

Pastor Russell gave two addresses in Detroit recently. We report the one on Christ's ascension. His text was: "Thou hast ascended on High, Thou hast led captivity captive. Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Psalm 68:18.

Pastor Russell declared that one of the serious errors engrained into the Christian faith is the supposition that Jesus is still a man in Heaven. He declared that this thought has helped to turn many away from the faith in the premillennial coming of Christ, and the establishment of His Kingdom for blessing the world, as the Bible declares. Many Christians perceive that a localized reign of Christ in the flesh would be far inferior to a spiritual reign, and hence the general rejection of all faith in the second coming of Christ and His millennial kingdom.

He pointed out that all Christians firmly believe that Jesus was a spirit being before He was "made flesh, and dwelt among us." All believe also that a spirit being is of a higher order than a human being, and that Jesus made a great stoop when He laid aside the glory of His pre-human condition to become "the Man Christ Jesus." St. Paul's reference to this was quoted: "Though He was rich, yet for our sakes He became poor, that through His poverty might become rich." He divested Himself of His glory and took upon Himself the Seed of Abraham, and was "found in fashion as a man." A man is "a little lower than the angels"—even in his perfection.

The pastor declared that no student of the Bible could suppose that the Heavenly Father has permanently degraded His Son from a station higher than angels to one lower than angels. Nobody believes this in his heart of hearts, and yet many profess this very thing. The ascension of Christ is claimed to prove it. It is absurd to suppose that with our Lord Jesus, accustomed to the spirit condition, and made flesh for the short space of thirty-three and a half years, could be otherwise than discommoded and seriously dishonored by the Father, if He now has a body of flesh.

**Ascends Where He Was Before.**  
The pastor declared that mistaken views respecting the word "ascend" helped to confuse Christian people. The apostle quoting and explaining his text shows that Jesus' ascension is to be considered in conjunction with His descent. He that ascended is the same 31 years before descended. Did the descending have any reference to the kind of body? Surely not; then the ascending has no reference to the kind of body. The descending signified the hu-

manization, the leaving of spiritual glory, in order to be born in the flesh.

The life of the Logos was transferred from the spirit body and became the life germ of the babe, that He might become the Man Christ Jesus, and give Himself sacrificially for the sins of the world. Similarly, the begetting of the Holy Spirit came to Jesus at His baptism and during three and a half years it gradually constituted Him a spiritual Priest, whose work it was to "offer up Himself." That offering ended at Calvary, when He cried, "It is finished," and died.

When on the third day, the Father raised Him from the dead, it was the Priest that was raised to glory, honor and immortality, and not the animal, or human, body which He had sacrificed. As it is written, "A body hast Thou prepared Me" for the suffering of death. That fleshly body was never intended to be an incumbrance throughout eternity, upon the Only Begotten of the Father. "He dieth no more," and therefore has no further use for the body of flesh.

What became of the fleshly body, the pastor would not undertake to say. It was not sent, not the body, that was raised to life. "Thou wilt not leave My soul in Sheol"—in hades—the tomb. "Thou wilt not suffer Thine Holy One to see corruption."

**Why a Body of Flesh Was Used.**  
We must remember three things in connection with this subject, said the pastor. The followers of Jesus were required to have full faith (1) that Jesus was the Logos, who had descended from the spirit plane to the human; (2) that He had died sacrificially; (3) that God raised Him from the dead. Unless these points—that God raised Him from the dead, and that He ascended to Heaven, "where He was before," were fully established in the minds of the apostles, they would not be in a fit condition to continue to be the disciples of Jesus. On the other hand, they were unable to receive spiritual things until after the spirit-being setting at Pentecost. Hence the instruction given them must necessarily be along earthly lines.

Let us suppose that Jesus had not appeared in the flesh after His resurrection. Suppose that He had appeared as He did to Saul of Tarsus—as a great light shining from Heaven, above the brightness of the sun, and spoken to them. What proof would they have had that it was the same Jesus who had died? How would the descending have any reference to the kind of body? Surely not; then the ascending has no reference to the kind of body. The descending signified the hu-

to constitute the basis for their faith, and ours.

Incidentally, there were given them various proofs that He was no longer a flesh being—that He had experienced a complete change of nature. These proofs were His repeated manifestations to His disciples, during the 40 days between His resurrection and His ascension. These appearances were so circumstanced as to leave no doubt that they were miracles, such as previously had been wrought when angels appeared in the flesh to mankind.

During the three and one-half years of His ministry, Jesus had never appeared miraculously to His followers, had never vanished out of their sight. It is not a quality of human nature to appear in a room while the doors are shut or to appear in the garb of a stranger, then in that of a traveler, and at other times bearing the wounds of His crucifixion. All these things demonstrated the great change which had occurred.

**"Ascend to My Father."**  
After the 40 days were ended, Jesus ascended up where He was before. As His resurrection body was a spirit body, His ascending would not have been visible, had He not for their sakes appeared in a body of flesh and blood, and ascended with that body until a cloud received Him. Then the flesh-body, created for that special occasion, ceased to be. It was just as when an angel appeared to Manoah and his wife. After talking with them, the angel ascended in the flame of the altar, and the human body, created for the very purpose of the manifestation, dissolved into gases. So it was with Jesus.

Jesus' real ascension was His assumption of the Heavenly glory. The disciples saw very little of this, but what they did see fixed in their minds the great fact that their Redeemer would not manifest Himself in the flesh again. Our Lord ascended where He was before, except that, as the apostle declares, He was received to superior distinction. He was seated at the right hand of Divine Majesty, as stated in the prophecy, "Sit Thou at My right hand until (the time comes when) I will make Thy foes Thy footstool."—Psalm 110:1.

**The Return of the Logos.**  
The Logos left His glory that He might deliver the world from the power of sin and death. The primary step necessary to this end was His own death, the just for the unjust. The time was set when satan, the prince of this world, should be bound for 1,000 years, and his captives in sin and death released. The only thing remaining to be done was that the church class should be developed. The period for their development was so fixed that it should be accomplished by the time satan's empire would be due to fall.

Having this in mind, we grasp the poetic declaration of our text—that Jesus ascended on High, leading a multitude of captives. First in the list of captives released were those disciples of Jesus who received Him at the First Advent, who were received of the Father. Others of the same class have followed all down the Gospel Age—all conquerors of self, all victors through Christ.

The picture bids us look away down into the future, and for a thousand years see the thousands of millions of Adam's race returning from bonds of sin and death. It bids us realize that they will all have a full opportunity to recover the perfect human nature, the earthly image of the Divine Father—except such as shall refuse the liberty of the sons of God, and perish with satan, as the adversaries of God.

**"He Gave Gifts Unto Men."**  
St. Paul specified the gifts secured for the church by her Redeemer, saying, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4:11-13.

These are the gifts of the Lord Jesus during the Gospel Age. After the Body of Christ has been perfected in the First Resurrection, the Lord's blessing will extend to the non-elect world, as indicated by the prophecy, "Yea, for the rebellious also." The blessings yet to come to the world will be wonderful. They will include the binding of satan for 1,000 years, the restraining of all evil influences, and the inauguration of the Kingdom. The gifts of the Lord to the world will be, in part, His own Kingdom for 1,000 years—the greatest boon, the greatest blessing, that could possibly be imagined.

Another gift of Christ to the world, will be the church in glory. These then associated with the great Redeemer will be supervising earth's affairs, overthrowing everything that is contrary to Divine Love and Justice, and blessing all who come into full accord with the Lord.

Another channel of blessing to the world will be the Ancient Worthies, who will be made princes in all the earth. These will constitute the earthly phase of the Heavenly Kingdom. Under the rule of righteousness every evil deed will be promptly punished, and every good deed will be promptly blessed and rewarded. "When the judgments of the Lord are abroad in the earth, the inhabitants will learn righteousness," and "Every knee shall bow and every tongue confess."

**The Gifts to the Church.**  
But we are specially interested in God's gifts to the church, secured by our Redeemer's victory over sin and death. He made it possible for us to become His footstep followers, and by suffering with Him to become joint-heirs in His Kingdom. Then He gave us the various gifts for our development. Not all appreciate the gifts of the remote past. Not all realize that the writings of the apostles constitute the key to the Bible.

Jesus' words were not so intended,

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They were therefore entered in parentheses and dark sayings. Jesus' teachings are made luminous to us through the Holy Spirit given to the apostles, just as Jesus promised. (John 16:13.) This was accomplished, not by a miraculous operation upon each individual, but through the gifts of the Spirit.

Of the gifts specified, some were general; others were particular. Thus the church still has the gift of teaching given to the apostles for our blessing. Thus we still have pastors and teachers, to assist the church to an understanding of the Divine Word and to the proving of all things by that Word. And this was to continue until all the church shall have been edified, built up, and the Body of Christ shall have been completed. Moreover, each member of the Body has need of this edifying word, that he may be qualified for his place in the Body. According to the apostle's explanation, all these gifts of the Spirit are of the Lord, exercised throughout this Gospel Age under the supervision of our glorious Head and Master—Jesus.

Other gifts of the Spirit were local and temporary; gifts of miracles, tongues, interpretations, etc. The early church contained not many great, wise or learned. Few of them would have been capable of reading the Bible, if they had had one. Few, if any, of the little classes, were possessors of the Old Testament Scriptures. These could be heard read every Sabbath in the synagogues, but not otherwise. They were kept very sacredly guarded, and especially were they refused to heretics, as the Jews thought the Christians to be.

The New Testament Scriptures, we must remember, were not written until a considerable time after Pentecost, and it was not until the close of the first century that they began to be collated, and two or three centuries before the question was finally decided which books should constitute the canon of the New Testament.

We may suppose that even then these were revered more as heirlooms than as the only existing divinely inspired authority. The doctrine of apostolic succession came in about that time. Not having Scripture, and realizing that the power to work miracles had descended as a kind of legacy from our Lord to the apostles, many were led to believe this doctrine almost instinctively, and to rank the living bishops as equal to the 12 apostles.

Moreover, to receive instruction from a living teacher is always easier than to receive it from the study of a book. Therefore the writings of the apostles—and indeed of all the Bible—fell into disuse, to the injury of the household of faith. A greater appreciation of the gift which the Lord had poured out upon His followers—the Holy Spirit and the fruits which that Spirit developed, joy, peace, faith, love, etc.—would have kept them from such error. They would have been more appreciative of the inspired Record, and correspondingly less appreciative of the uninspired words of all other men.

We see, however, that under existing conditions at that time—the ab-

sence of Scriptural writings—the gifts bestowed at Pentecost (visible manifestations of supernatural power) were very essential to the early church. Well would it have been for them and their successors if, after having made use of these miraculous manifestations at the beginning of the age, and being prepared by them for the written Word, they had further appreciated the importance of the Word of the Lord through the inspired apostles. This would have guarded them from grievous errors which are still troubling the Lord's followers.

**The Fruits of the Spirit.**  
Quite a distinction is to be observed between the gifts of the Spirit and the fruits of the Spirit. The gifts were those miraculous powers already explained, and the special gifts of apostolic qualification. But these gifts gradually passed away, as God had foreknown. Instead, the Lord looked for the fruits of the Spirit, which the loyal and obedient are to cultivate.

All who have received the impartation of the Lord's Spirit are expected to manifest the fruits of His Spirit, even as those who first received the gifts were expected to use them. The fruits most evidently are higher gifts in God's estimation, and should be in ours. Earnestly let us desire the fruits of the Spirit. These are the result also of the great gift bestowed after Jesus had ascended. They are indirect gifts, however. In giving us a knowledge of the Truth, through the merit of Jesus, the Father prepared the way by which we might develop these fruits, and thus become copies of His Son.

## THE MOSQUITO

(Continued From Page One.)

one may be "smacked" upon the face— if one is awake at the time visited— by the simple but amusing process of holding the breath just after the mosquito has settled down on one's forehead. Holding the breath closes up the pores in the skin and holds the mosquito captive, by his proboscis, for long enough time to get in a good whack at him.

Dr. Howard writes: "During the summer of 1909 and spring and summer of 1901 the work of a commission of surgeons of the United States army demonstrated in Cuba beyond the slightest possible doubt that yellow fever is not conveyed by infected clothing or yellow fever patients or by contact with such patients or by proximity to them, but that it is conveyed by the bite of a certain species of mosquito known as 'Stegomyia calopus,' which abounds in regions where yellow fever is possible." This is one more disease laid at the door of the mosquito family.

"The bite of this mosquito," continues Dr. Howard, "does not convey yellow fever to a healthy person until 12 days have elapsed from the time when the same mosquito has bitten a person suffering with the disease." The methods of exterminating these pests are as many as those suggested for the vanquishing of the fly, which latter insect has more excuse for existence, seeing he is one of nature's scavengers, and to banish him, without first banishing what he naturally feeds on, would produce a pestilence.

For the extermination of the mosquito, their breeding places in rain-barrels should be carefully screened; marshes should be drained and disinfected and small pools of standing water should be covered by a film of kerosene oil and later drained and covered with earth. To add to these measures houses should be screened and bed nettings used where the pests are particularly abundant. By these measures Mr. Mosquito will be forced to relinquish his undesirable vocation of inoculating people with disease.

## Talks on Thrift IX—SAVING PLANS.

"Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six, turned again it is seven and three pence, and so on until it becomes one hundred pounds. The more there is of it the more it produces every turning, so that the profits rise quicker and quicker."—Benjamin Franklin.

Octave Girard of Ware, Mass., who retired, well off, at the age of 72 years, after working at manual labor a lifetime and never receiving more than \$1 a day in wages, said: "The secret of saving money is steadfastness of purpose and steady work. Liquor has caused more poverty than any other cause. I have seen many a man stand up at a bar and spend in a minute or two all the money he could have earned in two or three days." Mr. Girard attributed much of his success in saving to the co-operation of his wife.

Police Sergeant John C. Woodcock of St. Louis, during 35 years on the police force, with a salary never more than \$15 a month, saved \$20,000, which he invested in improved real estate, yielding more than \$150 a month. His rules for getting rich honestly are: these:

"First, marry right. A woman can spend all the money any man can earn, if she wants to.  
"Watch the nickels, and see that they're not wasted. The dollars will take care of themselves. Don't smoke at all, and, above all, don't drink.  
"Don't go into debt for household or personal expenses—you will have to pay more for what you get. Pay cash. But going into debt on an investment is a good thing. It makes you save.  
"Don't squander money on theaters.  
"Have warm clothes and plenty to eat. That saves doctors' bills."  
An Atlanta, Ga., man says: "I get in the habit of forcing myself to yield a surplus every month. When I have husbanded a few hundred dollars in

the bank, I look for some real estate in the best place I can select for the price. Then I improve it, borrowing money for the purpose if necessary. As quickly as possible I rent the house and look for a purchaser at a profit. I am always ready for the rainy day because I have first-class investments upon which I have no difficulty in raising money."

A Charleston, S. C., man says: "I buy real estate in such a way that I have a regular obligation to meet. This I do on the theory that we struggle harder in life for the prize that comes through stress and trial. When it is obtained it is the more appreciated. Then I keep my eyes on opportunities, endeavor to seize them and make the most of them."  
A Chicago woman says: "I thoroughly believe that one cannot save successfully unless by putting by a certain sum regularly. Some days ago I had a bill to meet that I paid for on the installment plan. It was at the suggestion of my creditor that I followed this plan of payment, and it not only helped me to pay the debt easily, but it taught me that I could do without a great many things that I might have bought had I the funds by me."

Adopt some system today that will enable you to save a certain percentage of your income.  
If you have only a small or moderate amount of money saved, the wisest thing for you to do is to put it into a strong bank to draw interest, and work for you while you continue to work for yourself.  
Avoid speculation and beware of get-rich-quick schemes.  
The certainty of a moderate but sure income is infinitely better than the possibility of greater returns with the probability of loss of the entire principal.

Many misguided persons are parting with their hard-earned money to put it into wildcat schemes of one kind or another.  
They will live to regret it.  
Many such foolish ones, closing their bank accounts now to use the money in the hope of getting rich quick, will, when hard times come along, wander the streets without work and without resources.

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I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOON-FOLDING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: "Dr. E. Robinson, 4333 Lock building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$50 to \$60 for merely writing out a prescription like this, but I send it entirely free.

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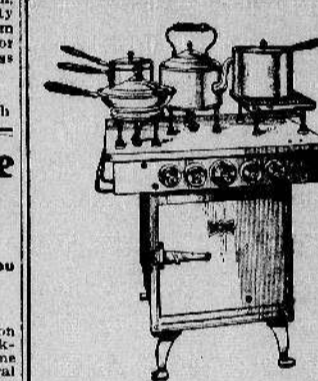
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MANY ALSO GET DIARRHOEA—WHAT TO DO IN EITHER CASE.

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The skin trouble is easily stopped by discontinuing fruit for a few days, and by the use of a mild laxative to clean the bowels and tone the blood. The dyspepsia is likewise corrected by the use of a laxative, that has combined with it the elements of a digestive tonic. Hence the best remedy to use is Dr. Caldwell's Syrup Pepsin, which, as its name indicates, is a pleasant laxative combined with the virtues of pepsin, which we all know is the best cure for indigestion.

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