

God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that he had perfect powers. But no matter what his own ideas were, he submitted himself to the Father, and said, "Not my will, but thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy, pressed down. But when the Lord felt the Father's hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the Hand did not crush him, although it seemed to do so. Instead of being a crushing, it was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same Hand lifted him up and "set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-23.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But he cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not faith only, but loyalty also, is necessary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. It is to those "who, by patient continuance in well doing, seek for glory and honor and immortality" that God has promised "eternal life."—Romans 2:7.

We should recognize divine providences and look for them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking his guidance.—Psalm 123:1, 2.

OUR ATTITUDE IN TRIAL

This divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; he could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to thee, to see what is thy providence in the matter; for thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely thou hast some lesson for me in this experience. I know not what thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive thy will."

As he prays thus, he should at the same time be on the lookout for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in his kingdom. This great exaltation will be given all who are fully

submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, "Let this mind be in you which was also in Christ Jesus." He had been reciting the qualities necessary to the church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in his prehuman existence. As the Logos, he was in the form of God—the spirit condition. Yet he was not ambitious; he was not self-seeking. On the contrary, he made himself of no reputation—divested himself of his former glory and honor, that he might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with him, but manifested a very different disposition—an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as he attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is he seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that he maintain that mind in order to work out the blessed fruitage of patience. Three and one-half years were required for Jesus to complete his work; and it was not until after he reached the cross and could say, "It is finished," that he was "set down with the Father in his throne." If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, but humbled himself. Lucifer took the opposite course. Instead of humbling himself, he said, "I will be like the Most High." (Isaiah 14:14) Here we have an illustration of what we should not do. It is a principle of the divine government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—Luke 14:11; 1 Peter 5:6.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel age to only the Lord and the church. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind—every one who shall attain everlasting life. We must remember, however, that divine justice never calls for self-sacrifice. It calls for obedience and the obedience of the church is the extreme of obedience—even "unto death." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe.—Revelation 2:10.

TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from one of Brother Russell's meetings.

Before we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the church for the near future. Do you think that the church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book

of Revelation, we would get out the Seventh Volume very soon. There are a few things of which we are not just sure. We do not like to do any guess-work. We could guess about some things, but we do not allow ourself to guess. "If any man speak, let him speak as the oracles of God."—1 Peter 4:11.

"But, Brother Russell, what is your thought as to the time

of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy seed, which is Christ." (Galatians 3:16) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfillment, Satan tried to frustrate the prophecies of God and destroy the channel through which that seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the temptation), Satan tried to make him throw himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the prince of the power of the air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the devil was foiled.

Other instances could be cited in which the devil sought to prevent our Lord offering himself as a sacrifice for sin. Perhaps the supreme occasion was while he was upon the cross itself. Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between the earth and heaven, Satan challenged him to demonstrate his Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." (Matthew 27:40) But glory to his blessed name he never faltered, he patiently and majestically bore his sufferings in silence until he cried in triumph, "It is finished!" and surrendered his spirit into the hands of the Father. But the devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph o'er his foe—Hallelujah, Christ arose!" And today he lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sin, having failed to keep his body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen that the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying

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The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the spirit; while universal peace is looked for without the interposition of the Prince of Peace.

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Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present his way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the truth for themselves. The family altar, where a portion of God's Word was wont to be read daily is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of truth.

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In the Scriptures which we have taken as the basis of these remarks the gospel of Satan—the devil's delusion—is described as "a way which seemeth right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of the truth. Hence half a lie is always more dangerous in its effects than the total of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God—he takes his existence for granted and then gives a false description of his character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Galatians 3:26) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, he is acknowledged to be the most perfect person who ever lived. Attention is drawn to his deeds of compassion and acts of mercy, the beauty of his character and the tenderness of his teaching. His life is eulogized, but his death is ignored, the all-important atoning work upon the cross is never mentioned. It is a bloodless gospel, and a crossless life and, in regard to his person, he is merely considered as the ideal man.

In 2 Cor. 4:3, 4 we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our gospel be hid, it is hid to those that are lost. In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the gospel of Christ in presenting his own version of the truth. Appropriately is he designated "the devil and Satan which deceiveth the whole world." (Revelation 12:9) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists, Pantheists, Unitarians, and all other sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The devil's delusion is that we can be saved by our own works and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith, . . . not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to his mercy he saved us." Ephesians 2:8, 9; Titus 3:5.

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not

satisfied in his own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the plan of salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the cross. He had been trying to know Christ as the "Truth" before he knew him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of his person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in him! They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this person died to save them from their sins. A merely intellectual assent to the reality of Christ's person and which goes no further is another phase of the way "which seemeth right unto a man," but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this way which "seemeth right." Those who are trusting to an outward form of godliness, those who are religious because it is considered a mark of respectability, those who attend the house of God because it is fashionable to do so, and those who join some church because they imagine that such a step will enable them to become Christians, all such are in the way which ends in death—death spiritual and eternal.

And now, my reader, where do you stand? Are you in the way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept his son.

By ARTHUR PINK.

CHRISTIAN COMMUNISM

FEBRUARY 20.—ACTS 4:32-5:16.

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING—THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE—LOVE IS BENEVOLENT—
"SEEKETH NOT HER OWN" INTERESTS ONLY—COMMUNISM TRIED—WHY IT FAILED—WHY IT WAS PERMITTED—ANANIAS
AND SAPPHIRA—HOW SEVERE WAS THEIR PUNISHMENT.

"Love one another from the heart fervently."—1 Peter 1:22.

God is love; and all, in proportion as they have fellowship with God, must have his character-likeness and be loving, generous, kind. Selfishness is of Satan, the adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial age will be to give all mankind a full opportunity of recovery from the snare of the devil—to restitution, to recovery of all that was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The church at that time will be with Jesus on the spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's, is described. She will share with her Lord in his kingdom rule, his priesthood and his judgeship—giving chastisements or rewards to mankind, and those shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel age is the period in which God has been selecting this church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of his Son. (Romans 8:29) The church has received special testing and education for the glorious mission marked out for her—the blessing of judging the world. The church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts—thankfulness to God, appreciation of his favor, a desire to serve him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God's way of receiving—except in a limited or typical way previous to the Gospel age—is by certain definite means which he has appointed—through an Advocate in this age, and through a Mediator in the next. "No man cometh unto the Father but by me," says Jesus. Even when the due time had arrived, Cornelius could not come until God sent him word how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13, 14) Those words were necessary to his saving—to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a little flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

HOW JESUS BECOMES OUR ADVOCATE

But what does it mean to have Jesus as our Advocate? It means that first, we must accept him as our ransom from sin and death. Next, he tells us, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. "The devils also believe, and tremble." But justification to life comes when we receive the Lord on his terms. Then he becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by him shall in no wise be cast out. (John 6:37) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the church of the present age.

OUR LIVES TO BE A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of his wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to come to the throne of grace. We realize what a blessing it is to have access to God, access to his presence—to have the ear of the Almighty Ruler of the universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that his people may come to him and make their petitions known.

The unrepentant sinner cannot come to God. But divine wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual,

and brings us to the place of acceptableness with the Father. He is pleased to have his children come to him in prayer. And it is our glad privilege to offer him worship and praise—the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the Lord's people are encouraged in his Word to come to him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught his disciples.

The holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the source from which he can obtain the needed supply, will come to the throne of heavenly favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

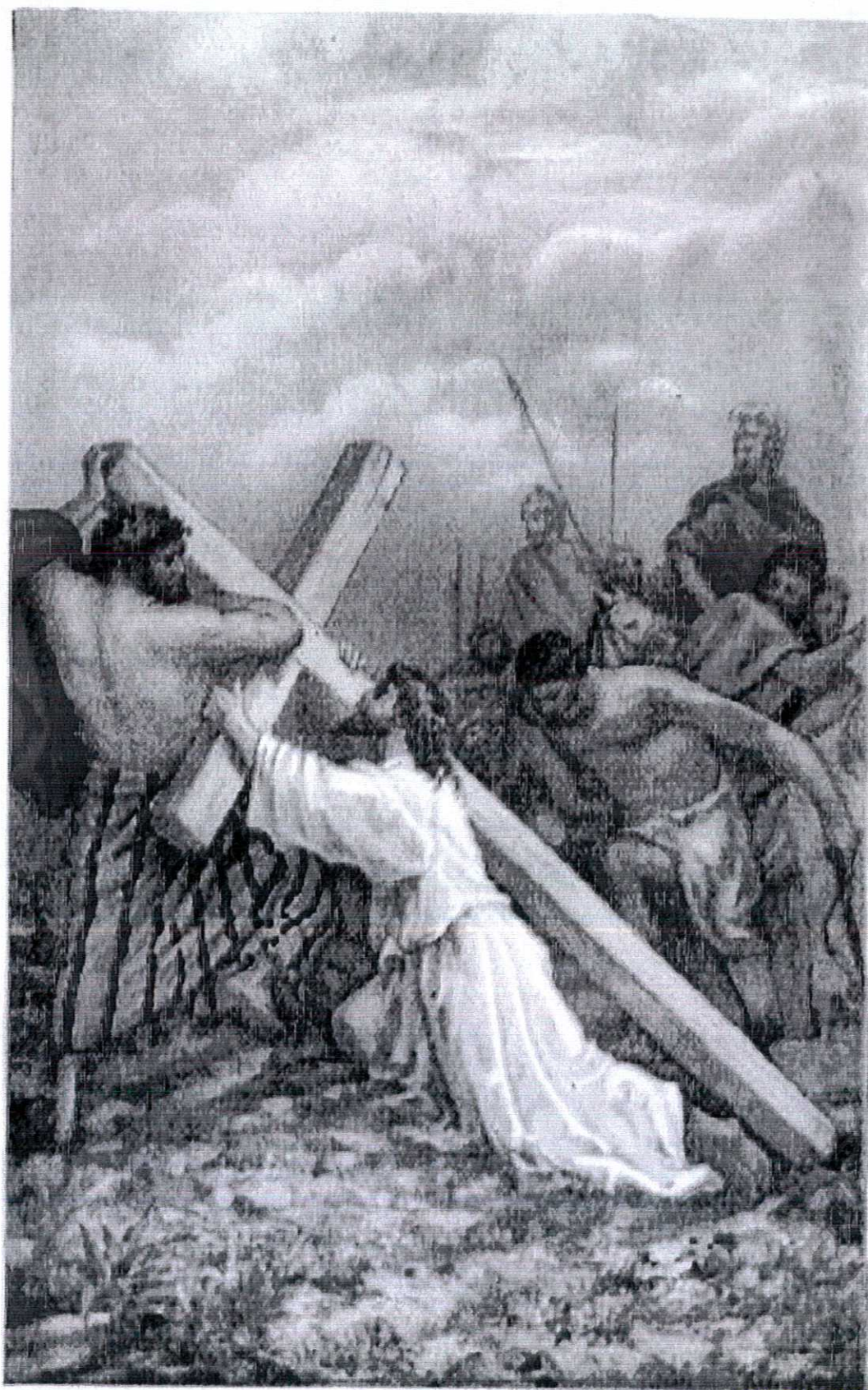
In the prayer taught us by our Lord, we first give honor to God, recognizing him as our Father, acknowledging his greatness, and expressing the desire that his name be hallowed. We remember the kingdom that is promised; and we tell him of our desire of heart for that kingdom to come. We pray that his will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"—no stipulation of fruits and vegetables, of delicacies, etc.—but simply our necessities for the day. We ask no more—we wish no more. Then we pray that our trespasses may be forgiven, **EVEN AS WE FORGIVE**. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil—the powers of the air—and from our own flesh; and that we need divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that he knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we. Jesus and the apostles never undertook to give any instructions to the Father regarding his plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for he knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer—the Bible conception—our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall any say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"



Redemptive Price

"I will redeem them from death."—Hosea 13: 14

LIFE 1929

just exactly as the Prophet Daniel says: "Messiah [shall] be cut off, but not for himself." And then the prophet adds: "And the people of the prince that shall come shall destroy the city and the sanctuary." It is a well-known fact that this prince that came was the Roman ruler, and he did destroy the city of Jerusalem and the temple and sanctuary shortly after Jesus' death, exactly as the prophet foretold.

David prophesied that he who would be the Redeemer and Messiah would be put to a violent death, but that not one bone of his body should be broken. (Ps. 34:19, 20) The law required that not a bone of the Passover lamb should be broken. The Passover lamb was a type of the Redeemer and Messiah. Jesus was crucified upon the cross; but it is a well-known fact that, contrary to the custom in respect to the victims of crucifixion, not one bone of his body was broken.

David prophesied concerning Messiah: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:10, 11.

Hundreds of witnesses testified that within three days after the crucifixion of Jesus God raised him out of death, and that his body was taken away and did not see corruption.

Can any reasonable person conclude that these things happened concerning Jesus merely as a

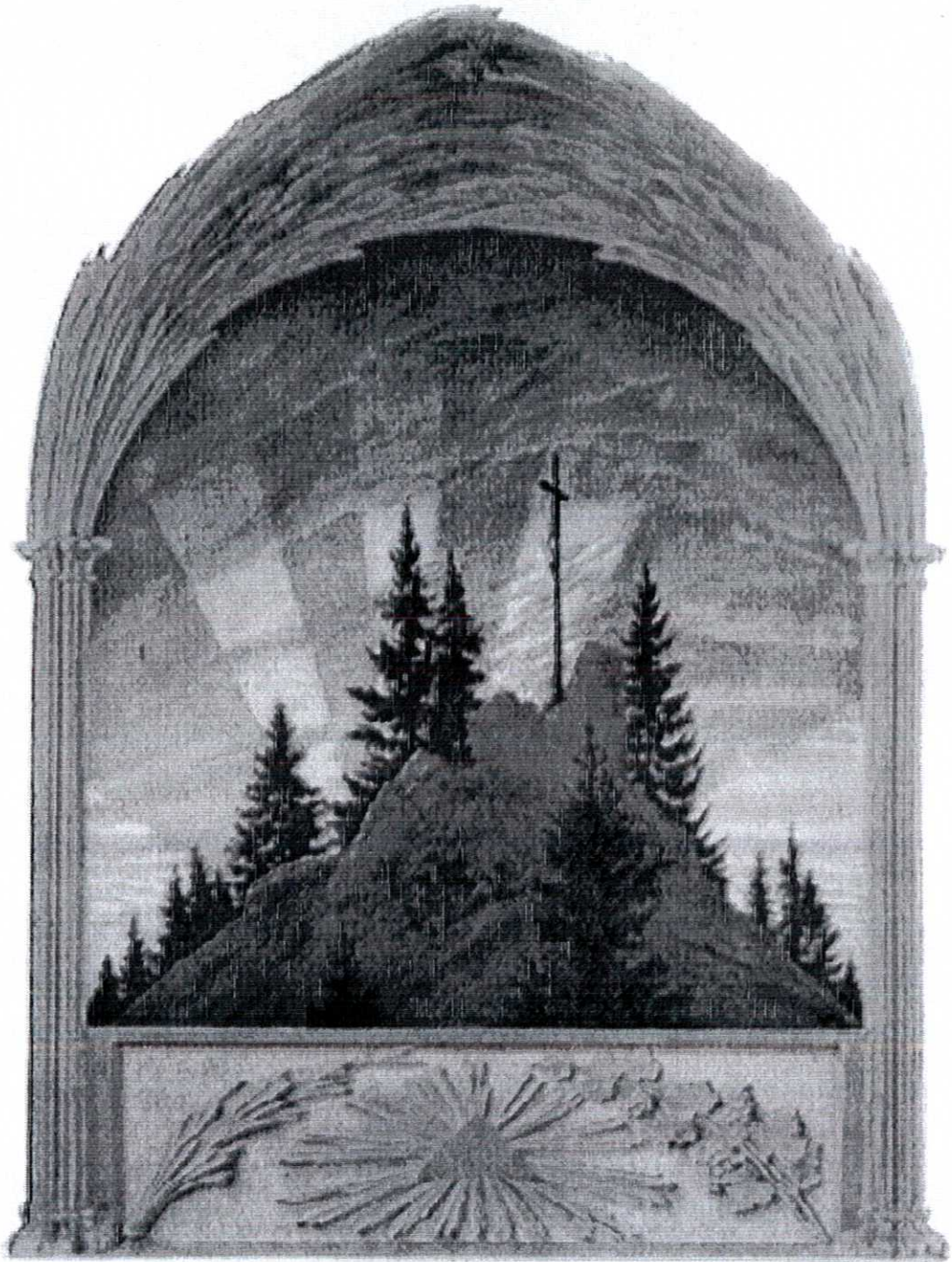


Crucifixion

Max Klinger

The blood of Jesus, representing his life poured out, must be presented in heaven as an offering for the sins of mankind; and without that blood's being presented as a sin-offering the people could not be sacrificed. *Page 229.*

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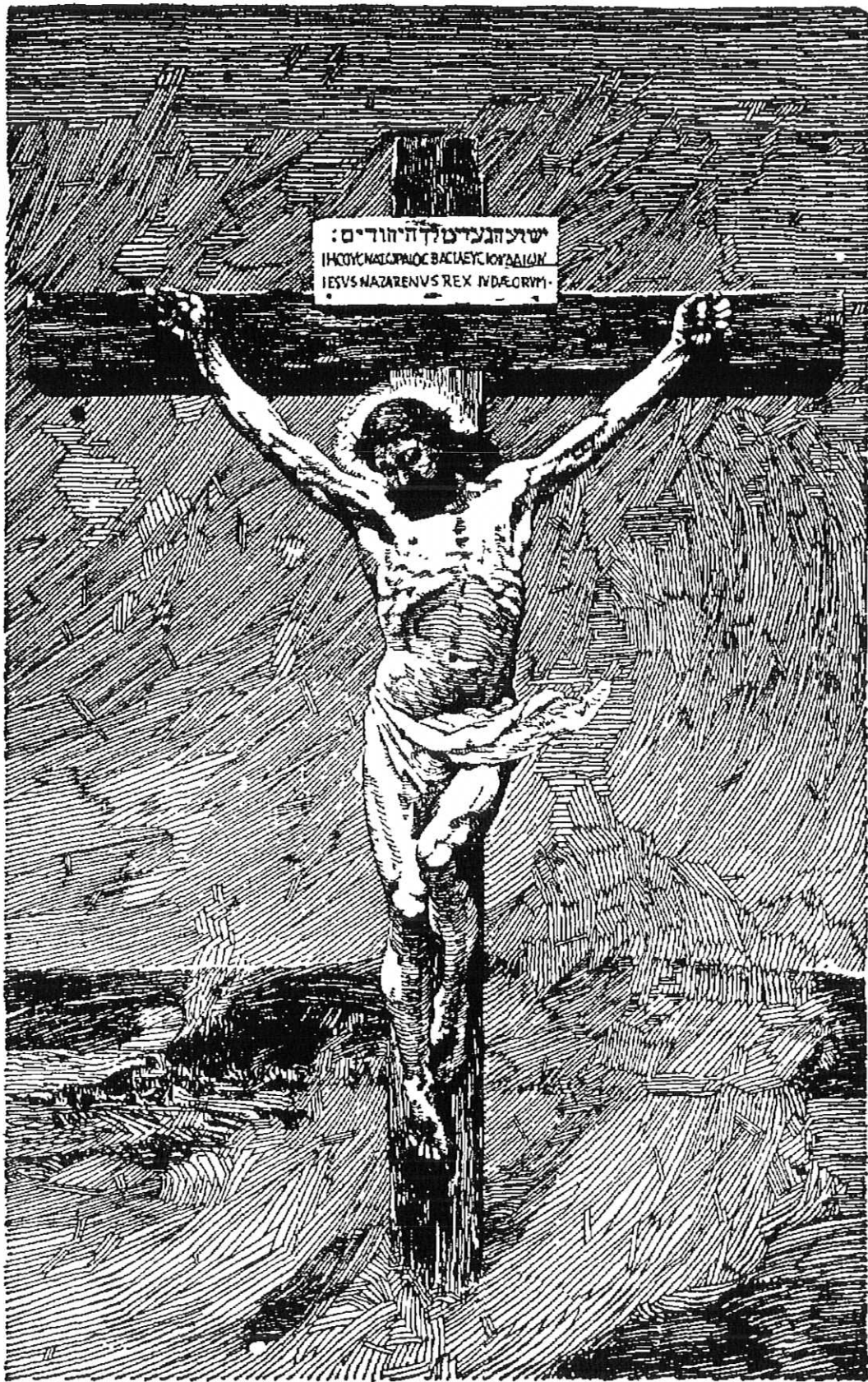


The Cross

Casper David Friedrich

Keep always in mind that life is what Adam lost and life is what man desires, and that the only way to life God has foreshadowed in the sacrifice of the passover lamb, which lamb represented his beloved Son, *Page 161.*

Creation
1927



ישוע הנצרי מלך היהודים :
ΙΗΣΟΥΣ ΝΑΖΑΡΕΤΟΥ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑΙΩΝ
IESVS NAZARENVS REX IVDÆORVM

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The Harp of God
1921

However, as foretold, opposition to him soon mounted.—Psalm 118:22; Acts 4:8-11.

¹³ Jesus courageously exposed the hypocrisy of the religious leaders, and they sought his death. They eventually hatched an ugly plot that involved betrayal, improper arrest, an illegal trial, and a false charge of sedition. Jesus was struck, spat upon, ridiculed, and beaten with a whip designed to tear his flesh. The Roman governor Pontius Pilate then sentenced him to death on a torture stake. He was nailed to a wooden pole and hung there upright. Each breath was excruciating, and it took hours for him to die. Throughout that ordeal, Jesus maintained perfect integrity to God.

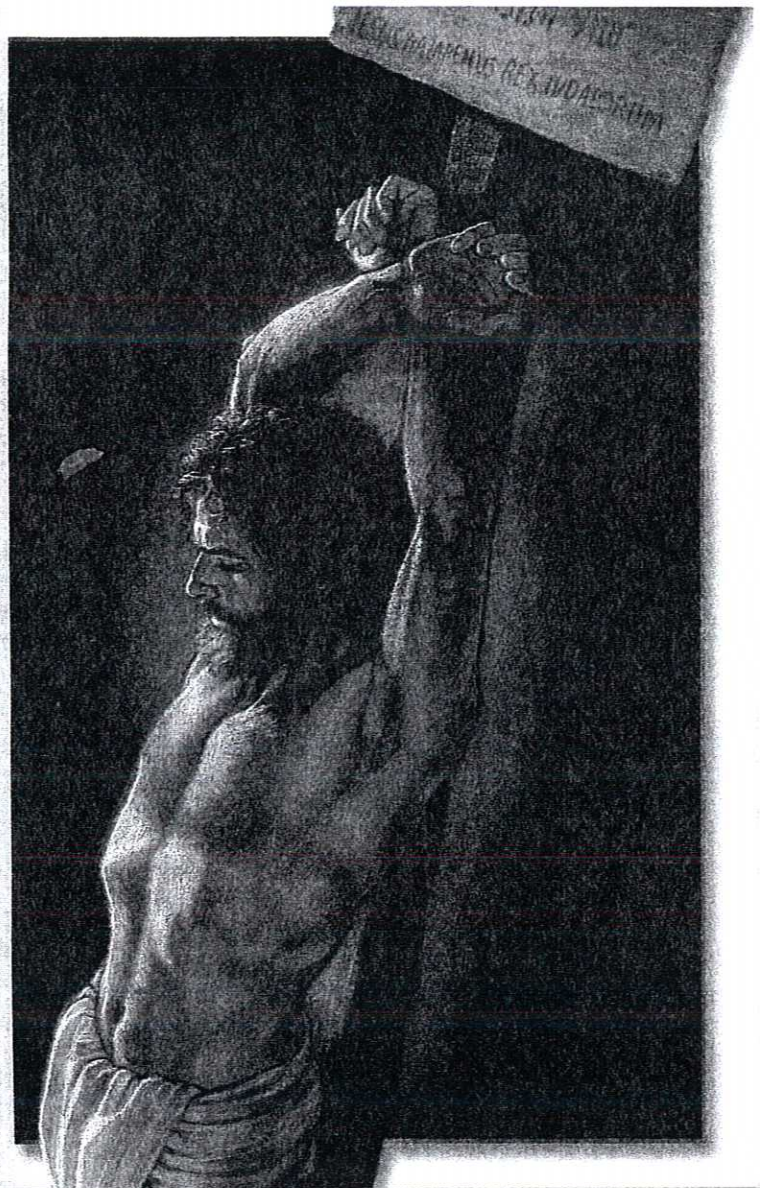
¹⁴ Thus, it was on Nisan 14, 33 C.E., that Jesus gave his life as “a ransom in exchange for many.” (Mark 10:45; 1 Timothy 2:5, 6) From heaven, Jehovah could see his dear Son suffer and die. Why did God allow such a terrible thing to happen? He did so because he loved humankind. Jesus said: “God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life.” (John 3:16) The death of Jesus also teaches us that Jehovah is a God of perfect justice. (Deuteronomy 32:4) Some might wonder why God did not waive his principles of justice that require soul for soul and ignore the price of Adam’s sinful course. The reason is that Jehovah always abides by his laws and upholds them, even at great cost to himself.

¹⁵ Jehovah’s justice also required that Jesus’ death have a happy outcome. After all, would there be justice in allowing faithful Jesus to sleep forever in death? Of course not! The Hebrew Scriptures had prophesied that God’s

13. What events led up to Jesus’ death as an integrity keeper?

14. Why did God allow his Son to suffer and die?

15. Since it would have been unjust to allow Jesus’ existence to end permanently, what did Jehovah do?



Notice the change from cross to stake. Today, J. W.'s will deny that Jesus died on a cross.