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Religious and Scientific Gleanings

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instantaneously.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! We know as a fact that our great schools and colleges so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though this year might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lies an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come."—Haggai 2:7.

ANOTHER PEACE-COMPELLING GUN

"Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords."—Joel 3:9, 10.

What it will be and by what means to go to war may be guessed from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's won-

derful enlightening power, lifting the veil of ignorance and preparing mankind for the great Day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunition of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."—*The Watchtower*.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (Truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

The Immortality of the Soul

MR. EDISON has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:—

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

Philosophers of the Past Handicapped By Dread of Thumb-Screws, Etc.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "Dark Ages," as well as by certain ignorance and superstition, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made more progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "Higher Critics," "Evolutionists," etc. Only in the Catholic Church are the theological philosophies of a century ago given the slightest weight among the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true Church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, "So, also, is The Christ."—1 Cor. 12:12, 27, 28.

We will not here follow the Apostle's argument to the Church to note particularly how Jesus is the Head of the Church, how every member is united to each other member and interested

in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch would be a very unintelligent community.

This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health.

Puzzled Over Belief that a Blow That Would Kill Would Enable Man to Know Everything.

In earlier days we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the Church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and His Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

Mr. Edison and the Bible.

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of Divine intelligence and that this intelligent soul is introduced into the new-born child and is

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MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on Social Responsibility said:

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

Undoubtedly many dear people have a zeal for God and for Church Federation—not, however, according to the Wisdom from Above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. With the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

I BELIEVE IN MY JOB

It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His Plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the home in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

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.

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.

the real child—this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of Wisdom, Justice, Love and Power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty, is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

The First Man, of the Earth

The centre of the mistake on this subject, handed to us from the philosophers of the "Dark Ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying "What is man that Thou art mindful of him? . . . Thou hast made him a little lower than the angels." (Psa. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels in that he was not a spirit being, but a human, an earthly being—"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"—an animal or earthly soul. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twin for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the Divine command has been in process of fulfilment—"Multiply and fill the earth." God created but the one human soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature—an earthly image of his Creator, Who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The formation of Adam was very important, just as today, under the same Divine regulations, the shape of the brain has to do with the character of the man—gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares, "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curve of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:—

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Sometimes there is a desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak

while in power. But the will rules with more or less vacillation or strength according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

The Will Represents the Soul, the Person, the Ego.

Some of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give Me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by Divine providence, some features of the original Divine likeness in which Father Adam was created still persist in all of His children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A Methodist Bishop's Definition of a Soul.

A Methodist Bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul. In repudiating such a view he places himself in accord with the Divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of Him, "He alone hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen nor can see."

Immortality in this sense of the word, possessed by the Heavenly Father and His Only Begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature), to the elect, saintly few, called, chosen and faithful during this Gospel Age. These are styled the Bride, the Lamb's Wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in His glory in the end of this Age to grant to them a share in the First or Chief Resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they bore the image of the earthly, they shall also bear the image of the heavenly."—1 Cor. 15:49.

Are All Men Immortal?

Mr. Edison is in full agreement with the Bible in his conclusion that the human soul or personality is always identified with an organism or body. We must also agree with the Bible and

with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the Divine Law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a Divine immortality—in the sense that man is death-proof, God alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children—that a future life is arranged for them in Divine providence—when, where and how the Bible clearly tells.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes.

There will be a glorious dawn to that great Day of a thousand years, whose light is already fore-gleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of Divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

Cardinal Gibbons' Words Agree to This.

Cardinal Gibbons gave an interview to a reporter of the "Columbian Magazine" in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

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Choose Ye This Day Between Truth and Error

"Choose ye this day whom you will serve—if Jehovah be God, serve Him."—Joshua 24:15.

AS CHRISTIANS in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood, in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is in vain that ministers and Bible class teachers longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their lives and general conversation they should ignore it or absolutely deny the teachings of those creeds.

Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only sear their consciences (1 Tim. 4:2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet fully aroused on the subject, they are rapidly getting awake.

Ashamed of Their Creeds.

All denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them, or are anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now doing everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring all to a full knowledge of Christ and to opportunity of faith and obedience.

They realize that there is a weakness in this argument. And when they protest that God must work through means, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument, too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures?

Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands, and, perhaps, of civilized lands.

Wesley Preached the Eternal Torment of All Except a Few.

The loving heart prompts this answer and it is true that God has another way for these. Some dear friends inquire, Is it Methodism? Did John Wesley preach it? No, Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the "dark ages" for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the "due time" for it to be made known to God's people had not yet come in Brother Wesley's day.

Wesley preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith—once the basis of nearly all Protestant Communions.

And yet Christians today are losing their holiness, their sanctification—their zeal for God is giving place to zeal for a sect.

The light of the New Dispensation, which for a century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study: to ascertain the real teachings of God's Word, which, in the dark past, we all seemingly misunderstood and misrepresented.

Already the most intelligent one-fourth of Methodism not only rejects Brother Wesley's theory, but, alas, repudiates the Bible also! It accepts instead of salvation that most dangerous form of infidelity known as Higher Criticism and that most un-Scriptural proposition called Evolution, which denies the fall of our race and makes void Christ's redemptive work and the glorious result thereof—human restitution.—Acts 3:19-23.

Bury the Dead Past.

God forbid that we should bury any of the doctrines of Christ and His twelve Apostles. On the contrary, let us strive to resurrect these from the rubbish of human tradition which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead, of a much simpler and much more rational statement.

But, no; we must correct ourselves here. This is what they should have done, but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse, which is admitted to be dead, and placed the briefer and better Confession atop the winding sheet. They assuredly declare that it is not a substitute, but merely a representative statement.

"All Have Not Their Senses Exercised to Discern."

Hence every time we read the re-statement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, "All have not their senses exercised to discern." But all intelligent Presbyterians are being rapidly driven, not only away from Calvinism, but, alas, away from the Bible, also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian ranks, but become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all the colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life.

Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves to them an uprightness of character which the loss of a fear of hell torment has not undermined. While they are no longer Christians from the Bible standpoint—no longer believers in Jesus as a Redeemer—they are still believers in Jesus as a great Teacher and a noble Leader of men. They fail to discern the fact that if He posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, His life and teachings were most stupendous frauds and deceptions.

Why do not these honorable, well-meaning people wholly abandon their creeds, framed in the darker period? Why do they not come afresh to the Bible to learn just what it does say respecting Election, Predestination, Hell, etc? The answer is that their more intelligent members have repudiated both the Creed and the Bible and are merely upholders, supporters of the system from an Insurance standpoint. They fear that if the masses were to attain their standpoint of unbelief suddenly, it might lead to some kind of trouble. These people prefer, therefore, to pay money for the support of religious teaching which they do not believe, just as they pay insurance money on a house which they do not expect will be burned—just as large corporations managed by Protestants frequently give liberally to Catholic projects, trusting that it will inure to their advantage somehow.

As for the majority of Presbyterians and others holding to the Westminster Confession, we believe we represent them truthfully when we say that while in their hearts they repudiate their creed, they believe that there is none other more Scriptural—none other that would suit their heads and hearts; in proportion as they doubt their Confession of Faith they doubt the Bible. They are not ready to abandon the Bible and have nothing else, and hence they are not yet ready to abandon their Confession of Faith.

It is to this class in all denominations that we appeal—the middle-class—the class that is not so asleep as to be unreasoning, and the class that has not yet reasoned itself out of all Faith in the Bible as the inspired Word of God. These should hearken to the Word of the Lord which declares that

"Their fear toward Me is not of Me, but is taught by the precepts of men." And again, "As the heavens are higher than the earth, so are My ways higher than your ways, and My plans than your plans."—Isa. 55:9; 29:13.

Baptists and Disciples Awakening.

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let us not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple Schools and Colleges and Theological Seminaries, like those of other sects, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism—Infidelity and Evolution.

With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholarly men, concluding that the creeds truthfully represent the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated.

Now they are seeking to gradually help Christian people of all denominations to what they consider the higher plane of Truth. What they have—almost anything in fact—is better than the "creeds" they have repudiated. They are working hard and succeeding well in introducing their faith-destroying theory into the minds of the rising generation through the school books. From these they have not only eliminated everything sympathetic with Bible faith, but instead they have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and indefinitely to the Bible and their Confession of Faith, though both of these denominations in their innocence of mind think that they have no creeds—that they take the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of everything pertaining to the past—into Higher Criticism—Infidelity and Darwinism.

Are we asked, What is there so inconsistent in their creeds which will surely produce this result as soon as seen? We answer that already many of them are in revolt against the Calvinistic theory that the masses of the race were foreordained and predestinated of God to eternal torture. The majority of them have never seen the inconsistencies of their position in respect to Baptism—Immersion.

When our Disciple brethren get a proper focus upon their own position they will revolt against the thought that only immersed Christians have their sins forgiven and will get eternal life, and that all others, the thousands of millions of the heathen, and the other millions, the unimmersed of Christendom, will be eternally tormented. Likewise our Baptist brethren will be sure to repudiate their position when once the scales fall from their eyes and they perceive the naked Truth. That naked, hideous truth is that for centuries with good intention they have horribly misrepresented the Divine Character and Purpose in claiming that all except the Church are to be eternally tortured and that only saintly and immersed Christians can constitute the Church of Christ which will reach the heavenly glory.

"Choose You This Day Whom Ye Will Serve."

Joshua's words to the Israelites, after they had come into Canaan, constitute the text of this article. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may see today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary's great deception of the present—into which their leaders are guiding them.

Unless they heed speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many

ways to escape this threatening calamity! There is only one way—the Bible way. Many Baptist and Disciple ministers are becoming awake to the error and probably without intention of drifting and often without foreknowledge of where their course will end.

For instance, the words of Rev. Dr. MacDonald, of Brooklyn, on February 27. This gentleman speaks of the Baptist Confession of Faith as "these swaddling clothes of an ancient dogmatism;" and respecting the Baptist doctrine, which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, "Henceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah and as worthily buried."

The gentleman rejoiced that recently a Baptist minister had been ordained to the Sixth Avenue Baptist Church of Brooklyn who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus. He urged that "associate members" should be received into Baptist communions "without imposing baptism upon them."

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of Baptism—that it is baptism into Christ's death, and thus into the real Church of Christ—that this is not the Baptist Church, nor any other human organization, but the Church of God—"the Church of the first-borns, whose names are written in heaven." That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer—of all denominations and outside of all denominations.

"Sanctify Them Through Thy Truth."

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant these with the Truth, that "We may be able to withstand in this evil day." (Eph. 6:13.) It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come to this very hour and has permitted the present tests for the purpose of developing the character of the "Israelites indeed, in whom is no guile," and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of His dear Son. Let us now briefly summarize the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and His Joint-heirs in His Kingdom. On the contrary, in many respects they were too lax—they were not nearly up to the standard of the Master's Word. "If any man will be My disciple, let him take up his cross and follow Me." "Strait is the gate and narrow the way that leadeth unto life; and few there be that find it." (Matt. 7:14.) Jesus taught that His followers must drink of His cup of suffering and be baptized into His death—and not merely into water. Our too low standards have admitted to membership in all denominations millions who are far below the Master's standards.

Our error and deception was the supposition that all who are not saintly, all who would not become the Bride of Christ, all who are not baptized into His death, all who do not drink of His cup of ignominy, will be eternally tortured.

This great mistake, common to all Protestants (and in the much modified form of Purgatory, shared also by Catholics), must be displaced by the Bible teaching; that as soon as the Elect Church shall be completed and glorified, the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the non-elect of all the families of the earth will be blessed by the elect.—Gal. 3:16-29; Acts 3:19-23.

Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Messianic reign and the resurrection then of the world of mankind—"All that are in their graves"—must account for the dead in some other way—must claim that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to Him.

"Choose ye this day"—the Bible and reason and to oppose the creeds of the "Dark Ages" and their unreason.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

Solomon's Wisdom

"Wisdom is the principal thing, therefore get Wisdom."—Prov. 4:7.

WISDOM is properly defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such discernment. The world-famed Gough summed up wisdom in these words, "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest—that each day's progress be noted and that fresh resolutions be presented evening and morning at the Throne of Grace to be practiced to the extent of our ability daily.

Wisdom Our Watchword.

But while (the eyes of our understanding opening wider daily and hourly) we discern the Divine character in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward Him which others cannot realize—which is not applicable to others—which they can obtain only by coming to the Heavenly Father in the appointed way, through faith in the redemptive work of the Son.

The word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake—to get the right kind of wisdom—to find the wisdom which cometh from above and to clearly distinguish between it and other wisdom, which the Scriptures tell us is only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

The Wisdom of This World.

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of worldly logic in this, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless many of those thus taught have, after a few years, demonstrated by their own course the fallacy, the unwisdom of this proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health; another, peace of mind; another, joy; another, a restful conscience; another, the knowledge of God; another, growth in grace; another, fellowship with the Father, the Lord Jesus and the brethren; another, hope toward God in respect to the Heavenly inheritance which He has promised to those who love Him supremely—better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth—though sometimes merely "spongers," who, like parasites, live off the energy of others—tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that life is a show, a mere play, and to a

considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home—everywhere to put on a gloss, to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this "stage" life in which tinsel is worn as a make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God, has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes cannot bring true happiness or contentment of heart.

Scientific Wisdom Lacking.

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring Truth to the front. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy teaches the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters of financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc., etc. He reaches a fanciful conclusion and takes a degree of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing and his findings neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view to tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place among his worldly wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

The Wisdom from Above.

Let us now turn from these worldly wise men and their instructions that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from Above. And what is more reasonable than this? Knowing so little of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the First and the Last, our Lord is the foundation of Wisdom, and we should anticipate that from this foundation alone could come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting Divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife—"earthly, animal, devilish." If we apply these words to the various kinds of wisdom set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal; does it not involve its votaries in bitter jealousies, envy-

ings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned—those who pursue pleasure: Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class—those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the Apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the Apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the wisdom of earthly sciences. The Apostle Paul pays his respects to many of these gentlemen, saying that their presentations are "science falsely so called" and that their philosophies are "vain philosophies." (1 Tim., 6:20; Col. 2:8.)

"Devilish" Wisdom.

It may be doubted by some if the Apostle's word "devilish" could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord's cause than any of the others. Usually well educated, their philosophies carry an undeserved weight to the minds of the common people, including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they, more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even scientists who turn their attention to astronomy are very generally infidels as respects the Bible's being God's revelation, and many of them out-and-out atheists who deny that there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

"The testimonies of the Lord are sure, making wise the humble."—Psalm 19:7.

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which the Wise Man declares is the principal thing? We reply that it is found in God's Word, which to mankind in general is foolishness (1 Cor. 1:23-25), but to us who believe in the power of God and the wisdom of God. This wisdom is found only in this Book and that in proportion as we are enabled by His grace to rightly divide it, to understand it.

Let us examine carefully this true wisdom from Above which the Scriptures enjoin (Jas. 3:17). It is first pure—it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly Wisdom says.

If the question stands the first test, the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people, with a desire to be pleasing to Him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means

that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

Pure Wisdom Gentle.

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentle-men would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside—polish, good breeding; but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle—brought under control by the various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control of the Spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word would cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet it would be the result of a failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod hateth his child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time when the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly understood or appreciated by those who lack the wisdom from above.

Generous, Warm-Hearted.

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment—they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and being "soft," spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy—overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world would be that of vindictiveness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

"Ye Must Be Born Again."

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom—that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing himself, as well as sure to scatter blessings wherever he may go? This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in the words, "Wisdom is the principal thing; therefore, get wisdom," the wisdom with these characteristics.

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. The way is Christ—through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins, an endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.