A party slipper is made of a fine grade of leather ornamented with gold, red and black thread. It has a very elaborately carved piece of leather on the instep. The scrubbing brush which was discovered had a wooden base and bristles on both sides.

Several dentists' instruments have been unearthed. Some are similar in shape to modern instruments.

Some druggists' balances are of equal interest. Lamps were found with the wicks still in them, and near them were implements used in keeping them in condition.

—New York World.

THE FAITHFUL FEW.

O faithful few,

Who dare to hold God's Word and witness true,

Whose clear-eyed faith transcends our evil time,

And o'er the present wilderness of crime,
Sees the calm future with its robes of green,

Its fleece-flecked mountains, and soft streams between,

Still keep the track which duty bids ye tread,

Though worldly wisdom shake the cautious head.

No truth from heaven descends upon our sphere

Without the greeting of the skeptic's sneer:

Denied, and mocked at, till its blessings fall

Common as dew and sunshine over all.

—Whittier.

FINDS WORLD NO BETTER.

Professor Hall Says Christianity Is Making No Progress.

"What progress has Christianity made after nineteen centuries?" asked the theologian. "Would we dare to ask God to come down and accept New York, Boston, Chicago or San Francisco as a worthy product of our religion? Would we dare to present to him our record of 50,000 innocent girls a year dragged down to supply the demands of lust; would we dare present to him the statistics of our drink bill, and the money spent in dissipation and folly; would we dare excuse the graft of our railroads, the corruption of our politics, the greed of our industrial system? Would we dare to present Philadelphia to the Father this night and say, 'Here is our jewel; here is the product of nineteen centuries of Christianity; take it into Thy bosom?'"

"When China calls to the world, 'Oh, Christian people, pray for us,' can we reply, 'China, we are a Christian people; just do as we do?'" —Philadelphia Ledger.

In the Sicilian village of Maletto, a merchant, before buying, consulted the priest, who dissuaded him, saying, "The reading of the Bible is prohibited." The merchant was about to hand the book back to the colporteur, when his student son reminded him that he had paid a sum of 4.35 lira for a permit from the Pope to read any book whatever. [Colporteur Greco saw the curious document with his own eyes.] The merchant said that his son was quite right, and thereupon bought the Bible. Other people were present, longing to buy, but they had not paid for such permits.

—Exchange.

FREE LITERATURE!

Send postal-card request for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed.
The Rich Man in Hell.
Thieves in Paradise.
Spiritism Is Demonism!
Our Lord's Return.
Where Are the Dead?

(Continued from 1st page, 4th column.)

kiah, that period ends this year; for, according to the Scriptures, King Zedekiah's crown was taken away in 606 B. C. If so, with the close of the present year Messiah should take to Himself His great power and begin His glorious Reign of a thousand years, the beginning of which, according to the Bible, will be a very dark hour, "a Time of Trouble such as was not since there was a nation," "no, nor ever shall be" the like again.—Daniel 12:1; Matthew 24:21.

When God removed His Typical Kingdom, 606 B. C., He gave to the Gentiles authority or permission to do their best in governing the world and bringing in righteousness and happiness. That we might know all this, He gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of that dream through the Prophet Daniel. The dream showed a great image, whose head was of gold, representing Babylon; its breast and arms of silver, representing the succeeding government of the Medes and Persians; the belly of brass, representing the Grecian Empire, which followed the Medo-Persian, and its legs of iron, representing Rome, the government of the Caesars. Each of these governments has had universal sway, each has shown the best it could do for humanity, and each has failed.

Next came the feet of the image, which were of iron smeared with clay, thus made to resemble stone feet. These iron feet represented the Holy Roman Empire, which was really a part of the Roman Empire, and the divisions of which are at war with each other to-day. The dream and its interpretation showed that a stone cut without hands struck the image in its feet, ground them to powder and utterly destroyed the entire image. This stone represented the Messiah's Kingdom, which will ultimately fill the whole earth, according to this prophecy.

The clay smeared on the iron feet, making them look like stone, represents the fact that the present Roman governments of Europe claim to be Christ's Kingdom. On their coins, and otherwise, they claim to represent God. They have been deceived into thinking and speaking of themselves as Christendom, which signifies Christ's Kingdom. In reality they are the last representatives of Gentile power—"kingdoms of this world"—

the toes of the image of Gentile supremacy of which King Nebuchadnezzar dreamed.

The present war will weaken the nations, draining not only their life blood, but also their wealth; and it will demonstrate the inefficiency of all Gentile kingdoms to bring to the world peace, righteousness, satisfactory government. But Messiah's Kingdom, which will then be inaugurated, will be "the desire of all nations."

The Prophetic Forecast.

This war, and the anarchy of Armageddon, which will follow it, will prove conclusively the need of Divine interposition in human affairs. As Jesus said, speaking of the present trouble and the resulting anarchy, "Unless those days shall be shortened, there would be no flesh saved." So virulent, so selfish would that strife be that our civilization would perish did not God through Messiah's Kingdom, the Elect, intervene to bring order out of chaos.

Doubtless earth's great rulers have done the best they knew how to do for their peoples. Some of our very best laws came from Julius Caesar, in combination with the Mosaic code. Some of the world's rulers today are also doing their best; but they are confused. Having a false idea of what constitutes Christ's Kingdom, they seem to think it their mission to conquer the world. They also believe that they foresee a general uprising of Socialism, and their hearts are failing them, fearing the things coming upon the earth.

While they knew that this would be the worst war ever known, yet they preferred it to that which they were striving to ward off and which they have succeeded in keeping off for the present. But they have lost their best blood, their best energy, their money, commerce, etc.; and when the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion—the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom, which will inaugurate the long-promised Peace on Earth.

WHY GOD'S WRATH UPON THE NATIONS

Justice of the Day of Vengeance—"Render Unto Her Double"—"The Controversy of Zion"—Balancing the Books—Squaring Accounts with Debtors—Preparing for the New Dispensation of World-Wide Blessings to the Church and the World.

SEQUENTIAL to his wonderful discourse on "Distress of Nations" Pastor Russell addressed an overflowing house the following week on "Why God's Wrath upon the Nations." His address inquired into the reason why in God's providence the world is being ushered into "a time of trouble, such as was not since there was a nation." What special sins call upon Justice for extraordinary penalty? The Pastor's text was, "And the nations were angry, and Thy wrath is come."—Revelation 11:18.

After some introductory comments upon his text, the speaker read a number of corroborative Scriptures—Isaiah 34:1-6; Jeremiah 25:15, 16, 27-38; Isaiah 66:15, 16; Luke 21:24-26; Revelation 6:9-11; 2 Thessalonians 1:3-10. Commenting on these Scriptures as he went, the Pastor claimed that their united testimony referred to the present time, misinterpreted the end of the world; properly interpreted, the end of this Age, lapping upon and inaugurating the New Age—"the world to come."

God's people Israel typified Spiritual Israel. All others were called the nations, the people, the Gentiles, and were outside of covenant relationship with God. Many of the Scriptures quoted had a double application: in a smaller sense, to the affairs of Typical Israel; in a larger sense their fulfillment belongs to the end of this Age. Of Natural Israel it was written, "They are not all Israel who are of Israel"; and similarly we might say today, not all are Christians who profess to be. Jesus emphasized this same thought when He referred to "Israelites indeed," and speaking of His Church He referred to some as "the very Elect," thus distinguishing them from the numerous mass of Christians, who in a formal manner say, "Lord, Lord," and draw nigh with their lips, when their hearts are far from Him.

Only Jews, Gentiles and Saints.

Applying the matter now, the Pastor declared that the whole world are Gentiles, except the true followers of Christ, His saints, and the loyal-hearted Jews, who are still God's people under their Law Covenant. In classing the great mass of Jews and of professed Christians as part of the world the Pastor meant no unkindness; for he declared that there are many noble characters amongst the Gentiles—amongst those who are not in

covenant relationship with God, who are neither under the Law Covenant nor under the Covenant of Grace. God has an eventual blessing for all who love righteousness and truth—under the blessing of Restitution.—Acts 3:19-23.

However, to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "Little Flock" who have responded to the Gospel Call. "Gather My saints together unto Me, saith the Lord! those who have made a Covenant with Me by sacrifice"—self-sacrifice. (Psalm 50:5; Romans 12:1.) If we shall recognize these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in Heaven," and if we shall recognize all others as Gentiles, we shall be getting the eyes of our understanding into true alignment with the mind of God as expressed in the Bible. From this standpoint only can the prophecies of the Bible be understood.

Thus seen, God is not merely calling nations to war, to battle, as nations; but in a more particular sense the call is to all Gentiles irrespective of national boundaries. And it is worthy of note that throughout the Scriptures the great masses of India, China, etc., are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

The blow of the Divine rod is therefore to be expected upon the so-called Christian kingdoms—upon nominal Christian people. The responsibility of these and their punishments will be in proportion to their knowledge and their failure to live up to the knowledge possessed. Ignorance is not wickedness in God's sight.

Wrong Thoughts of God's Wrath.

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His Temper and wreaking vengeance upon His creatures. Such a thought might be gathered from some of

the expressions of the Scriptures, because of adaptation of language to human comprehension, and because of more or less loss of the true sentiment in translating and through the mental gloss of the translators. In any event let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends—namely, eternal torture, etc., at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form—by war, famine and sickness—is the fear of that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but wholly without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves, that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago, had not Divine Providence forefended—holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just so soon as the storm of human passion shall have taught humanity its needed lessons and shall have liquidated the long-standing accounts, Messiah's Kingdom, with a clean slate, will be inaugurated.

We have reached the end of this world—the end of this Age. The long-promised Day of blessing and Divine favor is already dawning. God through Jesus' sacrifice has provided for all human sins and frailties traceable to original sin. These are all to be forgiven absolutely. Certain wilful sins have been more or less punished during the lives of the sinners; and some of these, recorded in human weaknesses, mental, moral and physical, will be gradually gotten rid of during Messiah's Kingdom, under the Restitution processes which will then prevail. All will have an opportunity of rising up, up, up to human perfection; and those who have wilfully degraded mind and body will have the steeper path to climb and the longer one. Nevertheless, they will be able to come to the fulness of human perfection and everlasting life if they will, under the blessings and with the aid of Messiah's Kingdom.

Accounts Yet to Be Squared.

At first this might seem to be a full settlement for all of the world's sins; but not so, according to the Scriptures. In Jesus and in His saintly followers all down through this Gospel Age, the world has had God's Cause, the Cause of Righteousness and truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, "If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such."—1 Peter 4:14, 16.

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment was proportionate. On the books of Justice, however, God represents that the lives of all of His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Saviour, this does not alter the fact that Justice calls for certain punishments for crimes more or less wilful and therefore not included in the Saviour's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern, or illustration, of the ending of this Age. St. Paul, writing of that time, says, "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." The great Time of Trouble with which the Jewish Age ended was a righteous retribution for unsettled claims of Justice. The Just One had been slain; and although the merit of His sacrifice will yet avail for every Jew and for every other member of Adam's race, nevertheless Justice visited a punishment upon the people who said, "His blood be upon us and upon our children." (Matthew 27:25.) Notice, however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by every one of our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A. D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the

blood of Zacharias, who perished between the Altar and the Temple."—Luke 11: 50, 51.

Wherein was the justice in exacting all that of the people living in the close of that Age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these lightbearers, crucifying them and variously injuring them, that last generation of the Jewish Age partially exonerated their forefathers, who had done similar things with much less enlightenment; and upon the enlightened ones fell the "wrath."

"The Recompenses of Zion."

The Bible intimates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath, is the "recompense of the controversy of Zion"—the saints, the True Church. For eighteen hundred years has Jesus prophetically declared that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force. (Matt. 11:12). All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in every epoch and in every century have suffered—"as deceivers, and yet true; as poor, yet making many rich; as having nothing, yet possessing all things." (2 Corinthians 6:8-10.) "Heirs of God and joint-heirs with Christ" (Romans 8:17), they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy." Their names have been cast out as evil, and as Jesus prophesied it has been true, "They shall say all manner of evil against you falsely, for My sake." (Matthew 5:11.) These are bidden to rejoice and be exceeding glad, knowing that their reward in Heaven is great.

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of Trouble such as was not since there was a nation," and which is now beginning and gradually to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah, for all to be blessed by His rule; as it is written, "I will give Thee the heathen [the Gentiles] for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psalm 2:8.) First must come the breaking in pieces as a potter's vessel, and the great lessons which that tribulation will bring, in order that the world may be prepared properly to appreciate and "love righteousness and hate iniquity."

As illustrative of this principle, note the lesson of Revelation 6:9-11. Following a great persecution, the Lord figuratively represents the martyrs of that period as crying out to Him, even as the blood of Abel is said to have cried out for vengeance. The cry is, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" White robes were apportioned to them as indicating that from the Scriptural standpoint they were pure, holy, justified through faith and obedience; and the message for all the martyrs of Jesus was, Wait a little season; the vengeance will come, but not until all of this class shall have experienced their share of "the sufferings of Christ."

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval and an increased glory on the spirit plane as members of the Bride of Christ—the blessings to be given to them in the First Resurrection—the Chief Resurrection, referred to by our Lord in Revelations 20:6. The closing of the Gospel Age will witness the martyrdom of the last members of the Body of Christ. Then the glory of the First Resurrection will signify the establishment of Messiah's Kingdom, the time for the recompensing of Zion's wounds in the Great Tribulation. Then will be accomplished the binding of Satan; and then Messiah's Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long promised "Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-23.

Modern Persecutions Differ.

We do not say that the persecutions of the last members of the Body of Christ will be by literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are "roasted" in the public press, some have their tongues cut out in the sense that their words are misrepresented, and that they are denied a hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal assassination and destruction of God's faithful people in the end of this Age, as well as a figurative one. But the Lord's grace will be sufficient for them; and the more they

shall suffer for His sake, for the Truth's sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer: Babylon, and Babylon signifies what is to-day known as "the Christian world"—a very anomalous term; for the world has no identification with Christianity, nor Christianity with the world. The so-called "Christendom" of our day corresponds exactly to the Jewry of Jesus' day. Then Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was one, namely, the perpetuation of their own institution, regardless of God's arrangement. So here, the civilized world, misnaming itself "Christ's Kingdom," is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid the destruction which the Bible declares. But nothing that Babylon can do can avert the overthrow of present institutions and the establishment of the new order of things which God has fore-ordained for the blessing of the world through Messiah's Kingdom, for which His saints have long prayed, "Thy Kingdom Come!"

Hypocrisy the Greatest of All Sins.

Taking into account the persecutions endured by God's saints throughout this Gospel Age, there must be a heavy account on the book of Justice to be settled. Sainly Catholics, sainly Presbyterians, sainly Baptists, sainly Methodists, sainly people in and out of all denominations have suffered; and Jesus' words still stand true—namely, that whosoever would give to the least of His followers even a cup of cold water would not fail of a reward, and that injury to even the least of these would be punished.

Are we asked what are the special sins of our day so reprehensible in God's sight? We reply that here, as in Jesus' day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries and injustices of various kinds in Jesus' day; yet while denouncing all these in spirit, He practically ignored them all in His denunciations of the hypocrisy of the religious rulers. We believe that His judgment of so-called "Christendom" to-day is of the same order.

There was a time when the world ignorantly thought that the kings of earth were ruling as part of Christ's Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented. There was a day when all were so deluded as to believe that the entire human family was going down to eternal torment, except the mere handful, the elect saints. There was a time when such atrocious doctrines were believed to be of God; but that day has passed—a more enlightened day has come.

Our Bible is better understood; the clergy are no longer deceived. They know that the word Sheol of the Old Testament and the word Hades of the New Testament represent the state or condition of death, into which the whole world goes—good and bad. They know that these words could not represent torture or fire in any sense of the word. They see God's character more clearly; they perceive that the kingdoms of this world are merely political institutions permitted for a time, in the same sense that God permits famines, pestilences, etc., waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of things.

But notwithstanding this knowledge, the Divine character is still blasphemed. The kings of the earth, told during the Dark Ages that they were the sword of the Lord and servants of the Church, have not been undeceived. Hence the Czar of Russia, the Head of the Greek Church, believes he is working out a Divine destiny; the British, under King George, are equally convinced that they are working out a great destiny as God's Kingdom. The German Kaiser is similarly deceived into thinking that he is the sword of the Almighty. Mark his latest reported proclamation to his army in Poland, which reads:

"I Am Jehovah's Sword," Says Kaiser.

"Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfil His will!"

These false doctrines of the Dark Ages are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as

His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God.

God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world to-day telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a

great punishment, and is it not nigh?

What shall we do, do you ask? I answer, Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6:17.

Upon Great Babylon (Gentiles falsely calling themselves "Christendom") is to come a settlement of all the unrequited crimes against God's saints throughout this Age, "a Time of Trouble such as was not since there was a nation." "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived luxuriously, so much torment and sorrow give her. * * * Therefore shall her plagues come in one day (speedily), death, and mourning, and famine; and she shall be utterly burned with fire (destruction); for strong is the Lord God who judgeth her."—Revelation 18:6-8.

Fear Is a Cause of Great Nervous Tension

"The Lord is My Helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Fear is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with Him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in the curse followed. Being for six thousand years under the reign of Sin and Death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what man can do unto them, because the Lord is their Helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

*"Man's inhumanity to man
Makes countless thousands mourn."*

On account of sin many have become murderers. Though they are restrained by the law from committing the overt act, they have the murder spirit, the selfish spirit. This leads to all kinds of wrong-doing—unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire fear in the minds of others.

The Source of Relief.

The Psalmist speaks of some who had gotten rid of this fear of man—of such were Abraham, Isaac, Jacob and the Prophets. And what was true of them should be true of the consecrated Body of Christ. The reason for this peace of mind is that these have come into special

relationship with God. By the Covenant of Sacrifice, made possible to them by the Savior, they have become sons of God; "and if children, then heirs; heirs of God, and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust Him.

With this confidence in God, then, these have no fear. He has assured them that He is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the Adversary than any other people in the world this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which He has sent through the Prophets and Apostles, they have learned that He is dealing with them as New Creatures. Gradually they learn that "no good thing will He withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of His children. He also promises that we shall not be tempted above that we are able to endure, lest some injury come to us. Thus we see that He is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our Heavenly Father; for we love and trust Him. We have no fear of the Adversary, because we know that the Lord will not permit the Adversary to injure us, if we keep close to Him. And if God permits us to have experiences of trial from the Adversary and our fellowmen, He does so to the intent that these may work out good to us.

*"My God, I set my seal that Thou art true,
Of Thy good promise not one thing hath failed."*

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Significance of Ordination Of Christian Ministers

PASTOR RUSSELL'S REPLY TO CRITICS

BELIEVING the following letter from Pastor Russell to a friend in British West Indies would be of interest to our readers, who may have come in contact with some of the slanders offered by opponents, we have asked permission to reproduce it in these columns. This letter was published in the newspapers of Trinidad, as follows:

"Mr. E. J. COWARD,
Port-of-Spain, Trinidad, B. W. I.
Dear Brother in Christ: Yours of October 3d is before me. Thanks for its clippings from the *Gazette* and the *Evangelical Christian*.

"I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under the *criminal act*, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would operate in a case only where the jury felt sure that there was danger of rioting or violence. As there was no danger that either I or my friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. The Bible authorizes a defense of the Truth only. We are not to smite the brethren. Whoever undertakes an attack upon any Christian minister's reputation violates the Master's commands, and puts himself on the side of the Adversary. A lying spirit is sure to be a boomerang.

"As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

"Additionally I remind you of the many translations of the Bible now extant—all of them very good. I have all of these and find them useful in comparison in the study of any text—one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

"As respects my business dealings, I need not remind you that American Courts are very strict, and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny, and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent several small fortunes in seeking to do good to my fellowmen—in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light."

I need not tell you how absurdly untrue Rev. Ross' statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters—how few who would read the Rev. Ross' state-

ments would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists—not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a Divine ordination. But our Baptist friends and our Methodist friends would say that they, also, recognize Bible ordination, that they are not merely dependent upon each other. But we challenge them to prove that they ever had a Divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained His Twelve Apostles and that these have successors in the Bishops, who are styled 'apostolic bishops,' and under the theory of 'apostolic succession' have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of 'apostolic succession' is unscriptural. The Bible recognizes only Twelve Apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no Divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the Dark Ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised—the Wise Virgin class of Christian people, who 'trim their lamps'—study the Bible—find it to shine out brightly and to point them to the new Age of blessing under Messiah's Kingdom.

"If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and His Word. So persecuted they the saints and prophets of the past—even the Master Himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type,

who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were ignorant and

unlearned men.' If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

"Very truly your servant in the Lord,
"C. T. RUSSELL."

PRAYERS FOR KINGS AND GOVERNMENTS

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty."—1 Tim. 2:1, 2.

THE Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12.) They inform us in an indirect way that the world cannot realize that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up His Kingdom of righteousness until His appointed time. When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27.) His reign will be the one that will be the "desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44.) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen men battling for rights. Sometimes they have been defeated, and sometimes victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, *policy* rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

Power Used for Selfish Purposes.

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way—taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better

prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The-Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

Sympathy for Those in Authority.

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but to pray blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2.) We would be glad if there were peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart vicious or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. We believe that most of the monarchs of Europe did not really wish to pull the people into war.

Present Day Blessings.

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department, that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done to-day—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

MEN DARE TO THINK NOW!

The former associate editor of a 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 a volume setting forth plainly an entirely different program of the Almighty God. After reading the book a great burden was lifted from his mind and he then said:

"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 feel-

ings 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?

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."

For other information, see foot of page 3.