

The Bible Students Monthly

International Bible Students Association, Publishers.

Vol. VIII.

BROOKLYN, N. Y.

No. 10.

JONAH IN THE BELLY OF HELL

"OUT OF THE BELLY OF HELL CRIED I."—JONAH 2:2.

A SYNOPSIS of Pastor Russell's recent sermon on "Jonah," which has caused quite a sensation, will be read with interest. He said in part:

Some, intent on disproving as much as possible of the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is that all. We have our Lord's own testimony to the truthfulness of the matter, and whoever denies either His truthfulness or His intelligence is thereby denying also His Messiahship and repudiating Him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the Sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of a type, especially designed of God to foreshadow the fact that Jesus Himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have no faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us continue to maintain our stand with those who hold fast to the Word of Life.

The Belly of Hell Described.

But what have "the belly of hell" and the poor soul crying from it to do with the story of Jonah? Jonah was in the belly of hell and his cry unto the Lord from there constitutes our text. When a boy I heard this text, and my imagination conjured up what hell was like and especially what the belly of hell, or what I supposed the middle part of it, was like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the hoary past, admitting the destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned to this torment, so that they would never die, but would keep on suffering forever and forever and forever, untellable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the fire. But these theologians went on to explain that, wishing them to suffer horrible tortures, God would seal off the asbestos shell, causing them to

suffer still more excruciatingly every time the operation was performed. As a child I tried to imagine that this was the just desert of sinners, and that the Heavenly Father was really kind and loving—that He did not give them worse, though I could not think of anything worse that they could suffer.

"When I was a child, I spake as a child; but when I became a man, I put away childish things." (I Corinthians 13:11.) I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute His will, but also in wisdom to make a wise arrangement for His creatures, and also perfect in justice to do to them as he would have them do to Him, if he were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself: Such must be the God who was the Creator of our race, for He has produced in



Enters "The Hell Belly"—Jonah 2:2

humanity certain degrees of these various qualities and he could not give to man what he does not himself possess, nor can we suppose that he would create man with more justice, wisdom, love and power than he himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still bow, and give thanks that by his grace I have come to see his character, his Plan and his Word more clearly than in the past. I thank him that now I can see in what way ultimately Jesus will be the "Light of the world"—not merely the Light of the Church.—John 8:12.

In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer for light, for knowledge respecting himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, Perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored spectacles. Pray-

ing to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first—without reference to any of the creeds. I began to let God teach me. I ceased to say, It reads, "Thus," but it must mean otherwise. It says, "So and so," but cannot mean that, but the reverse. In other words I ceased to try to teach God and endeavored to be taught of God through his Word, guided by his Holy Spirit.

International Bible Studies.

That was forty-four years ago. Under the Lord's blessing I found the Key to the interpretation of the Scriptures—not because of ability, but, I believe, because it is now due time for the Bible to be understood—in the closing of this Gospel Age and the dawning of the Millennial Day. Having found the Key and used it myself I have spent my best endeavors since to put the Key into the hands of God's consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unspeakable, that now I know my Heavenly Father and can have confidence in him and can have love for him as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings, to others of his dear people of all denominations in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect—not making a new denomination—not founding a Church. We have had too much of that sort of thing already. Not only have we Wesley's Church and Calvin's Church, etc., etc., but it has become the custom for each minister to be spoken of as the proprietor of the Church; as, for example, the Reverend Dr. A.'s Church. It has become a custom, too, for the preachers to speak of the people as "My people," "My Church." This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church—the Church of Christ—"the Church of the Living God"—"the Church of the First-Borns, whose names are written in Heaven." That Church includes in its membership every true saint of God who trusts in the merit of Christ and seeks to walk in his footsteps. Whatever earthly systems such may be identified with are without Divine authorization. Their standing in God's sight is merely because of their identification with Christ as "members of his Body."

In God's providence I was led to publish six volumes of "Studies in the Scriptures," or Bible Keys. These were taken up by the Bible and Tract Society, and published at cost price, to enable all of God's people everywhere to procure them. They are now published in twenty of the most prominent languages. The first volume, "The Plan of the Ages," has reached almost to the five million mark. I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the forwarding of its work—"The Promulgation of Christian Knowledge."

Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart, is glad to call the attention of others to these Bible Helps. Thus the International classes of Bible Students of all denominations in all parts of the world are springing up and a blessed light, we believe, is going forth from these, assistful to all who love righteousness and hate iniquity. Although I am the regular Pastor of the New York City Temple and of the Brooklyn Taber-

nacle congregation, there are several assistants and I am privileged to speak to thinking Christians in various parts of the world, especially in the United States. Only the Lord knows how I thank him for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal papers of the United States.

My sermons are handled by a Syndicate, and I am advised that now they appear in several hundred newspapers, aggregating a circulation of several million copies. All these people, of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced—difficulties in comprehending how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for his human creatures such terrible destinies as all the creeds of the "dark ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:13.) Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom.

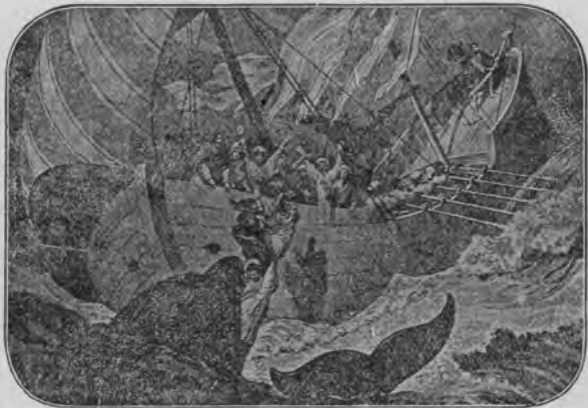
Thinking minds are rejecting the doctrine of eternal torment and generally at the same time rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and Darwin's Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we misread the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and Son.

The Key to the Scriptures.

Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole Word of God becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine.

The Prophet Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words "hell-belly" signify grave-belly or belly-grave. The context shows all this, telling us additionally that sea-weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the hell-belly, or belly-grave, on the third day, by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, the grave." Ah! says one, The translators merely made a mistake and translated it "hell" when they should have translated it "grave." Yes, I answer, and they made the same mistake in every case in which they used the same word "sheol" throughout the Old Testament. As it is, "sheol" is translated "grave" more times than it is translated "hell" in our Common Version; but it should be translated "grave" every time. There we have the Key to the Bible. The hell of the Bible, the penalty for sin, is death, the grave, the tomb. It is not an everlasting hell, for several Scriptures declare that "sheol" (hell) shall be destroyed. "I will ransom them from the power of the 'grave' (sheol); I will redeem them from death; O death, I will be thy plagues; O grave (sheol, hell), I will be thy destruction." (Hosea 13:14.) St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is thy sting? O grave

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



The BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 Hicks St., Brooklyn, N. Y.
Monthly—12c. a year. Single copies, 1c.

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.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

READING FACILITATED FOR THE BLIND.

Dr. Max Herz, of Vienna, well known in scientific circles, is the inventor of a contrivance enabling the Blind, by means of a combination of a talking machine and the telegraph, to "read" with greater ease than was heretofore possible by the aid of complicated and expensive Braille books.

The underlying feature of this new system is a mechanism, by means of which the "Morse" and other telegraphic characters are conveyed to the Blind by way of the ear. The machine is supplied with a combination of small plates, every one of which contains a story completely written out. To operate these sound plates, another piece of machinery, consisting of two Morse-keys and electrical sound-receivers, is necessary. The latter are connected by means of a needle, which makes imprints on a prepared wax tablet. The sound plates contain both short and long tones and can be sold at extremely low prices. It is intended to publish a daily paper for the blind.

ELECTRICITY AFTER 50 YEARS.

Dr. Chas. Steinmetz, of Schenectady, N. Y., one of the country's most noted experts on electricity, stated last week in the course of a speech delivered in Cleveland: "Within 100, if not within 50, years electricity will be the general motive power and all the work which now has to be performed by man in the sweat of his brow, will then be done as quick as lightning." Electrical power, he added, would become as cheap as the air, giving to the world of mankind ample time to apply itself to higher tasks than to breaking stones for one's bread, as most of us are forced to do.

Mr. Steinmetz is not only an ingenious and ceaselessly working inventor, but also a philanthropist, and as such he is doing big things in his capacity as president of the city council and of the school board of Schenectady, N. Y. *Exchange.*

WONDERS OF THE TELEPHONE.

Dr. H. Barringer Cox announces that he has invented a new wireless underground telephone. At the same time he claims to have gotten, in connection therewith, the clue to a new electric phenomenon, the principal feature of the same being the possibility of sending an electric current over a single conduit. For five months Dr. Cox has been at work in Los Olives, Calif., constructing a wireless telephone system for the forestry service. He has now succeeded in conducting the human voice through the soil. The new wireless telephone consists of a regulation telephone apparatus and a newly invented contrivance, which may be connected as a conduit with the soil. Dr. Cox expects to go to Washington shortly, in order to lay his new invention before the Government. *Exchange.*

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER.

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address Watch Tower, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

JONAH IN THE HELL BELLY.

(Continued from 1st page.)

(hades) where is thy victory?"—I Corinthians 15:55.

Christ Died for Our Sins.

We see, dear friends, what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins. He did go into sheol, into hades, into the grave. "Christ died for our sins, according to the Scriptures." (1 Corinthians 15:3.) Thus God has provided for the resurrection of the dead—all mankind, "both of the just and of the unjust." The just are the Church, the saints. The unjust include all others. The blood of Jesus will avail for the release of every member of the race from the great penalty of death. Now it operates under a special call to the saintly few who are invited to become joint-heirs with the Redeemer in his great Kingdom which shortly is to bless all the

families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection will not be an instantaneous one, as in the case of the saints. It will be a gradual one in two senses:

(1) All will not come forth at once, but as the Apostle declares, "Every man in his own order," company or band.—1 Corinthians 15:23.

(2) It will be gradual in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ's reign all who will give heed to his instructions and assistance may rise gradually—up, up, up—and by the close of the Millennium they will reach the full perfection and image of God, lost by Father Adam through disobedience. The unwilling, those rebellious after the light has fully come upon them, will be destroyed in the Second Death, from which there will be no recovery. They will perish as the brute beasts.

A GREAT CONQUEROR, A GRAND TRIUMPH

"When He ascended up on High, He led a multitude of captives."
—Ephesians 4:8, margin.

Seen by Saul of Tarsus.

IN one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the tomb for the Divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His Apostles. During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer dead, and that He was no longer confined to human conditions—that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

During the period between His resurrection and His ascension our Lord taught His followers not alone by His words, but also by His conduct. They had not yet received the Holy Spirit, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines.

Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and to ascend on High and reenter the spiritual plane of existence in order that from that higher plane of being He might be the more capable of filling the great office of Prophet, Priest and King for mankind.

The Pentecostal Blessings.

After forty days, during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to His Father. Ten days afterward, the Holy Spirit came from the Father upon the waiting Household of Faith. The outpouring of the Spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint-sacrificers with Christ, members of His Body, members of "the Church of the First-born, written in Heaven," members of the Seed of Abraham, in whom all the families of the earth are to be blessed.

Only Jews received the Pentecostal blessings. Until three and a half years thereafter, in harmony with a Divine promise made to the Jews, the Gentiles were excluded. Then the time came for the Gospel to go to the Gentiles. The record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and Gentile to be broken down, he could not receive the spiritual blessings. Even then he was received, not because of his works and prayers, but because of faith in the redemptive sacrifice offered upon Calvary.

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place, which was given to St. Paul, it was proper that the latter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the brightness of the sun" at noonday. The sight caused injury to Saul's eyes.

How inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the Eleven during the forty days following His resurrection! They could not possibly have identified the glorious Personage who shone above the brightness of the noonday sun with the Lord Jesus, their Friend, their Teacher. But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equaled that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, "up where He was before." It should not surprise us that the Apostle declares that our Lord ascended in dignity and station far above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful Son, the First and the Last, the Beginning and the Ending of the creation of Jehovah. Could we for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the Divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the Scriptures declare, that "Him hath God highly exalted"?

Extreme Humiliation and Exaltation.

Note the Apostle's phraseology in the context—that the One who ascended had previously descended, and that the descending and the ascending were related as cause and effect. The One who has ascended on High completely fills the highest position in the great Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the great Jehovah. Yet, as the Apostle warns us, we must not identify the body now possessed by this glorified One with the One who in obedience to the Father's will came down from Heaven and as a man humbled Himself unto death, even the ignominious death of the cross. The Apostle calls attention to these two extremes of humiliation and exaltation—both accomplished in the Son of God, the Logos, the Messiah, the Christ.

If any of us at one time supposed that our Lord Jesus ascended to Heaven in a physical condition, as a man, we entirely misunderstood the Scriptures. To suppose that Jesus went to Heaven a man, is to mistake the significance of His title, the Son of Man, which He preserves as identifying Him with His great redemp-

tive work—as one of His many titles. To suppose that Jesus is in Heaven a human being, is to suppose that He is still, as when on earth, "a little lower than the angels," whereas the Scriptures state that He has ascended far higher, so that not only men, but also all the angels of God, are commanded to worship Him. To suppose Jesus in Heaven a human being is to suppose Him out of all harmony with Heavenly surroundings and spiritual conditions.

Moreover, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection; and that this change will make them like their Redeemer, so that they may see Him as He IS, not as He WAS—that they may see Him in glory, honor and immortality—exaltation—and not as the One who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? When we so thought we forgot the Scriptural assertion that "flesh and blood cannot inherit the Kingdom of God." This statement of Scripture implies that all who become partakers of the Divine nature and share in the Heavenly Kingdom with their Lord and Redeemer must be made like Him by the power of the First Resurrection.

Difficulties of Unbeliever

We have found worldly-wise people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions, but Christians seem to have more difficulty than do the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a ransom for Adam, to effect his release and that of his posterity from condemnation to death.

The Logos was transferred from Heavenly conditions to earthly conditions, and the purity of the Logos—His perfection of organism, His freedom from sin—was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. Pastor Russell's volume, "THE ATONEMENT," announced elsewhere in this issue, shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

A Serious Error Among Christians.

The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction—the Divine nature, instead of the human nature. This error has led to other errors, one of which we cite; namely, that made by many Christian people of expecting the Second Coming of Jesus in the flesh—as a glorious Man and not as a glorious Spirit, partaker of the Divine nature and altogether dissociated from human nature. Thinking of our Lord at His Second Advent as a glorified Man, they associate Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the Second Coming of Christ to establish the long-promised Messianic Kingdom.

The proper thought is that Jesus accomplished in the flesh the work which the Father had given Him to do, when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His Elect, His Church, His Bride. These are to share in His resurrection to the Divine nature and to sit with Him in His Throne. Then the Kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the Ancient Worthies mentioned in Hebrews 11.

A Multitude of Captives.

Our text figuratively represents the ascension of our Lord from the earthly plane to the Heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner, through the one man's disobedience. The Logos di-

vested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and "gave Himself a Ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit nature with exceeding glory and to the right hand of God.

Thus the great Conqueror is seen returning to the Heavenly state, acclaimed by the Heavenly host; and far down the centuries the prophetic view sees following Him a great procession. First comes the Church, the Royal Priesthood, His brethren, delivered from the power of Sin and Death through the merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first-fruits to God of His creatures," rescued from Sin and Death. Later on, for a period of a thousand years beyond the deliverance of the Church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of Sin and Death through the merit of Him who died on Calvary.

Then will come the glorious consummation. When all who will have refused Divine grace shall have been destroyed in the Second Death, then shall be heard every creature in Heaven and on earth saying, "Blessing and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb forever."

"The Acceptable Year of the Lord."

At our Lord's First Advent began "the acceptable Year of the Lord"—the time when God, having accepted the sacrifice of Christ Jesus, became

willing to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through good report and evil report, even unto death. The entire Gospel Age antitypes Israel's Atonement Day; and the sacrifices of our Lord and the Church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical Atonement Day is "the acceptable Year of the Lord," as Jesus pointed out. God's faithful people of this acceptable Day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable Day will come the end of all opportunity thus to sacrifice the human nature and become joint-heirs with Jesus Christ our Lord.

"Times of Restitution."

After the Gospel Age has passed away there will be a new period introduced, styled in the Scriptures, "The Times of Restitution." The acceptable Day for the sacrifice of the Church has lasted for nearly nineteen centuries; and the Scriptures clearly indicate that the Times of Restitution will last a thousand years. St. Peter tells us just when these Times of Restitution will begin. They will begin as a result of the Second Coming of Jesus, the Messiah, and the establishment of His Kingdom. Then "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised His followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised His faithful ones.

Unreliable Subterfuges Harmful.

There is only the one Divine remedy for this harmful fear. This remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasure, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come along the lines of deceit—denying the existence of sin, denying the facts of pain and sorrow and death and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction; but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy, which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good and wrong right not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true Message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

Divine Antidote for Fear.

God's Message through the Law and the Prophets to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote, "the balm of Gilead." Moreover, it informs us that this antidote can be received only through the cooperation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, "Ye shall know the Truth and the Truth shall make you free." "If the Son shall make you free, ye shall be free indeed."

The Coating Should Be Removed.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed and this is a difficult matter. For instance, the Catholic superstition of Purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and His righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; He will deal with them by and by under Messiah's glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, "God seeketh such to worship Him as worship Him in spirit and in truth;" "The secret of the

Lord is with them that reverence Him and He will show them His Covenant"—He will set them free now from the bondage of superstition and fear, and by and by, in the "First Resurrection," He will free them from the body of corruption.

In other words, at the present time all humanity may receive a blessing of heart-consolation in proportion as they can come to the knowledge of Divine Truth; and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions. Fear is associated with alienation from God, and, as the Bible declares, "None of the wicked shall understand."

Mystery of the Gospel Age.

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the "Lamb of God which taketh away the sin of the world"—that the sacrifice for sins was necessary, and that God Himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised Him from the dead and highly exalted Him to spirit being again, to the intent that eventually He may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great "Mystery" of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael—the "God-like-One." (Dan. 12:1.) The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the "Body" members will eventually be glorified with the Head on the spirit plane; and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

Whoever shall be thus taught of God in the School of Christ will learn also the necessity for having a share with the Master in His suffering and death, in order to have a share with Him in His glorious Reign. These will be taught by the great Head that "if they suffer with Him they shall reign with Him" and that the sufferings of this present time (if faithfully endured by them) will work out an exceeding and abundant blessing.

The Sentiment of Our Text.

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the earthly and the heavenly. Both are precious, both are "elect," both are to be used of the Lord during Messiah's Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and in not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. The promise of God is to be sure to both the seeds of Abraham—to that which is according to the promise, the oath—the Spiritual Seed—and also to that which is according to the Law, the natural seed.—Romans 4:16.

The Spiritual Seed must be developed first, because the blessing will proceed from the heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations—all found worthy of everlasting life. "I have constituted thee a father of many nations."—Romans 4:17.

FEAR—THE BANE OF HUMANITY

"Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."—Isaiah 43:1.

FEAR is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world. One of the blessings of true Christianity is the release it gives from fear. But alas; true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom. Few know the meaning of the Master's words, "Come unto Me," all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "In the Son shall make you free, ye shall be free indeed."—Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in Heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from Him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and His righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise—the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposites; we cannot love that which we fear, we do not fear that which we love.

Fear, Worry, Sickness.

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion, indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines—the rest cure.

It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and joy which He promised to His followers eighteen centuries ago? Have His words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The Name Christendom a Misnomer.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, His teachings and His promised Kingdom of righteousness, for which still we are praying, "Thy Kingdom come, Thy will be done on earth." The world's large armies, prepared to destroy each other; and our Dreadnaught navies, prepared to blow each other to atoms; and our submarines and our flying machines, our great cannons and torpedoes—all prove the mistake of calling human civilization Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that His prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His Message should accept it faithfully, and that they should not accept at the hands of anybody another prescription, said to be "just as good." We should make sure that we get the Remedy which bears the endorsement of the Lord's Word, and which has the seal of "the precious blood."

The Master's Teachings Perverted.

During the Dark Ages superstitious fear was encouraged, as all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these "doctrines of demons." (1 Tim. 4:1.) These, primarily, taught a Purgatory, to be mitigated by prayers and masses.

Under the impulse of fear, millions accepted the great Redeemer, and professed discipleship in total ignorance of His real teachings, and no more His followers than when they were heathen. Later on the Adversary partially sidetracked the Reformation Movement by leading zealous people to renounce Purgatory as unscriptural and to accept in its stead for the world at large, eternal torment—a still more unscriptural proposition—a still more God-dishonoring doctrine of demons.

Fortunately for ourselves we Protestants do not take our own doctrines seriously. However much all Protestant Creeds assert that only baptized saints will reach Heaven and contrariwise, that all the unsaintly will suffer eternal torture, nevertheless, not one in a hundred believes this.

"STUDIES IN THE SCRIPTURES" By PASTOR RUSSELL

NOW ONLY \$3.95 POST PAID



for the entire set of six books, together with one year's subscription to Pastor Russell's semi-monthly journal, The Watch Tower. Order to-day.

- I. "Divine Plan of the Ages" 416 pp
- II. "The Time is at Hand" 432 "
- III. "Thy Kingdom Come" 432 "
- IV. "Battle of Armageddon" 720 "
- V. "Atonement Between God and Man" 750 "
- VI. "The New Creation" 616 "

Address: International Bible Students Association, Brooklyn, N. Y., U. S. A.

TO KNOW GOD IS TO LOVE HIM

**"MEN HAVE MADE HIS LOVE TOO NARROW
BY FALSE PRECEPTS OF THEIR OWN."**

"The glory of the Lord shall be revealed, and all flesh shall see it together."—Isaiah 40:5.

THE text implies that a time is coming when everybody will know about God's glory—all flesh. This will include not only all who will at that time be living, but all who have ever lived. We rejoice that God has so grand a Program. We are given an intimation of this as we look into the past and observe that the glory of the Lord has not yet been revealed to the world. God gave some little intimation of His glory, His character, His design, to Abraham, telling him that by and by He purposed to bless the world through Abraham's Seed. But this was only a promise, not a revelation of God's glory; for only Abraham believed. Nevertheless he got a glimpse of that glory as he believed God's promises; so also did Isaac and Jacob. They saw faintly a great purpose of good on God's part, and a time coming when the curse of sin would somehow be rolled away and the true knowledge of God would reach all the human family. But still the glory of the Lord was not revealed.

This hope, though vague, continued with the Israelites, descendants of Abraham, Isaac and Jacob. After their deliverance from Egyptian bondage at Mount Sinai God made a covenant with them that, if they would keep His Law, they might demonstrate their qualification to be the Seed of Abraham to bless the world. But they were unable to keep the Law. None of the fallen race of Adam are able. (Romans 3:20.) The hope of becoming the Spiritual Seed of Abraham faded from the minds of the Israelites. But to strengthen them the Lord promised He will make a still greater Covenant than the Law Covenant.—Jeremiah 31:31-34.

Israel could not keep God's perfect Law. They failed because they were sinners, members of Adam's race, born in sin, misshapen in iniquity, in sin did their mothers conceive them, as the Bible explains. Finally God sent His Son, "born under the Law," put under the Law for the very purpose of demonstrating that what other Israelites could not do He could do. He kept the Law, thus manifesting that "He was holy, harmless, undefiled, and separate from sinners." Sinners were unable to keep God's Law, but Jesus kept it, and to Him was given the great privilege of being the promised Seed of Abraham.

Qualified to Be Blessor of the World.

His keeping the Law, however, did not make our Lord Jesus Abraham's Seed spiritual, but merely demonstrated His qualifications. Even though He was perfect, as a man He could not have done the work which God had purposed; for He could not have given life to the race under sentence of death. In order to give life to the dying world He must first lay down His own life as an equivalent price for the life of Adam, in whom the whole race fell; and He must also be a perfect Jew, to redeem those who were under the Law. He must take the step of sacrificing His human life-rights, that He might do the Father's will. This He did.

But even then Jesus was not the Seed of Abraham that should bless the world, except as we might regard Him, properly, as having been begotten to be this Seed. At the time of His baptism, He was begotten of the Holy Spirit to a New Nature. It was here that He consecrated His human life-rights unto death. During the three and one-half years of His ministry He carried out His Covenant of Sacrifice. This work was not fully accomplished until at Calvary, when He cried, "It is finished!" and died. When on the third day God raised Him from the dead, He was fully qualified to be the Blessor of the world as Abraham's Spiritual Seed—no longer a man, but a spirit-being, privileged, with the price at His command, the value of His own human life-rights, to make application of it, in Jehovah's due time, as a Redemption-price for Adam and his race.

Since His resurrection, our Lord Jesus is the Spiritual Seed of Abraham. Speaking of Jesus' death and resurrection, the Apostle Paul says, "Wherefore (because He was obedient unto death) God hath highly exalted Him, and given Him a name which is

above every name." (Philippians 2:8-11.) This name is Christ, the Anointed of God. Christ Jesus is anointed to be Head over the Church which is His Body, anointed to be the great High Priest after the Order of Melchisedec, anointed to be King of kings and Lord of lords—when He shall come into His Kingdom.

"To the Jew First."

The Bible tells us that God, who made this glorious arrangement for our Lord Jesus, provided also that a certain class should be gathered out of the world to be members of His Body, otherwise called "the Royal Priesthood," "the Bride, the Lamb's Wife," and His Joint-heir. The work of calling out this class has been going on for nearly nineteen hundred years. It was necessary that our Lord should begin this work of selecting the Church with the Jews.—Acts 3:25, 26; 13:46; Romans 1:16; 11:7-21.

In a very few years the Lord apparently found 25,000 Jews who were thoroughly consecrated to Him—"Israelites indeed, in whom was no guile." These were ready to receive Him. To such He said: "Unto you it is given to know the mysteries of the Kingdom of God; but to them that are without, all these things are spoken in parables and dark sayings." As it was in the Master's day, that none of the unprepared ones, either Jews or Gentiles, could walk in Jesus' footsteps, and as the things revealed to the worthy ones were revealed to their eyes of understanding, so to us today the Master's words equally apply. The Lord's consecrated ones shall see, shall understand. It is not God's will that others shall know now. Their time to know will be that mentioned in our text. By and by the Message shall go forth to all.

We recall the various steps in the selection of the Church. First God selected the worthy ones from the Jews in Palestine, then from those scattered abroad. The Apostle says that everywhere the Jews were sought first, and only after they had had their opportunity was the Gospel Call sent to the Gentiles. God wished a very cosmopolitan class to reign with Christ for the blessing of all mankind. Jesus is the Head of all these. All must be true-hearted, all must come through the same low gate of Consecration, all must walk the same Narrow Way—walk in the footsteps of their Forerunner. Whether Jews or Gentiles at the start, all are now New Creatures in Christ. Old hopes, aims and desires have passed away, and all things have become new.—2 Cor. 5:17.

Truths Revealed in Due Season.

We have briefly traced the history of the glory of the Lord had not been revealed. It is true that our Lord Jesus knew about the glory of the Father. The Apostles also saw the glory of the Lord clearly before their minds. Not many, even in the early Church, could see it clearly. (Eph. 1:18-23.) The Apostles, though fully in God's favor, were not privileged, however, to know certain things that we may now know. Certain truths are dispensational and cannot be understood until the due time has arrived. To illustrate: The Prophet Daniel sought to understand certain things that had been declared to him. But the angel replied, "Go thy way, for the words are sealed till the Time of the End."—Danic! 12:8-10.

The Scriptures indicate that we entered the period of the Time of the End in the year 1799. Since then, the knowledge of the times and seasons has been forthcoming. The times and seasons have gradually been becoming better understood as the due time came for the wise in Heavenly things to understand. To this class it will be given to know everything that the Very Elect are to know, until the time when Christ shall receive the last of these unto Himself. We should rest ourselves in the Divine arrangement of things, and not seek to ferret out in advance that which the Lord has not yet made clear.

God is able to make clear in due time whatever He has decreed shall come to pass. If we are in the right attitude of heart, we shall have

enough to keep the eyes of our understanding open so that we can appreciate the things which are freely given us of God. His true children are witnesses to the fact that He has been opening the eyes of our understanding more and more during these last days. Certain great blessings have come to God's people, particularly during the past forty-two years—riches of grace and knowledge.

Satan a Liar and Murderer.

The world in general has been laboring under a gross misconception of God which had its start six thousand years ago in Eden. God had said to our first parents respecting the fruit of the forbidden tree, "In the day that thou eatest thereof, dying thou shalt die." But Satan, through the serpent, said, "This is not true. Ye shall not surely die." Thus he made God a liar, while he himself became a murderer; for he slew our race. (John 8:44.) But God remained quiet. He did not smite Satan down, although He sentenced Adam and Eve to death and drove them out of Eden.

Practically the whole world has believed Satan's lie. Mankind believe that when they appear to die they really become more alive—that what is called death is really a good thing for them. Practically everybody believes that God spoke falsely when He said, "Dying, thou shalt die." This has greatly dishonored the Heavenly Father. Throughout the entire six thousand years He has been misrepresented. Satan's lie became the foundation for other falsehoods and misrepresentations. It has continued and multiplied; and upon it have been built all sorts of wrong suggestions regarding God and His character.

This lie is today at the bottom of nearly all wrong doctrine. God has been misrepresented to be the One who originally planned all the terrible tortures which we are told are being inflicted in places called Hell and Purgatory. That God had to put men somewhere is the theory. A dead person could remain in the tomb, unconscious; but if the supposedly dead person is alive, he must be put somewhere. "Only a handful fear God, and therefore the great mass," they say, "must have gone to a place of torture; being alive and unfit for Heaven, they must be in Hell or Purgatory."

Many say, "God would be glad to destroy man if He could, but He made man too well; and although He said that man would die, He cannot kill the soul, which is immortal." Nearly everybody believes this nonsense about our Heavenly Father. They slander Him, making Him out to be the worst Being that ever lived. One cannot picture any more wicked being than we have been told that our Heavenly Father is. We are given all sorts of descriptions, according to the measure of ignorance or wilfulness of the one describing God—the God of all grace and mercy. Why has He not smitten those who have thus blasphemed His Holy Name? But He has not. He has even allowed some of His children to do this in ignorance and blindness.

To some in his day the Apostle Paul expressed the fear that Satan would beguile many of the Church just as he had beguiled Mother Eve—by false doctrine, misrepresenting the Almighty. (2 Corinthians 11:3.) It is very difficult for us to realize that we ever came into such a condition that we believed such lies; yet we must have done so. It is difficult for us to sympathize with others who are in that condition; but we were once just as blind ourselves. Ignorance is the great tool which the Adversary has used to blind the whole world.—Acts 3:17; 1 Corinthians 2:8; 2 Corinthians 4:4.

Satan is a rebel against Jehovah. He wishes that the glory of God should not shine into the hearts of mankind; for it has a sanctifying influence, causing us to will and to do God's good pleasure. Satan would hinder us, would keep us in the dark respecting God's real character.

God's Purposes Will Be Accomplished.

The idea of some evangelists that God is weeping and gnashing His teeth over the condition of our race is because they do not know that there is a God of all Wisdom and Power, who has full control of the situation. He has a broad, deep Plan that will all work out properly. He is not giving it any anxious concern whatever; for He has laid the responsibility upon His Son Jesus, as the Bible sets forth.

In this great work of human uplift the Church will be associated with her Lord. For a thousand years it will progress. As the Bible declares, Messiah will bless all of Adam's race, restoring to them all that was redeemed for them at Calvary. It was a man that was lost. It was an

earthly home in Eden that was lost. It was an earthly likeness of God that was lost. Jesus came to see, and to recover that which was lost, and by the end of the Millennial Age the world will have been restored and will be ready to be received of the Father.—1 Cor. 15:24-28.

Then, the Bible tells us, God will have another work for Christ to do. It will be for Him, as Jehovah's Agent (to test all mankind in their rich perfection at the end of the Millennial Age; and whoever is not in full heart sympathy with righteousness, whoever does not hate iniquity; will be destroyed from amongst the people. Everything unfavorable to mankind will be rooted out. He will destroy all who love unrighteousness and sin, both root and branch. (Malachi 4:1.) St. Peter, speaking on this subject, says, "These, like natural brute beasts, made to be taken and destroyed, shall utterly perish." (2 Peter 2:12.) From this Second Death they will have no resurrection. "They shall be as though they had not been."—Obadiah 16.

God's Glory Soon to Be Revealed.

But the point which we especially wish to make is this: During all these six thousand years past, the glory of the Lord has not been revealed. All flesh have not seen His glory. The only ones who have seen it are God's spirit-begotten children. (Romans 8:9.) All that these have seen of His glory has been since they became God's children. Then the eyes of their understanding began to open; and as they have been faithful, their eyes are opening more and more to behold the glory of God—the grandeur of His character, His loving kindness and His tender mercies. All the good qualities that Satan says our Father does not possess, He does possess; all the evil qualities that Satan says God has, He does not have.

During the Millennial Age, all flesh shall have opportunity to see God's glory. They will all come to see, to understand. "All the blind eyes shall be opened, and all the deaf ears unstopped." God's keeping quiet for so long, not defending Himself against His traducers, will ultimately redound to His greater honor. (Psalm 50:21.) When the world really come to know that God is Love, they will have such a revulsion of feeling from all the wrong thoughts they have had in the past that it will cause them all the more to appreciate the riches of God's glorious character. As a dark background often sets forth more perfectly the harmonies of a beautiful picture, so the darkness and misrepresentation concerning Jehovah will ultimately redound to His praise. The world will all the more love and honor Him. This will be only the beginning of their adoration, which will increase as His glory and His goodness continue to unfold before their astonished eyes. To know our God is to love Him.

WHAT SAY

THE SCRIPTURES

ABOUT

SPIRITISM?

Proofs that it is Demonism!

—Also—

"The Spirits in Prison" and why they are there.

The necessity of this little brochure lies in the fact that SPIRITISM is showing an increased activity of late, and meeting with considerable success in entrapping Christians who are feeling dissatisfied with their present attainments and craving spiritual food and a better foundation for faith.

The aim is to show the unscripturalness of Spiritism, and to point those who hunger and thirst for truth in the direction of God's Word—the Counsel of the Most High. "Thou shalt guide me with Thy counsel, and afterward receive me to glory."—Psalm 73:24.

119 pages; in paper covers, 10c. postpaid.

BIBLE AND TRACT SOCIETY,
15 Hicks Street - Brooklyn, N. Y.

FREE LITERATURE!

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

Spiritism is Demonism!
Where are the Dead?
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
What is a Christian?
Sabbath Questions Answered.
Divine Law Universal and Eternal.
What is the Soul?
Clergy Ordination Proved Fraudulent.
Church of the Living God.