

is generally used to indicate *presence* as of one who *has come*. It is translated *coming* only 26 times, and in many of these it, in our judgment could have been better translated otherwise: for instance (Matt. xxv. 27.) "at my *coming*, I should have received my own with usury." Evidently a master would not expect a settlement until he *had come*, not while on the journey coming. We should therefore translate—"on my arrival." The same word—*erkomai*—while rendered 26 times, *coming*, is rendered *came* 182 times, and this usual translation agrees with its use in the scripture under consideration—"who confess not that Jesus Christ is come in the flesh; this is *Anti-Christ*."

We know that it could not mean that Jesus is *coming* in the flesh. This he did once when he came as a *sin-offering* in a flesh body prepared for the purpose—"A body hast thou prepared me, etc." But he comes not again to death and consequently would have no use for a body of flesh: "Yea, though we have known Christ after the flesh, yet, now henceforth know we Him (so) *no more*." The same apostle continues the same subject saying: (1 John iv. 3.) "Every spirit that confesseth not that Jesus Christ is *come* (*erkomai*—came) in the flesh is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come." Here again John is not discussing the second coming of Jesus but is endeavor-

ing to prove his having come once. (See verses 14 and 15.) This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being the Christ, the Sent of God, as the same class of anti-Christ do today who deny that "Jesus is the Son of God."

The same thought is expressed again (1 John ii. 18.) "Ye have heard that *Anti-Christ* shall come; even now there are many anti-Christ." Now he proceeds to describe as before whom he meant by Anti-Christ, using the same argument as before vs. 22. "Who is the liar but he who denies that Jesus is the ANOINTED? This is the anti-Christ—he who denies the Father and Son; no one who denies the Son has the Father."

Thus we have seen from various standpoints what constitutes *Anti-Christ*. Those against which we most guard are the power and influence of the various false heads and so called bodies of Christ, seeing to it that we recognize but *one fold* and *one shepherd* and that we heed not the voice of *strangers* but flee from them. And let us take heed lest we become adversaries of our Lord and Master as beloved brother Peter once did and thereby deserve the reproof—"Get thee behind me, Satan." Let us not hinder by word or act any who are seeking to crucify the flesh—the human nature—and to thus abide as members of the body of Christ, branches in the vine, else we shall to that extent be opposed to Christ or *anti-christ*.

MOUNTAIN OF THE LORD

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.

In the day of coming glory,
Men will show fraternal hand;
Each will tell to each the story,
Till it spreads to every land.

On the top of Zion's mountain,
God prepares His house again;
At its threshold spring a fountain,
Flowing for the souls of men.

From the earth's remotest stations,
Men will come to hear the word;
And, in all the world, the nations
Shall be nations of the Lord.

—Pure Gold.

WHY DID CHRIST COME IN THE FLESH?

There can be no doubt that all that Christ has done or will do are proofs of Divine Love towards our fallen humanity. It is safe to assume that man's necessities are all taken into account in the gospel. More than man needs would not be gospel; less than he needs would be an imperfect provision; neither is possible to an Infinite Provider.

That Christ as an intelligent person had a glorious existence with the Father before the creation of the world seems clearly the teaching of the bible. Proofs of His pre-existence have been given. In this article we regard it as proved. From this stand-point we proceed.

When He left the glory He had with the Father, He did not die. The glory of that life and the life itself should not be confounded. There are some who regard Christ, while on Earth, as a mere man with a fallen nature. Others regard Him, during the same period, as a mere man with an unfallen or perfect human nature. Of the two we believe the latter view is nearer the truth. But we believe the bible teaches that He was *more* than human.

That He was a mere man, whether with a fallen or a perfect nature, seems inconsistent with the idea of His pre-existence; and yet both the classes referred to above believe in His pre-existence. If He was Divine, and ceased to be Divine when He came in the flesh, where is the security that we will not lose our Divinity when we are made like Him?

It seems clear that His Divinity was retained in humanity because He repeatedly spoke of Himself as having come down from heaven, and because He, though passing through trial and sorrow as a man, was yet possessed of the authority and exercised the prerogatives of a God. He was the object of un-reproved worship even when a babe, by the wise men who came to see the new-born King. Matt. ii. 2-11. Even the angels delighted to do Him honor. "When He bringeth the first-begotten into the world. He saith, And let all the angels of God worship Him." Heb. i. 6.

He never reprov'd any one for acts of worship offered to Himself, but when Cornelius offered such service to Peter—the leading apostle—"he took him up, saying, Stand up: I myself also am a man." Acts x. 26. The great apostle of the Gentiles scarcely restrained the idolatry of the people in sacrifice offered to himself and his fellows, giving as a reason why it should not be done: "We also are men, of like passions with yourselves." Acts xiv. 15. Had Christ not been *more* than man the same reason would have prevented Him from receiving worship. This is emphasized by the fact that even a heavenly being sent to John on the isle of Patmos would not

permit that mortal man to worship him, "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God*." Rev. xix. 10.

Christ spoke "as one having authority, and not as the Scribes." Matt. vii. 29. The Fountain of truth was in Himself. The Creator could regulate and heal both moral and physical difficulties: so he forgave sins, and healed all manner of diseases. That He could do the latter He urged as proof that He had power to do the former. Matt. ix. 6. Had he been only a man, strange indeed would have been the fact "that even the winds and the sea obey Him."

But the object of the present writing is not so much to give evidence of the blending of the Divine and human natures in Christ, as to present some thoughts as to the importance of such a combination. That such a union was a necessity, we regard, however, as the best evidence of its reality. This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent, for quite a number of years, as is well known by many of our readers. It cannot then truly be said that we are taking such ground for the purpose of opposing positions that are of later date. We freely confess that the subject appears more important now than ever before, and as the Scriptures are examined more and more, it seems necessary to modify even our own former ideas on this and kindred subjects. No fallible man should "drive his stakes so deep as not to be able to pull them up when necessary."

In harmony with the idea of the two natures in Christ, as we now see it, is the fact that Christ was both Priest and Sacrifice, and so offered Himself—"gave Himself a ransom for all." 1 Tim. ii. 6. This fact of the New Testament is clearly illustrated, by the high priest under the law offering the beast—a *lower nature*—as a sacrifice for sin. The high priest, without a beast to offer, would have been an imperfect type of Christ. Paul reasons that as the high priest was ordained to offer gifts and sacrifices, it is necessary that Christ should also have something to offer. Heb. viii. 3. And in the tenth chapter he tells us *what* Christ took for the purpose of making an offering, or sacrifice. The sacrifices and offerings which were offered according to the law being types only, were insufficient, "For it is not possible that the blood of bulls and of goats should take away sins." Ver. 4. Instead of these beasts which the typical high priests offered, our High Priest had a *body* prepared for Him, and this body He offered. See verses 5 and 10.

This body He took, or assumed, so that it became a part of

where the propensities or organs of the mind have come to a strict party division; the one the party of truth and righteousness and love, in harmony with the Lord, and the other the party of sin and selfishness, with contrary sentiments. If *conversion* has taken place it means that the higher organs of the mind, sufficient in number or in influence, have gained the control of the mind; that these preponderate in number or in influence; that they constitute the majority, and the evil propensities the minority. Any heart in which the evil propensities are in the majority and in control is an unconverted heart.

And what was found in Congress respecting the disposition of minorities to baffle the will of the ruling majority is found also in our minds, namely, the disposition of our natural mind not only to be heard, but to foil and baffle and render void the will of the new mind, in respect to the control of the affairs of life. What the Scriptures propose to us, therefore, is illustrated again in Congress: the Scriptures propose that the new mind, having obtained the control, shall elect a Speaker, a head,—and that that head or Speaker for our every talent, directing all our interests and all our efforts, shall be Christ Jesus our Lord. They propose that we shall place full authority and power in the hands of the Lord, so that his word and will shall be our will, our law. And how safe it is for us to admit such a Czar, such an autocrat, to control us, since we have learned to know him as the very embodiment of justice, wisdom, and love. Safely we can trust our affairs in his hands.

There are other analogies which might be drawn: for instance, the power of the Speaker of the House rests solely in the fact that it is the power of the majority. If the majority which placed him in power and gave him the authority which he exercises should become a minority, his power would immediately terminate; and the opposition party might give its representative equal power in an opposite direction. So with our hearts; only as our hearts voted to have the Lord in control, did he take charge; and if our wills, the preponderance of our propensities, our judgments, cease to be on the side of the Lord, he no longer retains his power in our hearts and lives, and the evil majority appoint a successor, in line with the selfish propensities, favoring everything selfish.

In Congress, when any matter is brought up, each representative has an opportunity for expressing himself, either directly or indirectly, either on the floor personally, or through representatives in committee. And so with our wills: when a matter is presented by one organ of the mind, the other organs have a chance to respond, and to seek to influence the majority, and to overthrow the rule of righteousness. For instance, a suggestion is made to the mind by the organ of combativeness, to the effect that there is a good, proper cause why the whole being should be angry, and undertake vengeful retaliation; and under the influence of the eloquence of combativeness, various other of the lower organs would most surely be aroused; namely, pride, self-esteem, destructiveness, selfishness, etc., and in addition perhaps some of the higher organs might be temporarily swayed by the old sympathies, prejudice, antipathy, etc., to favor the angry, malicious and resentful course. Conscientiousness might excitedly declare that it was a righteous cause of indignation. Caution might join, and claim that if the thing were not now opposed violently, worse results would follow; even spirituality and veneration might be swayed into favoring the angry course, with suggestions that it was in the service of God, and a duty towards God, and toward righteousness, to be angry and to crush the opponent with retaliation and vengeance. Thus, for a moment the entire mind might be swayed toward the side of evil, yet without previous wilfulness or sin—because of the hereditary tendencies of the mind.

But here the gavel of the Speaker is heard, memory calls

attention, and points out that the will of the majority has already been expressed to the contrary of such a course; and calls attention to the rules already adopted;—namely, to put away all anger, malice, hatred and strife, as being in general works of the flesh and of the devil. Memory calls attention to the fact that the majority adopted as the rule of action the words of the Speaker, Christ, "Love your enemies, do good to them that hate you, and speak evil of you." Commit your way unto the Lord, remembering that he has said, "Vengeance is mine, I will recompense." Where the will of the majority of organs is loyal to its own previous decision, the effect of memory's calling attention to that law will be instantaneous: at once conscientiousness, veneration, spirituality, caution, and all the higher organs realize that they were about to make a mistake; and immediately they change front, fully supporting the law of the Speaker, Christ. Selfishness, combativeness, pride, etc., may attempt to argue the point, but immediately they are called to order and reminded that by vote of the majority they are strictly under the law of Christ, and all further discussion of the subject is forbidden.

Similarly, illustrations might be drawn as representing other passions, tastes or desires of the flesh, which temporarily might seem to gain some control; but from the moment that memory calls attention to the proposal as being in conflict with the law of the Master, there should be an instantaneous surrender. Such a course would prove that the will had all along been thoroughly loyal to the Lord, and that he reigns there. It proves the reign of Christ in that heart far better than if no suggestion to the contrary course had come up. And who cannot see that a life thus ordered, and under strictest control of the will of our Head, Christ Jesus, is not only proper life (the only one in which the new mind is properly exercised), but in addition to this the only mind which is a "sound mind." People who are continually carried from their moorings by their emotions show that their minds are unsound; such are continually proving to those around them that they have poor judgment. They are frequently angry, troubled, vexed, hurt; or continually falling into one wrong act or another, as they confess afterward. Indeed, the majority of the things at which they take offence, become angry, etc., prove to have been mistakes nothing having been done or intended to anger, hurt, or injure them. And we know, not only from the Scriptures, but also from our own observation, that the world of mankind in general is thus of *unsound* mind; and, as the Apostle explains, the only ones in all the world who have even the spirit or disposition of a sound mind are the new creatures in Christ Jesus, who have the new mind, the new will, in control. These, as we have seen, would be liable to be carried away also, by evil passions, evil surmisings, etc., but those who have put themselves fully and completely under the control of Christ and his law of the New Covenant are kept from the extremes to which otherwise they would be as subject as others.

The Apostle's exhortation to the double minded, is in place, and should be heeded promptly by all who realize that they have a double mind or will which can never please the Lord nor bring joy and blessing either now or hereafter: "Purify your hearts, ye double minded;"—purge your consciences by hearty obedience to the truth, by the washing of water through the Word.

"Grant, Lord, a heart, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

"A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of thine."

INTERESTING QUERIES

Question. The fact that our Lord received worship is claimed by some to be an evidence that while on earth he was God the Father disguised in a body of flesh and not really a man. Was he really worshiped, or is the translation faulty?

Answer. Yes, we believe our Lord Jesus while on earth was really worshipped, and properly so. While he was not the God, Jehovah, he was a God. The word "God" signifies a "mighty one," and our Lord was indeed a mighty one. So it is stated in the first two verses of the gospel of John. It was proper for our Lord to receive worship in view of his having been the only begotten of the Father, and his agent in the creation of all things, including man.

Besides, he had come to earth under the divine arrangement and accepted the condition of Messiahship, presenting

himself to God as fallen man's sin-offering; besides, at his baptism he was anointed of the holy spirit as the Messiah, and authorized to carry out the great divine plan and to receive homage from both angels and men. This alone would have rendered worship proper even aside from his pre-human greatness as "the only begotten of the Father."

CHRISTADELPHIAN PROOF-TEXTS

Question. Some "Christadelphians" offer the following texts in proof that death ends all for a large majority of the human family—that the majority will never be awakened from the sleep of death.—Psa. 88:4, 5; 49:14. Isa. 26:14; 43:16, 17; Obad. 16.

Please let me have your explanation of the meaning of these texts.

diadem and crown were removed from Zedekiah, and from the line of Solomon, to be given to him whose right it is—the Righteous Branch from the Davidic root.

We have seen how our Lord is the branch, or offspring or son of David, and the line through which his genealogy is properly to be traced, and the full accordance of the Scriptures thereto: let us now see in what respect he was David's Lord. How could Jesus be both the Son and the Lord of David?

We answer that he is not David's Lord by reason of anything that he was as a spirit being before he was "made flesh," and dwelt amongst us—no more than he was David's Branch or Son in his prehuman existence. Our Lord Jesus *became* David's Lord or superior, as well as "Lord of all" (Acts 10:36), by reason of the great work which he accomplished as the Mediator of the Atonement. "*To this end Christ both died and rose and revived, that he might be Lord both of the dead and living.*" Rom. 14:9

True, the *Logos* might properly have been styled *a* Lord, *a* high one in authority, as he is styled *a* God, a mighty or influential one.* Likewise the man Christ Jesus, before his death, might properly be styled a Lord, and was so addressed by his disciples, as we read, "Ye call me Lord and Master, and ye do well, for so I am." (John 13:13) As the special messenger of the Covenant, whom the Father had sanctified and sent into the world to redeem the world, and whom the Father honored in every manner, testifying, "This is my beloved son, in whom I am well pleased"—it was eminently proper that all who beheld his glory, as the glory of an Only Begotten of the Father, full of grace and truth, should reverence him, hear him, obey him, and worship him—do him homage—as the representative of the Father. But, as

* It will be remembered that we are not now discussing the word "Jehovah," so frequently translated "Lord" in the Old Testament. We are discussing other words rendered "Lord" as in the text above quoted. "The Lord [Jehovah] said unto *my Lord* [*adon*—my master]. Sit thou on my right hand," etc.

Studies in the Scriptures

Series V

The Atonement

1899

He was only a child when we hear him say, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will—the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit-begetting One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the serpent raised on the pole by Moses, as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed—finally losing even his life—all in loyalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful is he who promised," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 9-11) **He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality—the divine nature.** Well can we understand the acclaim of the heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."—Revelation 5:12.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory.

SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

Thanking you for your ministry of love, and praying the Father's continued blessing upon you in such a ministry, I remain with much love,

Your Brother by His grace, W. M. BATTERSON.

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TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matthew 6:19-21.

Pleasure, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree to be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this great treasure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unflinching Refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us—"neither death," which to his loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall go with them wherever they may be.—Romans 8:35-39; 1 Samuel 2:9; Luke 10:19; Exodus 33:14.

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his wife, co-operating with him in his work, will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for he is thy Lord, and worship thou him." (Psalm 45:10, 11; Canticles 4) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly kingdom, when we shall be pre-

have ever been God's children at all, else they would have no pleasure in the unfruitful works of darkness, but would improve them, and their delight would be in God's great plan of the ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, he would not have permitted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the school of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the ransom doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world—"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; his enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into luke-warm condition towards him and his friends; and the luke-warm, God declares he will spew out of his mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than brethren to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's cause and his truth, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of his body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard his call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next age, when the world shall have been brought to a knowledge of the truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death—second death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the second death.

There will apparently be some in that time who will seem

to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies—their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service—to the praise of his name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and his service forevermore. Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the second death, from which there will be no recovery.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's—not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.