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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.

PASTOR RUSSELL'S CANDID VIEW OF "BILLY" SUNDAY

SAYS "BILLY" IS UNIQUE—HIS VIRTUES AND FAULTS

God and Man Dishonored by False Doctrines Which Preachers Do Not Believe—Fake Preaching Abominable to God—Instilling Superstitious Fears a Crime—If the Bible Does Teach That Eternal Torture Is the Fate of All Except the Saints, It Should Be Preached, Yea, Thundered, Weekly, Daily, Hourly—If It Does Not So Teach, the Fact Should Be Made Known and the Foul Stain Dishonoring to God's Holy Name Removed.

Asked recently to express his candid opinion of the "baseball evangelist," Pastor Russell made some kindly but pungent remarks on "Billy" Sunday, "the most noted preacher of our day."

The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel.

"Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

"Billy's" Chair-Smashing Proclivities.

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poor preachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business—insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches—not the financial spoils, but the souls for "cold storage" or to be let down to Hell.

(Continued on 2d page, 1st column.)

WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS? OUR CIVILIZATION UNCHRISTIAN—"CHRISTENDOM" NOT CHRISTLIKE.

"Putting on Christ"—"The Very Elect"—Their Citizenship in Heaven—"Christian World" a Misnomer—Civilization is Not Christianity—"Kingdoms of This World"—Basis of Membership in the Church of Christ.



PASTOR RUSSELL

Pastor Russell's recent discourse on "What is a Christian?" widely published, has created a sensation amongst ministers and churchgoers the world over, as indicated by public comment and private letters which have come to our attention.

His text was "Almost thou persuadest me to be a Christian." (Acts 26:28.) A synopsis of this remarkable sermon we here publish:

A Christian is a person who intelligently believes that he is by nature a sinner, that by Divine grace Jesus Christ the Righteous died for his sins, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become "a New Creature in Christ Jesus." For such, "Old things have passed away, and all things have become new." Such New Creatures are separate and distinct from all other members of the race. Instead of earthly aims, ambitions and hopes, theirs are Heavenly.

Getting Into Christ's Body.

It is not sufficient that these should make the proper start of faith in Christ and full consecration to do God's will and not their own wills. It is incumbent upon them, after having made such a start and after having been begotten of the Holy Spirit, that they shall grow in grace, knowledge and love. (2 Peter 3:18.) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with the Lord Jesus Christ in His Kingdom. For these God has made provision of spiritual food in the Bible—"meat in due season for the Household of Faith." (Matthew 24:45.) These are represented as at first "babes in Christ," requiring "the milk of the Word," but if faithful gradually attaining full stature—"strong in the Lord and the power of His might."

Such spirit-begotten Christians must needs "fight a good fight"—not with others, but with themselves—overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment and the wiles of the Adversary. Such as are faithful in these respects are Scripturally styled "overcomers," "the very Elect." The promise to them is that they shall have part in the Chief, or best, Resurrection, and thereafter be no longer humans, but spirit beings of the highest order—"partakers of the Divine nature." These in death are "sown in weakness," "in dishonor," human beings, but are raised from the dead "in glory," "in power," spirit beings.—1 Corinthians 15:43.

Jesus' promise to these overcomers reads: "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne."—"I will give him power over the nations," etc. Again He says, "Blessed and holy are all those who have part in the Chief Resurrection: on such the Second Death hath no power, but they shall be priests unto God and unto Christ, and shall reign with Him a thousand years."—Rev. 3:21; 2:26; 20:6.

All Jesus' teachings are applicable to this special class; namely, those who become His

disciples, His followers, His pupils. He did not assume to be a Teacher of the world, but merely of those who leave the world, sacrificing all to become His disciples. To these He said, "Ye are not of the world, even as I am not of the world." Again, "If the world hate you, ye know that it hated Me before it hated you." The great Teacher did not include the nominal church as His disciples, but rather counted them in with the world. In evidence of this, we note the fact that the world which persecuted Him was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but really of the world.

Duties, Rights and Privileges of Christians.

These are the Christians addressed by the Master, saying, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:39-42.

The Christian is not to submit himself to every whim of everybody; but, seeking to do the will of God, he is to go about his own business, unless the opposition to him amount to a compelling. And this compelling, under ordinary circumstances, would mean a legal compelling; for the protection of the laws of the land in which he lives may be sought to protect his rights and liberties, as St. Paul appealed to governors and kings.

Christians Live for the Future.

Christians are to love their enemies in the same sense that God loves the world—sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their families, friends and lovable persons. Their love for their enemies, as defined by Jesus, should be such as would lead them to feed their bitterest enemy if he were hungry, to clothe him if he were naked. They should not pray against their enemies, but for their enemies in the sense of wishing, desiring for them enlightenment and true wisdom, which would turn them from being enemies and evil-doers, to make of them followers of Jesus or, at least, well-doers.

Christians are not to lay up for themselves treasures on earth; for they have renounced the earth and all hopes of a future life upon earth. Their walk in the footsteps of Jesus signifies that as He cast aside earthly ambitions, hopes and aims, so would they, taking instead the Heavenly ambitions, hopes and aims. In other words, they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that may be necessary in "providing things honest in the sight of all men"—in providing for their families, etc. But, with these Christians, any overplus above life's necessities represents so much opportunity for serving the Lord and His Cause; and in so doing these are laying up treasure in Heaven—a future reward.

This does not signify that they must live "from hand to mouth" nor that, if they have possessions, they must riotously distribute these to others. On the contrary, they are to seek in all things to have the mind of the Lord—to do God's will. God's mind is a sound mind; and these Christians, in seeking to do God's will, are said to have "the spirit of a sound mind." This dictates that they should live wisely and economically.

Christian Stewardship and Citizenship.

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God, because in becoming followers of Christ they made a full consecration of their wills—their all—to God. Hence from that moment forward these Christians are stewards of God's mercies—stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be His commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have done well, have been good and faithful in the use of their talents, not for self-aggrandizement or show, or worldly accumulations of treasure, but faithful in the service of God, showing forth God's praises in the assisting of others and themselves to the knowing and doing of the Divine will.

Christians are to "lend, hoping for nothing

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

FIRST PRESBYTERIAN CHURCH
REV. WM. RICE, PASTOR

HOMewood, ILLINOIS.

Jan 22/1915

Pastor Russell,
Brooklyn N.Y.
Dear Pastor Russell:
I have today read a sermon of yours published in the Chicago Herald. The sermon was spoken, it was stated, in Providence, R.I. and the title is "What is a Christian? What are His Standards?" I enjoyed reading this sermon, and it did me a lot of good, and I thank you for it. It is about time that we began to intelligently defend what a Christian really is.
Yours sincerely
William Rice

The thought of non-resistance is here, yet not to the extreme degree supposed by some. The turning of the other cheek, as illustrated by Jesus' own conduct, was a figurative expression, signifying the willingness to have both cheeks smitten rather than to do injury to another. Christians are to be law-abiding, whether they consider the laws just or unjust. If, therefore, the law deprive them of a coat, they are to yield it up. If it go still further and deprive them of their cloak, they are still to be non-resistant to the law, but submit to it with good grace, knowing that hereunto they were called.

Be it noted that neither the coat nor the cloak was to be given up upon demand merely, but only after the law, justly or unjustly, had so decreed. Similarly with respect to the compulsory walking of a mile;

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funerals free of charge. They also invite correspondence
from those desiring Christian counsel.

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

PASTOR RUSSELL'S VIEW OF "BILLY" SUNDAY

Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success. Amongst Billy's virtues we should not forget the fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the public think of them, and the above-board manner in which he bargains the result of his efforts for cold cash—the meeting of the expenses and the giving to himself of certain collections for himself and his troupe. If the Gospel must be sold, it is better to have it done in the open rather than in the name of the heathen, the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation 3:14-17), to the extent that he encourages righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

Some of "Billy" Sunday's Faults.

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influence on the public would lead on in the direction in which the world is now rapidly moving anyway—toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church which the Bible styles Babylon, and declares that God spues out of His mouth. (Revelation 3:16.) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical indorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psalm 51:5), and then failed to live saintly lives. True, "Billy" does not explain Hell. Like most preachers he probably hides his true thought on this subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great "doctrine of devils" (1 Timothy 4:1) owe it to the people, who trust them and who make up their collections, to tell them the truth. More than this they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that nine hundred and ninety-nine out of every thousand would endure an eternity of torture.

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.
Why Financiers Tremble.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.
Church of the Living God.

(Continued from 1st page 4th column.) WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?

in return," and not, as the world, merely to be willing to do good and to lend to those who would do as much or more in return. Christians are thus to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have His Holy Spirit and disposition, and that it is shining out more and more in their words and conduct as they grow in the character-likeness of the Lord Jesus Christ.

Christians are not to go to war. Their fight is not to be with carnal weapons, but with "the Sword of the Spirit, which is the Word of God." They have the most powerful weapon known in the world for their warfare. This does not signify that they may not put bolts and bars upon their doors to prevent robbery. It does not signify that they may not call for police protection; for this is a thing they pay for in taxation and are entitled to according to the laws of the world. They may not claim of their own nation anything that an alien might not claim; but they may claim all that an alien may claim. Indeed, Christians are styled aliens, strangers, foreigners, so far as the present government of the world is concerned. Their citizenship, according to the Bible, is the Heavenly one, which they will fully enter into when they shall have shared the Chief Resurrection.

No Christian Nations.

The Bible knows nothing of Christian nations or of a Christian world. The Bible puts the Christian as separate and distinct from the world and from all nations. Christians are a nation, or people, by themselves, in the same sense that the Jews are a nation, or people, by themselves. "Ye are a Royal Priesthood, a holy nation, a peculiar people"—a people for a purpose. (1 Peter 2:9.) The term Christian nation comes from a serious doctrinal error which crept into the Church about 800 A. D. At that time Pope Leo III. began to recognize as Christian nations all the nations which recognized his Pontificate. The custom has prevailed and is still in vogue amongst Protestants and Catholics; but it is wholly unscriptural.

A Christian conscripted to the army or the navy would be "subject to the powers that be," and obeying the Master's words would go, as in Matthew 5:41: "Whosoever shall compel thee to go." The Christian compelled to enter the army or the navy might properly request service as a non-combatant in the Quartermaster's Department or in the Hospital Department; but if required to kill he is to obey God rather than man, and not kill. He may comply with his orders to the extent of going into the trenches and being shot at, but no further.

Is it urged that such a view of Christianity would wreck our present civilization? We reply that nothing in the Bible implies that our civilization is Christian or that the Lord ever expected it to be Christian. God's time for saving the world from its sin and weakness has not yet come. The present is merely the time for calling, finding, testing and delivering the Elect. The Elect, when glorified, will constitute Messiah's Kingdom, and with Him will be empowered fully with spiritual control for the government of the entire world.

Then will come the time for the enlightenment and uplift and blessing of the whole world of mankind—the non-elect. Theirs will not be a blessing of the same kind that the Elect will secure, but a blessing which they will appreciate equally. The world's blessing and salvation will not signify a change of nature from human to spirit, but a Restitution to human perfection.—Acts 3:19-23.

What are today styled "Christian nations" are in the Bible styled "kingdoms of this world"; and their complete disintegra-

tion is Scripturally outlined as incidental to the establishment of God's glorious Kingdom under Messiah, for which we pray, "Thy Kingdom come; Thy will be done on earth, even as in Heaven."

Some may wonder how it ever came to pass that all the people of civilized lands are enumerated as Christians—except Jews and professed infidels. Statistics tell us that all the inhabitants of Italy are Christians; that more than ninety-nine per cent. of the population of Great Britain, France, Germany, Belgium, etc., are Christians; and that the total number of Christians thus reckoned is nearly five hundred millions. Surely it is time that intelligent people realize that some great mistake has been made, and that more than ninety-nine per cent. of these "Christians" make no pretense of being followers of Jesus.

The error arose in the now long ago. When Pope Leo III. recognized a king as a Christian king and his kingdom as a Christian kingdom he recognized that king's subjects as Christian. There we have the matter in a nut-shell. The whole thing was a mistake. The king was not a Christian, did not know the meaning of Christianity and was not taught it. His kingdom was not a Christian kingdom, and his people were not Christians.

Meantime, here and there, obscured to the world, there have been true followers of the Lord Jesus Christ in every denomination. They have been out of accord generally with the great leaders of the church systems as well as with the political leaders of the world. It has been true of them as the Apostle wrote: "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world does not yet know, understand or appreciate that the Church of Christ is not to be found in any one of the professed churches of various names—Roman, English, Lutheran, Presbyterian, Methodist, Baptist, etc. The Church of Christ is composed exclusively of those who have made a covenant with the Lord through faith in the precious blood, who have been accepted of the Lord by the begetting of the Holy Spirit, and who are seeking to walk to the best of their ability in the footsteps of Jesus.—1 Peter 2:21.

Heaven, Hell and Purgatory.

The theory that Christians only are saved from eternal torture has had much to do with the error of counting all civilized people Christians. The creeds save Christians only—Jews, Mohammedans, heathen, all go to Hell to roast eternally. Roman Catholics provide a Second Chance for members of their church, in Purgatory; and many Protestants hold to a Second Chance for the heathen who have never heard of Christ. All the while, however, the Bible declares for only one chance, but that a full one for every member of the human family.

The only chance offered during this Gospel Age is the opportunity of becoming a member of the Church—a true follower of Jesus. Such are to get the Heavenly inheritance, but not until the Resurrection. The remainder of the world will be offered an earthly future; and this offer will begin with the establishment of Messiah's Kingdom of a thousand years.

The Bible nowhere teaches that either saints or sinners pass to a conscious condition at death. The Bible declares that they all "sleep," and that the awakening time will be at the Second Coming of the Redeemer to establish His Kingdom. The First Resurrection will be the Church, and subsequently "every man in his own order." When once the fact is grasped that the Bible Hell is the grave—Sheol, Hades—then all is plain.

The great Divinely arranged Purgatory, to last a thousand years, will be glorious. All the heathen and the ignorant, superstitious millions of Christendom, who were taught to call themselves Christians, but who knew that they were not, will have the opportunity of coming to a knowledge of the true God and of His gracious provision for them.

HOW TO BECOME A TRUE CHRISTIAN

CLERGY OFTEN ANGERED BY THE TRUTH-HUNGRY.

Hungry Souls Ask for the Bread of Life—Indigestible Stones and Fetid Errors Repel Them—Only the Bread from Heaven Truly Satisfies—God's True Message is Delicious.

Repeatedly we meet with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jesus. Their experiences remind one of Jesus' words—respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent. It is our hope that this article may in-

ister comfort to some of these hungry souls. We propose to give them no human theories or speculations—nor would we compromise the Truth nor dodge the question. We shall endeavor to make the way to God so plain that a wayfaring man need not err therein. Not by wisdom of our own but by presenting God's arrangement and quoting God's Word.

Where Eternal-Torture Error Leads.

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1

Timothy 4:1.) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible so as to repel those who might be "feeling after God."

Truth-Telling Provokes the Clergy.

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses—seeking for numbers and popularity rather than to instruct the people in God's Word. Remarkably few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives—fruits. "By their fruits ye shall know them," said the Master.—Matthew 7:20.

If the majority of Christians have the fruits of the Holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit—"anger, malice, hatred, envy, strife, bitterness, slander," etc.—which the Apostles style works of the flesh and of the Devil.—Ephesians 4:31; Galatians 5:19-21; 1 John 3:8.

We would not be misunderstood; we are not complaining that there are not nice people connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared evenly by people who are not members of churches. A participation in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for sin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; that only saintly persons, regardless of denominational lines, are members of the true Church, "whose names are written in Heaven."

Surrender Self—Sacrifice to God.

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psalm 51:5.) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished—by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom—for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that whatever is done we must do for ourselves.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11.) God's Word was sent forth to invite a very special class of humanity—a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God.

For nearly nineteen centuries the Message has been going hither and thither, quietly, unostentatiously. The world and the nominal churches would say that it had accomplished nothing—that everything great had been accomplished by them. But we prefer

to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated—a light on account of which they have frequently been put to death, or have had "their names cast out as evil," or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so; they are waiting for their reward in the future—at the Second Coming of Jesus—by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God."

Shepherd's Voice, "Come Unto Me."

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Lutheran Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church"; or "Go to any other Church"; He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord, direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh unto the Father but by Me." (John 14:6.) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope."

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd, when we come to think of it!

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse: He said, "Sit down first and count the cost," before complying with the terms of discipleship. Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of being rebels against the Divine Law." Such are frequently ready to decide quickly and take their stand firmly on the Lord's side.

How to Become a Christian.

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections—we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God's sight. But in exchange we receive riches of grace in the present life—peace, joy, blessing of heart, which the world can neither give nor take away—and in the life to come, "glory, honor, and immortality," joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord's Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. The covenant with the Lord is the beginning, and to each covenant comes "grace to help in time of need." Jesus said, "Without Me ye can do nothing."

But, says one, Surely this is not the only way of coming into God's family! Yea, we answer, it is the only way. "There is none other Name given under Heaven or amongst men whereby we must be saved" from our condition of condemnation, and be brought back into the family of God.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying "meat in due season" in the nominal churches? We believe it is; and we urge all—ministers, everybody—to return to the Bible simplicity of a fully consecrated Church of Christ, and then a restitutionary blessing for mankind through Christ's Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast.—Acts 3:19-23; 2 Peter 2:12.

THE DIVINE CHARACTER WOFULLY SLANDERED

False Theology Drives Many Away from God and the Bible— Predicted Hour of Trial Upon the Whole World Has Come—Balm for the Wounded Soul—"Come Unto Me All Ye Weary and Heavy Laden."

*"That ye may * * * know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.*

The word Love is as warming and cheering correspondingly as the words Hatred and Selfishness are cold and discouraging. To some who all their lives have been immersed in a world of selfish frugidity the real quality of the word Love is disallowed, disputed, claimed not to exist. Nevertheless, in every human being there is a craving for love, pure and sincere, even though expected never to be found.

For the majority inevitable reverses and failures take the place of anticipated successes. However strong, courageous, or even brutally fierce has been the warrior in the battle for bread, fame and glory, he craves ultimately, in his partial or complete disaster, the love which he has neither shown to others nor ever really expected that others would show to him. Whether he succumbs to financial disaster, to immorality, to narcotic stimulants or to disease, the balm of Gilead for the wounded soul is Love.

Sometimes this love comes from the partner of life—the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these sometimes and for the evidence they afford us of some measure of the image of God in humanity! But alas! in a vast majority of cases the failure, the disaster suffered, not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration. At such a time the Message of the Love of God and Christ is a balm indeed, if it comes to the wounded and discouraged one.

It is our thought that particularly at this time such discouragement is being borne in upon large numbers of the human family. With the opening of the year many properly made resolutions to themselves, or to their friends or to the Lord, that they would live more noble lives, that they would be loyal to their Creator, to their companions, to themselves and to all of their interests and obligations. But as the year slips away it brings trials, testings, and to many defeat and discouragement.

"Come, Weary and Heavy-Laden."

Now is the opportune moment to these discouraged ones to hear the voice of Him that speaketh from Heaven, telling them of His love, His sympathy and His willingness to aid all who will accept His assistance. Harkening obediently to His voice, such may change the hour of defeat to the hour of victory by the Lord's assisting grace; just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of reinforcements at the opportune moment. The moment of discouragement, of loss of confidence in earthly progress, and of hopeless despair, is the opportune moment for the discouraged one to recognize his need of the Savior, to cry unto Him and forthwith to receive the reinforcements from Him who has declared, "My strength is made perfect in your weakness"; and again, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

But it requires faith to believe in a Savior whom we have never seen, with whom we have not been acquainted, and especially One who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of His Love? How may we know that He is not the cruel One that has been pictured to us? How may we know that He is a loving, generous, kind, faithful Friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting His creatures, nor even in destroying them eternally in the Second Death; but, conversely, in doing us good, in exhibiting towards all who will receive it His loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height, the length, the breadth and the depth of His Love—a God who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, to obedience and character-development, to life everlasting in the Paradise of God?

We see the difficulty of such; and it cries aloud to those of us who have learned the way of the Lord more perfectly, to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God and of the Son of God, to let them see the Scriptural presentation of the love, the mercy and the abundant provision arranged for in the Divine Purpose.

What the world needs is to get over its fright respecting the Lord and the future and to see the Love of God and His gracious provision in Christ. This alone will win the heart in the proper sense of the word. Fear may bring torment, but only the Truth can sanctify and happily—fulfill our Redeemer's prayer, "Sanctify them through Thy Truth; Thy Word is Truth."

The fright that is upon the world came from the Dark Ages and is echoed by all the creeds of orthodoxy, breeding in the hearts of

men distrust, hatred of God and of the Bible, which is falsely accredited with being the fountain from which have been drawn these brackish waters of tradition represented by the creeds. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty Character, which have benumbed the zeal of the saints, and which have repelled the weary and heavy-laden as they looked for relief and balm in the direction of their Creator.

Is it not time that all ministers of the Gospel announce and manifest their freedom from the creedal misstatements of the Divine character and purpose, which in their hearts they have rejected long ago? It is well that all such should lift up their voice like a trumpet, and give no uncertain sound to the masses of the groaning creation, who are awakening and are hungering and thirsting for the Bread and the Water of Life, which alone can satisfy their longings.

Bible Study the Great Need.

This is the Message which we bear to the troubled and discouraged ones. Until they have time to take up with us a thorough study of the Scriptures and demonstrate the fact to themselves, they must take our word for it that the Justice, Wisdom, Love and Power of God are all enlisted on behalf of Adam and his race—to save us from our sins and from the dead and dying condition in which we find ourselves, mentally, morally and physically. Nor should it be very difficult to exercise this degree of faith. The Scriptures declare, "He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Heb. 11:6.) This involves a faith in the Justice of God that, having invited us, He will not spurn us when we respond to His call.

Moreover, it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving Creator should be rejected instantly by every rational mind as being ungodlike, demoniacal. No doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the "doctrines of devils," was imposed upon our minds from our very earliest childhood, and often by those whom we loved and whose piety we revered, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and His Word into vain philosophies and "science falsely so-called"—Higher Criticism, Christian Science, Evolution, Theosophy, etc.—1 Timothy 6:20.

Where Judgment Begins.

Thank God for the assurances of His Word that the spasm will be a brief one! "A short work will the Lord make with the earth." Everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back, of bandaging the eyes of their understanding, and of enslaving them again with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal wave of liberty of mind can no more be repressed than can the ocean tide be stayed with a broom.

There is just one remedy—the correct understanding of the Bible teachings. Whoever fails to receive the Truth fails of everything with respect to the present life. This statement applies not only to the world in general, but also to the Church of Christ.

The hour of trial predicted to come upon the whole world is now upon us; and the Apostle Peter's declaration is that it must

begin with the Church—the House of God (1 Peter 4:17.) The statement of the Prophet is that one thousand will fall to one that will stand—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psalm 91:7.) St. Paul's exhortation respecting the same time of trial is, "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 6:11-13.) Who shall be able to stand? is the question.

The Measurements of Love Divine.

We are not able to tell the wonderful measurements of God's Love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the saints, and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot comprehend these measurements of the Divine character, because he is only an infantile saint.

When first he believed in the Lord he saw something of Divine Love and Mercy, which influenced him, drew him to the exercise of faith and the renouncement of sin. From the standpoint of Justification by Faith, he could see more of the Lord and could appreciate more the measurements of Divine greatness. Then, called and appreciating the call, he bowed his heart before the Lord and made a full surrender to Him in response to the invitation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Having thus done all in his power and having laid himself at the Lord's feet, he received the begetting of the Holy Spirit, not with outward show or demonstration, but with inward grace and enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's Love. If he has lived up to his privileges faithfully, he has been growing hourly, daily, monthly, yearly—growing in grace, in knowledge, in ability to see these measurements of the Divine character.

Note that this is the very expression of our text and context: The reception of Christ into our hearts by faith brought, as a rule, mighty strengthening by His Spirit in the inner man—to the new nature. As this Spirit of Christ dwelt, or resided, in our hearts by faith, it tended to root us and to ground us in His character-likeness, which is the same as that of His Father—Love. This experience enables us to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who now know only in part shall, after experiencing the resurrection change from earthly to Heavenly nature, see our Lord as He is, and shall know as we are known.

"Filled with the Fulness of God."

So in our text, which applies to the present life, the Apostle declares that even the saints cannot know the Love of Christ; for it passes knowledge. He then gives a further intimation of how this keen appreciation of the glorious character of God comes to His consecrated ones—by their being "filled with all the fulness of God." This means, not only the renouncement of sin, not only faith in the Lord as our Redeemer, not only consecration to Him, but also a filling with His Spirit, His disposition. This, as already stated, is a gradual work. "Not by might, nor by power, but by My Spirit, saith the Lord."

The Spirit of the Lord is one of holiness—not only of separateness from sin, but of opposition to it; not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with the unfruitful works of darkness, but also of the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, long-suffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of God upon our own thoughts, words and deeds.

Not only did the great Apostle Paul preach Christ and shun not to declare the whole counsel of God, but he never once referred to eternal torment or to anything akin to it—and his writings constitute more than one-half of the New Testament Scriptures! The severest penalty that he ever declared is that of everlasting destruction, the Second Death, from which there is no hope of deliverance. Undoubtedly he was right in this course. On the contrary, he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context he tells us that he prayed for the Church, that they might be able to attain such and more of the Love of God. Undoubtedly this is the great need of the Church today.

From this attainment comes our blessing and also the world's blessing. The light from the great Sun of Righteousness, which shortly is to flood the world, will be "the light of the knowledge of the glory of God"—of Divine Mercy and Love.

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THE TIME IS AT HAND THE NEW DAY DAWNS

"HE THAT SITTETH UPON THE THRONE SAID, BEHOLD, I MAKE ALL THINGS NEW."

"At the name of Jesus every knee shall bow and every tongue confess, to the glory of God."—Philippians 2:10, 11.

For six great Days of a thousand years each the world of mankind has been experiencing a reign of Sin and Death. Physicians, both physical and moral, have been unable to effect a cure. God alone is able to roll away the curse which He Himself imposed, and to give mankind His blessing instead.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, to study, to know the good things of the Divine promises.

The creeds of the Dark Ages did indeed din into our ears the message of the curse. Yea, they distorted it and made it a message of eternal torture; whereas the Scriptures declare that "the wages of sin is death"—not eternal torment. In our darkness we mis-translated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder that we were nauseated by those creeds! No wonder that the intelligent portion of humanity was in danger of being driven into infidelity—away from God and from His Book, which we misunderstood and misrepresented!

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true Message of the Word of God is spreading, and with it goes increase of faith, together with joy, peace and godliness.

Foregleams of the New Day.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open wide as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Surely we are all amazed at what we see of progress in invention of labor-saving machinery, of educational arrangements, of improvement in stock breeding, in horticulture, etc. We reflect further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end; and the necessary leisure, conveniences and comforts which will permit every man to be a nobleman will soon be available to all.

What do these things mean? Why have they come suddenly upon us in one generation? yea, and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of all this?

The Bible alone gives the reply to these queries. It explains to us the meaning of the reign of Sin and Death which we and our forefathers have shared. It tells us that our sorrows, aches, pains, and weaknesses—mental, moral and physical—are all the results of sin—of the sin which Father Adam entailed upon us by the laws of heredity for the six great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better Day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine purpose of rolling away the curse and of giving instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations—the death penalty upon them—and thus to give them an opportunity in God's due time to return to their former estate, to all that Adam lost—to the perfection which was his when he was in the image of God, and to all that was his in his glorious estate—Paradise.

That Day Has Come.

Chronologically we are already in the great Seventh Day, or Thousand-year Sabbath; we are already forty years into that great Day. This fact explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-year Sabbath of Messiah's Kingdom. The Bible promises that the Messianic Reign shall bring blessings to every creature—not only to the living, but to the dead; for "all that are in the graves shall hear the voice of the Son of God and shall come forth."—John 5:28, 29, R. V.

All must be given a full opportunity to come into harmony with the Creator and to attain perfection and everlasting life. Only by personal, wilful, intelligent sin can any one's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently instead of being happier because of these favors, the world is more unhappy, more discontented, than ever. The Scriptures show that this discontent will culminate in a short, sharp period of anarchy, from which the world will be rescued by

the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's Rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner than the discontent of humanity would have culminated in anarchy a thousand years sooner—and before the Divinely arranged time for the establishment of Messiah and His Bride, the Church, in glory for the ruling, blessing and uplifting of humanity.

Truth Discerned Aids Faith.

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as in those features of the Divine Plan which are yet future! The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they have not come into the family of God and have not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgment of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, in order that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not done so should seek the Door, Christ, and be glad to walk the narrow way, in His footsteps into grace and peace Divine.

We may indeed rejoice in the lessening of the sweat of face coming to mankind, in the dawning of this New Day. We may indeed rejoice in the greater spread of knowledge to every class. We may indeed rejoice in the more comfortable housing, feeding and clothing of our race. We may indeed praise the Day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But much is to be desired still—much that we cannot accomplish for ourselves. We need an outside influence, an outside power—the very one which the Word of God declares is about to take control—Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God—not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation—less inclined as a world than ever before to worship and reverence the God of all grace—less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence, it would seem as though the time might soon come when no knee would bow and no tongue confess to the glory of God.

"As I Live, Saith the Lord."

But here we look to God to see what provision He has made for present conditions; and as we look our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of Sin and Death has come. And we find outlined in God's Word proofs that we are now living in the time when that new Reign of Righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom come; thy will be done on earth, even as it is done in Heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time—the New Dispensation—let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised and has sworn to this Promise that all the families of the earth shall be blessed in Abraham's Seed, surely we may rely upon it. If we see at present only the Spiritual Seed of Abraham in full harmony with God through Christ, and they not glorified, let us wait patiently for the Lord, knowing that He will fulfil His promises in due time.

The Church, the Elect, are indeed the Spiritual Seed of Abraham. This class, as the Bride of Christ, must be completed and must be united to their Redeemer by the change of the First Resurrection before they will be qualified to share with Him the great work of blessing the Natural Seed of Abraham.—Galatians 3:8, 16, 29.

The completion and glorification of the Church will mark the time for the establishment of the Messianic Kingdom. Then will begin the pouring out of the Divine blessing

and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The Natural Seed of Abraham will be the first to receive the Restitution blessings—to return to the image and likeness of God in the flesh, and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, Natural Israel, and for the instruction and assistance of the people of every nation, kindred and tongue—the living and the dead.

Paradise Restored.

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine Law. Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that Day. The wilful evil-doers shall be cut off in the Second Death. Then, as a result, before the thousand years of Messiah's Kingdom shall expire, every knee shall bow, to the glory of God.

Meantime, also, the blessings of Paradise will be coming to the earth as a whole. God will make the place of His feet glorious. (Isaiah 60:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isaiah 53:10, 11.) All those who have suffered for righteousness' sake during the reign of Sin and Death will be more than compensated therefor in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's Love, Justice, Wisdom and Power may then be seen by all; whereas today, under the reign of Sin and Death, with minds beclouded by the errors instilled by the Prince of Darkness, the opposite condition—darkness—covers the earth, and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image and likeness of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more cure there, nor sorrow nor pain nor any more dying; for all the things of sin and death will have passed away. He who sits upon the Throne will make all things new.—Revelation 21:4, 5.

The Prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess. (Isaiah 45:23.) St. Paul applies this Scripture, and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. The thought is that in acknowledging Christ and the Church and in bowing to them the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His Power. Hence all men should honor the Son even as they honor the Father—not honor the Son as the Father, but as the Father's direct Representative—Heir of all things.—John 5:23; Hebrews 1:2.

The Elect Church Already Bows.

The elect Church of the present time already bows the knee to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus, as the great King of Glory, and His Bride class, as the great Queen of Glory, will be distinctly separate from the world—sharers of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of the angels, the Apostle assures us.

For the same reason that God is invisible to men, Christ and the Church will be invisible, though all-powerful. The blessings of human Restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac, Jacob and all the Prophets and faithful ones of Israel will be leaders, or princes, as God has declared. These shall not judge by the hearing of the ear or by the sight of the eye, but shall judge righteous judgment.—Isaiah 11:3.

No mistakes will be made; no evil deed shall fail of just recompense; even attempts to commit crimes must cease. Every knee shall bow to the Power then in control, and every tongue confess to the justice of the arrangement. Gradually the new order will appeal to the hearts of mankind, and what at first was obedience by force will become obedience from love and appreciation of righteousness. Eventually all who obey merely because of compulsion will be cut off in the Second Death.

THE NOT-ASHAMED GOSPEL OF CHRIST.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

Everybody knows that the word Gospel signifies Good Tidings, as in the angel's Message at the birth of Jesus—"Behold, I bring you Good Tidings of great joy, which shall be unto all people!" Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people—except to an elect handful? The fact is that no person deliberately plotted this turning of God's Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. "The god of this world (Satan) hath blinded the minds" of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men—"lest the light of the knowledge of the glory of God * * * should shine into their hearts." Wherever the true knowledge of God shines into the human heart it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan's endeavor to blind men's minds through false doctrines which misrepresent the Almighty's character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception—this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

The Not-Ashamed Gospel.

All God's work is perfect. (Deuteronomy 32:4.) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt die." "The wages of sin is death." For six thousand years the world has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind, fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. His experiences with sin and death will not be fruitless. He will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to his worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race—the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin—not to get mankind out of eternal torment nor to keep them from going to eternal torment or to Purgatory, but to save them from extinction, "that whosoever believeth on Him might not perish." (John 3:16.) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as "risen with Christ" to "walk in newness of life," and are promised an actual resurrection—the First, the Chief Resurrection.

Next comes the world's resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise—mentally, morally, physically—to perfection; whereas the Church, which is to get the spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached—that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah's Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead all faith is vain, all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink, and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God's guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him, and His power.

"There's a wideness in God's mercy
Like the wideness of the sea."