

THE FAMILY AND OBLIGATIONS OF THE NEW CREATION

- Articles of Seventh Angel

THE FAMILY AND OBLIGATIONS OF THE NEW CREATION

*A compilation of the writings of Pastor Russell on
The Family and Obligations of The New Creation.*

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FOREWORD

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” –

1 TIMOTHY 5:8

As one (a new creature Christian) considers these words of COUNSEL and ADMONITION on the part of **the Apostle Paul** to the disciple TIMOTHY - and indeed, to the entire gospel age of “*the seven churches,*” much can and MUST be gleaned from the prayerful meditation of these words! Specially from the point of view of the OBLIGATIONS to family in the new creation!

This is a special reference to the duties and obligations of every new creature towards FAMILY, MARRIAGE & CHILDREN. Regarding this mention of “*the faith*” by the Apostle, **Br. Russell writes....**

“*The faith*” includes thoughts of love, sympathy, interest and care for others,

especially for them
of the household of faith.

Now dear beloved brethren, it requires a lot of careful STUDY, depending on each one’s personal situation - as married or unmarried.....husband or wife.....mother or father....or even a teenager or a youth....to gain the right COUNSEL to face many and varied challenging situations and thus cultivate “*the wisdom from above*” (**James 3:17**) So to assist you in this STUDY, we have specially compiled this book containing 123 REPRINT articles and 24 Questions.

We believe it will be a blessing.....and enrich your new creature life, even as you strive DAILY to be

“*conformed to the image of His son*” (**Romans 8:29**).

We send out this book with these thoughts.....and with a prayer!!

May Our Heavenly Father & our espoused Bridegroom Master BLESS YOU ALL !!

THE PUBLISHERS

REPRINT ARTICLES

R1554

"BE NOT UNEQUALLY YOKED"

TO the consecrated who are not yoked--who are unmarried--the Apostle Paul gives the advice that, for the full accomplishment of their consecration vow to the Lord, such have a position of very superior advantage. (2 Cor. 6:14; 1 Cor. 7:25-40.) But the advice to remain unmarried, he would have us understand, is not imperative. (1 Cor. 7:35,36.) None are forbidden to marry; and false teachers who have since arisen, *forbidding* to marry, are condemned as seriously out of order. (1 Tim. 4:1-3.) This prohibition by Papacy upon its priesthood has brought upon it one of the foulest stains that have blackened its baneful history. Marriage is still honorable (Heb. 13:4) when the relationship is sustained in purity and holiness, as God designed; when two are equally yoked, and their hearts beat to the music of a single high and holy purpose; whether that purpose be on the natural plane to increase the race and to bring up posterity in the nurture and admonition of the Lord (Gen. 1:28; Eph. 6:4), or, on the spiritual plane, to toil together as true yoke-fellows for the spiritual family of God.

Yet, with very rare exceptions, the *consecrated* can best fulfil their covenant by walking alone with God, having only his preferences to consult in every matter, and entirely untrammelled by domestic cares. Such was Paul's judgment; and such has been the testimony of thousands, who forgot to remember their Creator in the days of their youth, and to commit their way unto the Lord before they became entangled in multiplied cares and hampered by the outcome of their own misguided course.--Eccl. 12:1; Psa. 37:5; Prov. 3:5,6.

The words of 1 Tim. 5:14 were not respecting the young sisters who were consecrated to the Lord, but in harmony with the context (*verses 3-16*) were spoken with reference to young widows of the Church in general who should not be made financial burdens to the Church. Any such, not of those consecrated as living sacrificers, but yet believers, of the household of faith, let them marry, etc. Thus seen, this scripture is in harmony with the general teaching of the New Testament.

Of God's consecrated children, whom alone we address, only a small minority are yet in youth, and disentangled from the cares of this life. But to all such we have no other advice to commend than that of the inspired Apostle cited above. We would only add, Be not unmindful of your privileges; make good use of your stewardship; run with patience the race set before you, looking unto Jesus, our glorious Bridegroom, for all needed grace and fellowship; and be faithful unto death and in due time ye shall reap a glorious reward, if ye faint not. "Forget also thine own people and thy father's house [earthly fellowships]: so shall the King greatly desire thy beauty [of character]; for he is thy Lord, and worship thou him."--Psa. 45:10,11.

These remarks, however, do not apply to the world, nor are they *imperative* upon the saints. The recommendation is one of expediency--to facilitate both individual progress and the progress of the general work of the Lord, and is parallel to the Lord's teaching in Matt. 19:12. Let those of the world marry, and fill the honorable positions in the world of faithful, devoted husbands and wives and parents; and let the influence of prosperous and happy homes reach as far as possible toward ameliorating the unhappy conditions of the wretched and homeless. The special advice of the Apostle is only for those consecrated to be *living sacrificers*, wholly devoted to the Master's use, and awaiting his exceeding great reward.

But to those of the consecrated who already are unequally yoked, and hampered by many cares, and vexed with many perplexing problems, we would say, Take courage! he who called you out of darkness into his marvelous light, and thus directed your steps into the narrow way that leads to glory, honor and immortality, knew how difficult that way would be to you under your present circumstances; and his call implies his willingness to accept you, as well as your ability to make your calling and election sure, through his abounding grace. Nevertheless, as the Apostle forewarned, such shall have trouble in the flesh.--**1 Cor. 7:28.**

Remembering the Apostle's teaching that the believing husband is not to put away his unbelieving wife, nor the believing wife to leave the unbelieving husband, but rather to seek to establish peace (**1 Cor. 7:10-16;** also **Matt. 19:3-10.** --*Diaglott*), we see with what carefulness the consecrated believer must walk before God and before the unequally yoked life-companion. What humility it will require, and what patient endurance of many trials. But yet, beloved ones, so tried, let patience have her perfect work, and in due time you shall come out of the furnace purified. Study to let the beauty of holiness be manifest; and if it does not convert the companion, it will at least be a testimony against him or her, and the sanctifying effect will not be lost on children and neighbors; and the praise will be to God.

Let such a wife carefully perform the duties of a wife and respect the relationship of a husband, even if she is forced to lose a large measure of respect for her husband; and let such a husband carefully perform the duties of a husband, even if the treadmill of domestic life has become a painful one. It may be, O man, that thou mayst save thy wife; or, wife, that thou mayst save thy husband. "But if the *unbelieving* depart, let him [or her] depart. A brother or sister is not under bondage in such cases."--**1 Cor. 7:15.**

But one cause is mentioned in the Scriptures as a proper ground for the dissolution of the marriage bond. (**Matt. 19:3-10.**) And the disciples, hearing these our Master's words, were as much surprised as the Pharisees, and said that if the case stood thus--*i.e.*, if the marriage covenant was so binding and indissoluble, it would be better not to marry--it would be too great a risk to run, (*Verse 10.*) But this is just the way the Lord would have us view the relationship. The marriage contract is one that should stand until death makes the separation, unless the one cause referred to releases the innocent from the guilty and faithless. The twain bound for life by mutual contract, are thereafter no longer twain, but one flesh; and all their future happiness and prosperity in the present life depend upon their loyalty, generosity, love and consideration one for the other.

The marriage relation, both in its duration and in its character, was designed to be a type of the lasting, faithful and blessed union of Christ and the Church. He will never leave her nor forsake her; and she will never withdraw her allegiance and faithfulness to him. But as Christ permits those who choose, to forsake him, so if the unbeliever depart from the believer, let him or her depart. The believing one if once deserted by the unbeliever would not be bound to receive the deserter back again to marriage fellowship--although upon evidence of proper reform it might be well to be reconciled --but he or she would be bound not to marry another so long as the first companion lives. (**1 Cor. 7:11.**) Unfaithfulness to marriage vows would include, on the husband's part, a failure to provide, so far as possible, for his wife's necessities, and would be *desertion*, even though he should desire to stay with her and have her support him. Of course in a case of the husband's sickness, and inability to provide, the wife's duty according to the marriage covenant would be to spend herself to the last, in his support.

Whatever may be the world's ideas with reference to the privileges and obligations of the marriage relationship (and alas! they are far from purity and righteousness, making it very generally but "an occasion to the flesh"), those who are united in the Lord should remember the Apostle's counsel, "Walk in the spirit [or mind of Christ], and ye shall not fulfil the

desires of the flesh; for the desires of the flesh are contrary to the spirit, and the spirit contrary to the flesh."--Gal. 5:16, 17.

But all the married saints are not married in the Lord, and hence many are obliged to consider the human aspect of that relationship, and to devote themselves measurably to its earthly objects and aims, viz., the increase of posterity, and their care and training; such obligation being implied in the marriage contract, from which a subsequent consecration to the Lord grants no release. Mutual obligations are accepted in marriage from which there can be no departure except by *mutual consent*. The Apostle's advice on this subject is very clear, and in perfect accord with what we have just seen respecting the mutual obligations of the married (1 Cor. 7:1-9); and the due benevolence and continence counseled on the part of both should obviate any necessity for domestic imposition and consequent discord, and should insure harmony on the firm foundation of mutual love and respect. But blessed are those who are able and willing to keep the fleshly desire under full control, and to walk in the spirit. "He that is able [both from his own disposition and from his circumstances] to receive [this teaching], let him receive it."--Matt. 19:12.

As some of the Lord's dear people come thus to view and consider the sacredness of the contract into which so many of them have entered, perhaps they will begin to see how they can glorify God more in their domestic life than they have hitherto thought possible. Indeed, it will be strange if all cannot see wherein they can improve upon the past. Is it not the case sometimes that brethren and sisters whose souls have been refreshed by the truth have zealously borne it to others, and have taken for granted that husband or wife would not be interested?

Some husbands think of their wives as too busy with domestic cares to be interested in the Truth; or too worldly, or too fearful of the reproaches of the world, to have anything to do with it: and so leave them, and bear the truth to others. But is this doing a husband's part? A true husband is a provider, and his care should include provision of spiritual as well as natural food and raiment for his wife and family. Hence on learning the truth his first endeavor should be to serve it also to his help-mate. Should he come home in the evening and find her occupied with family cares--preparing and clearing away the evening meal, looking after the little ones and arranging for the necessities of the coming day, etc.--long after the hours of his working day are past, and leave her to bear these domestic cares alone, and to feel neglected and underrated, a mere household accommodation, instead of a worthy and honored companion, while he seeks a quiet nook to read, or goes out alone to bear the message of salvation and joy to neighbors or others?

Ah, no! Let charity *begin at home*. If an unwise course in the past has overwhelmed the wife with family cares too numerous for her to bear with easy grace, see that no more are added, but, instead, "put your shoulder to the wheel" and help her with them as much as possible. What if tending the babies and washing the dishes is woman's work! if she has too much of it to do to admit of an hour's leisure with you, or with the Lord, or with the study of his Truth for herself--or if, under the pressure of constant duties, she has lost all relish for intellectual culture, and much of her faith in spiritual realities --it will do you good to share these tasks with her, until you have tied the last knot of the day's duties, and can then sit down together to study the Truth.

As gradually she comes to realize your love and interest she will have the more respect for you and for the doctrines whose fruit she sees exemplified in your daily life. At first, if this is a new thing, she may regard it as only a little unusual freak; but, by and by, constancy will increase confidence, and a responsive chord will be found in her heart; and the soil, thus carefully plowed and prepared, will be mellow and ready for the seeds of truth, and you and she and the home will be blessed. Try it brethren--any of you who find you have

been to any extent remiss in these matters in the past. And in writing to the WATCH TOWER office mention your wife or your husband, if interested in the Truth.

Sometimes it is the wife who first catches a glimpse of the Millennial dawn, and she should value her opportunities for bearing to her husband the favors of which she has been made a partaker, although the outlook for his conversation to it may not seem very hopeful. Often, when the husband learns of his wife's departure from the beaten track of so-called orthodoxy, he forthwith concludes it is some new fanaticism; and seals up his heart and closes his ears to it. What should she do in such a case? Force it on him? No: that might only arouse antagonism. She should first of all let him read it in the living epistle of her daily life. Let him see the good effects of the truth in your carefulness to make home pleasant; let him realize your sympathy with his trials and vexations, your helpfulness to the extent of ability, and your appreciation of all his kindness.

It may sometimes require long and patient preaching of this kind before the husband is attracted to the plan of the ages; but let the light of a holy life and of a consistent walk and conversation continue to shine, while you in various ways hold forth to him the word of life, and in due time a response will be manifest. Let not such wives make the mistake of ignoring the headship of the husband (even though they be better informed concerning the divine plan), in appropriating the home of which he is the acknowledged head to the service of the Lord for the assemblies of the saints, if he is opposed to so using it, or in other ways. Even if the home is the wife's property a deference is due to the husband's wishes as the head of the house, *so long as the relationship is recognized*; his responsibility is to God, whether he recognizes that responsibility or not. But a wife is not bound to continue to supply a home; and should cease to do so if she be denied reasonable privileges in it, since in so doing she would be encouraging a wrong. As before shown, if a husband possesses the health, etc., necessary to the support of his wife and family and fails to provide for them, he has proved unfaithful to his marriage vow, which was to nourish and care for his companion; and in the eyes of the civil law he has committed "*constructive desertion*." A wife so circumstanced may, if she choose, consider herself as *literally* deserted, and may refuse to entertain and support such deserter. But desertion would not grant the right to either party to remarry so long as the other lives.

As the head of the domestic arrangement it is the duty of the Christian husband to say, "As for me and my house [as far as lies in the power of my influence], we will serve the Lord." And the Christian wife, recognizing this responsibility on his part, will gladly cooperate, in so far as she can conscientiously do so; and will put no stumbling block in his way, although she may view his methods differently. She may carefully endeavor to convince him of the truth, but she may not interfere with his conscience or his responsibility to God. Nor should the husband's course with the wife be arbitrary and unreasoning. He should not disregard her conscience, to hinder the full and free exercise of all her talents in God's service; but should grant her as great latitude in the use of the home as his conscience and responsibility as the head of the family will permit; for they are "*heirs together* of the grace of life." If he sees differently he should bring forth his strong reasons for her consideration and possible approval, and patiently hear her different views, in hope of final harmony. But if harmony cannot be reached, the responsibility for the home and its influence rests with the husband, who, by divine appointment, is its head.

HONOR TO WHOM HONOR IS DUE

In viewing this whole subject we are forcibly reminded of the Apostle's counsel to the entire Church in their individual relationship to the powers that be, which are ordained of God-- "Render therefore to all *their dues*; tribute to whom tribute is due, custom to whom

custom, fear to whom fear, honor to whom honor. Owe no man anything, but to love one another."-- **Rom. 13:7,8.**

Peter's counsel is to the same effect--"Honor all men; love the brotherhood; fear God; honor the king."--**1 Pet. 2:17.**

Kings are not always personally worthy of honor; but honor is always due to the office, which is "ordained of God." (**Rom. 13:1.** See MILLENNIAL DAWN, Vol. I., chap. xiii., for the sense and purpose of their ordination.) Many of the magistrates ruling Judea in the days of the Lord and the Apostles were personally very unworthy of honor, yet the Lord and the apostles left us, not only their precepts, but also their example of submission to the authority thus represented: they were all respectful and law-abiding.--**Matt. 17:27; Acts 25:8,10,11.**

So also in the domestic relation, the office of the husband and father, as the head of the family, is worthy of honor, both from wife and children, and also from the stranger within the gates, enjoying the protection and hospitality of the home. Even if the one so situated be personally unworthy of the honor, it is nevertheless due to his office, on the same principle that honor is due to unworthy civil magistrates.

The Apostle puts these duties of love and honor and custom, etc., in the light of obligations --as debts that should be promptly paid; saying, Owe no man anything but love. While love would be the ruling principle if all were perfect, yet in the fallen state *selfishness* is the common disease which devours and blights the happiness of home and family and business. True nobility would prompt every man in health to consideration not only toward the weaker sex but toward the aged and infirm of his own sex, in the crowd, in the car, and in any neighborly service; much more in the home and toward the life-companion will consideration be manifested, in the bearing of the cares and burdens of life. And the truly noble man or woman, whether at home or abroad, will be disinclined to disturb or inconvenience anyone; and if such accept a kindness it will be as a favor, and will be amply and graciously acknowledged.

The fall has developed in all selfishness instead of generosity; so that those who desire to be generous, finding selfish ingratitude their principal reward, are often discouraged and consider few if any worthy of it. But Christian men and women are to remember the unselfish example of their great Redeemer, that selfishness lies at the bottom of every sin, and that in striving against sin they must of necessity strive against selfishness, and endeavor to cultivate love. It is as a help to the right course that the Apostle points to *justice* as a consideration for rendering honor, respect and service --honor to whom honor is due, etc.

How beautiful is God's order, and how conducive to lasting peace and happiness to all who faithfully adhere to it! Let us thus carefully distinguish and mark the principles which God has laid down in the Scriptures for our guidance, and his approval will be our exceeding great reward; and his wisdom will by and by be manifest.

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R1551

WOMAN A HELP, MEET FOR MAN

"And Jehovah said, It is not good that the man should be alone: I will make him a help suitable for him.... And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help suitable for him....And the rib, which the Lord God had taken from man, made he a woman, and brought her

unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman [*ishah*], because she was taken out of man [*ish*]."
--Gen. 2:18,20,22,23.

In pursuing our study of woman's appointed place in the divine economy of creation, we turn to the above brief account of her first introduction to the earth and to man; for the Apostle says, "the woman was created for the man." (1 Cor. 11:9.) As the account indicates, the object of woman's creation was that she might be a *suitable* help for man. That man needed just such a help is indicated, not only by the Lord's statement that it was "not good" for him to be "alone," but also by the statement that among all the animals there was none found to be "a suitable help." True, they were all in perfect subjection to him as their lord and master, and perfectly obedient in rendering all the service required. Many of them were strong to bear his burdens, some fleet to run his errands; some gratified his love of the beautiful in form and proportions, and some in plumage; some charmed his ear with strains of music; and all manifested more or less of intelligence and affection; yet in all there was a lack. The perfect man did not crave a burden-bearer, nor an errand-runner, nor a gay butterfly to please the sight, nor a charming musician: what he craved was an intelligent sympathetic *companion*; and this lack, the "suitable help," which God subsequently provided, exactly supplied.

When God had created her and brought her to the man, Adam named her woman. That the word was not used to specially indicate the power of motherhood, is manifest from the fact that when God said that she should become a mother, Adam changed her name to Eve, because she was to be the mother of all living. (Gen. 3:20.) We also read (Gen. 5:2) that "God called *their* name *Adam* in the day when they were created." Thus both God and the man recognized this new creature as of the same nature as the man, and yet differing from him both physically and intellectually. She was not another man, but another human being, the counterpart of the man, and therefore a suitable helper for him.

She was a help in that she was a companion for him. Before she came, Adam, though surrounded by a host of the lower animals, was "alone," and in need of the help of companionship which they could not supply. That the help needed was not merely in the work of propagating the species is clear, from the fact that she was recognized and accepted as the suitable and desired help from the very beginning, and before the propagating of the race was mentioned--which did not begin until after the fall. This was a merciful providence, in order that, as Paul shows, every member of the race might share the blessings of redemption through Christ.--Rom. 5:12; 11:32,33.

We thus see that man found in the woman an intellectual companion, one capable of sharing and appreciating all his joys (he had no sorrows) and of participating with him in all his interests. Had she come short of such capacity she would not have been a suitable companion or help, and Adam would still have been to some extent alone. As the sons and daughters of men have multiplied, the same characteristics as in the beginning continue to distinguish the two sexes, with the exception that both have suffered from the fall; hence the two sexes still stand similarly related to each other--man the "*head*" of the earthly creation, and woman a "*suitable help*" for him. And this, as the Apostle shows (1 Cor. 11:3), is regardless of the marriage relation. Man, in the image and glory of God, was created the sovereign of the earth; and woman, "the glory of man" in all the natural relationships of life, but especially that of wifehood, is his worthy companion and joint heir, his queen. And in this sense, God gave to *them both*, originally, the earthly dominion--over the fish, fowl, beasts of the field, etc.--Gen. 1:27,28; Psa. 8:6-8.

It is therefore fitting that this natural relationship of the sexes should always be observed; that woman should remember that she is not the head, the chief, the leader, in the world's affairs, though there is ample scope for the use of all her powers under a proper and generous exercise of the headship of man. And it is equally necessary and proper that man should fully recognize, appreciate and accept of the *help* which woman is capable of rendering in all the affairs of life where such capability is manifest. If God has given to her talents, they were given her for cultivation and use, in order that she might be a more efficient help for man; and it would not be right, nor can man afford, to refuse such help and seek to dwarf such talents. Let the "help" help as much as possible, even though in the present imperfect condition, as is sometimes the case, the help may outstrip the head in ability, either natural or acquired. So long as the woman's work is done in a modest, womanly way--with no disposition to lord it over the divinely appointed head or king of earth--let her do with her might what her hands find to do.

As a general thing, however, woman's special helpfulness is in the sphere to which her special work of necessity usually confines her--as wife, mother, sister, friend--in the home, the schoolroom, and in the duties which naturally fall to her in religious and in social life, and occasionally in business life. Let woman bring into all these relationships her highest moral and intellectual attainments, the finest touches of art, and the most noble physique which nature and cultivation can give, and she will the most truly answer the ends of her existence as a worthy and suitable help to earth's intended king--man. True, man and woman have lost the dominion of the earth originally bestowed upon them as king and joint-heir; but still, though under the burden of the curse, woman can be a help, meet for man, in the struggle upward toward perfection; and no true man will despise such helpfulness when tendered in a spirit of sisterly interest.

WOMAN AS A WIFE

Having seen that the natural attitude of women in general to men in general is that of suitable helps, and not of heads, let us now consider the Scriptural position respecting woman as a wife. In alas too many cases, this, the dearest relationship of earth, is degraded to a domestic slavery. And the slave-holding tyrants too often pervert or misinterpret the teachings of the apostles to the support of their course--some unwittingly. It is therefore our purpose to examine such scriptures as are frequently urged in the interest of domestic tyranny and in the dwarfing and degrading of woman in her noblest sphere on the natural plane,--as a true wife.

We are free to assert in the outstart that the Scriptures, rightly interpreted, teach no such thing; and one of the best evidences that they do not, is seen in the fact that the Lord has chosen this relationship as a type of the relationship between himself and the glorified Church--a consummation so glorious, that it is held out as a prize to the faithful children of God all through the Gospel age; a prize worthy of the sacrifice of every temporal interest, even unto death. The type of such a relationship ought, indeed, in some sense, to manifest that coming glory.

We have already seen that in the relationship of head and body, to which the Apostle compares husband and wife, and which is gloriously illustrated in the relationship of Jehovah to Christ Jesus, and between our Lord Jesus and the Church, there is nothing incompatible with "the glorious liberty of the sons of God," and hence that the other headship of man over woman, rightly exercised, is likewise compatible with a similarly glorious liberty.

We have also seen that the headship of man is not designed to debar woman from the privilege and duty of making the fullest use of her talents as a wise stewardess in the service

of the Lord; but rather to increase her usefulness by putting her powers and energies in co-operation with a still stronger power.

As an illustration of the apostolic teaching presumed to imply a servile subjection of the wife to the husband, we are sometimes referred to *Eph. 5:22-24*--"Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; he is the preserver of the body. Therefore, *as the Church is subject unto Christ, so let the wives be subject to their own husbands in every thing.*"

If the office of the head inheres in men in general, and should be observed by women in general, the argument gathers force in the special relationship of husband and wife; for the reverence which woman naturally feels for the opposite sex, ought indeed to be intensified in the case of the man she has accepted as her husband. The manner in which the wife is counselled to submit herself to her husband is clearly set forth by the Apostle to be--"*as the Church is subject unto Christ.*" It behooves us, therefore, to note just how the Church is subject unto Christ. We see that the subjection of the Church to Christ is a willing subjection, and that it is inspired by love, veneration, gratitude and implicit confidence and trust in the Lord's love and care for us, and in his superior wisdom to do better for us than we could do for ourselves. And so perfectly did the Apostle himself take this attitude toward Christ, that it was his effort, he said, to bring every thought into subjection to him. (*2 Cor. 10:5*.) That such an attitude on the part of the wife toward her earthly head is not always possible, he also admits, when he says to the husbands (*Eph. 5:33*), "Let each one of you, individually, so love his own wife as himself, *in order that [hina, so rendered in *Eph. 3:10*, Diaglott] the wife may reverence her husband.*"

Only true love and true nobility of character can command such reverence; otherwise it would be impossible for the wife to submit herself to her husband *as the Church is subject unto Christ*. Nor would it be right either to reverence or to submit to that which is ignoble and unholy. But both the reverence and the submission are possible, as well as natural, notwithstanding the fallibility of the earthly head, where there is that nobility of character on the part of the man which, humbly acknowledging its fallibility, is amenable to the voice of God in the Scriptures, and to reason.

It will be noticed, further, in the apostolic counsel to husbands (*verses 25-29*), that the stated object of Christ's supervision of the Church, and of her submission to him, is not the clipping of her spiritual or intellectual opinions, nor the dwarfing or degrading of her powers, nor to attain any ignoble or selfish ends; but, on the contrary, it is for the more complete sanctification and cleansing of the Church with the washing of water by the Word, that she might be holy and without blemish, not having spot, or wrinkle, or any such thing. And this disposition on the part of Christ toward the Church is made manifest to her by the self-sacrificing spirit of him who loved the Church and gave himself for it. And, says the Apostle, "*So ought men to love their wives, as their own bodies,*" that *thus* they may command the reverence and loving submission of the wife, "in everything"--not, of course, in everything unholy, impure and selfish, but in everything tending to holiness and purity and that true nobility of character whose principles are set forth in the Word of God. We have a very marked example of the Lord's displeasure against the improper submission of a wife to a husband, in the case of Sapphira, the wife of Ananias.--*Acts 5:7-10*.

It would indeed be a blessed and happy condition of affairs if all the husbands and all the wives were students of the example of Christ and the Church; but the lamentable fact remains that but few apply their hearts unto the instruction here furnished; and many husbands, forgetting to observe Paul's instructions to follow the model, imagine they have a right to arbitrary and selfish authority, against which the wives feel a righteous indignation and an opposition which is far from submission; and, failing to understand the Scriptures on

the subject, they claim and think that the Bible teaches domestic tyranny and slavery; and thus the way is paved to doubt and infidelity.

But what shall I do? says the Christian wife whose husband is not guided by Christian principles, except to the extent of claiming his presumed right to rule in selfishness. Well that would depend on circumstances: it would have been better if in your youth you had remembered the Apostle's counsel to marry only in the Lord; and you must now pay some penalty for your error. But in the first place you should remember not to violate conscience in order to please any one; for Peter says, "We ought to obey God rather than men." (Acts 5:29; 4:19,20.) But where conscience does not interpose its dictum, the Apostle gives to such wives the same counsel that he gives to servants who have unreasonable masters. (1 Pet. 2:18-23; 3:1,2.) To the servants he says, "Servants, be subject to your masters with all fear [*i.e.*, with caution, lest you offend]; not only to the good and gentle, but also to the froward;" this because it is better to suffer wrongfully than to be contentious, even for our rights. "For this is well-pleasing, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Then he points to the example of Christ in carrying out the same principle, saying (*verse 21*), "For even hereunto were ye called, because Christ also died for you, leaving you an example that ye should follow his steps;" and "the servant is not above his Lord." (Matt. 10:24.) Then he adds, "*Likewise, ye wives [ye who have froward husbands], be in subjection to your own husbands, that if any obey not the Word, they may without the Word be won by the conduct of the wives, while they behold your chaste conduct coupled with fear [with carefulness to avoid giving offence]--thus manifesting a spirit of loving forbearance, rather than of contention.*

And while the wife is here specially counselled to imitate Christ's humility, the husband is urged to imitate Christ's generosity--"Likewise, ye husbands, dwell with them [your wives] according to knowledge [wisely and generously], giving honor unto the wife [taking pleasure in her progress and in all her noble attainments and achievements], as unto the weaker vessel [using your strength for her support and encouragement, and not for her oppression], and as being *heirs together* of the grace [the favors and blessings] of life."

The same spirit of submission, rather than of contention, is likewise enjoined upon the whole Church in its relationship to the civil ordinances of men. Thus Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake"--*i.e.*, so that his spirit or disposition may be manifest in you--"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." (1 Pet. 2:13-17.) And Paul says, "Let every soul be subject unto the higher powers," etc. (Rom. 13:1,5); and to Titus (3:1) he writes: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

This duty of submission (specially enjoined upon the wife in the domestic relation) is also enjoined upon the whole Church individually, in their relationship one to another. Thus the Apostle Peter says, "The *elders* which are among you I exhort:...Feed the flock of God. ...Neither as being lords over God's heritage, but being ensamples to the flock [ensamples of humility, brotherly love, patience and faithfulness]. *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.*"--1 Pet. 5:1-6; Eph. 5:21.

Doubtless if there were one *perfect man* in the Church the counsel to the remainder of its membership would be to submit to his leading and instruction. But, instead of an infallible man in the Church, we have the infallible written Word, by which we are each and all counselled to *prove all things*. And, therefore, the first duty of submission is to the written

Word, and afterward to each other in that secondary sense which first proves all things by the Word; and lastly in the sense that our manner and language should be tempered with moderation and brotherly and sisterly kindness and candor, that this spirit of submission or humility might always be manifest in all.

In a similar, but in a stronger sense, the Apostle presents the duty of submission on the part of the wife in the domestic relation. It is a submission which savors of love, reverence, trust and humility; and which is also compatible with "the glorious liberty of the children of God" (Rom. 8:21), which always exists wherever the spirit of the Lord is (2 Cor. 3:17), and in which the Apostle Paul urges us to "stand fast."--Gal. 5:1.

We are referred by Peter to Sarah, Abraham's wife, as a proper example of a wife's submission. But notice that, while she did reverence Abraham, as indicated by her calling him lord (Gen. 18:12), and while she, no doubt cheerfully, left her native land and friends and, in obedience to the command of God to her husband, accompanied him in his sojournings to the land of promise, with him walking by faith, we see that her submission was not a blind submission which refrained from expressing a thought which differed from Abraham's; nor was there anything in Abraham's conduct toward her which indicated such expectation on his part. She was evidently a thinking woman: she believed the promise of God that they should have a son through whom the blessing of the world should come; and when nature seemed to fail she suggested a way in which the promise might be fulfilled. And when Hagar became boastful and despised her mistress, she complained to Abraham and claimed that the fault was partly his. She wanted no division of his heart with her servant. Abraham's reply assured her that there was no such division, that her maid was still under her control. And her subsequent course with Hagar was a discipline to correct her boastfulness and improper attitude toward her mistress. And when Hagar fled from her, the angel of the Lord met her and told her to return and submit herself to her mistress, which she did, and was evidently received and restored by Sarah.--Gen. 16.

On another occasion, after Isaac was born and the two boys were growing up together, the rivalry of Hagar again cropped out in Ishmael, who persecuted Isaac, Sarah's son. (Gen. 21:9; Gal. 4:29.) And again Sarah was grieved and appealed to Abraham to cast out the bond woman and her son; for she feared Abraham would make him heir with her son, which would not have been in accordance with the promise of God. (Gen. 21:10-12; 15:4; 17:17-19.) This, Abraham was not inclined to do, and as Sarah urged her claim, we read that "the thing was very grievous in Abraham's sight because of his son," Ishmael, until God indicated his will in the matter.

This is further shown in this case to which Peter refers us for example, saying (to those who are *similarly subject*. to their husbands) "whose daughters ye are, doing good, and not fearing any terror"--any evil results. (1 Pet. 3:6.) The submission counselled by the apostles is a reasonable submission, compatible with a moderate, modest expression of the wife's sentiments and a proper consideration of the same by the husband, as in the case of faithful Abraham, who was by no means led about by the whims of a foolish wife, but who, in a reasonable consideration of his wife's sentiments and trials, waited to know the will of the Lord before granting her wishes.

From the above considerations it is obvious that the human relationship of husband and wife, which the Lord points out as an illustration of the beautiful relationship of Himself and the Church, is by no means an occasion for the exhibition of either tyranny or servility on the part of either party. And wherever such conditions do exist, they are out of the divine order. The Lord set his seal of approval upon marriage when he instituted the relationship and blessed the union of the first pair in Eden; and when, as king and queen--head and help-mate-- he made them *joint-inheritors* of the earthly dominion (Gen. 1:27,28); and later, when he commanded children to honor and obey *both parents*.--Exod. 20:12; Eph. 6:1,2.

The curse of sin has rested heavily upon woman, as well as upon man; but the Christian man who would seek to bind the curse upon his wife, instead of endeavoring to lighten it and to help her bear it, sadly lacks the spirit of the heavenly Bridegroom. And so also the Christian wife: if she in selfishness demands of her husband an undue measure of the sweat of face entailed by the curse, instead of seeking to lighten his toil and share his cares, she sadly lacks that spirit which characterizes the true bride of Christ. It was sin that entailed the curse upon our race; but, as we strive against sin and aspire toward righteousness and God-likeness, we mitigate the evils of the curse for each other. And, thank God, the time is now fast approaching when "there shall be no more curse," and when, "the throne of God and of the Lamb" being established in the earth, the spirit of love, so beautifully exemplified between Christ and the exalted Church, will be gloriously reproduced on the earthly plane also; when, the curse being entirely lifted, woman will find her natural and honored position at the side of her noble husband, as his worthy helper and companion --"the glory of the man," as Paul describes her, and an "heir together with him of the grace of life," as he also appoints her, and as beautifully foreshown in the typical restitution of Job (Job 42:15), when he gave his daughters inheritance among their brethren.

In conclusion, then, the marriage relationship is an honorable and blessed one when viewed in the Scriptural light; yet it is one of the earthly blessings which the Apostle shows the saints are privileged to forego in many cases for the still higher privilege of serving the interests of the coming kingdom of God without distraction. (1 Cor. 7:32-35.) And when the sacrificing Church beholds the King in his beauty, and is recognized by him as his worthy bride and joint-heir, the blessedness of that companionship will have in it no savor of either tyranny or servility, but, instead, a blessed harmony of love and appreciation which will be ineffable bliss.

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R4854

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

THIS PASSAGE may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of *his own household*, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian *husband* and his duty *toward his wife and his children*. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "*overcomer*," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their *reasonable establishment in it*. This includes not only the dispensing of *food* and *raiment* during childhood and youth, but also the provision of *intellectual* and *moral* instructions, to

which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity *is well off* and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the Holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by *ties of blood* more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our *relatives* should be *specially considered* by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the Apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for *his own*, ...hath *denied the faith*." In general--outside of the exceptions above--we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10.) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the New Creation, the new relationship, the members of the Body of Christ would be members of our own household, and their temporalities would be *in some measure* our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail *himself* of a share in those benefits, either on his own account later, or on account of some of his own friends--members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of His own household. He does not intend that His people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together His followers as a *new family*, a *new household*, the "*household of faith*." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name He will be specially present with them to grant a blessing; and that His people should not forget the assembling of themselves together.

Returning to our text we note that the Apostle says that one neglecting his obligations to *his own family* would be *denying the faith*. The faith that we profess is not merely a faith in

certain things that we are getting, but it affects also *matters of propriety*, our *character*, all of life's affairs in general. We profess to love God more than others love Him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with *double force* as to his *own family*. If one is derelict *there*, he is *misrepresenting the doctrines of Christ which he professes*. To live contrary to the doctrines one professes would be to *deny his faith*. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying *the faith*, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice His provision for the welfare of His mother, whom He consigned to the care of the loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

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R3088 [sel]

FIDELITY TO EARTHLY AND HEAVENLY BRIDEGROOMS

Dear Mr. Russell:

Since appreciating the light of present truth and endeavoring to walk in it I have been much restrained in my reading, and have several times been forbidden to attend any meetings held, or to hold any communications with any of the dear brethren.

For a while I quietly submitted and never had any reading matter around, except the Bible, when my husband came home. Then I grew bolder, and began to leave a tract about again. But each attack was worse, and finally my husband said: "If I see any more of those books or tracts about I'll burn them." My son has a Leeser, a Diaglott, etc.; they as well as the "*Dawns*," were all taken care of by my oldest son who is not in the truth.

I find I must read the "*Dawns*"; they are more to me than my daily food, yet when I surreptitiously get one and am reading, I tremble and hide it if I hear a footfall. I am not happy, especially since it was shown to me that we should obey God, rather than man. Ought I to obey my husband in this, seeing that Christ is my Head? I feel like a coward in this.

OUR REPLY

Dear Sister:

Your favor of the 22nd is before me. I am glad that you have expressed yourself freely, and am glad to note that you have the spirit of a sound mind on this important subject. Your husband, probably a strong-minded man, has not fully recognized to what extent his attitude toward you on this subject is unreasonable and tyrannical. We are fully in sympathy with the Scriptural injunction that wives should obey their husbands; but this does not, as you have perceived, imply that the wife should obey her husband in matters contrary to the admonitions of the heavenly Bridegroom. No reasonable earthly husband will make such requirements, and we will trust that yours will consider the matter differently ere long. He will be helped, however, in seeing the right way by your kind and loving treatment of him, and your earnest endeavor to please him in all legitimate and proper ways, but by your

positiveness, your firm decision and resolute conduct in the matters which appertain to your proper liberties of conscience. I would readily agree to keep my books and papers out of sight during my husband's presence in the home; but I would neither agree not to think nor to read, nor would I agree to absent myself from the meetings of those of like precious faith.

I would tell my husband plainly that it is our duty to obey the heavenly Bridegroom first, and that when he says "Forget not the assembling of yourselves together," I considered it duty to follow that admonition at any cost; that I hoped this would appeal to him as a reasonable and correct course; that I had no thought of neglecting legitimate, proper, home obligations and duties toward him, and the other members of my family, but would be as faithful or more faithful, than if under the influence of any other than my present convictions. I would tell him that this much liberty at least was thoroughly understood by me when entering the marriage relationship; that if in his marriage vows he did not intend to accord liberties of conscience he had misled and deceived me, and that in any event I would not submit to that kind of bondage, and that the quicker the matter was decided the better; that under no circumstances or conditions would I move one iota from this position, so long as I considered that my position was according to the will of the Lord; that if this led to any breach between us the fault and the change were certainly on his side, as I had never given away my liberty of conscience and never intended to do so, and would not ask him to violate his; that I believed that my view of this would not only stand the test of the Scriptures but also of all men and women possessed of sound common sense.

In harmony with this I would assure my husband that the truth, so far from making me less careful of his interests and my obligations as a wife, should make me more careful; and that I believed that if he took a right view and stand upon the subject, as I was determined to do, it would mean an increase of blessing to us both and to the household.

If after a reasonable season of patient, loving remonstrance against such attempts to fetter my conscience there was no change for the better, I would consider that I had been *deserted* by my husband;--that he had ceased to be a husband and become an oppressor and was not treating me as even a slave might hope to be treated in respect to his or her conscientious convictions. Taking the matter to the Lord I should look for relief--for the liberty wherewith Christ makes free. Not liberty to remarry, however; indeed even aside from the divine law making marriage perpetual (except upon one condition--*Matt. 19:9*) such an experience should be sufficient for anybody.

I will remember you at the throne of grace, that the Lord will guide in your affairs.

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R2984 [sel]

GOD FIRST--HIS APPOINTMENTS

"Giving thanks unto the Father...who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son...He is the Head of the body the Church: who is the beginning, the first born from the dead; that in all things he might have the preeminence."--*Col. 1:12-18*.

SCARCELY could we hope to find a more suitable motto for the Lord's people during the present year, than, the words, "God First." A thorough devotion to him, a full recognition of all his appointments, acknowledges our Lord Jesus: as our text declares, he has the preeminence,-- he is Lord of all. This motto was adopted by the Allegheny Church for the

present year: assuredly all who shall endeavor to live up to this motto to the best of their ability will enjoy much of divine favor, and make considerable progress in the narrow way.

The text suggests the thought that the divine government is an autocratic one--the reverse of a democratic government, "of the people, by the people, for the people." As we look over the governments of civilized nations, we find that the more autocratic the government the less intelligent the people who will support it. For instance, the Russian government is autocratic; the authority, the power, being very largely held by the Czar, without responsibility to a parliament or Congress representing the people. As an example of a liberal monarchy, Great Britain is perhaps best, for there the powers of the sovereign are quite limited; the aristocracy being represented in the House of Lords, and the populace in the House of Commons; these two representative bodies share with the monarch the responsibilities of the government. The government of the United States, in which all the citizens are ostensibly on an equality, and in which the Citizen President, as their choice, is the chief executive, is recognized as the highest type of civil government, most favorable to the masses--a republic, a democracy.

It may at first seem strange to some that the type of earthly government least favorable, least esteemed by the intelligent,--the autocratic form, should most nearly represent the form of government which the Almighty has instituted for the entire realm of creation. If an autocratic form of government has proven itself so unfavorable to human liberty and progress amongst men now, can it be possible that this form of government is the very best for the universe in general, and forever? If so, wherein lies the difference? By what process of reasoning shall we demonstrate that that which experimentally amongst men has proven itself to be bad, should ultimately prove itself to be best? We answer that the difference is because all men are fallen and imperfect; hence are under the dominion of sin and selfishness to a greater or less degree; and additionally, all are imperfect in knowledge and in judgment, even if their hearts were fully disposed for righteousness. On the contrary, the Almighty is perfect in his attributes, and in his knowledge; and the law of his being as well as the law of his empire is--the reverse of selfishness --the law of Love. It is indeed dangerous to be fully under the power of any fallen imperfect being, however well intentioned; but it is a most desirable thing to be under the guidance and control of a perfect being, possessed of all knowledge, wisdom, justice, love, power. This is the situation: Jehovah, our God, is a dictator, his laws are perfect, just and good, and all of his creatures subject to those laws are blessed. Under these conditions, the autocratic, theocratic government which now obtains in heaven, is the most desirable one of all; hence, as our Lord suggests, we pray that this same government may ere long come to earth; saying,--"Thy Kingdom come, thy will be done in earth as it is done in Heaven."

Altho Jehovah God, our Creator, is not elected to his position, and does not hold it through the consent of his creatures; yet all of his creatures who are in harmony with the principles of righteousness delight to hold him as their King and Lord,--their Dictator, whose every wish it is their pleasure to obey. As a Dictator he has appointed Christ Jesus to be "Head of the body, the Church." But although we are not asked to vote, as to whether or not Christ shall be the head of the Church, God, nevertheless, respects our free moral agency, to the extent that we are not compelled to accept his arrangement in this matter. But, if we object, it means that we are not of the body, the Church; for the Almighty proceeds with his own plans, and those who do not fall in with those plans merely fail to that extent to secure to themselves the proffered blessings.

Similarly the Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord: he autocratically elevated our Lord Jesus, because of his implicit obedience even unto death, even the death of the cross, as the Apostle declares, "Wherefore [on account of his obedience unto death] God also hath highly exalted him, and

given him a name which is above every name; that at the name of Jesus every knee should bow...and every tongue confess...to the glory of God the Father." Similarly, our context declares, that in his prehuman condition our Lord Jesus was from the beginning the head, the chief of all his Father's creatures, works, arrangements. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1:16,17.) This agrees also with the statement of John's Gospel (1:1), "In the beginning was the Logos, and the Logos was with *the* God, and the Logos was *a* God: the same was in the beginning with *the* God. All things were made by him; and without him was not one thing made that was made."

It appears from this, that the Heavenly Father has exercised his autocratic government from the beginning; choosing his first-born Son to be his representative in the entire work of creation. It appears further that it was to this first-born Son that the privilege or opportunity of becoming man's Redeemer was first proffered--as a privilege; because the Almighty autocratically intended that this matter of man's redemption should not only display his Justice and Love, his Wisdom and his Power, in respect to mankind, but it should additionally be a test, a manifestation, of the loyalty of his First-begotten; and that such loyalty, being fully demonstrated, would properly become the occasion for the still further advancement of his First-begotten One,--to the divine nature, "glory, honor, immortality,"--demonstrating his worthiness in all things to be *preeminent*.

It is not, of course, the Apostle's thought that the Father made the Lord Jesus preeminent above himself, Jehovah. We are continually to remember the Apostle's suggestion of I Cor. 15:27, where, after declaring that the Father hath put all things under the Son, he adds, "It is *manifest* [need not be stated] that he [Jehovah] is excepted, which did put all things under him [Jesus]." So, gathering the proper thought of our text, we are still to remember that God is first: and that our Lord Jesus is first to us, as the Head of the Church, because God has given him this preeminence. In recognizing Jesus' full authority and headship of the Church, we are honoring him who appointed him, and thus we keep God first: as our Lord declares, "All men should honor the Son, even as they honor the Father." (John 5:23.) They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not, and does not his own will, but the will of the Father who sent him, and who exalted him to his position of preeminence over all his creatures. The Apostle explains this relationship fully and emphatically when he declares that,--The head of the woman is the man; and the head of the man is Christ; and the head of Christ is God--Jehovah.--I Cor. 11:3.

While rejoicing in liberal governments amongst men, and esteeming popular governments the most desirable under present conditions, we, nevertheless, recognize that this is so merely because present conditions are evil ones; because selfishness is the reigning law amongst men: the selfish interests and instincts of the masses may be trusted as safer for the whole population than the selfish instincts of one individual or one class. Consequently, while rejoicing in the government of this land, and in the favor which comes to us under this government, we are still praying for the glorious Kingdom which God has promised, in which his will alone shall be the law, and his representative, the King over all the earth.

In the Church the divine law or theocracy is already to some extent established. We do not refer to the human institutions called churches, but to the Church "whose names are written in heaven," and whose leadership and membership as a body are directed by the Lord Jesus, their appointed Head. As for religious systems amongst men, we believe that on account of the weaknesses of the race and the fact that even the best are more or less contaminated by selfish impulses, the despotic forms of church government are most evil,

and the democratic forms of church government proportionately the less evil, after the same manner as in civil governments. And here we note the Lord's arrangement for his Church to be a combination of the two forms of government. (1) It is democratic, inasmuch as the choice of the leaders is to be determined by the judgment of the *members*. (2) It is theocratic in the sense that the members are not to exercise their own preferences in respect to their choice (votes), but are to use their best intelligence in ascertaining *the will of the Lord*, their Head, in the matter; and hence are to express by their votes so far as they are able, not their own wills, but the will of the Lord. Here is the most harmonious and simple and beneficent arrangement imaginable under present conditions. Each individual, or unit of the Church, member in the "body" of Christ, is to say within his own heart, "God first," and God's appointment of Christ as a Bishop or Shepherd of his flock makes him and his will preeminent in our thoughts, in our hearts, in our words, in our deeds. We must, so far as we can discern his will, follow the same; so far as we can understand his Word, we are to speak his Word; and in our choice of leaders his will and not our own is to control. Thus in the Church, in the "body," in all of its associated interests and affairs, God first and Christ, his representative, preeminent, is to be the order,-- in proportion as each member grows in grace and in the knowledge of the divine will. Thus God, through his faithful, still sets in the Church the various members, according as it pleases him. (*I Cor. 12:18.*) But this applies to each little group of the Lord's people, and to the whole church in general, only in proportion as they conform to his will and Word,-- making God first and Christ, the Head, preeminent.

This same principle is to be carried beyond the Church into the homes of the Lord's people. There, also, God is to be first and his representative, Christ, to be preeminent. If the head of the family be a member of the body of Christ, and recognizes him to be his Head, he must recognize his laws in the family as well as in the Church. And recognizing his law he must oppose everything approximating anarchy --lawlessness; he must hold up before the family as well as before himself, Jehovah the autocratic governor and law-giver; and Christ Jesus his autocratic representative; and the perfect law of Love, which he sets forth, to be the law of all those who are members of his body;--to rule in their hearts perfectly, and in their mortal flesh as far as lieth in them, --to the extent of their ability. The reign of law in every family should be enforced both by precept and example; but it must never be forgotten that it is the law of Love--prompted by love, executed in love, accompanied by every kind and helpful influence possible.

This will mean that so far as possible each member of the Church recognizing Christ as his Head, will seek to do the will of God in his family; and this will mean that if he has not already established the Family Altar of prayer, he will immediately do so,-- to the extent that this is possible. If on account of work or business it is impossible to have family devotions daily, he can probably have them weekly, and we presume that the Lord will accept the good intentions and best endeavours thus evidenced. If the man, the divinely appointed head of the family, is not a member of the body of Christ, the wife, though a Christian, is to recognize the divine law upon this subject, that the man is the head of the woman and of the family, and she is not to establish *family* worship in any manner in conflict with the expressed will of her husband. She should seek the Lord's blessing and guidance and over-ruling providences, that her husband may be agreeable to the arrangement, and should await the results. The husband who is not a Christian but is, nevertheless, morally and religiously disposed, will under these conditions feel all the more the responsibilities of his position; and the wise and moderate and noble conduct of the wife will have the greater weight with him because of her moderation in this matter, and the evidence he has that she is subject to a higher law and lawgiver, to whom he also should be subject.

Putting God first, and Christ preeminent as his representative, should have an influence also upon our business dealings in which we come in contact with the world: so that

in our buying or selling, or whatsoever we do, we should remember continually to seek to do those things pleasing in the sight of the one whom we desire to please, and who is *preeminent* in our hearts. This will mean a decrease of selfishness and an increase of love, and a decrease of meanness and an increase of nobility of character toward all; and the result will be as our Master suggested, saying, "Let your light so shine before men that they seeing your good works shall glorify your Father which is in heaven."

But while this matter of putting God first, and recognizing his appointments, laws and will in all of life's affairs, will exercise the foregoing influences in matters of the Church, matters of the home and family and matters of business and contact with the world, yet the chief influence of all will surely be found in our own hearts and lives. The thought of the will of Christ preeminent, connecting with all the doings of life in public and in private,--the thought that we wish God to have the first place in our affections, and his blessing in respect to our influence, our joys, our pleasures, our hopes, our aims,--what a blessing this will bring!--what godliness, what growth in the fruits and graces of the spirit! Very quickly this preeminence of Christ will expand beyond the *actions* of life and attach itself to our words. The true Christian will seek not only to act gently, as he believes the Lord would be pleased to have him act, but additionally, he will seek to speak gently, kindly, moderately, modestly,--and thus to show forth the praises of him who hath called us out of darkness into his marvelous light. No better homage and worship can we offer to the Lord, and no greater honor can we do to his name amongst men, than by exemplifying his teachings in the words and acts of our lives.

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R4749 [sel]

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

QUESTION.--In view of the fact that St. Paul speaks of no other woman than Rahab (*Hebrews 11*), when mentioning the Ancient Worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.--We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel Age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the Church shall be men is his own affair. No one would have a right to question the Lord's will in this matter-- whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. *Woman* is a figure of the Church and *man* is a figure of the Head of the Church. So we are told that woman should not be a teacher in the Church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose *son* does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, If I had known the Truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, "When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them." "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept, rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently opposed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaux, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

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R4097

HONORING OR DISHONORING THE HEAD

"I would have you know that the head of every man is Christ; that the head of the woman is the man; that the head of Christ is God. Every man praying or prophesying with his head covered dishonoreth his head. But every woman praying or prophesying with her head uncovered dishonoreth her head: for that is one and the same thing as though she were shaven. For if a woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." --*I Cor. 11:3-6.*

THERE is something about the above Scripture that seems to wound or hurt some of the Lord's dear flock. We greatly regret this, but the fact does not authorize us to change or modify the Scriptures. On the contrary, it implies to us that where there is a soreness of the heart against some regulation which the Lord has placed in his Word, some false ideas upon the subject resulting from wrong views and wrong practices of ourselves or others, there has been produced a condition of mind which, because of this very soreness, is indicated to be diseased. We have even known a few to be so sensitive, so tender, upon this subject that they felt embittered toward the author of DAWN STUDIES, Vol. VI., because he therein called attention to this Scripture and its evident meaning.

If we find any Scripture which touches us to the quick our attitude should be, not that of opposition to the Scripture nor of opposition to the one who drew it to our attention, but on the contrary we should be grateful that a weakness and sore spot of ours had been brought to

our attention, thus enabling us to apply the correct remedies, which would salve the sores and make the Lord's yoke easy and his burdens light. It will not do to say that these were not the words of our Lord, but only those of his Apostle Saint Paul; for the Lord honored the twelve and their words and prayed a blessing upon us all through them--upon "all who would believe on him through their word." (John 17:20.) He declared furthermore that whatsoever they would bind on earth would be bound in heaven, and whatsoever they would loose on earth would be loosed in heaven--thus giving us to understand that their words would be guided with particularity, so that what they would enjoin we might understand would be a divine injunction, and what they would tell us respecting our liberties in Christ we might understand to be a divine message also. Furthermore we are to remember how greatly the Lord used those channels of blessing for the comfort and edification of his Church. We are to remember how they were specially given to him of the Father as he declares, "Thine they were and thou hast given them unto me, and I have lost none save the son of perdition"--Judas. We see that the Apostle Paul was the divine selection to fill the place vacated by Judas' deflection, and we see that in the Lord's providence through him God has sent to the Church the larger proportion of the New Testament message-- the explanation of the divine plan as a whole. True, the words of our Lord and the words of the other apostles have brought blessing to the Church, but in number and in explicitness the words of St. Paul outrank all others. As we have seen, this is true of our Lord's words, because his preaching was before the descent of the holy Spirit, and hence was to those who were not Spirit-begotten and who were unable consequently to appreciate and understand spiritual things. Hence many of our Lord's deeper teachings were given in parables and dark sayings, and these evidently were but partly understood even by the twelve until after Pentecost.

We call attention to this subject afresh, not by reason of any desire to make it more prominent than it already is--not because we wish to force the Apostle's words upon any, not because we wish to condemn any, but because we want to have the responsibility for these thoughts placed where it belongs, upon the Apostle and upon the holy Spirit back of him, and not upon the author of SCRIPTURE STUDIES. Whoever quarrels with the subject let him know with whom he is quarreling and be on his guard proportionately. No one ever quarrels with the Lord to his advantage. On the contrary, those who with meekness receive the engrafted word which is able to make them wise--these have the greater blessing. The self-sufficient, and all who think themselves wise above what is written, are in a dangerous place. They should understand that now is the trial time, and that humility is one of the tests which the Lord is applying to all of us. They should remember that our tests are not all the same, but that it is the Lord who by the various testimonies of his Word tries and proves those who have made a consecration to him--not with a view to their stumbling, but to their testing, and if rightly exercised to their greater blessing and advancement in the divine favor.

Let any who are disposed to dispute this Scripture read the entire context down to and including the *16th verse*, in which the Apostle declares, "But if any man seemeth to be contentious we have no such custom, neither the churches of God." This is the Apostle's final word on the subject--the Lord's final word through the Apostle. In substance it means this: "I have set before you the truth on this subject, through obedience to which you will have a larger measure of the blessing of God not only in your families and in the assemblages of the Church but also in your own hearts and experiences. By following this course you will make better progress and be the surer of winning the great reward and hearing the Master's 'Well done.' Nevertheless, do not consider what I have said as a law; I am not giving it in that sense. I am giving it as an admonition, as something that will be for your benefit individually and collectively. If anyone is disposed to resent my presentation and to argue the question and to contend about the matter it would better be dropped. Let those who appreciate my advice follow it and reap the blessings; let those who do not appreciate it follow their own

course in this matter--to themselves will be the disadvantage from which I fain would shield them. They will lose the blessing which I fain they would receive by following this advice."

The Apostle's advice respecting the covering and the uncovering of the head is a part of his general teaching respecting the relationship of the husband and the wife in the affairs of the home and of the Church. The man who covers his head in his devotions dishonors his head by showing that he does not appreciate the divine word on this matter. In the home in which the husband does not occupy the place of the head of the family, he is covering his headship; in the home where the woman does not recognize the headship of her husband she is dishonoring him and dishonoring herself in that she thus confesses that she has unwisely married a man whom she cannot esteem as she should--as the head of the home. If men and women professing godliness recognized this principle which the Apostle here enunciates it would, we believe, mean the solving of many domestic infelicities and difficulties; for the wife looking to her husband would thus throw upon him the greater weight of responsibility in the affairs of the home, and as soon as she got accustomed to this she would find a great relief to her own mind--a lessening of the nervous tension which is so wearing, especially upon women. The husband, realizing his situation and his responsibility as the head, should and we believe would generally be more careful than ever to look out for the interests of his wife, his children and all that come properly under his supervision--to not only provide for their temporal necessities, but also to realize an increasing measure of responsibility as respects their higher interests, mental, moral, spiritual. But let us remember that the Apostle has placed the responsibility of this question with each man and each woman in the Church of Christ, and has not made it a matter in which Brother A may criticize Brother B or Sister B, nor vice versa. To his own master each one of us stands or falls on this and on other similar questions. The more obedient we are the greater our blessing, the less obedient the slower our progress, seems to be the divine rule, and it is increasingly important to us to know this as we are approaching the consummation of this age and finishing our course.

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R3826

WOMAN'S RIGHTS AND WRONGS

THERE are two sides to nearly every question, and the woman question is no exception to the rule. Women have their rights, men have their rights; every creature in proportion to its intelligence has certain rights which ought in justice to be respected. It is a fact, however, that very few men, women or lower animals obtain or can obtain their rights under present circumstances and conditions. In proportion as any one retains the original likeness of God, in which man was created, in that same proportion he will surely delight in granting to others their rights and in appreciating his own rights.

But, alas! all have fallen from that perfect image, that perfect likeness of the Creator. Hence there is in every member of the race a measure of selfishness, combined with various good and bad qualities of the mind, in such various proportions that the race as a whole is declared to be not of sound mind, unbalanced, unjust; and the Apostle declares the spirit of the world in general to be antagonistic to justice, righteousness. Anger, malice, hatred, envy, strife, pride, ambition, etc., are all difficulties lying in the way of sound judgment. The Word of God, telling these things, admonishes us to seek the wisdom from above, the mind of the Lord; and that these can be obtained only by the subjection, the mortifying of our natural minds, inclinations, dispositions, and a regulation of our views, etc., according to the divine standards given us in the Bible. What we should seek, therefore, would be the highest

Christian standard of thought on every subject, and the Lord's thought, the Lord's Word, should be accepted by all who are his followers as that standard.

If we look out all over the world we find that practically nobody gets his rights--certainly nobody gets what he considers to be his rights, his dues, except the very humblest minded, who, overwhelmed with God's goodness and mercy, are ready to claim that they have already received of the Lord, and are continually receiving, far more than they deserve in every sense of the word. These are thankful and proportionately happy. The others, proportionately unthankful and unhappy, constitute the mass of the world of mankind, -- including the majority of those who have named the name of Christ.

The Lord urges upon his followers the full "*sacrifice*" of all their earthly rights, assuring them that this will be pleasing in his sight as a testimony to their devotion to him and the rules which he prescribes, assuring them also that it will be to their advantage even in the present life as well as to their eternal advantage. Christians, then, male and female, are those who have made a covenant with the Lord to the effect that their rights as natural men and women will not be considered, not be claimed, not be sought after, not be fought for; but that they will accept from him as an exchange a new nature, with new hopes, new ambitions, whose rights, honors, privileges and dignities will come in completeness at the First Resurrection, when that which is perfect shall have come and that which is in part shall be done away, when they shall be glorified with their Lord.

OUR SYMPATHY AND ADVICE

Few have as good opportunity as has the Editor of this journal to know something of the difficulties which beset the New Creation in their contact with others. He is continually in receipt of confidential communications explaining circumstances and asking advice as to how to best meet the severest trials and difficulties of life which come to the Lord's consecrated ones. As he perhaps has a larger contact with the consecrated than others have, he has proportionately a better opportunity for sympathizing not only with the groaning creation, [R3827 : page 238] the natural man, but also with the New Creation. He well knows, therefore, that injustice is frequently heaped upon wives by their husbands, and almost if not quite so frequently heaped upon husbands by their wives. His general advice to those thus unjustly treated is in the language of the Scriptures, "Have patience, brethren, unto the coming of the Lord,"--the establishment of his Kingdom of righteousness, the change to his glorious likeness, draweth nigh.--Jas. 5:7.

After kindly forbearance with gentleness and exhortation, if the condition is at all bearable, endure it, asking the Lord for wisdom and grace necessary. Seek to show forth the praises of him who called us out of darkness into his marvelous light; seek to show to the companion, by love and gentleness, patience, long suffering and endurance, the power of the Spirit of Christ dwelling in us richly; seek to take as little offence as possible, and learn more and more to go to the Lord as the great burden-bearer. "Consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds," remembering that the time is short, and heeding the admonition of the Scriptures that we resist not evil with evil, nor railings with railings, nor slanders with slanders, nor sword with sword, but that on the contrary, we seek to be fully submissive to the trials of life, in the realization that the Lord himself is at the helm, and will bring a blessing out of each for us if we are in proper condition of heart to receive it.

It is certain that every child of God who is seeking and expecting his rights under "the prince of this world," and from his fallen and blinded neighbors, is walking in darkness on this subject. So surely as the Lord's people are "taught of him" they will speedily learn not to strive for their rights nor to expect them, but to be patient, long suffering and kindly toward

the unjust. While properly enough seeking other paths in which they would not be oppressed, and to the extent of their ability and the proprieties of their case fleeing from those who persecute them and unjustly treat them, they will learn to not only love their enemies but to do them all the good in their power, and to sympathetically realize that much of the viciousness and selfishness and meanness of the world is the result of ignorance and inbred sin--the results of the fall. Proportionately they will be longing and praying, "Thy Kingdom come, thy will be done on earth," and thus will their present trials and difficulties be working out for them a deeper interest in the coming blessings, assisting them in making their calling and election sure, and in obtaining the far more exceeding and eternal weight of glory.

WOMAN'S SPHERE IN THE CHURCH

At a time when both men and women are becoming exercised more and more upon the question of their rights and their wrongs, and when the popular side, therefore, is opposed to every restraint of liberty, he who would be loyal to the Lord and his Word on this question is in serious danger of being misunderstood-- of being thought an opposer of liberty and rights and an upholder of wrongs. A test of the loyalty of the servant of God occupying a public position is thus forced upon him, and "It is required of a steward that he be found faithful." The Editor of this journal occupies some such position, and desires to be thoroughly loyal to the Master and to his Word. For the doing of this a few have been inclined to consider him an opponent of Woman, and as on the side of those who would degrade and demean the sex. This is most untrue and unjust everyway.

Every true-hearted, noble-spirited man is sure to have a high esteem for the opposite sex, especially when the combination includes true womanly gentleness combined with natural talents and gifts and largeness and ability of heart. The natural disposition of a noble man under such conditions would be to bring forward such sisters in Christ to great prominence in the Church. And any refusal to do this is sure to awaken suspicions of a meanness of disposition amongst both men and women, until the voice of the Lord is distinctly heard from his Word. Then all the true sheep hearken to the voice of the great Shepherd, lose their own wills and sentiments on the subject and accept his message, "My sheep hear my voice and follow me; a stranger will they not follow, for they recognize not the voice of a stranger."

This is the position which the Editor has been obliged to take in the sixth volume of MILLENNIAL DAWN, Scripture Studies. Patiently and particularly he has therein set forth, not his own sentiments, but those which in many respects are the opposite of his own inclinations. He has submitted his will in the matter to the will of the Lord, and as a mouthpiece of the Lord has repeated the message of God's dear Son given to the Church through his specially appointed apostles. Hearing the Father's message respecting his Son, "This is my beloved Son, hear ye him," the Editor hearkened also to the voice of the Son saying, respecting his inspired apostles, "Whatsoever ye shall bind on earth is bound in heaven, whatsoever ye shall loose on earth shall be loosed in heaven." In other words, the Church is instructed to accept the teachings of the apostles as the direct inspired word of the Son of God himself,--as the Father's Word. Hence, when the Apostle speaks to us respecting the position of Woman in the Church we are not at liberty to dispute his word, nor to controvert it, nor to ignore it. Whoever does so is ignoring the voice of the Spirit and will surely suffer in some manner as a consequence.

We have presented no teaching of our own on this subject. As we have heard the Lord's voice through his apostles we have *merely called attention to their very pointed statements respecting the position of the sisters* in the Church, which is the body of Christ. But while pointing out that the public ministry, the teaching function, was not bestowed upon

the sisters, but, on the contrary, was specifically withheld from them, we have in no sense of the word implied that the ministry of the sisters in the body of Christ is an unimportant one. Quite to the contrary, we hold that they have a very prominent place in the Church, and wield a very wide influence either for good or evil--almost an immeasurable influence--and that they are responsible for that influence as a part of their stewardship, that it be used in harmony with the divine Word and not to the contrary. That in the divine order the males in the Church figuratively represent the Lord, the Head, while the females figuratively represent the Church, the Bride.

This is the course of faithful obedience; and we remember the Scriptural statement that in God's sight "obedience is better than sacrifice,"--better than many arduous labors of a public kind contrary to obedience. We trust that all the Lord's consecrated people, both brothers and sisters, will reread very carefully the fifth chapter of DAWN, Vol. VI., bearing upon this subject. We are confident that this question is intended of the Lord to constitute a part of the testing of his consecrated ones in this harvest time. Let us resolve that our own sentiments on the subject, and our expressions and influence with others concerning the matter, shall all be to the best of our ability *the mind of the Lord*, in [R3828 : page 239] full accord with the teaching of *his Word*. "If they speak not according to this Word, it is because there is no light in them."--*Isa. 8:20*.

CONFUSING SOPHISTRIES EXPOSED

It is proper that we should here uncover some deceptive sophistries which are being circulated--that we may assist the Lord's true people to take their proper stand on the subject. One element of these sophistries is the claim that what the Apostle wrote to the Church at Corinth was in view of the degradation of the women of that metropolitan city, the argument being that he would not have used the same language and expressed the same limitations of the liberties of the sisters in public services of the Church to other congregations, and that his words therefore do not apply at the present time. This is sophistry, false reasoning. The epistles to the Corinthians were not written to the debauchees, neither male nor female, of that time, but to the saints at Corinth, both male and female; and a saint at Corinth meant exactly the same thing as a saint elsewhere, namely, one whose life had turned from sin to righteousness, and who, accepting Christ as his Savior, had made full consecration of all to him.

Indeed it would appear that the Apostle's strictures on woman's sphere came from the opposite quarter --that the Church at Corinth seemed to feel itself superior to the other congregations, and desired to grasp liberties for its women which the other churches never thought of. Hence the Apostle after rebuking them asks, "What? came the Word of the Lord out from you? [Did it originate with you? Are we to look to the Christians at Corinth as the expounders of the message?] or came it unto you merely? [Did you not receive the Gospel as others received it? Do you not admit that you were not the originators of it? You have, therefore, nothing whatever to do with adding to or changing its regulations. As you will see this matter in its correct light you will agree that you should receive the message of the grace of God in the line in which he sent it, and should obey it without thought of alteration or emendation to suit some supposed preferential teachings in your midst]. (*I Cor. 14:36*.) "The faith once delivered to the saints" is not a variable but a fixed one. Hence the Apostle urges "that ye all mind the same things."

Another line of sophistry used to make void the teachings of the Scriptures on this subject seeks its object by handling the Word of God deceitfully: By taking the statement of *Colossians 3:18*, twisting it about so as to give it a different meaning from its proper one, and then using that improper twist in connection with all other Scriptures bearing on the

subject. The passage in question reads, "Wives, submit yourselves unto your own husbands, *as it is fit*, in the Lord." The meaning of these words should be evident to everyone; they are very distinct. They tell the Christian wife that her relationship to the Lord, the liberty wherewith Christ makes free indeed, does not annul her relationship to her husband, whether he be in Christ or be not in Christ; and that she still owes to her husband the duty of a wife; that the wife in the divine order is not the head of the family, and that it is the duty of the wife to be submissive (in all matters which do not involve conscience--which would include all matters which would seriously endanger health).

The Apostle points out that this is the fit course-- the course which he has elsewhere pointed out to be the proper one also for the natural man or woman; for he distinctly declares that the primacy of the man in the family was established at creation, and that the man was created not to be the helpmate of the woman, but the woman to be the helpmate of the man. This is the fit course in nature; and in this verse the Apostle declared that it is still the fit course as respects the Christian wife ("fit in the Lord") after she has been received into the liberty of the family of God. In other words, she has a relationship of heart and conscience to God and a relationship in the flesh to her husband; and these are not to be understood to conflict but are in full agreement under the Lord's arrangement.

Do you ask how sophistry could change the plain statement of this verse? We reply that it attempts to do so by juggling with the word "fit," and implying that the Apostle means that the wife should be subject to her husband as *her mind tells her would be fit* and proper. Of course the minds of many women would never tell them that it was fit or proper to be subject to their husbands, and according to this false, sophisticated interpretation they would be following the Apostle's injunction by violating the spirit of his Word in this text. After establishing this fallacious thought in the mind--and it seems to appeal to the natural mind of some,--this philosophy which seeks to upset the teaching of God's Word, while apparently remaining loyal to it, proceeds to deal with all the other texts of Scripture which relate to the wife's relationship to her husband, by saying that they must all be understood and interpreted in harmony with this declaration of the Apostle, "if it is *fit*," meaning as the woman sees fit in her judgment and certainly not as the husband would see fit. The Apostle on the contrary is saying that the *submission* of the wife to the husband is the *fit*, proper course "in the Lord" as also in nature.

As before stated, we realize that many women, both in and out of the Truth, suffer great hardships at the hands of inconsiderate and sometimes brutal husbands; and in view of our knowledge of this fact nothing would be further from our natural disposition than to give such advice respecting general submission. Rather, our natural mind on the subject would have been resistance, self-assertion, contending for rights, etc. But as we have learned not to follow our own inclinations and judgment in respect to our own matters, interests and rights, so we have learned and are more and more learning to advise others to most carefully follow not their own combativeness nor their own ambitions in these matters, but that if they would be overcomers and win the crown they should hearken to him who speaketh from heaven.

We surmise that a large proportion of the trouble that is coming upon the world in general will be the result of discontent, which we expect to see increasing year by year until the turmoil of anarchy shall ruin all except those who shall have submitted their wills to the Lord and waited for him to establish righteousness and justice in the earth. We urge upon the Lord's people, male and female, all the fruits and graces of the Spirit,--meekness, gentleness, patience, long suffering, brotherly kindness, love. We assure them, in harmony with the Word, that whether such conduct on their part be lovingly received and appreciated, or whether it shall bring them increased trials and oppositions and injustice, nevertheless the peaceable fruits of righteousness prevailing in their hearts will bring them the peace of God which passeth all understanding even in the present life, and will prepare them the more

surely for the Kingdom and its glories and honors. "He that humbleth himself shall be exalted, he that exalteth himself shall be abased." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. For it is written, he giveth his favor to the humble, but resisteth the proud," the self-assertive. --Luke 14:11; Jas. 4:6.

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R4190 [sel]

"PAY THY VOWS UNTO THE LORD"

DEAR BROTHER AND PASTOR:--

I have been wanting to write you for some time concerning the matter of *proper conduct between the sexes* in the Ecclesia. Some items have come to my attention within the last few months, that I feel it incumbent upon me again to call your attention to the subject. I am not at liberty to write you as plainly and fully as I might, concerning the specific instances of which I know; but I have both heard and seen enough to become convinced that the Adversary is making a strong attack along these lines all over the country, deceiving some of the dear brethren (who are *old enough*, both in the flesh and spirit, to *know better*) into thinking that hugs and kisses and letters, laden with terms of excessive endearment, etc., are proper expressions of *spiritual affection* between brothers and sisters in no way related in the flesh.

The *consequences* of such an attitude of mind would surely be a decline of spirituality; sometimes with unkindness toward and neglect of those who have a *right* to the affections lavished on others. If the Adversary accomplishes his ultimate design, gross immorality and public disgrace of the cause we love will surely follow. Shall it come to this? God forbid! *He* can, and I believe will, deliver us. If the heart-intentions of the dear brethren are pure (as I *believe* them to be), then certainly this matter is the deception of Satan himself.

What I desire earnestly to entreat of you now, dear Brother Russell, is that you publish in the WATCH TOWER an article giving in plain and unmistakable terms *your* views of this matter, as outlined in the extract from DAWN-STUDIES, VOL. VI., pp. 489, 490, enclosed herewith. This seems to me particularly desirable, as I understand *your* writings as well as Scripture are being twisted into a rebuke to any who dare criticise this kind of conduct, as "surmising evil," etc.

Forgive me, dear brother, if I have been over-bold in presenting this matter; I feel very deeply on the subject. With kindest Christian love, I remain, yours in the King's service,
HORACE E. HOLLISTER,--*Ill.*

PROMISCUOUS ASSOCIATION NOT IMPLIED (EXTRACT FROM VOL. VI., DAWN-STUDIES, PP.489, 490)

"The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures--according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know *no partiality* amongst the brethren, except such as the Lord himself showed--in that he favored and honored those who showed the largest measure of zeal for his cause.

"But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. *Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.*

"These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. *They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes.* In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations."

BROTHER RUSSELL'S REPLY

We believe it is our Lord's will that we publish the above letter with our unqualified endorsement of its sentiment and expression. Without surmising evil *intent* it calls attention to a world-wide tendency which we as specially covenanted people should oppose. We have already called attention to the fact that the Adversary may be expected to try various tactics of opposition during the last seven years of the harvest; and that the Lord may give him a comparatively free hand. While the hour of temptation, we are told, will try all that dwell upon the whole earth (*Rev. 3:10*), it must not surprise us if it comes with special force against the consecrated, the Temple class or "House of God."-- *1 Pet. 4:17*.

TEMPTATIONS FROM OPPOSITE QUARTERS

So far as the consecrated are concerned the testings seem to be opposites. Perfect love being recognized as the *mark* to be reached and to be maintained, the Adversary, finding that he cannot keep us from it, begins to *push us*--past the mark into such earthly loves as the foregoing letter mentions. The danger must be evident to all who will think for a moment. The *spiritual love* amongst the Lord's members is as proper as it is unavoidable. The tie that binds our hearts in Christian love is the dearest and the strongest of which we have any knowledge; because like to that above. With the love goes a *confidence* in each other's integrity of motive, which, unless guarded against, might let down some of the barriers of reserve which society has found by experience are absolutely necessary for the world. We do not mean that the Lord's people have lower standards of morality than has the world; but with higher ideals they have found a new confidence in each other--not in the flesh, but in the spirit. For the time they forget all about the flesh and are all the more in danger of being ambushed by the Adversary along that very line.

On the other hand the Adversary attempts to push others of the faithful aside from the "mark" by arousing bitterness, jealousy, envy, strife. He is too crafty to suppose that such seeds would spring spontaneously in the hearts of the consecrated. Hence, so far as we can discern, his course is to plant these seeds of evil while apparently cultivating justice and purity and truth. Ah! he is an artful enemy, and "we are not entirely ignorant of his devices," though we may little guess which will be his next move for ensnarement.

Brother Hollister, for instance, as the above letter implies, was tempted to surmise evil respecting those whose conduct he disapproves; but he gained a victory over the snare, and

hence, without judging others as of bad intention and impure motive, he sees the matter as we do and as we believe the Lord does--as a snare of the Adversary against which it is our privilege to warn the brethren in love.

How long will it require for the Lord's dear followers to learn the meaning and proper application of Matthew 18:15-17? Failure to note and to use properly this rule seems to us the tap-root of nearly every difficulty amongst the brethren, in every quarter. We have made the matter as plain as we know how in DAWN-STUDIES, VOL. VI., yet are surprised and grieved to note blunders along this line made by some of the most advanced of the dear members of Christ. The usual sophistry by which the "old man" sets aside this divine rule is to conclude that "it is not applicable in this instance;" or to be persuaded that he does not know how to apply it in his case and must *ask counsel of others*--the very thing he should understand is forbidden by our Lord's words, "Go to him, and between thee and him alone tell him of his fault."

Again, few seem to understand that the conference is not to reprove or rebuke or humiliate or punish the one that be in error. All that is for the Lord to attend to--"The Lord will judge his people." Our object should be merely to get the wrong thing *stopped* and thus to "gain thy brother." It is safe to suppose therefore that our Lord's counsel is generally needed--"First cast out the beam from thine own eye and then shalt thou see clearly to pluck out the mote from thy brother's eye." So then before attempting to apply Matthew 18:15-17, it would be wise to kneel down before God and get our hearts very humble and loving and very free from bitterness, etc., before making the first move. Then read afresh the Scripture and the comments in DAWN-STUDIES, VOL. VI., and then proceed very carefully --fearing to touch amiss matters which involve so much to "one of the least of these."

We quite agree with Brother Hollister, that none of the "members" of Christ could willingly and intentionally lay snares for their own spiritual feet or those of others. We quite agree that *their danger lurks* in their *good intentions* and *over-confidence* in their control of the flesh, and in their forgetting the Adversary's cunning, even while not ignorant of his devices. But while urging that there be no evil surmisings we also urge the Apostle's words, "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.) But suppose we could be confident of our own self-mastery and immunity from temptation, how could we judge for others or be sure that it would be so with them? Or, suppose that all Truth people had so progressed that they had brought every thought into captivity to obedience to Christ, should they not still let their light so shine before men as to assist them and to glorify their Father in heaven? Note the Apostle's argument--If my eating of meat cause stumbling to others, I will eat no meat. (I Cor. 8:13.) But let us not suppose our flesh to be dead. It is safer to suppose the reverse and to keep guard against every snare of the Adversary to entrap us or others.

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R4899

THE SPIRIT OF DISCONTENT

**"So far as lieth in you, live peaceably
with all men."--Rom. 12:18.**

THE SCRIPTURES speak of the hour of trial coming upon all men. (Rev. 3:3,10.) We believe that hour is upon us--already begun. To the world it means discontent, bitterness,

evil-surmising, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. The Scriptures seem very clearly to establish this fact.

Let us not forget that this trial hour in some respects begins with us, the Church. God permits it. He has given us great light respecting Himself, His character, His glorious plans, etc. He has instructed us respecting our "high calling" to the divine nature. We have accepted His invitation and have been begotten of His Holy Spirit. We have entered the School of Christ and have been given lessons respecting the character we must attain if we would be accepted as members of the Bride company. Much advantage every way has been ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh through heredity, he has attained a character-likeness of the Lord in his heart and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and through correspondence that the examination is going favorably with some and very unfavorably with others. In some places the entire Class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse contentions. This detracts from service of the Truth. It cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strifes--all fruitages of the evil spirit--appear to some extent to gain control.

EACH SHOULD JUDGE HIMSELF

We are not judging nor condemning anybody, but with the Apostle are saying to all that each should judge himself. Each should see to it, not only that he has the graces of the Spirit--humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love--but that he manifests these qualities in his conduct, in his words. We should remember, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. We should bear in mind that justice is as elementary a feature of the Divine character, as love itself. Hence if we would be god-like, if we would be copies of God's dear Son with His likeness, we must have the principle of justice firmly established in our character. We should be generous, benevolent, loving toward all; but we should be just even before we are generous. If we love not our brother whom we have seen, how can we show that we love his Father and our Father whom we have not seen?

This same spirit of discontent is testing God's people in their homes. Keener perceptions of right and wrong, justice and injustice, enable us all to see wherein we have ourselves been either just or unjust, and also where others have been either just or unjust toward us. This increase of knowledge brings a responsibility upon us individually, to see to it that any injustices of the past shall be fully, quickly, heartily apologized for and undone and henceforth avoided. This work thoroughly done will keep us thoroughly occupied--straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full submission to the Divine standards, as we now more fully discern these.

TENDENCY NOT TO SEE OUR OWN FAULTS

But there is a tendency in an opposite direction--not to see our own faults and rectify them, but to see the faults of others, to note the injustices which they have practised upon us and to resolve that they must toe the mark of our new appreciation of our rights and that right quickly, or otherwise be forced so to do. This is the very spirit of the world, which is rapidly precipitating the great time of trouble. Those in power feel that they must use force. Labor

realizes as never before its own power and is thereby tempted to exercise it and hastily enforce upon the world its convictions of right and justice.

As we urge the world not to undertake the matter by force, but to hearken to the Word of the Lord--"Wait ye upon Me, saith the Lord, until that day"--so we urge upon the Church of Christ: Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. Be sympathetic, forbearing, even as God has been sympathetic and forbearing toward us and toward all mankind. If the injustice has been long-standing, that is not a reason why it may not be quickly rectified, but, on the contrary, it is a reason why we should suffer long and be kind, while trying to show the erring one his fault, speaking the Truth in love, and in meekness instructing those who oppose us.

There is no doubt about it that more than half of humanity live in gross violation of the principles of justice, as well as contrary to the principles of love. Sometimes it is the husband, who, while loving his wife and children, rules them in so arbitrary a manner as to cause them to doubt his love and sympathy. Such a course on the part of a brother in the Lord is probably owing to some misconception of the Divine order. He knows the Bible teaches that the husband is the head of the family, but does he know how, properly, to take and to hold this noble headship? Apparently many have not learned that the chief function of headship is not merely to be the provider for the temporalities of life nor merely [R4899 : page 390] to be the responsible head who must finally decide in respect to the family's interests. Rightly seen, man's headship means much more. It is his duty to look out for the health, the happiness, the morals, and the spiritual interests of his family. And this includes a reasonable consideration of their natural weaknesses and imperfections, mentally and morally, as well as for their physical weaknesses and imperfections.

DUTIES OF THE HEAD OF THE HOME

A true head of a happy home must of necessity frequently ignore his own preferences and tastes in many things, because his duty to his family and to their happiness would so demand. Man's headship, then, from the Scriptural standpoint, means much more than to be the "boss," the judge, the decider of affairs. And this is further proven by the Scriptural declaration and illustration in which Christ and the Church and their mutual relationship are made a pattern of the proper love and respect and co-operation between husband and wife.

Our Lord is indeed Head over the Church, and to whatever extent we, His Church, recognize this Headship and follow His directions we find them wise and helpful and advantageous. And to whatever extent we do not follow them we later find that we have missed some blessing. Our Lord does not *force us* to recognize His headship. Our necessity forces it. So it should be in a properly regulated home. The conduct of the husband and father should be that of self-sacrificing devotion to those dependent upon him, rather than an attitude of general assertion of headship, commands or threats.

It may take days or weeks or years for the head of the family to demonstrate his love and care for those under his supervision--before they will realize the same. Perhaps his devotion may never be recognized in the present life. All the same his duties as a father, husband, caretaker, etc., are fully upon him, regardless of how his devotion may or may not be recognized by his family. As with the Lord, so with the husband--meekness, gentleness, consideration, should always be manifest.

We have heard with regret that some dear brethren of the Lord have misinterpreted STUDIES IN THE SCRIPTURES, Vol. VI., along this line and that as a result their lives, instead of being made more loving and gracious, have become the reverse--more dictatorial, unsympathetic, tyrannical. We hope that these reports are overdrawn at least, and we hope

also that the clearer knowledge on the subject has, at least, made some more noble and more loyal and more esteemed by their families.

"WOMAN'S RIGHTS" SENTIMENTS IN THE AIR

And how about the sisters? Alas, not all of them are rightly exercised by the precious truths with which the Lord has so highly favored us! The greater knowledge of justice and injustice, and of the rights of man and woman, become tests to the sisters, as well as to the brethren. They, too, are in the hour of temptation, trial. The "Woman's Rights" sentiment is in the air. It does not make for peace and harmony. On the contrary, it is a part of the general spirit of discontent--the spirit of the world, which our great Adversary is stirring up more and more. As in the world this is stirring up the time of trouble, so in the Church and in the family it is bringing a time of trouble in advance of the world's tribulation. Alas! dear brethren and sisters, what shall it profit us if we gain a few rights and destroy our own peace and happiness and the peace and happiness of those whom we have vowed to assist and comfort and to sustain while life lasts?

As St. Paul says, "Ye were called to liberty, but use not that liberty for an occasion to the flesh." Our real liberty which brings us blessing and Divine favor and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness--a liberty to sacrifice, to serve, to lay down our lives for the brethren [R4900 : page 390] and for all men as we have opportunity--and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have His Spirit of self-denial, love, sympathy, good fruits.

There are, indeed, times and places where both the brethren and sisters must stand for principles and the liberty to worship God; but, these being granted, we may well sacrifice all other things as trivial; or, if we must contend, let us contend for *only such things as our Redeemer would have contended for*. Thus let us "walk in His steps, as He has set us an example."--*I Pet. 2:21*.

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R4458 [sel]

"TAKE HEED TO YOURSELVES AND THE FLOCK"

Herein we note the difference between the operation of the holy Spirit of God and the operation of the unholy spirits, the fallen angels. In both cases the control increases in proportion as the individual relinquishes his own will. Fortunately for humanity we all possess an inherent dread of self-surrender. Had it not been for this natural tendency, this natural self-will, doubtless the whole world today would be obsessed by the evil angels, or, at least, more largely under their control. Even amongst spirit mediums there is generally only a partial yielding of the will and an urging by the spirits toward a full self-surrender. Spirit mediums, however, are freely warned through their journals and books that there is great danger in a complete surrender of the will, lest an evil spirit gain full possession--obsess the medium. Alas! poor mediums! They know not that all of the spirits which communicate through them are evil spirits, demons, fallen angels, who, at times, personate human beings and represent themselves as our dead friends.

Not even husbands and wives dare fully to surrender to each other their wills without danger of injury. Nor should parents seek to coerce their children to a condition of entire willlessness. To whatever extent they do this they injure the child, detract from its personality and make it a more easy dupe for the fallen angels.

The One, the only One, to whom we dare submit our wills fully, completely, is the Lord. He invites this full submission of the will to him; and we, in his name and as his ambassadors, may freely invite our children, our friends, our neighbors, to this same full submission of their hearts to the Lord. The more fully consecrated the will the greater the submission, the more blessed should be the experience--the greater the usefulness in the Lord's service. This is the substance of St. Paul's exhortation, "Be ye filled with the Spirit," sanctified, set apart wholly unto the Lord. In proportion as this condition of consecration or will submission is attained-- in such proportion we may be used of the Lord as his mouthpieces, his instruments, ready for his service, the service of the Truth, the service of the flock. St. Paul was a noble example of such a full self-consecration to the Lord; of such a filling with the Spirit; of such an emptying of self-will; of such a deadness to the world, its will, its plans, its service.

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R2488 [sel]

QUESTIONS AND ANSWERS

Question.-- (2) How much time should the Lord's people take from the duties of life for Bible study and in general the service of the truth?

Answer.-- (2) Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his hearty acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the *provider* of the family, and is not obeying the divine law if he neglect this duty--no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of *care-taker*; looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time--the demands of this mortgage must be *reasonably* met before anything can be properly done to or for outsiders.

It is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into *practice* in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to *do* the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan--even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his *own* conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to feed ourselves, and Christian experience proves the truth of the words of Scripture, "He that watereth shall be watered also himself:" so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing it to them. A state of lethargy, indolence, etc., respecting the duties of life, and respecting opportunities for presenting the truth to others, is a sure indication of spiritual poverty. It is

well that all of the Lord's people keep ever before their minds the inspired words, "Not slothful in business, fervent [warm, zealous] in spirit, serving the Lord."

As to the *amount* of time each can devote, no rule can be laid down except that of *fervency* of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time--with his might, as his hand finds to do.

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R2747 [sel]

QUESTIONS AND ANSWERS

DUTY TO THE HEAVENLY AND TO THE EARTHLY HUSBAND

Question.--I am the wife of a minister in one of the denominations. I have been studying the truth for now several years, and feel convinced that the WATCH TOWER publications represent the true Gospel. I desire to be faithful to my Lord, no matter what the consequences; but I am in a measure of perplexity to know just what my duty is. As the minister's wife I am, of course, a member of the church; I am the organist for the congregation, and a teacher in the Sunday School. My question is, Should I, or should I not, come out of Babylon--withdraw from worship and cooperation in that which I believe is in many important respects a misrepresentation of the gospel;--of God's truth and character?

I do not wish to weigh earthly interests so far as I am myself concerned, being quite willing to suffer whatever the Lord's providence may permit. My hesitation is more on account of others who would necessarily suffer with me. My husband, who would undoubtedly lose his position and its small salary, is not in sympathy with the truth; my best efforts to awaken his interest in it having proved unavailing. He would suffer, and our two children would suffer, as well as myself; and my query is,--To what extent is it right for me to involve others? And what would be the proper course for me to take that would be pleasing to our Lord?

Answer.--Yours is a peculiar case, dear sister. We will suggest what we would consider to be the Lord's will in the matter, and give the reasons, and then leave it for your own conscience to decide upon. It is your duty to do what *you understand* to be the Lord's will according to the best light which *you* possess or can obtain.

First then, we advise that you explain the whole situation fully and frankly to your husband, and tender to him, as the minister and representative of the congregation, a letter requesting that your name be stricken from the list, etc.,--one of the printed letters which we supply free would answer this purpose. Your husband, as the representative of the congregation, can, if he choose, erase your name from the roll. You may request him to make the matter public, but he will not be bound to follow your request, and under your peculiar circumstances we advise (differently from usual) that you do not send the Withdrawal Letters to all the members of the congregation unless your husband is willing. Leave the responsibility with him.

As for the teaching of a class in the Sunday School --we advise that you continue it, especially if it be a class of adult scholars--teaching, however, not any sectarian theory, but the true theology of the Bible. Let your husband, as the pastor of the church, know that it is the only condition upon which it would be possible for you to retain your class. As for the playing of the organ, we recommend that you continue it also, explaining, however, to your husband your objection to certain false hymn-book theology, that you believe to be contrary to the Scriptures, and requesting that if he desire you to continue to be the organist he will

give you some little liberty and consideration in the matter of the selection of the hymns. But we advise that you be not too particular, not hypercritical, in this matter. We reason that God's people are justified in praising God with any words from which it would be *possible to take* a proper thought--even tho others might from the same words take an improper thought.

Our reasons for advising in this case differently from what we would ordinarily are two-fold: (1) Your husband is nominally, and perhaps really, a Christian, and hence it would be proper for you to render some deference to his judgment in any matter not compromising your own conscience--as, for instance, along the lines above suggested.

(2) There is a little difference between the position of a husband and of a wife in such a matter: the wife may throw some responsibility upon the husband, but the husband could throw no responsibility upon the wife. We are not under the Law, but nevertheless the Law in a shadowy way gives to us some conception of the Lord's view of matters; as for instance, see *Leviticus 30*. Your husband was aware of your vow unto the Lord whereby you consecrated your all to him, and made no dissent thereto. It would appear, therefore, that he could not in any way interfere with the proper liberty of your conscience without doing violence to his own.

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R2100 [sel]

QUESTIONS OF GENERAL INTEREST

WAS MOTHER EVE RANSOMED?

Question. If it be true, as you seem to prove that the Scriptures teach, that the man Christ Jesus gave himself as the *ransom* or corresponding price for Adam, and an ungenerated race in his loins for the ungenerated race of Adam in his loins at the time of his disobedience and which since born has shared, naturally, every feature of his sentence,--how would it be with Mother Eve? She was not *in* Adam at the time of transgression, but was a separate individual accountable for her own deeds and the first to participate in the sin of disobedience and hence a sharer before Adam in the sentence of death. How was her *ransom* paid? Or was it ever paid, and will she ever be released from the sentence?

Answer. Originally Eve was a part of Adam's body; and after she was separated from him physically she was not separated from him actually; but, as he expressed it, she was still bone of his bone and flesh of his flesh;--they were not *twain* but *one* flesh. Adam was not given to Eve to be her help-mate, but she was given to him to be a help meet (suitable) for him. Not that this signified a right on Adam's part to treat Eve as a slave, or to be cruel, or abusive, or even unkind to her, as some of the fallen race today seem to suppose. Quite the contrary, Adam was a *true* man and loved, planned for and cared for Eve "as his *own body*." In the divine division care had been taken to adapt each to the other's necessities. Adam, the stronger physically and mentally, enjoyed having just such a helper as needed his care and love. Eve, as the "weaker vessel," possessed delicacy of mind and manner as well as of physique which drew toward her the tenderest and noblest sentiments of her royal husband, whose pleasure it was to grant her a share in all the blessings and honors of his realm, as a queen.

But they were not twain, but one; and of that one Adam was the head. In dealing with them God did not recognize them separately but as one. Adam represented not only his own individual person but also his wife's person; for she was "his own body," "bone of my bone and flesh of my flesh;"--she was part of himself.

Hence it is written, "All in Adam die:" Eve's identity was so linked with Adam's that, even if she had not sinned in partaking of the forbidden fruit, she would as part of him, as his partner, have shared his penalty--death. And, similarly, although Eve was "first in the transgression," her act did not imperil the race; because the race was not in her, but in Adam. (*1 Cor. 15:22.*) It was "By one *man's* disobedience" that "sin entered into the world and death by [as the result of] sin."--*Rom. 5:12-19.*

Moreover, it is evident that, the accountability being in Adam as the head of the family, Eve's deception and transgression need not necessarily have brought death even upon herself: she probably would have been disciplined, however. The principle of this judgment is shown by the Lord under the Law Covenant, which, formulated by the same Creator, upheld the same arrangement and recognized the husband and father as in every way the head and representative of the family. For instance, if any man vowed a vow to the Lord he could not escape it; but if a wife or a daughter vowed a vow unto the Lord it was void except as ratified by the husband or father. (*Num. 30:2,5,8,13,16.*) In other words, God has not only established the family relationship by the laws of nature in adapting the man to be the head of the family and the woman to be his helper, but he clearly expressed this in the Law given to Israel which is "honorable," "just" and "good."--*Rom. 7:12.*

Looking along these strongly marked lines of divine providence we can see clearly that Eve had recognition of the Lord only as a part of Adam: hence we can see that this not only involved her in *his* transgression and its penalty, death, but also that the redemption of Adam implied also the redemption of Eve as a part of Adam, "his body." This close relationship between the husband and wife in the divine order is clearly stated by the Apostle Paul.--*Eph. 5:22-33.*

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Now many marriages are not after the divine pattern. The fall of the race, mentally, morally and physically, has affected its various members, some more and some less. All men and all women have lost more or less of the noble character possessed by the first perfectly adapted pair. It is not surprising, therefore, that there are now many mis-fit unions and consequent unhappiness; especially when the divine order of adaptability is not recognized. Following the divine model a man should avoid marrying a woman who is his superior as much as one who is his inferior: because in the inferior he could not have real fellowship, she being unequal as a mate in life; while with the superior there would be a continual conflict because of his incapacity to fill properly the office of husband or head to a superior. Likewise a woman should guard specially against marrying a man her inferior, whom she could not look up to as a fit husband and head of the family according to the divine command, "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the savior of the body."--*Eph. 5:22,23.*

As man has sunken into barbarism, woman sank with him; as man has risen in civilization, woman has risen with him; so also have man's subjects, the lower animals, and the vegetable kingdom, been cursed or blessed by his degradation or elevation. It is the operation of the divine law. The schools and seminaries for girls are the provisions of the men as truly as are the schools for boys. The gradual changing of the laws, adapting them to the advancing civilization, takes cognizance of woman's rising conditions as well as of man's, yet these laws are framed by men.

Human laws, based upon divine laws, take cognizance of the husband and father as the representative not only of his wife, who is a part of himself, but also of his minor children, in matters of general welfare, just as it was with Israel, and just as it was before sin

entered Eden. The endeavor in modern times to destroy the unity of the family and to make husband and wife twain instead of one is in harmony with other delusions after which mankind are clutching in the hope of thereby remedying present evils. The mothers who have no influence upon their husbands and sons, and the sisters who have no influence upon their brothers and fathers, thereby prove themselves unworthy of a franchise. Those who have such an influence have no need of a franchise, are better in harmony with the Lord's order, and generally realize it.

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R797 [sel]

FAMILY PRAYER

Though not enjoined specifically, how appropriate that husband and wife should blend their hearts and bow their knees in divine worship, and in submission to the divine will. How much this must tend to unify those hearts and lives. How blessed must such an example be to the children. How appropriate that the little "olive branches" be trained to look to their Creator in the days of their youth, not with formal and long prayers, but with the evidence before them of parental trust in and love for the giver of every good, as expressed in a simple, earnest, trustful prayer *after the* MANNER of the Lord's illustration. As children see their parents recognizing and bowing to the superior will and wisdom of their heavenly Father, they learn from the example the lesson of obedience and submission to parental authority while learning to know and reverence their Creator.

As soon as children come to reasoning age, their attention to the daily family prayer, whether it be morning or evening, should be placed on the same plane that God places it before us: *not of* CONSTRAINT, but of a willing mind, out of thankful and loving hearts. Such an influence and example will make home and parents and sacred things dear to children in after life. The true worship of God is profitable both for the present and future life.

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R4977 [sel]

RIGHTEOUS REPROOF AND FORGIVENESS OF WRONG

"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."--Psa. 141:5.

IN THE SCRIPTURES the word righteous is used in a two-fold sense. In one sense, *absolute righteousness* is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given that our Lord Jesus is the Righteous One who smites. In this sense, of course, the chastisements would come from our Lord; and the one chastised would receive them with appreciation, knowing that the Wisdom, Justice and Love of God are connected with such reproof. But there is a secondary use of the word righteous, applying to mankind. Various persons are spoken of in the Scriptures as being righteous, not because they were perfect, but because they were right-intentioned, right-willed, and manifested in their conduct the Spirit of God, the spirit of righteousness.

In this use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would

be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to *give*, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting and refreshing.

In order to accomplish this end a reproof should be sympathetic. We should remember that all of the Lord's people are fallen according to the flesh, but are New Creatures in Christ; and, if they be New Creatures in Christ, they must have the mind of the Lord and desire to glorify Him. Any of the brethren giving a reproof from this point of view would recognize that the person reproofed had not bad intentions, and would explain as gently and kindly as possible what are the real facts. A reproof of this kind should not be given suddenly; and the person reproving should judge of the punishment to be given and of the proper time, etc., as of the Lord. Thus should any one that is righteous do in administering reproof to another. It should be done only after careful consideration and prayer, and after having arrived at the conclusion that this is the best possible way to help the brother or the sister. If all reproof were given under such conditions we may readily suppose that it would be much more helpful than is the usual reproof.

CRUSHING REPROOF IS UNRIGHTEOUS

The expression, it "shall not break my head," would mean that a reproof should not be disastrous, not be crushing, but it should be an anointing or blessing. To crush the head would be to kill the person. The righteous are not in the world for the purpose of doing injury to others or of harming them, but for doing good in the world. Those who injure others are to that extent unrighteous. Those who use their criticism and reproof, etc., so as to exercise a crushing effect upon the reproofed are not righteous. Such should learn how to properly administer criticism. They should learn that the Apostle's statement, "reprove," "rebuke," etc., was not made to all of God's people, but to Timothy, who was an Elder. And only those should be chosen as Elders who are men of moderation, men of development, men who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke would be helpful and intended to draw the person nearer to the Lord, and to be encouraging and helpful generally.

"REBUKE NOT AN ELDER"

When St. Paul instructed Timothy not to rebuke an Elder, but to entreat him as a father, the Apostle did not refer to an Elder of the congregation, but a person older than one's self. Do not rebuke a person older than yourself. Treat him as a father; likewise the elder women as mothers; and the younger men as brothers, and the younger women as sisters. In other words, an Elder is not appointed in the Church to brow-beat or to trample down the liberties of others. The spirit of kindness, gentleness, etc., is the Holy Spirit. If an Elder rebukes in another spirit than this, he should remember that the person rebuked is not a child and should not be treated as a child--not reprimanded or denounced or told "This is all wrong!" Such an unwise course in administering a rebuke is a fruitful cause of difficulty.

It would not be wise or kind or gentle for a younger person to lose patience with older people whom he feels should know about a matter and to say, "You ought to know all about this. *I will give you a lesson.*" This kind of spirit has made difficulty in various places. Apparently the Apostle's remark is to the opposite of this course of conduct, and exhorts to kindness, gentleness, consideration of age and everything that might enter into the matter. It

is very evident from different Scriptures that there was a family sympathy in olden times that we do not see exemplified today, as shown in the Apostle's statement: "Rebuke not an elder, but entreat him as a *father*; and the younger men as brethren; the elder women as mothers; the younger as sisters."--*I Tim. 5:1,2.*

Today it is the custom to be very polite toward strangers and very impolite toward those of one's own family; and some will be very polite amongst those who are outside and very impolite to those to whom they ought to give kindness and help and sympathy. The same thought seems to be given in connection with the admonition to "love as brethren." But today, if you want to find true, real friends, you do not often look for them in the same family. In this respect our progress has surely not been [R4978 : page 67] of the evolutionary kind. Father, mother, brothers and sisters should be treated with consideration, with kindness, with love. And this principle should be applied to the household of faith.

"LOVE WORKETH NO ILL TO HIS NEIGHBOR"

In *2 Tim. 4:2* the Apostle, as a minister of the grace of God, explains that the declaration of the Gospel may include three features: (1) reproof; (2) rebuke; (3) exhortation. But it is safe to caution all of the Lord's people against too liberal use of the first two features. In order to reprove properly, the heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love, it requires a head that is exceedingly well balanced to be able to make use of reproofs and rebukes to good advantage to those who really need them. And herein God's people are to be "wise as serpents, harmless as doves." Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people. And even this form, as well as the other efforts, should be characterized by patience, long-suffering, brotherly-kindness.

WHEN FORGIVENESS IS PROPER

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."--*Luke 17:3,4.*

God does not forgive our sins until we acknowledge them and ask His forgiveness. Our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before we express our full forgiveness. If he "turn again to thee, saying, I repent, thou shalt forgive him."

We are not to accept one portion of the Divine direction and to ignore another portion. We are not to say that our Lord meant it when He said, "Forgive him," and that He did not mean it when He said, "Rebuke him; and if he repent, forgive him." With the majority of people, however, it would be quite unnecessary to urge the propriety of repentance--unless they were the transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive to wait until their forgiveness is *asked*.

WE SHOULD LIVE ABOVE TRIFLES

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice of the little wrongs, just as God for Christ's sake deals with us, unless it represents knowledge and wilfulness. Such a rule operating amongst Christians--a determination not to recognize as

offense anything that is not purposely done or intended as an offense--would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers are not trivial affairs, things of no consequence, are not evil surmisings or imaginings, are not fancied insults, but positive wrongs done us, which are susceptible of proofs and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke--some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes the Divine rule respecting the one and only proper manner of rebuke given by our Lord (*Matt. 18:15-17*) and more than once elaborated in this journal and in our other publications. Our Lord intimates that disobedience of His commands evidences a lack in discipleship. Though He gave very few specific commandments, this command which He carefully marked out as the one, only way of adjusting a grievance, is utterly ignored by many advanced Christians.

"EVEN AS CHRIST FORGAVE YOU"

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil--or as little as possible--should be shown in all the words and acts of life. This course is God-like. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times.

Our Lord particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness is only lip-deep, and means that a rankling of an evil, unforgiving spirit is within, and that it will be only a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart, and, whatever the lip-professions may be, He will not consider these unless the heart and the life correspond with them. It is vain, therefore, that anyone should say, "I love my brother," and at the same time seek, either by word or act, to do him injury. All the evil-speaking, malice, hatred, envy, strife, proceed from evil in the heart; hence the necessity, on the part of all who desire to be of the Lord's Body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf--the Body of Christ.

Forgiveness "in your hearts" is the condition which is always to obtain there. We should never harbor any other feeling than that of forgiveness and good-will toward all, no matter how seriously they may have trespassed against us. If this be the case, we shall be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we shall not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."--*Matt. 6:15*.

HATE THE SIN, BUT NOT THE SINNER

Our earliest definition of "Injure not" would probably have been that we should not kill or wound our enemies physically; but as we look at the Teacher and heed His words we hear Him say, "Learn of Me," and we note with the Apostle that though He did no sin, neither

was guile found in His mouth, yet, "When He was reviled He reviled not again [in return]; when He suffered, He threatened not; but committed His cause to Him that judgeth righteously."--*I Pet. 2:22,23*.

If we are faithful pupils it will not be long until we see that the perfect law of liberty, the law of Christ, is a discernor [R4978 : page 68] of the very thoughts and intents of the heart; and that while we must hate all sin, we cannot hate any sinner and yet have the love of God perfected in our hearts. We see that this means, not only that we must not retaliate and revile our foes, but that we must not even wish to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love--the Spirit of Christ.

"COPIES OF GOD'S DEAR SON"

We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the Divine *arrangement*; but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a Prophet he was supernaturally guided in respect to the various features of the course he took. Our Lord's mission, on the contrary, was a different one; He was gathering to Himself those whom John's ministry served to arouse to righteousness and to zeal to know and to do the Lord's will.

We who are called to be the Body of Christ and to follow Him may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

We are to be *copies of God's dear Son*, our Lord, and not to be copies of John the Baptist. We are not to stir up strife by trying to mind other people's business, nor to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc.; but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. Even though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them--especially of things which have no bearing whatever upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out the proper position, saying, "As much as lieth in you, live peaceably with all men." And our Lord emphasized the same thought, saying, "Blessed are the peacemakers, for they shall be called the children of God."--*Rom. 12:18; Matt. 5:9*.

AN UNWISE COURSE

Some of the holiest of the Lord's people err on this subject in their own families, and needlessly arouse prejudice and opposition, and make their homes unhappy, by continually finding fault with things which, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral or wicked, even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love, merely because they are only nominal Christians and have the spirit of worldliness, is certainly unwise. The general life of peace and joy in the Holy Spirit is the very best reproof of worldliness they can give, and the very best recommendation of the glorious Gospel they profess. This is the epistle that will be read, the light that will reprove darkness.

In other words, we must not expect from, nor try to force upon the unconsecrated the details of our own self-denials. We must wait until they shall see full consecration [R4979 :

page 68] to be their "reasonable service" and present their bodies living sacrifices to God. Pastors and teachers, however, should seek to keep continually before the Lord's consecrated "flock" the high Scripture standard, realizing that many influences are continually at work to lower the standard of holiness and devotion.

"WHAT MANNER OF PERSONS OUGHT WE TO BE?"

How highly we, who belong to the Gospel Dispensation, should value its privileges and opportunities, seeking to "make our calling and election sure!" (2 Pet. 1:4-11.) If those who were called with an earthly calling, to be a "house of servants," rendered but a reasonable service when they engaged in the Lord's work zealously, as did John the Baptist, and were faithful, how much more zeal and energy ought we to put forth--we who have been favored so much more highly? "What manner of persons ought *we* to be, in all holy conversation and godliness!" --2 Pet. 3:11.

Let us remember that this "high calling," this "heavenly calling," to joint-heirship with our Lord in the Kingdom, is a very special and a very limited call, that it will soon end, and that so far as the Divine revelation shows, it will never be repeated. In view of these things, let us lay aside every weight, and run with patience the race set before us in the Gospel, looking unto Jesus the author, until He shall have become the finisher, of our faith.-- Heb. 12:1.

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R5905 [sel]

TRAINING OUR AFFECTIONS HEAVENWARD

"Set your affection on things Above, not on things on the earth."--Colossians 3:2.

IN THE natural make-up of humanity there is a certain tendency which we all recognize as a sort of mental sacrilege, although we are unable to philosophize upon it or to explain it. So surely as we are men and women we have certain impulses of affection, certain powers that go out toward other creatures, other things; and it is very important that we see where they are tending; otherwise they will lead to idolatry. Just as the little tendrils of a vine will take hold of whatever is within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. When you desire to have your vine grow a certain way, you turn it in the proper direction, tie it if need be, and see that its tendrils take hold of the proper supports.

VARIOUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we did not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections on a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon those pets much valuable time, thought and care that might be much better spent in other ways--often treating them as if they were children, and lavishing as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord's people we should not treat any of these as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our Heavenly Father to give us all these things for pleasure, yet we should be on guard that we do not set our affections upon them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and cats, and to waste precious time upon them.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very many of them have poor, meager lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, "I have a good home of my own." This longing for home is a natural craving of our beings. Phrenologists call this natural trait, inhabitiveness--love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has.

Many set their hearts upon having a large bank account. We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very questionable or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary-- that is, reasonable, proper. We are to beware of going to extremes. In His Word God has given us the proper outlines of conduct for His children; and we can know these only when we study His directions. Otherwise we are sure to take a wrong course. "Set not your affection on things on the earth."

It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short; it remaineth that they that have wives be as though they had none." (*1 Corinthians 7:29*.) The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties [R5906 : page 164] of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the Heavenly race successfully. It should not become an earth-born cloud to veil from us the Father's face and approval.

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JESUS SAID UNTO HIM, FOLLOW ME

--MARK 2:13-22.

THE CONSECRATED HOME HONORED

Matthew was a man of influence, and as soon as he accepted the Lord's call, and responded by consecrating himself and his all, he set about to use his influence in drawing others to the Savior. He would announce his own devotion to the cause in such a manner and under such favorable circumstances as if possible would win some. To these ends he arranged a banquet for the Lord and his disciples at his house, and invited many of his friends and business associates. These in our lesson are called "Many publicans and sinners."

We have seen why the publicans were ostracised by the scribes and Pharisees--not because they were wicked, but because their business was disesteemed: and being thus cut off socially from the ultra-religious, the publicans were forced to have most of their social intercourse with the non-religious, by way of contrast called "sinners." By the term sinners we are not necessarily to understand vile persons and evildoers, but rather persons who did not profess nor attempt the holiness claimed by the Pharisees--persons who did not claim to be absolute keepers of the divine Law-- who did not profess to make the outside of the cup or platter absolutely clean, tho perhaps in many instances the inside was as clean or more clean than were the hearts of the Pharisees, who professed perfect holiness. This our Lord intimated on several occasions. When, therefore, we read that our Lord was the friend of publicans and sinners we are not to understand that he made companions of the rowdies or moral lepers of his time. We are rather to understand that in the usage of that time one class of Jews was designated the holy people (Pharisees), and another class designated as not professing absolute holiness (sinners).

Matthew's endeavor to bring his friends and associates into contact with the Master and his teachings is certainly commendable, and is a good illustration of [R2591 : page 78] what each one who enters the Lord's flock should do. Each should seek to exert his influence where it is greatest, amongst those with whom he is acquainted and who are acquainted with him, and upon whom either his past honesty and good character should have an influence, or else those to whom his radical change of life would be the most manifest. Another lesson for us is the propriety of using hospitality as a channel for the advancement of the truth--the homes of those who have consecrated themselves to the Lord should be consecrated homes, in which the first consideration should be the service of the Master; and its influence should be to draw out friends to the Lord, that they might be taught of him. Too frequently the consecration of the home is overlooked and antagonistic influences are permitted to dominate, with the result that neither the Lord nor the Lord's people are entertained, nor his cause served in them. Such a house and home loses a great blessing, and the head of such a house has serious reason to question whether or not he is overcoming, and therefore an "overcomer," to whom only the prize is promised,--or whether he is being overcome by adverse influences.

The Lord desires a courageous people, a people so full of faith, and love to him and his, that they will conquer adverse influences in the interest of righteousness. What would we think of Matthew if he had said to the Lord: Master, I would much like to have a banquet at my home, and to invite there some of my friends, that I might introduce you to them, and that thus a favorable influence might be exerted on behalf of the truth; but I have no liberty in my own home--my wife would not hear of it for a moment,--or, my children are unruly, have no respect for me as a parent, and would create a great disturbance if I were to mention such a

thing as a banquet in your honor, so greatly are they offended that I am giving up my lucrative business, and so fearful are they that they will not have the same social standing as before, or the same privileges of extravagance?

We would consider him a most unfit man to be an apostle, or to occupy even the position of elder or deacon in the Church, according to the terms laid down by the Apostle Paul. (*1 Tim. 3:4,5.*) We would esteem such an one unworthy of any responsible position in the Church, and so deficient in the qualities of an "overcomer" that he would be in great danger of losing the prize, unless he promptly instituted a reform of his character. It is only what we should expect, to find Matthew's case very different from this-- to find that he had a strong character. Nor can we expect that the Master would have said to him, "Follow me," unless he had such character that would permit him to follow in the Master's footsteps, for surely our Lord Jesus, while gentle, kind and loving, was never weak or characterless.

And what would we have thought of Matthew's wife and family, had they objected to the banquet? We would have considered them rather hopeless as respects saintship, and that his wife had not learned even the first element of wifeness;--that she was a hinderer instead of a helping mate. As it was we may be assured that with the Lord came a special blessing to that home.

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R5245 [sel]

"PERFECT LOVE CASTETH OUT FEAR"

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

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R3805 [sel]

"LORD, TEACH US TO PRAY"

LUKE 11:1-13.

While family prayer is not specifically taught in the Scriptures we cannot doubt its appropriateness under some conditions. True, the natural family is separate and distinct from the family of the Lord, but where the natural family has been reared in the "nurture and admonition of the Lord" it is scarcely supposable that the minor children would be so lacking of reverence as not to have pleasure in bowing with their parents for the worship of the Creator. Where the children are grown so that they have discretion for themselves, if they be not pleased to join in the worship, in our opinion the Lord will be all the better pleased that they be not coerced, for he seeketh such to worship him as worship him in spirit and in truth. Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she should lead in the worship, addressing the throne of grace. The more we recognize the divine limitations on this subject the more will we and those with whom we are in contact appreciate prayer as a great privilege, which is accorded only to those who can with sincere hearts address Jehovah as our Father, and these can be only such

as have accepted the Lord Jesus as their Savior, for "No man cometh unto the Father but by me."--John 14:6.

As in the type none but the priests offered incense before the Lord, the teaching would seem to be that only the Royal Priesthood, the members of the body of [R3806 : page 205] Christ, have this privilege in the present time. Nevertheless, we might reasonably suppose that the children of believers, who have not yet reached the deciding point of loyalty or disloyalty to the Lord, would properly enough be privileged to approach the throne of grace through the relationship of their consecrated parents. We might even suppose that justified believers, who have not reached the point of making a consecration of themselves to the Lord, would have the right, the privilege, of addressing the Redeemer in prayer: and yet we know of no Scripture that positively says or indirectly implies that an unconsecrated believer has any acceptance at the throne of grace, or any standing whatever before the Father as amongst those who may address him in the petition, "Our Father which art in heaven."

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R3204 [sel]

"GOD MOVES IN A MYSTERIOUS WAY"

ACTS 27:33-44

"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."--Psa. 107:6.

The expression, "God hath given thee all them that sail with thee," is very meaningful. It reminds us of Abraham's prayer for Sodom--peradventure there were even five righteous persons, God agreed to save the city. There is no suggestion in these words of the "fatherhood of God, and brotherhood of men," as that false teaching is now advocated by many who have a noble impulse. The thought, on the contrary, is that there was only one man on that ship who was in personal relationship to God. The others, whatever their natural traits of character, had never come into personal relationship with the Father. Another thought from the words is that the divine care going with the saints may prove a great blessing to their companions, even though, as in this case, they be worldly and unregenerate. This thought is particularly applicable in the earthly families of God's people. The believing consecrated father or mother is the direct subject of divine care; for of the angels it is written, "They are ministering spirits, sent forth to minister unto those who shall be heirs of salvation," and, in ministering to these, very frequently (indeed, we may suppose generally) those of their families who have not come into full relationship with the Lord are to some extent included under the protecting care. Elsewhere the Apostle points out that in some respects the believing wife has a blessed influence over her husband; or the believing husband a favorable influence over the wife in regard to the children, else the children would be accounted unholy. (1 Cor. 7:14.) This is another illustration of the same general lesson that divine care, though specially for the saints, includes all of their interests of every kind. This does not necessarily imply earthly prosperity, wealth, preservation from accident, shipwreck, etc., as in Paul's case, and yet it does always mean, in some sense and in some degree, an advantage. Let us take from this thought all the comfort we can. All things shall work together for good to the Lord's saints, and those who are nearest and dearest to them will surely be participants to some extent in their interest and in the divine care.

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R2345 [sel]

ELISHA DOING RESTITUTION WORK

2 KINGS 4:25-37.

We come now to the particular feature of this lesson, the Shunammite woman and her son: and this also contains a suggestion of the great restitution blessing of awakening the dead. This Shunammite has the record of the Scriptures that she was "a great woman." Apparently she and her husband were comfortably situated in life; perhaps indeed the greatness referred in part to wealth, but evidently she was a more than ordinary woman in other respects, as is indicated by the narrative. She may have been superior to her husband in intelligence, as the narrative seems to indicate. She had the kind of greatness, too, which recognizes goodness, and reverences the Lord, and those who are his. Seeing the prophet pass her place occasionally, probably on his way to the schools of the prophets, she hospitably urged him to take dinner with her, and so, apparently, every time he passed that way he stopped to partake of her hospitality. And the more this great woman saw of the Lord's prophet the more she realized that it was a favor to have him under the roof, so she said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool and a candlestick: and it shall be when he cometh to us that he shall turn in thither." Altho apparently the husband was less religiously inclined than his wife, and perhaps less "great" in some other respects, yet this courteous request, expressed in so wifely and proper a manner, appealed to him, and was acted upon, and we may say that part of the woman's greatness is manifested in this her dealing with her own husband. How many women there are who, if they felt themselves the greater of the two, would altogether forget the propriety of consulting with the husband, the divinely appointed head of the family, and requesting cooperation in religious work and benevolence, rather than demanding it. Modesty and humility are true signs of greatness, both in men and women.

Hotels and lodging houses and restaurants were not arrangements of those days, and consequently hospitality was more practised than to-day. In some respects we have lost considerably by the change of customs, for the *spirit* of hospitality seems to be considerably less than in olden times. We believe that so far as possible every Christian family would do well, if their means would justify, to have such a spare room for the entertainment of the Lord's servants who may come their way. We believe that a blessing, spiritual if not temporal, comes to all who seek to cultivate this spirit of loving generosity, benevolence, kindness, in the entertainment of the Lord's servants,--and in general the household of faith, as they may have opportunity.

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R4834 [sel]

ACCEPTABLE TO GOD

"Blessed is the man whose *delight* is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more

beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes -- better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear His name and wear the impress of His blessed Spirit.

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R4917 [sel]

A PRACTICAL SELF-EXAMINATION ON LOVE

Have I the Love which is unselfish, which "*seeketh not her own*" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comfort and rights of others? To have Love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to *suffer* a wrong than to *do* a wrong; to suffer an injustice than to do an injustice.

LOVE BEGINS AT HOME

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "*Love begins at home.*" The proper thought, as we gather it, is that men and women, possessed of the spirit of perfect Love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, *this* element of Love would have a great influence upon all the affairs of life, *inside* as well as *outside* the *home and family*.

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R5954 [sel]

INTERESTING LETTERS

WHEN DIVORCED PEOPLE ARE FREE TO MARRY

DEAR BROTHER RUSSELL:--

I am well aware that Volume VI., *STUDIES IN THE SCRIPTURES*, seems to touch every phase of the experiences, difficulties and proper course of action of the Lord's people of the New Creation; nevertheless, a question has arisen which is causing some perplexity in our Class and threatens a division. A Brother and a Sister, members of our Class, have always enjoyed our fellowship, until now it is learned that the Sister was previously married, and that her first husband is still living and has remarried.

Some of our Class desire to disfellowship this Brother and Sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9-- "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." In the case mentioned it is claimed that the Sister's first husband had been guilty of adultery; but others claim that this would not release her for remarriage; for Jesus said that whosoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother, ----.

[The Class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at meeting. The very most they might vote would be to withdraw fellowship and include in this a refusal to visit at their home or to invite them to the homes of the Class--the Class declining also to appoint the Brother to any office, such as Deacon or Elder. As for refusing them the privilege of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, it plainly comes within the exception mentioned by our Lord-- "except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had *remarried* signifies that he had considered the marriage tie broken; and therefore the first wife was released from its obligation. Evidently the Sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels that if the unbeliever depart, let him depart--do not consider it a hardship, but rather take it as a blessing. He does not say that the departing of the husband or wife would be a divorce. A divorce is a full breaking of the original marriage contract. Jesus was criticizing the too slack observance of the marriage tie, and condemning it. He declared that the marriage contract could not be fully broken except by adultery.

In our day these matters are regulated by courts. Very properly, Bible Students govern themselves additionally by the Word of God. The fact that a court would grant a divorce would not by a Bible Student be considered liberation from the marriage bonds, unless upon the one ground which the Master specified. But a court divorce is to be respected when it is backed by the condition of adultery--or backed by a second marriage of the separated one.]

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R4019 [sel]

OUR OBLIGATIONS TOWARD OTHERS

EXODUS 20:12-17

**"Thou shalt love thy
neighbor as thyself."--Lev. 19:18.**

"THOU SHALT NOT STEAL"

A proper recognition of the rights of others, the property of others, is here inculcated. There are no limitations here such as a natural man, worldly wise, would be inclined to recognize. It does not say, Do not steal if there is the slightest risk of your being caught,

exposed, punished. It does not say, Do not steal a small amount, because it would not be worth while, and the risk of being caught would be too great--steal only, if you can do so, in a semi-legal manner, which could not easily be detected or which, if detected, would be shielded by some appearance of legality. It plainly and simply meant that each Jew should recognize the rights of every other Jew, his property, his interests, and not misappropriate them. This command, it will be seen, covers every form of theft, both public and private, for the most serious of all thefts we may see are the public ones, by which under pretense of legality and with the form thereof public properties are appropriated, or, in the language of the law, "seized" without giving a reasonable equivalent.

This command relates to justice in general, for the parent may steal from his child by failing to recognize the rights of the child, and his own obligations as a parent. For instance, it is a just obligation that attaches to parentage to give, if possible, the offspring a reasonable equipment of common education at least, as a preparation for the duties of life; and the parent who without necessity deprives his children of this is stealing from them, depriving them of those things which belong to them of right, of common decency, of justice. Children also should recognize an obligation toward their parents and toward each other; mine [R4020 : page 202] and thine should be recognized in every home as the first basis of order, the foundation of all estimation of justice. We know of nothing so productive of wranglings and disputings in families as the ignoring of one another's rights-- taking advantage of one another--in other words, stealing from each other, perhaps only trifles. The ignoring of conscience and justice in trifling matters leads to a general searing of conscience, and ultimately to a disregard of the rights of others and a selfish appropriation to one's own use of any and everything possible where the risk and the penalty are not too great.

As for the New Creature: his law of love, the very essence of his mind and heart, is opposed to stealing; love rather prompts to giving, to doing: the New Creature delights to do good and to communicate, to give, in all good things. Not only does he delight to give the Truth to others, but in proportion as the Spirit of the Lord fills and permeates his heart and his life, he would have pleasure in the giving of earthly good things to all in need. Generosity is an element of the new heart, the new mind, the new disposition, begotten of the spirit of love. Nevertheless, trained in the irregularities which generally prevail, practised in the little injustices of home and business, it may take the New Creature some time to discover that these are out of accord with love. He will, however, in proportion as the holy Spirit abounds in his heart, consider his words, his deeds, yea, his thoughts, to see that justice, the very foundation of God's throne, is the foundation of all of his conduct in life toward others--that he never gives less than justice to anyone.

Next he will consider how love will even do more than justice would demand on suitable occasions, where it would not be injurious; and so far as the treatment of himself by others is concerned he should be so full of sympathy for the world in general in its fallen condition that he would neither demand nor expect full justice to be done to him. His knowledge of the fallen condition of the race would enable him to sympathize with those with whom he had to do. He might find it even necessary to spur himself on this score lest his love and generosity should do injury, especially in his own family, where he holds a responsibility. Some of the Lord's people as heads of families need to learn to kindly, gently, yet firmly, insist upon justice between the various members of their families, even though they may not insist on having justice done to themselves in every particular.

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R1275 [sel]

THE RELATIVE CLAIMS OF LOVE AND JUSTICE

In the life of every Christian strict justice should be manifest. He should be fair in his judgment of values, willing to pay the just equivalent for that which he receives if he is making a purchase, willing also to give to his employer a just equivalent in labor for wages received. If a competitor in business with others, he should not seek to undersell his fellow tradesman below a living price for his commodities. If a parent, he should recognize the individual rights of his children, male and female, when they come to maturity. Parental control is a necessity until that time, but is an injustice when insisted upon beyond it; and if yielded to, becomes a fetter to future usefulness and interferes with their individual relationship and responsibility to God.

Justice in parents recognizes the right of a matured son to leave the home nest and carve out his future course for himself; and likewise of the daughter. Justice on the children's part also recognizes the claims of filial obligation--of reverence, love, the grateful consideration of the maturer wisdom of parents, and the tender care for their age and infirmities and declining years.

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R940 [sel]

"MORE THAN THESE?"

But some inquire, What can I do? My life seems so hemmed in, and my opportunities for testifying to the truth and suffering for the Master and his word in feeding his sheep, seem so small, that I fear I am not one of the sacrificers at all. Can that be so? Now brother, tell us of your case. Well, I am a miner; I work alone and have only Sundays and my evenings to myself, and my neighbors are ignorant and seem irreligious. Very well, begin by using the advantages you have, and trust God to open larger and wider doors of usefulness before you by and by. First *think over* the good tidings of great joy yourself, and let it fill and overflow your own heart. Then think, how much good the joy and peace which you possess would do your fellows. Think, how much they need it, and how it might lighten and sweeten all the future of their lives. Think then of the privilege of being God's *messenger* to tell your neighbors of the great ransom price given for sin, and the full atonement which is made, and the grand results to follow, urging them to investigate and accept and be reconciled to God. Then pray God for wisdom to use the privilege he has granted you. By this time your heart will be full of love, fervor and zeal in your work as God's representative, and fear and shame will be cast out of your heart. Gradually with study and care you will learn to be wise as a serpent, as well as harmless as a dove, in presenting the truth; and sooner or later you will find proof of your ministry (service) being acceptable, in the fruits it will bear. Some will be interested and hear you gladly, while more will revile you and say all manner of evil against you falsely, for the truth's sake, because the world knoweth *you* not, even as it knew *Him* not (*1 Jno. 3:1*). Rejoice and be exceeding glad of this evidence of your faithfulness and at these promised present rewards, for great is your reward in heaven. Do not unwisely intrude your message at inopportune times, nor in a rough blunt manner, nor in harsh language, but let your speech be with wisdom seasoned with grace.

But a mother in moderate circumstances with a large family inquires, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care

of my home and children--their morals as well as their persons. Ah! Sister, much depends upon *how* or to *whom* you sacrifice. Most of mothers know well what it is to sacrifice. To properly raise a family costs much self-sacrifice as every good mother knows. You sacrifice your health, your convenience, your time and comfort by night and by day. All good mothers find it thus, whether consecrated or not. But there is this difference: The majority do it simply from pride and selfish motives, in the desire to be honored in their children's honor and display. But the consecrated mother should regard the matter thus: I have given myself and my family for the present and the future to God; He has given me charge to use and dispose of these as so many talents according to my judgment for his glory; His word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society. This part of your sacrifice rendered to God, *results* much the same as though you had not consecrated--in sacrifices for your children, yet in your case it is as actually a sacrifice of your talents to the Lord, as though done more directly to him. In fact, it is more acceptable to him, than if you were to leave your little ones to grow up like weeds, while you go abroad to preach the Gospel.

But if the spirit of consecration is back of all you do for your children, and not selfish pride, it will have this effect: while anxious and careful for their *best* interests, you will remember that you have no more right to simply gratify pride in their dress, etc., than in your own, and they, though neat, will not be so extravagantly dressed as some of your neighbor's children whose care is backed by pride and vanity. You will seek to economize the Lord's money and time in dressing them as well as yourself, and you will not always naturally like to have them, just as your consecration will lead you to have them. But you will say to yourself, It is the Lord's time and money and must not be wasted; he wants me to care for my children, but not to make dolls of them and cultivate pride in them, to spoil their dispositions and unfit them for the present as well as future true pleasure and usefulness. Soon you will find, that thus doing all things as unto the Lord, you will be able to save some time, etc., for use in more direct service of the truth; and you will find time and inclination to speak to a thoughtful neighbor or caller, or to write of the message to a friend, sending or giving a suitable paper with the seasonable word. Thus your life is as truly consecrated and acceptable with God through Christ, as that of one whose every day is spent in public preaching to multitudes. And just so it is, in whatever circumstances we may be placed--If we use the opportunities we possess, to the best advantage according to our best judgment, with an eye single to the Master's glory, it is as acceptable unto him, as the faithfulness and greater results of those possessing greater opportunities. And every faithful one will be able to increase his opportunities and service and shall thus increase his joy.--*1 Cor. 7:20-22*.

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R934

WHAT WILT THOU HAVE ME TO DO?

The heart that is truly in love with the Master, and which from his word has partaken of his spirit, cannot be either indifferent or idle, and the magnitude of his great work will be the continual spur to activity. The prayer of every such one will be, Lord, what wilt thou have me to do? A proper zeal will not engage in mere hap-hazard work, but will diligently study the Lord's plans and methods.

Paul says, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." --*Gal. 6:10*.

Here are three points to be specially observed: *First*, our obligations are limited to our opportunities. *Secondly*, our best energies should be devoted as far as possible to the

household of faith, while any incidental opportunities for benefiting the world may also be improved, in so far as they may not interfere with the work of special and prime importance. *Thirdly*, if we can find no opportunities to do good to the household of faith, then all our energies may be devoted to others.

This teaching through Paul thus points out the work for each one, however obscure, or however limited may be his talents. You may be a mother surrounded with the many necessary cares of a large family, or a father whose small earnings by hard toil and long hours are constantly required by the necessities of a family. And these cares may have gathered about you, so as to almost overwhelm you, before you realized your higher calling and work, and they cannot and must not now be cast aside; hence these things are now a part of your duty, and if faithfully performed, *as unto the Lord*, will be acceptable to him as a token of your love and devotion.

Some mothers may be so constantly and necessarily engaged in their homes as to find very little opportunity for working outside, yet there may be a few neighbors similarly situated with whom they may speak quite frequently. Then here and in your own home is *your* work. Perhaps not one of them is of the household of faith, and you say, It is of no use to talk to them about these things. They pay no attention and will only think me peculiar. But that will depend in some measure on how wisely you deal with them. To those who have no interest in spiritual things, it would be unwise to talk of spiritual things; for the natural man receiveth not the things of the spirit, neither indeed can he, for they are spiritually discerned. But they can understand natural things, such things for instance as relate to the restitution of natural men. Nor can your young children understand beyond this, for they are on the natural plane; but whatever of instruction or discipline they receive now, will be but a part of that general schooling which must ultimately bring them up to perfection. Your work will not be lost, even though death may interrupt it. If it does not make a very large showing in this age, it will appear in the next.

The weary father's evening hours may aid in this delightful and blessed work both in his family and neighborhood; and if on the alert for every opportunity to honor the Master, he may find some either of the household of faith, or of the worldly class, with whom he comes in daily contact, to whom he can communicate some truth, or at least before whom he can let the light of a consistent Christian character shine.

To these opportunities may sometimes be added the writing of letters to distant friends, bearing some portion of the glorious message. And here is a way in which many an invalid even, who is otherwise shut in to a very narrow sphere, may find some opportunity for spreading the good news. And such can often glorify God in the midst of suffering, by patient endurance and unwavering faith, or a word of counsel and cheer to those who attend to their wants. O how many ways there are for letting our light shine, when we begin to recount them; and there are just as many ways of hiding it under a bushel. And perhaps you can think of many other ways of enlarging your sphere of usefulness. It is a part of our privilege and duty to study how we may best invest our talents in order to secure the largest results. This duty is plainly set forth in the parable of the talents (*Matt. 25:14-30*), and is just as necessary in investing for the Lord, as in investing money for financial profit.

But the classes we have mentioned are some of those of most limited opportunities; and while these, if their devotion to the Lord is very strong, will put their one or two talents to the best use, some may have many more talents and opportunities. Some may have small sized or grown up families, or none, and these with economy of time and arrangements, may find many hours for outside work. You may think before you make the effort that it is of no use, as the people in your community are all wedded to sectarian churches. But is it really so? Have you tested the matter, and proved beyond doubt that there is *not one* of the real

household of faith in your town or village or within reach of you? Have you tested the matter wisely, too?

If so, then you have at least done your part faithfully, and that fact will not escape the Master's notice; be assured of that. But even if this is the case, in all probability there is still a field of usefulness for you in that very neighborhood yet. There are some of the world's children, perhaps very poor, perhaps very ignorant or even degraded. None have ever thought of looking after or caring for them. What an oasis it would seem to them in their desert life, if you, a person of acknowledged respectability would call on them as a friend or neighbor, and not with the air of a charity call.

Many such heard our Master gladly. In all probability they would hear you gladly. Possibly in some localities all of the wheat is gathered out of the nominal church, and you may find no result of your labor or opportunity for further labor in that direction, as they resolutely refuse to hear, though often some of those who oppose for a time, are merely doing so to find the strength of our position. Glorify God, then, by letting them see it. In due time the fruit will appear though it may be very slow. But at least the poor of this world you have always with you. And just here we are reminded of the words of Paul to some of the blinded Jews who wilfully rejected the truth--"It was necessary [a part of God's arrangement] that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For *so* hath the Lord commanded, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."--Acts 13:46,47.

The anointed ones are set for a light to all the world. Let it shine as much as possible now. If those who claim to be of the household of faith reject the truth, it is your privilege to turn your light upon the world around you. No faithful consecrated one can be idle where so many avenues of usefulness are open, and where there is so much need of service, unless he should forget his calling and become lukewarm and indifferent.

Such going forth to preach the Gospel will bring the reproaches of many of your former friends upon you. You know it will; but you took that into consideration long ago, when you covenanted to lay your all upon the altar. Do not think of reconsidering the question now. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). You will meet with many rebuffs, if not violent opposition, but you will lightly esteem these, if your *chief* and *only* concern is to spread the good tidings. Be not discouraged if your efforts now seem fruitless, for "He that goeth forth and weepeth [is touched with sympathy for the blinded and suffering ones], bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."--Psa. 126:6.

MRS. C. T. R.

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R5186

DECORUM IN THE HOUSE OF GOD

"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."--Ecclesiastes 5:1.

THE WISE MAN was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"*Keep thy foot.*" Notice where you are going. Do not go to the House of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with His people. The wise man goes on to assume what would be heard in the House of God. Be not ready "*to give the sacrifice of fools.*" This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. We know our Heavenly Father better than to suppose that He would have any such evil intention toward any of His creatures. But we should not go to the House of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

REVERENTIAL CONDUCT TO BE CULTIVATED

It is for us to realize that we have God in the Church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that He will be there. The living stones constituting the Temple of God should be as fully revered as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"--listen--not full of mirth. All conversation should be of a kind that would edify--build up--along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of *reverence*. The Lord will not *call* any one devoid of reverence, and He wants that quality to *grow strong*. But when *fear* is banished, the tendency is to *less reverence*. Special care in this respect is to be observed when we go to the House of God, or to any place where Divine service is to be held.

CONSIDERATION OF THE RIGHTS OF OTHERS

Not only should we watch our *feet* in going to the House of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the Class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed --when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

PUNCTUALITY A MARK OF CHARACTER DEVELOPMENT

It would seem that some need to watch, not only their feet, but also their *watches*. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development, which would have His approval, and which would help to prepare us for the Kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the Kingdom.

Hence these matters--unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the Kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our *endeavors to do the Lord's will* are equal to the *desires of our hearts*. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the Resurrection.

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R2688 [sel]

"DO YE EVEN SO TO THEM"

"All things whatsoever ye would that men should do to you, do ye even so to them."--Matt. 7:12.

WHATEVER THE TESTS we apply, Jesus and his teachings are seen to tower above all others. For instance, we are frequently told that the Golden Rule is found in the writings of Confucius as well as in the New Testament, and that this is a proof that Confucius was a teacher equal in rank with Jesus, and equally sent of God. And no doubt many of those who give this report do so in all honesty; for the fact is that many Christians have never seen the depth and scope of the Golden Rule given by Jesus, and misunderstand it to be the same as the maxim by Confucius, which much resembles it. There is a wide distinction, however, and in comparison the words of Confucius might be termed a brazen rule. His maxim is, "Do not do to others what you would not wish them to do to you." We repeat that this is as much as the majority of Christians have ever seen in the Golden Rule given by our Lord.

We would be glad to see the maxim of Confucius received and acted upon throughout the whole world by every creature, and undoubtedly the result would be a great blessing to mankind--a great improvement over present conditions, in which almost everybody except the saints who seek to walk in the footsteps of the Lord are continually doing every day the very things which they would not wish their neighbors to do to them. But even tho so great a reformation could be brought about, it would still leave much to be desired; it would still leave the world far from the condition suggested by our Lord's prayer, "Thy will be done on earth, as it is done in heaven." For men might, through policy or for other reasons, deal justly with each other, refraining from the doing of such things as they would not wish done to them, and with all that their hearts might be very full of selfishness, meanness, covetousness, etc., and very far from the condition of love.

But when we note the comprehensiveness of our Lord's Golden Rule, we find it is absolutely a love-rule; and that it leaves nothing to be desired: nothing could possibly be added to it; it is complete. It is not merely a negative law: "Thou shalt not" do an injury; it is a positive law: "Thou shalt" do good. Thou shalt do thy neighbor all the good, all the

kindness, all the service, that thou wouldst have him do to thee. This law, which the Apostle calls "the law of liberty," the perfect law, this Golden Rule for life, has no parallel anywhere, in any writings, and could not possibly have a superior,--a grander sentiment could not possibly be expressed. But how few there are who rightly appreciate and love this rule, and use it daily in the measurement of their own conduct! As already noted, the majority, even of the best people in the world, the vast majority of Christians, fail to discern its lengths and its breadths, and consider it merely an injunction not to do injury to others. How few, then, joyfully and appreciatively grasp its sentiment, and seek from the heart to conform their lives thereto-- none but the saints, none but the "elect," we may be sure, are thus in heart-harmony with the essence and spirit of their Heavenly Father's law of Love.

There might be danger of some of the Lord's people using this rule amiss and to their injury, by being overgenerous toward others and not sufficiently careful of themselves; but such instances are very rare, because in our entire race the general result of the fall has been to crowd out love and benevolence, and to fill us with selfishness. So much is this the case that it has become a worldly proverb that "Self-preservation is the first rule of life;" that self is always to be number one, and to be cared for well and thoroughly before others are to be even considered.

Even after we have been begotten of the holy spirit, as new creatures, after the transforming of our minds has begun, we all know from experience that the selfishness of the old nature is so deep-grained that it is likely to hold its own with us to the very end of life. We have, however, known of some who, in their desire to conform themselves fully to the Lord's will, have taken an extreme view of this Golden Rule, and have understood it as tho it said, "Thou shalt do to thy neighbor *as he shall wish thee* to do to him"--not noticing that this would be a very different rule, and one which might operate very unfavorably in every way. While few are in danger of making a mistake in this direction, many are inclined to reason on the matter from this standpoint, and to say: We could not possibly carry out this Golden Rule in the ordinary affairs of life, because, for instance, if I were to do to my neighbor as I should wish him to do to me, I should sell him a five-dollar pair of shoes for one dollar; or a twenty-dollar suit of clothes for five dollars; or what he might want of wheat or oats at half the usual price. And if I adopted such a rule with one, I should properly adopt it with all, and this would soon mean bankruptcy in my business; so, evidently, the Golden Rule cannot be used in human affairs at the present time.

But we answer that this is a mistaken view of the Golden Rule, and whoever examines it should see that the difficulty probably lies in the selfishness of his own heart. He thinks his neighbor might expect goods at less than cost, because he thinks that he himself would be *willing to receive* goods at less than cost from his neighbor. The application of the Golden Rule should show him his difficulty; should teach him the lesson that when he goes to his neighbor to buy shoes he must do to his neighbor as he would that his neighbor should do to him: he must pay his neighbor a reasonable price for his shoes; a reasonable, living profit. And likewise in every other transaction: the Golden Rule teaches us that we should be willing to pay the farmer for his produce, and the manufacturer for his, as we would think just if we were the manufacturer and making the sale. Likewise, if we were making the sale, we should not think of charging our customers a larger profit than we would think reasonable if they were the sellers and we the customers. Whoever of the Lord's people, therefore, gets thoroughly into the way of using this Golden Rule in all of life's affairs will certainly find that it will elevate their conceptions of justice, righteousness, equity; and these godlike qualities will become more and more developed in them, as parts of their characters, until they will obey them not merely because of their harmony with the Master's Golden Rule, but because they will recognize their true beauty and grandeur, and because their hearts will be in harmony with them.

But this rule, while thus inculcating justice, goes beyond this and inculcates benevolence;--such benevolence and so much of it as we, with properly balanced minds would be disposed to ask of others if we were the ones in need, in straits. O how grandly rounded out in spiritual character would all of the Lord's true saints become, under the influence of this Golden Rule! It would not only affect the actions of life, making them first just toward all with whom they had dealings, then, benevolently disposed toward all needing their assistance to whatever degree they were able to render assistance without doing injury to others,--and, additionally, the same law in force would extend also to their every word. Under the regulations of this golden measurement how few bitter or angry or slanderous words would be used--for how few would like to have others use such to or of them--to speak to them in anger and with bitterness and rancor, or to slander them. No wonder the Apostle tells us that those who have put on Christ must put off all these--anger, malice, hatred, strife, envy, slanders, etc. Additionally, this Golden Rule would lead to kind words, gentle actions, considerate demeanor; for who would not wish such from his neighbor? As the Apostle again declares, we are to put on as Christian graces,--gentleness, meekness, patience, longsuffering, brotherly kindness, love.--Col. 3:8-10,12-15.

This Golden Rule, beginning with the outward actions, and progressing to our words, would very quickly extend to our thoughts; and as we would not wish to have others think ungenerously or meanly of us, nor put a bad construction on our every act of life, but would rather that they would view our words and deeds generously and lovingly, so we in turn would find, that under the influence of this Golden Rule, our thoughts of others would become more generous, more noble, less suspicious, etc.

This Golden Rule is assuredly the divine law which our dear Redeemer expressed in other words at another time, saying, "Thou shalt love thy neighbor as thyself." We may safely consider, therefore, that the one rule interprets the other, and that to love our neighbor as ourselves signifies that we should love him and do for him as we ourselves would wish him to love us and to do for us. And we could not understand it to mean more than this. God expects of us that we will make reasonable provision for ourselves and for those for whom, by legal or natural ties, we are responsible--our families, our relatives, as the Apostle says: "He that provideth not for his own, and especially they of his own house, hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

Evidently, therefore, our own households are our first charge and responsibility, and must have reasonable attention before we could hope to do for our neighbors. This would indeed be putting a difference between our neighbor and ourselves, and between our neighbor's family and our own family, but the matter is well adjusted by the Golden Rule, rightly interpreted, which requires of us that we shall do for our neighbor, in his want and extremity, as we would have him do for us, were we in his circumstances and he in ours. And our minds being leveled up to a plane of justice, we should expect that if we were in distress our neighbor would first make reasonable provision for his own family, and not give to us to the injury or deprivation of those more immediately and more closely dependent upon him.

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R4093 [sel]

SOME INTERESTING LETTERS

CHARITY BEGINS AT HOME

DEAR BROTHER RUSSELL:--

Being my Pastor in a very special sense to me, and knowing of your deep interest in all who understand, even to a limited degree, the Harvest Message, I am taking the liberty to write you on a subject that has been on my mind for a long time.

I am sorry, very sorry to say it, but many times I have found, on close acquaintance with the brethren in the Truth, men who professed full consecration, that they neglected their families so very badly relative to the Truth. Seemingly anxious to spread the Truth amongst their friends and neighbors, yet they made no provision for their wives, so that they could attend the meetings, and would even talk before their families in such a way as to leave the impression that maybe the Truth was not for their wives and children.

I confess this is beyond my comprehension--how a man with brains enough to comprehend the Truth, and after reading the six volumes of MILLENNIAL DAWN and the TOWER, could or would do or say such!

A man can leave all the cares of the home and the care of the children to a perhaps not too strong wife, and spend all of his spare time while at home reading; and Sunday morning, instead of helping his wife and encouraging her, just get up and eat, dress and leave, and let her know he expects a hot dinner when he returns from the class, and it is no wonder she cannot go. It certainly doesn't look fair to me. Just nominal Church people do better than that.

From the depths of my heart I pity the man who has the Truth and objects to his children attending the nominal Church Sunday school and makes no effort to teach his children and never has family prayer unless some of the Colporteurs or Elders call on him. These things are so. I wish I could believe otherwise.

Several cases have come to my personal knowledge where the wife was really hungering for fellowship with the class and believed all the Truth she could understand, and whose husband, while himself attending the class every Sunday, was the real cause that hindered her. I feel confident a special, pointed article from your pen would do good to many.

Yours in the service of the King, _____, --Tenn.

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R4115 [sel]

FINDING THE LORD'S JEWELS

"FIRST FINDETH HIS OWN BROTHER"

One of the two who heard John and followed Jesus was Andrew, the brother of Simon Peter--"He findeth first his own brother Simon." The revised version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. If, as is supposed, John was the other disciple, we know that he had a brother, James, and that the latter also was brought to the Lord. The particular thought we wish to emphasize here as worthy of special commendation, embodying a proper lesson for us, is the fact that these disciples in beginning the service of the Truth went first to their own brethren. This implies that they had brotherly love in their hearts, as we should properly expect all would have who would be found worthy to be disciples of Jesus. It implies that they had influence with their brethren along religious lines, which probably would not have been true if they had not been recognized by their relatives as men of character and principle. If, therefore, any of the Lord's people should feel impelled to first go to strangers with the good tidings it would be a less favorable sign as respects the esteem in which they are held. However, let them not feel discouraged if they have not this favorable evidence to begin with. Let us remember the Apostle's assurance that amongst those the Lord is choosing for his disciples there are not many great, noble, influential--that they are mainly the ignoble.

The very fact that the Lord has granted us the privilege of his fellowship is an assurance that there was something in us that he did not despise, and was willing to take over,

that he might mould and fashion it by his truth and grace, and finally present it beautiful and irreprovable before the Father through the glorious change of the First Resurrection. Again, however, let us emphasize the propriety of loving those who are our kin to the extent that we will do all in our power for their assistance. As this is a rule that should prevail amongst brethren it should also be a rule as between husband and wife, parents and children. If a wife should receive the Truth, her first joy should be, if possible, to bring the matter to the attention of her husband. If a husband receive the Truth it should be his first joy and privilege to bring the matter to the attention of his wife, and so between the parents to the children. We confess that we have been surprised at times to find that this course, which seems so natural and so proper, has not always suggested itself to those who have come into the light of Present Truth.

We advise that where a different course has been followed it is time for a change. Let the husband plan for the welfare of the wife and assist her in arranging the home matters, so that she may have time for studying the Truth, attending meetings, etc. Let the wife coming into the Truth give diligent attention to arrange matters most favorably for her husband, that he also may enjoy the blessings, the privileges of study, etc. The old adage, that "Charity begins at home," is as true of religious charity as of other kinds. "Husbands, love your wives"--do all in your power to bless them, especially in their highest spiritual interests, and to bring to them this highest of all joys. "Wives, reverence your husbands"--appreciate them, and desire that they shall have all of the good things obtainable, and use your best influence for their assistance.

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R4199 [sel]

THE SIN OF INGRATITUDE

I SAM. 12:1-25

**"Only fear the Lord, and serve
him in truth with all your heart; for consider
how great things he hath done for you."**

Samuel chose the occasion of Saul's coronation for a public rendering up of his own accounts. As God's servant, he had occupied the place of a Chief Justice to the nation, but the choice of a king relieved the prophet of political influence and responsibility. He called upon them as a whole people to declare whether or not he had ever taken from them aught that could be construed as a bribe, aught that in any sense of the word could be said to influence his judgment or decision of their matters. With one voice, the people declared that he had been faithful; and he in turn called upon the king and upon the Almighty Sovereign to witness this declaration of the people as a safeguard against anything that could ever be said against him in the future.

The statesmanship of Moses and Samuel stand out upon the pages of history as noble examples of courage and faithfulness to God and to the people. While it is true that few if any of the saints of God of this Gospel Age have occupied or are occupying positions of special political influence, nevertheless, the principle here set forth should be appreciated by all of God's saints under all conditions. Similar principles apply in the home, in the family. Every father ought to be able to make a similar appeal to his family as respects his nobility of purpose and honorableness in dealing with them. They should be able to witness that he had not been self-seeking in any sense of the word; that he had been faithful to his responsibility as a husband and as a father, seeking to use wisely the opportunities and responsibilities

which were his by divine arrangement, caring for those under his charge, spending his life in considerable degree in their interest and certainly never against their interests. Every mother, every son, every daughter, in the family ought similarly to be able to call the fellow-members of the family to witness their faithfulness, their loyalty. The person who would be loyal in the family would be loyal to his nation, which is merely a larger family. Although Samuel had sons, he had not sought to put them forward for political preferment. His faithfulness to the interests of Israel meant primarily his faithfulness to God. So it is always with God's people. They are not to trust in their own judgment merely in serving their family. They are to seek the wisdom from above; and this implies prayer and the study of the teachings of the Scriptures.

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R5093 [sel]

TRANSFORMING INFLUENCE OF THE HOLY SPIRIT

The Apostle proceeds to tell us what this Spirit of the Lord has brought to us. It has been a spirit of power, of strength. All who are seeking to walk after the Spirit and have a knowledge of the Lord's love--these He will not forsake, but will deliver them from evil. These have a courageous spirit, or influence of mind proceeding from this spirit of power. It gives them such energy that they are able to do more than otherwise they could. They astonish themselves. They have the peace of God to work in them to will and to do His good pleasure.-- ***Phil. 2:13.***

Those who receive the Truth are very different from what they were before they had received its spirit; and as a rule their neighbors and friends discern the change. Where a wife comes to the knowledge of the Truth, her husband is often surprised to find how much more firmness she has for everything that is right. This firmness is not a spirit of arrogance, but a spirit of assurance that God is able and willing to work things together for good. It is the same with the husband. Many wives have seen how much the Truth has strengthened the husband. This change is due to the spirit of power which the Lord has given His people. In proportion as we get this spirit, we get this power. Of course, some characters are naturally strong, but the Truth will make them stronger. Others naturally weak are made so much stronger that they surprise their friends and neighbors.

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R5555 [sel]

THE ROYAL LAW OF LOVE

**"We that are strong ought to bear the infirmities of the weak,
and not to please ourselves. Let every one of us please his neighbor
for his good to edification; for even
Christ pleased not Himself."--*Romans 15:1-3.***

OUR BRETHREN OUR NEIGHBORS IN CLOSEST SENSE

With this light upon the Apostle's words, our thought is that the primary meaning of the word *neighbors* as used by St. Paul is, those closest to us. That is to say, in the Church of Christ, our brethren are our neighbors; they are the ones nearest, closest to our hearts. All the

children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly, we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word *please* is used here in a limited sense.

It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. Even though they be not saints, we should "provoke" them--rouse them--"to *love* and *good* works" as far as possible, and not to *anger* or *malice* or *sin* or anything unworthy. We may not always be successful in pleasing people to their edification. There may be times when even the brethren will feel aggrieved rather than pleased at our efforts to serve them. We think, however, that if we *seek* to please them to edification, striving to exercise the spirit of a sound mind, our course will have the Lord's approval and blessing, whether it has the approval of others--even the brethren--or not.

So let every one of us endeavor to "please his neighbor for his good to edification." This matter of neighborhood, the condition of nearness, extends, next to the Church, to our own families. Of course, as relates to earthly obligations and temporal needs our family would have the *first* claim, and would be our neighbors, very near, according to the flesh. We should seek to please them for *their* edification--should seek to do them good, as here suggested. The same principle would extend, as we can readily see, to the butcher, the baker, the ice-man, etc. We are not to please any of these to their injury, or in any way that would not be for their edification. We are not to descend to the world's methods. If they wish to tell stories that are not good, not pure, we are not to join in with them. If we cannot please them by that which is good, we are to avoid unnecessary contact. We are to do good and to edify only.

THE WORLD RECOGNIZES THE GOOD

We should endeavor to be as pleasing as possible to all of our neighbors. If we rebuke in a rude way, it would not be pleasing to them, nor would it be likely to edify them. There is a way in which we can give proper reproof even to very worldly people. The world has a higher standard morally and religiously than they would be willing to acknowledge. Even if they sneer outwardly, in their hearts they recognize that which is good. We often find people who are impure in their own lives who like the society of the pure. They have some appreciation of the good, even though, being defiled themselves, they are likely to defile whatever they touch.

It would not be proper for us to expect that we can do a great deal of good to worldly people--at least that much fruitage will generally be manifested--at present. Our aim should always be to please as far as possible, as far as loyalty to God and the Truth will permit. We should not be of that "grouchy" sort, always going through the world with a quarrel. Rather we should let our light shine, that they may see our good works, and thus "glorify God in the Day of their visitation." A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the Truth. The Lord's people should be kindly disposed toward all men--in the Church especially, but also toward all with whom we come in contact.

A WORD OF WARNING

Let us here say that we fear that some of the Lord's children who have a husband or a wife not in harmony with the Truth, or perhaps more or less in harmony, but not fully consecrated to the Lord, make a mistake and perhaps by their example prevent the

development of further interest in the companion. If, for instance, a husband is fully consecrated and his wife is not, the husband should exercise great care that his zeal for the Truth does not lead him to neglect his duty in helping to lift the burdens of household care, etc., which are pressing upon the wife. Volunteer work, meetings, etc., should not so fill his spare time as to cause him to overlook the fact that he owes a very special duty to his wife in ministering to her real needs or comforts.

We fear that some have been embittered and hindered from a full acceptance of the Truth or led to opposition by such lack of loving, thoughtful consideration on the part of the companion who professes entire consecration to the Lord. If we really are fully the Lord's, our home is the first place where this should be demonstrated. No amount of zeal for the service of the Truth outside of our homes will excuse us from the *duties* which we owe to our families and which they have a *right to expect*. To fulfil our obligations is a real service for the Truth, and often a most effectual one. If there is water or coal or wood to carry, or other real services which a husband may and should render to his wife, these should not be neglected for any other service. If she is willing to attend some of the meetings, let him show an appreciation of her company and a pleasure to have her go.

The same rule applies to the consecrated wife. Some time and personal service are just requirements of the husband; and the wife should exercise the spirit of justice, love and of a sound mind along this line, and not give her companion just cause to feel that he is forgotten, unloved and uncared for because of the wife's new interests. The husband is the rightful head of the home. There are duties which are *obligations* to every child of God, and to neglect or ignore these may be the cause of incalculable harm. The real duties of a husband or wife or parent or child are never abrogated when we give ourselves to the Lord. Each consecrated saint should seek by prayer and by the study of the Word and of Divine providences in our lives to discern the will of the Lord concerning us, that we may be "living epistles" which shall glorify our God, and not bring a reproach upon His cause or upon our own Christian profession.

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R5229 [sel]

DWELLING TOGETHER IN UNITY

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"--Psalm 133:1.

IN SOME earthly families there is a considerable degree of unity. Of such we sometimes say, "This family all seem to pull together." In other families there seems to be a pulling apart. When we see husband and wife, brothers and sisters, seeking to help one another, we say, "There is a great deal of love in that family." By this we mean an earthly love--a certain amount of animal love. This disposition is a right one. The Bible seems to imply that there is an obligation, a special duty, to those who are near to us. The Scriptures say that a man should not neglect his own household. He that careth not for his own is worse than an unbeliever. --I Timothy 5:8.

Man was originally created in the image of God, and had love Divine as the inspiring influence in his life. This love has been largely effaced by selfishness, which is the representative of sin. In proportion as people are fallen, to that extent they are selfish. Some are kind and generous to the members of their own family, and seek to co-operate in helping one another. We cannot say that this is not a right principle, if, in seeking to do for its own, it does not injure others. Brothers and sisters should sympathize with one another, and have a

spirit of helpfulness one toward another. Wherever we see this spirit in a family we say, "That is a delightful family."

There are other families where there seems to be a personal selfishness, and no brotherly sympathy at all. In such families there is a desire to do more for an outsider than for one of their own. The members see more blemishes in their own than in others. In such cases, justice is lacking. Whenever the principle of justice is overridden, a spirit of antagonism is engendered instead of love, and under such conditions there is no unity possible.

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R4871 [sel]

THE CHRISTIAN'S ATTITUDE IN THE DUTIES OF LIFE

"Not slothful in business; fervent in spirit, serving the Lord."--Rom. 12:11.

THE WORD *business* has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do *altogether* unto the Lord. With the Christian, the chief business of life is to glorify God, to serve Him and, incidentally, as directed by the Lord, to serve the brethren, to serve the Truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word *business* seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, *not lazy*, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to Him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. *How much time* is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in His service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the Truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be *overcharged*, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word *fervent* signifies *very hot*, to boil. The thought that the Apostle gives us that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is His. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely represent so many days of labor saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing, also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen.

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R5498

HOW AND WHERE SHALL I SERVE?

"Brethren, let every man, wherein he is called, therein abide with God."--1 Corinthians 7:24.

IN THE CONTEXT, the Apostle has been discussing marriage and its responsibilities. He has also been discussing slaves and their state. He asks, "Art thou called being a slave? Then seek not to be free." Nevertheless, he added that if freedom were to come to the slave, he should be glad to avail himself of the opportunity of having a wider field of service as a free man. But the slave should not say to His master: I have become a child of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave.

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide--in the sense of having your mind at rest. If the Lord opens the door, then you are to look about. If your condition is one of great severity, it is right to ask the Lord that in His own due time He will make it less so, if it please Him. He has promised us that with every temptation He will provide a way of escape or direct the issue, that we may be able to bear it. (1 Corinthians 10:13.) This would apply to our business relationships--to everything.

If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think: "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction, "Only in the Lord." If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married." He was married when called, and therefore there is a mortgage upon his time. He has this mortgage or contract to consider.

ENTER OPEN DOORS, BUT DO NOT FORCE THEM

Nevertheless, the Apostle, in previous verses of this same chapter points out that if the unbelieving husband or wife should depart, let them do so. Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. As for the thought of our leaving our business to go into the Colporteur work, or the Pilgrim work, or the Class Extension work, or whatever it might be, the proper thing for us to consider would be, Is this an opening of the Lord? If we find that a better opportunity for service comes to us in this way, a wider opportunity for work in the

Harvest Field, and that there is an *open door*, then we should rejoice and should enter the door.

But if we find that there is no open door and we would have to *force one open*, to violate some right principle to enter such work, that would alter the case. We must stand for principle. We shall never have to oppose any right principle to engage in the Lord's service; there is always some way to serve. The Apostle is here addressing brethren, and his words could not refer to any who were then engaged in a dishonorable avocation.

NO BROTHER IN DISREPUTABLE BUSINESS

But suppose that a man, before receiving the Truth, had been the keeper of a gambling house, or were in some other disreputable business. Suppose he had been a saloon-keeper (several brethren have come from this business). After he had accepted the Truth, he would say, Here! What am I doing? Am I dispensing to human beings that which is to their injury? I must quit this. And so he would have to get out of the saloon business before he could become a child of God at all; he would have to get out of the unprincipled *condition of mind* before he could become a child of God. The Apostle's words were addressed to the brethren: "Brethren, let every man so abide." He would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow-creatures.

The whole matter was, of course, forceful to servants in the Apostle's day. In that time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the Message. Our Lord said unto the rich, as a class, "Woe unto you rich!" And to the poor He said, "Come unto Me, all ye that labor and are heavy-laden." And we see that not many wise, not many rich, not many noble, come into the Light.

BRETHREN IN PENAL INSTITUTIONS

A prisoner in a penal institution would do well to say to himself, "Well, in God's providence this Message has reached me here in prison. Perhaps I should never have had it if I had not been here." If we were such a person, instead of hastening to try to pry open the doors by sending a paper to petition release, we would consider well before we started such a paper. We would think, "Perhaps I may have opportunities for serving the Lord amongst these fellow-prisoners. Perhaps I may have an opportunity of preaching to them." Or if there were an application made for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly content and thoroughly happy, and would say, "I will strive to show forth the praises of God, who has called me out of darkness into His marvelous light." We could not know but that a man would have just as good opportunity for service there as anywhere else. The Lord will give what is best to all His faithful ones.

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R2665 [sel]

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS"

MATT. 18:21-35

APPARENTLY this lesson grew out of the preceding one on the necessity for guarding against stumbling the least of the Lord's little ones. It would appear that Peter had immediately attempted to put into practice the instructions of the previous lesson, and it was his inquiry as to how often it would be his duty to exercise forgiveness toward a repentant

brother, that gave our Lord the opportunity to inculcate a lesson upon the subject of forgiveness.

The teaching of the Jewish rabbis on the subject of forgiveness was, that if the wrongdoer repented of his evil words or actions and came to the aggrieved person, acknowledging his wrong and asking forgiveness, he should be granted forgiveness as often as three times. They based their teaching on this subject on the statements of Job 33:29--margin, and Amos 2:4. Our Lord's teaching on the subject was, in many respects, the reverse of this, and required the offended one to go to the offender to make inquiry respecting the matter, and to show him his fault. This would require great humility on the part of the one who felt himself aggrieved, for it is much easier to resent and avoid the injurer, than to go to him according to the rule which our Lord has laid down. Peter seems to have gotten the impression that the Lord's rule, being different from that of the rabbis in this respect, would also probably be more generous and require that forgiveness be granted a larger number of times; hence Peter adds together the three and the four times mentioned by Amos, making seven in all, and inquires whether the Lord would have his followers be generous and forgiving to those who trespassed against them to that extent--seven times. What must have been his astonishment, and that of all the apostles, to hear the Lord say that forgiveness should be accorded, practically, times without number--seventy times seven.

The thought would seem to be that those who become the Lord's people, partakers of his spirit, the spirit of love, will, in proportion as they are filled with that spirit and led by that spirit, be so generous, so magnanimous, so loving, that they would not only be willing but glad to forgive a repentant brother;--glad to be first to extend the olive branch and to make his way back to reconciliation and harmony as smooth as possible. From hearts full of pride, envy, malice and other elements of the spirit of selfishness and sin, and merely topped off with a coat of benevolence and generosity, it will be impossible to dip out very much of the spirit of forgiveness, without dipping out with it some of the bitterness and hatred; and even with this mixture forgiveness could not be granted very freely by an unregenerated heart. But with a heart emptied of malice, and hatred and envy, and filled with brotherly kindness, meekness, patience, gentleness, forbearance, love, we may dip a cup of forgiveness on every occasion and as oft as it may be applied for, and it will be without a mixture of evil, bitterness, sarcasm, etc., but pure and unadulterated, generous, loving forgiveness.

We are to remember, however, that this holy spirit which we have in our earthen vessels did not abound there at first, but with all was merely a surface coating, as it were, to begin with. Gradually, as the holy spirit increased in our hearts and abounded, it displaced the wrong spirit; hence those who are able from their hearts to dip the cup of forgiveness repeatedly and without a mixture of evil thereby give evidence that they have been with Jesus and have learned of him, and that they have drunk deeply of his spirit, and that they have been purging out the old leaven of malice, and are being sanctified by the truth, being made meet for the inheritance of the saints in light. We are to remember that this growth in grace, while it has a positive time of beginning, in our consecration vow, is nevertheless a gradual work, requiring patient perseverance in well-doing, requiring also that the old nature, with its evil disposition, be mortified continually--deadened --so that our minds may be renewed under the transforming influence of the spirit of the truth, in which we are to grow daily.

The "seventy times seven," mentioned by our Lord, we would not understand to signify a limited number of times, but rather an unlimited number-- that whoever has the Lord's spirit will be glad at any time to witness a repentance of evil-doers and to accord them forgiveness. This does not imply, however, that there may be no penalties attached with the forgiveness; as, for instance, in the dealing of a parent with a child, the moral obliquity of the misconduct may be forgiven, and the parent's indignation against the disobedience or misbehavior pass away immediately, and yet it may be proper at times to impose some

penalty on the trespassing child. In every such case, however, it should be clearly understood by the child that this is not because of the parent's disfavor, which has ceased in the forgiveness, but that his peculiar parental duty requires that a lesson shall be taught which will be helpful to the child in the formation of character. In such a case the love of the parent will of necessity be generous, sympathetic, and careful that the punishment shall be only such as might properly be of benefit to the child-- correction in righteousness, not in wrath. However, such corrections as this belong only to parents and guardians, and do not properly extend to brethren in the Lord's family, who are not commissioned to judge and to punish one another, but to assist one another,-- the Master's words to such being most positive and emphatic, "Judge nothing before the time." "Dearly beloved, avenge not yourselves, but rather give place unto wrath." "Remember him who hath said, Vengeance is mine, I will repay, saith the Lord."

"Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

In the family of God, the saints, begotten of the holy spirit, are all to be recognized as brethren, and to be dealt with accordingly. It is the new creature, and not the old creature, that is the brother in Christ; hence we may love the new creature, and in some respects have very little love for the old, just as all have disrespect for certain blemishes in their own mortal flesh, as they realize its weakness and imperfection,--and the more so in proportion as they grow in the divine likeness as new creatures. If, therefore, a brother should trespass against us it should be our first thought that this wrong done us is not by the brother, the new creature in Christ, but by his mortal flesh, which for the moment has gotten the upper hand with him or to some extent blinded him. Accordingly, instead of feeling angry with the brother, we should feel sympathetic, and our hearts should go out to him, and our desire be strong to do him good and to help him to overcome the weaknesses of his earthen vessel.

It is in line with this thought that our Lord suggests that the proper course is for the aggrieved one to go quietly, without saying a word to anyone else, and have a kindly conference with the one who is doing him wrong, seeking to point out the merits and demerits of the question at issue, and if possible to gain the brother back to fellowship, righteousness, harmony with the Lord. If this shall be unavailing, the next step shall be still a secret one--the taking of two or three brethren of supposedly good heart and large experience, and that without attempting to prejudice their minds, and to ask these to hear the cause and to give counsel as to which one is in error. Whichever of the brethren is in error should be convinced by his fellow-pilgrims, whose arguments with him should be based upon the Scriptures and the spirit of love; but if differences still exist between them, and cannot be harmonized, then, as a court of last resort, the matter should be taken before the Church--the consecrated--and after being heard by the Church, its decision should be considered final, and be accepted by all. If either of the brethren still have doubts as to his receiving justice in the matter he may console himself with the thought that he will surely obtain a blessing by giving full and hearty assent to the Lord's arrangements, even if he have so large a measure of self-conceit that he still believes his side of the question to be right, notwithstanding the judgment of all the brethren to the contrary.

Whoever will thus humble himself in obedience to the voice of the Church will have a blessing, and as we understand the Lord, it will be reasonable for him to expect that the voice of the Church in such a matter will be supernaturally guided, that truth and righteousness may triumph. But amongst the Lord's people, let us not forget that this is the highest tribunal, and that brother should not go to law with brother in the worldly courts, however much he may

feel himself aggrieved: if he have the forgiving spirit he certainly will rest the matter where the Lord directs, and that too without harboring any unkind or ungenerous sentiments. This will be the certain effect of the indwelling of the spirit of holiness, the spirit of love.

In respect to dealings with those who are without, in the matter of forgiveness, believing husbands dealing with unbelieving wives, or believing wives dealing with unbelieving husbands, or believing persons in business relationship with unbelievers: the same spirit of love and generosity and forgiveness will apply in every case, but not exactly the same way. The believer should be generous toward the unbeliever--he should expect in himself a larger measure of generosity than he would expect from the unbeliever, because he has had lessons and experiences in the school of Christ which the unbeliever never had; he has received the new mind, which the unbeliever knows not of. He should not only, therefore, be just in his dealings, but additionally, in proportion as he may be able, he should be generous, forgiving, not too exacting.

However, if an unbelieving partner have attempted a fraud, the believing partner, while exercising a spirit of generosity toward him, if the matter appears to have been wilful, should deliver the offender to the world's courts, which he acknowledges, not prosecuting in a spirit of anger or malice or hatred, but as doing his duty toward society for the suppression of evil-doers in proportion as the laws and arrangements of the world are reasonable from a Christian standpoint. And even if he should fully forgive, concluding that there were extenuating circumstances which would not require that he should deliver the guilty one to the judges of earthly courts, he might properly enough esteem it to be his duty to have no further dealings with such a person, whom he could not trust. This would not imply any lack of forgiveness, but merely a reasonable and commendable prudence.

Indeed, the consecrated people of God are admonished by the Apostle not to be unequally yoked with unbelievers, and this might not unreasonably be applied, not only to marriage, but also to business engagements and alliances. Similarly, the Apostle informs us that if the unbelieving husband or wife choose to depart from the believer, the latter may conclude that it is providential and for his deliverance from an unequal yoke, as the Apostle says, "Let the unbeliever depart"--permit *him* to cancel the marriage contract if he will.

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R5353

"MARRIAGE IS HONORABLE"

NO MATTER what others may say or do, each one of the Lord's people is to be guided in his judgment by the letter and spirit of God's Word, the Bible. It declares, "Marriage is honorable in all, and the marriage-bed not impure." (Hebrews 13:4.) St. Paul recommended that such of the Lord's people as desired to give themselves, completely, to the Divine service would doubtless be able to accomplish their sacrifice joyfully by remaining unmarried. He tells his reason for this argument; but he does not say that the marriage state is unholy or impure or in any way contrary to God's law. He merely declared that the married man, properly enough, would seek to please his wife, and that the married woman would, naturally and properly, seek to please her husband.

Thus, to be in the married condition would more or less take away from the singleness of purpose with which the individual would be able to serve God in body and in spirit. (1 Cor. 7:32-35.) St. Paul reminds the Church that he had found the single, or celibate, condition advantageous--that he was able to accomplish greater service than if he had been more or less mortgaged by the care of a companion and the necessary duties toward that one.

But St. Paul points out distinctly that there is no law of God to *prohibit* brothers and sisters in the Lord from marrying if they find, in their judgment, that this is the necessary or preferable thing in their cases--if they believe that thereby they can carry out their consecration vows the more acceptably.

We mention this because in some instances brethren and sisters, in counseling the unmarried, have been going beyond what is written--laying upon them burdens which the Lord has never declared--telling them that to marry means to lose the prize of our High Calling. Good intentions cannot justify one in such a course.

Additionally, we heard recently of a dear couple who have an infant child, which properly they very dearly love. The mother was shocked by some sisters intimating to her that it should be considered a disgrace to be a mother, in view of our expectation of great changes shortly.

We believe that those dear sisters made a mistake. They, of course, have a right to think for themselves and to shape their own courses in life according to their best judgment of the Lord's will. But they have no right to censure others for having a different opinion on the subject. To his own Master each servant stands or falls. Nothing in the Bible speaks disrespectfully of either fatherhood or motherhood--quite to the contrary.

If, as the Apostle suggests, some of the Lord's people mutually agree to live celibate lives, it is a matter of their own concern. If they thus make themselves eunuchs in the interests of the Lord's cause, that they may have the more opportunity, energy and means to invest in the service of God, it is their sacrifice at their own option, and they are to look to the Lord for such reward as He sees best. But if it is their option and they are to be rewarded, we should remember that others have an equal option and may, if they think proper, take an opposite course without condemnation from us, and, indeed, without our feeling that we have even the least right to interfere with their social rights and privileges.

The Golden Rule is very helpful to us in our dealing with the brethren as well as in our dealings with the world. We should do toward others as we would that they should do toward us. We should grant them the same liberties that we think proper for ourselves.

We fear that some of our readers have not given sufficient attention to Chapter xii. of Vol. VI. of STUDIES IN THE SCRIPTURES, which examines this subject in detail.

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R5900

SOME PASTORAL COUNSEL ON MARRIAGE

GOD Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God Himself. They were two in body, but one in heart; for He purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead.--*1 Cor. 15:21; Rom. 5:12,19.*

The Bible clearly teaches that, when the great Plan of God shall be completed by bringing Restitution to the world, this Restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that Age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (*Luke 20:35.*) In other words, in the Times of Restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning--each

complete in himself--when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the Law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the Church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the Church and gave Himself for it, so also should men love their wives as their own body.--***Ephesians 5:25-32.***

Great love is this--that a man should do for his wife what he would do for himself! So Christ did all this for His Body, the Church. He did even more than this-- He laid down His life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the Church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this Divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation. The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the Church does for her Lord.

In this statement we are not undertaking to contradict the Apostle when he says, "He that marrieth doeth well, but he that marrieth not doeth better." (***1 Corinthians 7:38.***) He is not here addressing the world, but those who have devoted their lives to the Lord. If their marriage would not interfere with their consecration to the Lord, then they might marry. If it would interfere with their consecration, then for them to marry would be putting a mortgage on their lives. But there are cases in which both brethren and sisters have been benefited by marriage, not only personally, but in their relationship to the Lord and others.

We would not be understood to mean that those who marry are going contrary to the Lord. All who desire to please the Lord should be very careful in such a matter, however; and others should not attempt to criticize those who marry. This is the liberty with which God has made us free; and this is the liberty which we should both maintain for ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the fact that they are probably not marrying a person who is perfect; for the Bible tells us that "there is none perfect, no, not one." Neither one is perfect; and for one who is imperfect to ask that another shall be perfect,

when neither one is or can be perfect, is manifestly wrong. However, each should endeavor to cover up his own weaknesses. There are those who are unwise in this matter. Our minds being perfect, we should live up to that high standard of mind as nearly as we can. We should hide every defect as quickly as possible, that there be no hindrance. It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect. He has kept back his weakness from the other, and that one has kept back her weakness from him; and well might it be that they keep back their weaknesses throughout life.

The married should not inquire into the things of each other's past; for at the moment of the marriage each takes the other for better or for worse; there should be no looking back. So it is when the Lord accepts us; He does not go back to make investigations. Neither should we. If married couples should find that there are difficulties, they should not permit any one to interfere between them by endeavoring to straighten out their difficulties for them; for all such attempts make trouble. What God has joined together, let no one attempt to interfere with. Marital difficulties invariably cause a great deal of talk; and knowing this, we should be on guard lest we should do anything to increase difficulties in the lives of others. We are not even to sympathize. We are to leave them alone. Give them advice whenever they ask for it, but do not interfere. After they have married, it is for better or worse as long as they live.

So, then, marriage is a serious matter, and should be undertaken only after serious consideration. It is a very sacred obligation. The contracting parties bind themselves for the remainder of life. All marriages would be more satisfactory if this thought were fully appreciated and followed.

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R3786 [sel]

FAITH INDISPENSABLE TO SUCCESS

MARK 7:24-30

**"Great is thy faith; be it
unto thee even as thou wilt."--Matt. 15:28.**

The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and devil, which seem so baneful to us, are blessings in disguise except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly Kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

"WAIT PATIENTLY FOR HIM"

An illustration along this line comes to our mind. A sister living some distance from Allegheny, deeply interested in the Truth herself, informed us that she was earnestly praying for her husband that the Lord would graciously grant him the opening of the eyes of understanding. Having some acquaintance with the husband it was our opinion that his was rather a hopeless case. Not that he was a bad man, but that he seemed to be thoroughly

worldly, his hours filled with business or hunting or lodge work, etc. And so we said to the sister, by way of preventing her from having too keen a disappointment in the matter: "Dear sister, remember that the Lord is making his own selection of those who will constitute his spiritual Bride of many members. It is not for us to dictate to the Lord in prayer or otherwise whom he shall select--it is for us to feel thankful and grateful that in his providence his Truth has reached our ears and brought us the blessing of an invitation to the nuptial feast. We advise that you do not set your heart upon your husband's acceptance of the Truth, and that you do not particularly pray along that line, but rather give thanks to the Lord that he is as noble a man as you know him to be, and, by your own life, your own conduct, your own example every way of what constitutes righteousness and discipleship to Christ, set him as good an example as possible, hoping that this may profit him as respects the present life and also the future life, even though he should never come to the point of making a full consecration of himself to the Lord and his service."

The sister's answer was, "I am trying to do all this, Brother Russell, but still I feel that the Lord will not be offended if I ask special blessings upon John--if I ask him to graciously grant him the opening of the eyes of his understanding. I am not so much requesting a miracle upon my husband to turn him against his will, but rather requesting that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible consistent with divine wisdom." We uttered a few deprecatory words, thinking to ourself how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wifely devotion and also her faith in the Lord's goodness. Judge of our great surprise when, about a year later, that husband became interested in the Truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we get from the lesson today. The lesson is that God greatly appreciates faith, trust in his goodness, and that barring some interference with his plan he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of the Spirit, and correspondingly we will abound in the love and joy and peace, service and blessings which come from him who says, "According to thy faith be it unto thee."

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R5523 [sel]

EUREKA DRAMA

We are not recommending this DRAMA EXTENSION work to successful colporteurs. We believe that they already have and are using one of the best methods we know of for serving the Truth, and feeding the hungry sheep.

Brethren not heretofore engaged in Class Extension, here have a chance. Also their wives or natural sisters. If unmarried Sisters engage at all extreme care should be exercised that strict decorum and proper Christian dignity be always observed. Preferably only persons professing full consecration to God, and who have taken the Vow, should participate in any way.

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R4776 [sel]

MURDERS HER GRANDCHILDREN
2 KINGS 11:1-20.

**"Blessed are they that keep his testimony, and
that seek him with the whole heart."--Psalm 119:2.**

JEZEBEL'S daughter, Athaliah, on the death of her husband, became Queen Dowager of the Kingdom of Judah, her son Ahaziah becoming King. In Oriental lands the King's mother is still the highest authority in the Kingdom, as, for instance, in China. This was the custom with the Jews. As Queen Dowager Athaliah had exercised a powerful and baneful influence against the true God and his worship and in favor of Baal worship. Here is not the only instance in which the intermarriage of the kings of Israel with the daughters of foreign kingdoms brought great injury. Her mother Jezebel was another notable illustration. And we remember that it was Solomon's foreign wives who ensnared him.

In line with all this we remember that the Divine command to all Jews was that they should not intermarry with other nationalities. Every deviation from the Divine Law seems to have brought with it serious penalties. This is strictly in harmony with God's arrangement with that one nation alone, that they should be his people in a peculiar sense, that other nations were not his people and that obedience to his laws would bring them blessings and disobedience bring them adversities. That Law is still upon the Jews, but it is not upon others.

A proper recognition of the antitype, or spiritual significance of that item of Jewish Law, should be observed by all; it is applicable to Christians, who constitute, from the Divine standpoint, "a holy nation, a peculiar people." Christians are not to be unequally yoked with unbelievers. Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves to the Lord. These are counselled to marry "only in the Lord"--only the consecrated. Those who disregard this Divine injunction endanger their own spiritual development, as well as their own happiness and the happiness of the worldly person with whom they become yoked.

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R2068 [sel]

SOLOMON'S SIN
1 KINGS 11:4-13.

"Let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:12.

We may learn from this sad lesson of Solomon's fall, that it is not only important to begin life wisely in harmony with God, but equally necessary to continue it, and to end it so. We may learn also that the temptations and trials of life are not upon the young only, but rather that the strongest temptations are apt to come as we advance in life; and that for these we need the preparation of character well begun and cultivated, developed, strengthened by experience and endurance.

Another lesson respects the importance of marriage, and fully corroborates the Apostle Paul's statement, that while marriage is honorable, it should be only "in the Lord." Whoever has neglected this advice has either rued his neglect or by it has been led so far astray as to be unable to appreciate his own decline from godliness. Each Christian has in his

own fallen members quite a sufficient downward tendency to fight against, without putting himself directly in the way of outside temptation, although he has the Lord's promise of grace sufficient for every time of need. If, neglecting the Lord's instruction, he surround himself with additional downward tendencies, by taking a husband or a wife not in the Lord--not seeking chiefly the Kingdom of God and setting his affections upon the things above, but upon the things beneath--he will surely find it greatly to his disadvantage, as did Solomon in the taking of foreign wives--aliens to the divine promises and blessings, the commonwealth of Israel.

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R5223 [sel]

CROSS-BEARING THE WAY OF GROWTH

"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."--Luke 14:27.

A DISCIPLE is a pupil, one who follows a teacher or leader. The Lord has promised His disciples certain great blessings. If they are obedient, they shall be greatly blessed with everlasting life, shall sit with Him in His Throne, and be with Him where He is.

It becomes, therefore, an important question as to what is involved in discipleship. Is it an *easy* or a *difficult* matter? How can we enter the School of Christ? The Lord here and elsewhere tells us the terms. In another text He says, "If any man will come after Me, let him deny himself, take up his cross, and follow Me." "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." --Matthew 16:24; Luke 14:27.

There is, therefore, evidently a process in the matter. First of all, one must see what discipleship is and what the cross is. Some may perceive more or less distinctly than others. To some it might be a very severe ordeal to take up the cross. Some people judge the weight of a thing through *perception*; others through *experience*.

Our Lord said that it would be better not to take up the cross unless we have the determination to go on unto the end. He illustrates this in saying, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."--Luke 9:62.

The Lord very distinctly told what the cross would imply to those who become His disciples. He said that whosoever would be His disciple would suffer persecution. He warned us that carrying the cross would be a serious matter. If, therefore, you determine that you would like to be His disciple, sit down and count the cost. If you take up the cross, it is to be not merely *lifted*, but *carried faithfully unto death*.

WHAT CONSTITUTES CROSS-BEARING?

The taking up of the cross, then, is done after we come to a knowledge of the Truth. The *world* are not bearing the cross at all; neither are those who are having their own wills crossed continually. Many a man will say, "Since I married, I have my cross with my wife"; and many a wife will say that she has her cross with her husband. But neither of these is the cross of Christ-- the difficulty is that there was misjudgment in the marriage. The couples are mismatched.

Nevertheless such a thing might become cross-bearing. If, for instance, the opposition of husband or wife were engendered by faithfulness to the Lord, the bearing of this would be cross-bearing, because of being endured for Christ's sake, for the Truth's sake. Endurance of

opposition by business competitors because of our faithfulness to Christ would be part of the cross-bearing. Probably it is good for us that we do not see all the time what the cross means.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise."

We cannot take up the cross until we have seen what the cross is, and have engaged to take up that cross and become Christ's disciple. After we have *taken up* that cross, it has to be *borne*, our Lord tells us. *Bearing* it does not mean our running away from it, or getting alarmed at it. *Bearing* the cross means *enduring* it. We are to follow our instructions along this line.

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R3107 [sel]

"MY COVENANT WILL I NOT BREAK"

A matter which sometimes has given rise to considerable difficulty among the Lord's people, is marriage engagements. There is confusion of thought as to how much obligation goes with an "engagement." Under the Jewish arrangement the betrothal preceded the marriage festivities by about a year, but the betrothal was really the marriage. It was discussed pro and con by the friends of the bride and bridegroom, and all particulars arranged and put into writing and signed. It was so binding that unfaithfulness on the part of the bride to her betrothal vows was punishable under the law. This Jewish custom was evidently arranged purposely to be a type of the betrothal of the Gospel Church to Christ, her heavenly Bridegroom. Our contract of union with the Lord, both on his part and ours, is entered into now, during the Gospel age, but the actual union or "nuptial feast," will not take place until, at his second advent, the entire company of the Bride shall have passed beyond the veil, "changed"--entered into the joys of her Lord. But marriage "engagements," as they are known amongst us to-day, are totally different from Jewish "betrothals."

According to our custom, the marriage covenant is entered into a legal manner either before an officer representing the civil authorities, or by a ceremony performed by a minister of the gospel. This is the marriage covenant; this is binding; this is unalterable; this must not be broken; the pledges here made must be observed, in letter and spirit. But the "engagements," which frequently last for weeks, months, or years preceding the marriage covenant, are not covenants at all--in the strict, proper sense of the word. They are merely *provisional* arrangements between the parties looking forward to a marriage covenant and ceremony as their consummation;--and so much so, that any treating of the "engagement" as a consummated union is declared illegal, unlawful. Of course it might be possible for two persons to make such vows to each other without the presence of a minister or other ceremony, as to be properly binding and obligatory throughout life; but this is unusual, extremely exceptional, and forbidden by State laws as contrary to general welfare.

The marriage "engagement," therefore, properly understood, is merely a provisional agreement between a man and a woman eligible to marriage, to keep each other's company with a view to marriage --with a view to such an intimate acquaintance with each other's characters, dispositions, affairs, etc., as would give to each reasonable opportunity of judging as to the desirability of consummating a marriage covenant. Of course, this implies equally an opportunity and right to decide not to marry if in his or her judgment it would not be desirable. In breaking any ordinary agreement or "engagement" for marriage there is nothing, therefore, that is dishonorable or covenant breaking,--but everything that is reasonable, right, proper. It is in the interests of both parties that it should be so. If either party is disposed to

cancel the "engagement," it would certainly be unwise, as well as unjust, for the other party to selfishly insist on consummating it with a marriage covenant, which would be binding; because a marriage is only for those who are *one*, and if either party feels to the contrary of this, it is the very best reason why both should conclude they are not *one* in their interests, tastes, preferences, etc.

We mention this matter here particularly because it is a question that is frequently referred to us by persons engaged to be married at the time the truth reaches them. They come to see matters in a new light: life comes to have a new meaning for them under the illumination of the truth, and marriage comes to have a new force and weight; a decision respecting a partner in life comes to be a question in which the Lord's will is recognized as paramount. The other party to the engagement generally fails to see the change in conditions, and perhaps admires the proposed companion all the more, because of the graces which the truth adds to character. The unregenerate may perhaps incline to be insistent, and to urge that it would be wrong for the Christian to break an "engagement." This is unsound reasoning, wholly sophistical; and those who use it are generally fully aware of this; and yet it is sufficient at times to cause great trouble of conscience to some who are anxious to fulfil their obligations in every particular.

This is our justification for these extended remarks on this phase of the subject.

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R4716 [sel]

SOME INTERESTING LETTERS

"MARRIAGE IS HONORABLE IN ALL"

OUR BELOVED PASTOR IN THE LORD:--

At this late date what do you think about *marriage* by those who claim to be fully consecrated? I think a timely piece in THE WATCH TOWER treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all

Yours in the Lord, _____

IN REPLY

We quite agree with your sentiments, dear Brother, that the time is short; that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is to call attention to the words of St. Paul, a Divinely inspired instructor for the Church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this

general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."--Rom. 14:13.

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R4959

TO MARRY OR NOT TO MARRY

WE ARE ASKED to publish the below letter respecting marriage, in the hope that it may be helpful to some considering this subject:--

"DEAR SISTER: As your conduct towards me is not as formerly, but you pass me and seem to intentionally avoid giving me recognition, it has made me think that perhaps you may have some unfriendly feeling towards me on account of the stand I have taken, or on account of something that I may have said. If I have done you any wrong I ask your forgiveness.

"I can sympathize with you, as I also have a fight with the fallen flesh, and I will tell you how I feel and look at the matter of matrimony at this late moment of the harvest time, and how, by the Lord's grace, I obtain strength.

"This matter should be viewed by us only from the standpoint of the new mind, and by thus doing I find it the greatest help to keep the flesh from dictating to me along fleshly lines.

"We should also constantly have the *spiritual welfare* of ourselves as well as of others uppermost in our mind; and I thus ask myself: *How can I help a sister spiritually through the union of the flesh? How will it help the sister or myself in setting our affections on things above?* Is it the sister's fellowship I desire? If so, can I not have that without marriage? If not always personally, can I not have it through the course of letter writing, and thus help and encourage the sister spiritually, and develop character thereby?

"We are to crucify the tendencies of the fallen flesh, which are selfish desires, and put the body under and not give in to it, for now we are walking in newness of life, and know the brethren, not after the flesh, but after the spirit--'Ye are neither male nor female, but all one in Christ Jesus.' Let our love be a pure, holy, *brotherly* love.

"The 'Vow' I find a great help, especially the portion which reads, 'Thy will be done in my mortal body.' What is the Lord's will? What was this sexual distinction given for? I find it was for the filling of the earth, to populate it, and that after that has been accomplished the sexual distinction will cease.

"Realizing that there is no distinction of sex among the angels, and that such will also be the future condition of humanity, I ask myself, should I, at this closing moment of our pilgrimage, yield, or will I be more pleasing to the Lord if I now develop character in myself in the direction of our future condition, not only by setting my affections on things above and developing the new mind, but also by putting the desires of my fleshly body under?

"Although these fleshly bodies are to serve us while yet on this side the veil, they should not be used to serve us in sin and fallen tendencies.

"The Apostle said that we commit no sin if we marry, but this also includes our duty to perform the Father's will and make proper use of our functions, or abstain, and this cannot be done on account of the fallen and degraded flesh, as testified by those who have gone through this experience.

"The best way is to ask for strength and grace, and to be faithful to the admonition given us by St. Paul, which is, 'Let every man *abide* in the calling wherein he was called'; and by so doing we certainly will receive a blessing, perhaps a greater blessing than we think; it

may win for us the crown, and the ignoring of it may prevent us from obtaining it and thus we may become members of the Great Company.

"A single person, when consecrating, agrees to give up more time to the Lord than can a married one. Realizing this, would it be right for me to take back some of the time which I have given to the Lord and give it to some one else? Would I be pleasing to the Lord by so doing?"

"Do I know of an instance where a brother or sister has profited *spiritually* by the union? Perhaps a few, but as St. Paul said, 'He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife.'

"The thought might suggest itself to me: Perhaps I might need just such experiences, just such troubles in the flesh to perfect me. To this I answer, If so, I will leave it in the hands of the Lord to give them to me, without trying to help Him by giving myself persecutions, for He knows best what I need, but will strive to please Him, remembering that 'Obedience is better than sacrifice.'

"We are told to make straight the path for our feet, and as the natural man can run better with the least burden, so also the spiritual man. Why should I cast extra stones and obstacles in my own way to hinder myself from running as I should?"

"Viewing it from my personal standpoint, I ask myself, Would this union put two in the work? Or would it take out two, in the sense of preventing a sister or myself or both from entering now or in the future?"

"Being tied down by obligations to those depending upon me, and not permitted to enter the colporteur work at present, I ask myself, Should I make my obligations heavier and also tie a sister down, preventing her from active service, now or in the future, and have her use her consecrated time in ministering to my fleshly body? 'Ye are bought with a price; be not ye the servants of men.'

"Should the Lord see fit to make me foot-loose, then, viewing it from that standpoint, I should have to ask myself, Have I enough working capital for two, or can I earn enough in the work without the sister's assistance, should she become unable to help support herself? Or, should I become disabled, would she still remain in the work? Can we together make both ends meet, or might it take both of us out of the work and make it necessary for me to labor at something else, as has been the experience of others, so that I would thus miss the blessings and privileges, not only myself, but also be responsible for the sister?"

"How do I know that we both will stand in this last moment of testing? I know of only one instance, where error has overtaken one of those thus united, where *the other* remained faithful unto the Lord, while the life companion fell; I find that in all other instances, to my knowledge, *they both fell*. Consequently, I do not think it advisable to take chances and endanger my Christian welfare or that of a sister. If there is a shadow of possibility that it might prevent me from making my 'calling and election sure,' I say to myself, through the grace and strength of the Lord, 'Don't do it.'

"We know that Satan is always ready to hand us plenty of excuses along these lines, and if we are looking for them he will be able to present one (even through a brother or sister) which we can accept.

"One brother expresses himself to the effect that we might seek advice upon certain matters and obtain the same from some who are not able to give advice to the Little Flock, as they may be or will be members of the Great Company.

"By scrutinizing every thought, and word, and action, I find that selfish thoughts should have no place in us, and if we do not give place to wrong thoughts they cannot result in wrong actions.

"The time is so short! It is not so much the years now, but we count the time by weeks and days; as we mentioned at the Mountain Lake Park Convention, it is only about one hundred and fifty weeks until the *last member* of the Little Flock shall have passed beyond the second veil, and some of this time has since passed.

"I pray the Lord to overrule these words, should they not be fully in accord with the new mind or His will.

"Pray for me, dear sister, that I may be a conqueror, yea, more than an overcomer.

"With much Christian love from your brother and fellow-runner in the narrow way,
_____."

Notwithstanding the good arguments of this letter we are not to forget the other side of the question, which the Apostle sets forth. With each one rests the responsibility of his decision to marry or not to marry. To some the relationship must surely appear as above, but to others equally conscientious it may seem different. Let each one be fully persuaded in his own mind.

We certainly believe that those who cannot quite fully settle the matter and take a decided stand, determined not to marry, should very properly take the other decided stand and get married. Nothing is much more injurious to spirituality than indecision, wavering, lukewarmness. Do not trifle with your own earthly affections nor with the affections of others. Settle matters at once and firmly as you think would be most to the Lord's glory--most in harmony with the Divine will. Act upon this decision and put far from you everything to the contrary, so that you can give the best that you have to the Lord. A decision, a positiveness, will help in the development of character. Trifling undermines true character.

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R4823

"SUFFER LITTLE CHILDREN TO COME"

PARENTS HAVE INQUIRED on several occasions respecting their children and how they should in some manner indicate that they had dedicated them to the Lord. We, of course, declined to baptize the infants, because such a course would have been contrary to the Word of God--because baptism is therein stated to be for believers-- an outward expression or symbolization of their consecration to the service of the Lord, even unto death, and of their faith that, so doing, they would be sharers with the Lord in the likeness of his resurrection.

However, we remembered how Samuel in childhood had been presented to the Lord in consecration, and of how our own parents had told us that they had devoted us to the Lord and his service in infancy, and of how all Jewish boys were, in a sense, set apart to holiness, in harmony with the Lord's will. We remembered also how children were brought to Jesus by their parents, that he should bless them or pray a blessing upon them. We remember that the disciples thought this too insignificant a work for the Master and were sending them away, when Jesus called to them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of such is the Kingdom of God." (Mark 10:14.) We gave notice that hereafter we will have a Child-Blessing Service in the evening of each Sunday we are in Brooklyn. And we see no reason why we may not extend this opportunity to any who desire it on the occasion of our visit to any of the classes--in conjunction with the less public meeting.

It is our opinion that the influence of this service upon the parents and upon the children will be favorable, impressing upon the former their responsibilities. The fact that the children have been formally devoted to God in public may assist the parents in fulfilling their obligations and later assist the children as they shall come to a knowledge of the fact that they were thus committed to Divine care by their parents.

Nothing in this, however, should be understood as signifying a law, or even an obligation or custom. It is arranged merely for the convenience of those who desire it. Nor need such a service be performed merely by one person. Anyone serving as a minister of the Truth would, at the request of the parents of an infant, be fully justified in thus publicly stating the matter and asking the Divine blessing.

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R5613 [sel]

KING DAVID'S GREAT-GRANDMOTHER

RUTH 1.

**"Thy people shall be my people,
and thy God my God."--Ruth 1:16.**

The opening was at Bethlehem, "the city of David," where centuries later Jesus was born, "David's Son and David's Lord." The religious sentiment of the family is shown by the import of their names. Elimelech, the husband's name, signifies "My God is King." His wife's name, Naomi, is said to mean "The pleasure of Jehovah." They had two young sons, Mahlon (sickly one) and Chilion (pining one).

They became discouraged because of the invasions of their enemies and the frequent loss of the fruits of their labor, and finally, because of a severe drouth, which almost produced a famine, they left their home, crossed Jordan into the land of Moab, and dwelt there for ten years. There the two boys married. Both died, leaving widows; and Elimelech died. Evidently the leaving of the Land of Promise, the Land of the Covenant, to live amongst a people who were idolators, and who were not in covenant relationship with God in any way, had not resulted greatly to the benefit of the family; for when Naomi concluded to return to her native land, she had practically nothing.

It is worth while here for us to learn a lesson to the effect that it is never good policy to sacrifice our religious interests for our temporal interests. With all Christians the motto should be "God First." It will not do to say that perhaps they moved to Moab that they might do a little missionary work; for although the Moabites were the descendants of Lot, and therefore related to the Israelites and had spoken to some extent the same language, nevertheless God's Covenant was merely with the descendants of Abraham, and the others were aliens, strangers, foreigners, from the commonwealth of Israel, like all other Gentiles. Nor would it have been proper for them to attempt to convert the Moabites; for God had not called the Moabites, but merely the Israelites --as we read, "You only have I known of all the families of the earth."--Amos 3:2.

However, many Christians have made the same mistake that this family made; and if Christians indeed, they were all the more responsible, because the Christian has a higher relationship with God and should have a clearer knowledge of His will and more of the "spirit of a sound mind." It was unwise to take two boys into a heathen land, where they were likely to be contaminated; instead, every reasonable influence should have been thrown about them to preserve their loyalty to Jehovah.

Doubtless Naomi realized all this, as indicated by her words in the lesson, "It grieveth me much for your sakes that the hand of the Lord is gone out against me." Here again we perceive that the hand of the Lord against her was really in her favor, and that it had a proper influence upon her and brought her back to the Land of Promise.

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R4697 [sel]

VIEWS FROM THE WATCH TOWER
CHEAPEST AND BEST LIFE INSURANCE

Of course, the Lord's consecrated people recognize that they have no earthly life to preserve--that it is consecrated to death in the service of the Lord and of his cause. From this standpoint the best and cheapest policy is a full consecration of baptism into Christ's death and the Lord's receipt, the earnest of our inheritance, the begetting of the holy Spirit. Such are assured by the Scriptures that they will from time to time receive dividends in slander, evil-speaking and persecutions, generally from "false brethren." But even these experiences are guaranteed to work out for the insured special blessings, and to constitute assurances of Divine favor continued with them.

But our particular thought at this time is to answer the queries of some respecting the insurance of their earthly lives in the interests of those dependent upon them for temporal support. So far as the Editor is concerned, he carries no life insurance of any kind and desires none. Nevertheless all are not situated alike. To our understanding a father, having dependent wife and children--if the latter be of tender years and unable to make their own living--has some responsibility for them; according to the Apostle's statement, "He that provideth not for his own is worse than an unbeliever." It may, indeed, be argued that this, in the Apostle's day, could not have applied to life insurance--that at most it could have meant that a man should pay his just debts, keep his family in reasonable comfort, and, if possible, lay aside for them some small provision in the way of a cottage, or what not, that would stand between them and immediate want, in event of his death. But in case he could not do this, he might now be able to discharge his duty toward them through the medium of life insurance.

True, we have said, and still say, that we believe the time is near when insurance companies, with all the other arrangements of our present civilization, will be overwhelmed in the great time of trouble foretold by the Prophet *Daniel (12:1)*.

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R4752 [sel]

VIEWS FROM THE WATCH TOWER
REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby--with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion-- backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."--*Plattsburg Sentinel*.

* * *

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity--particularly by the mother? This agrees with the Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.--*Psa. 51:5*.

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

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R3607 [sel]

A GOOD SON OF A BAD FATHER 2 CHRONICLES 34:1-13

**"Remember now thy Creator
in the days of thy youth."--*Eccl. 12:1*.**

Coming to the throne at eight years of age it is remarkable that, instead of having his head and heart turned to foolishness and vanity, Josiah at the age of sixteen began to seek earnestly to know and do the will of God in respect to the kingdom which he governed as an absolute ruler. By the time he was twenty years of age his convictions were crystallized and he began a thorough reformation of the kingdom of Judah, extending the same beyond the lines of his own particular dominion into the territories of Manasseh, Ephraim, Simeon and

Naphtali. He was in earnest, and not only gave the commands for the destruction of the images and various paraphernalia associated with the idolatry established in the land, but he gave the matter his personal supervision,--he went with the officers whom he commissioned and saw to it personally that the destruction was thoroughly accomplished. This work of reform had been prophesied for him years before, even to the declaration that he would burn the bones of the priests of Baal upon the Baal altar at Bethel.--1 Kings 13:1-3; 2 Kings 23:15-17.

The course of Josiah and that of other reformers of the Jewish epoch--as, for instance, Elijah, who caused thousands of the priests of Baal to be slain--are a source of confusion in the minds of many earnest Christians, as apparently sanctioning acts of violence public or private, totally out of accord with the spirit of this Gospel dispensation. In order to have a right conception of the matter it is necessary that we remember that the Jewish nation by divine arrangement represented God's judgments in the world, and that under the Law there was a certain responsibility resting upon every king of Israel, and also in some respects upon the individuals of that nation, to oppose idolatry with violence, because the kingdom typically represented God and his reign of righteousness. With the end of the Jewish era, when fleshly Israel was cast off from divine favor as a nation, all the laws and regulations given to that people governing such matters ended, were abrogated, made null and void. As our Lord declared unto them, "Your house is left unto you desolate." --Matt. 23:38.

With the establishment of Spiritual Israel at Pentecost a new covenant, a new relationship and new regulations have accordingly gone into effect. The spiritual Israelites are not to war with carnal weapons. Their warfare is to be each within his own heart, fighting the good fight of faith against the desires of the flesh, the wiles of the Adversary and the spirit of the world. Each heart has its own dominion to conquer, to clear of idols; each heart is expected to establish in all the realm of the natural body which it controls the worship and reverence and service of the Lord our God. As for worldly affairs we are distinctly told that we have nothing whatever to do with them--"Ye are not of the world even as I am not of the world." The world at present is under the control of the Gentiles and that by divine permission. The New Creatures, spiritual Israel, are to keep themselves separate from the world, and, so far as their consciences will permit, to be subject to the powers that be because these powers are permitted of God. This does not signify that they endorse all the doings of the powers that be in their hearts--they may be seriously grieved thereby; but whatever they may experience of grief or opposition or suffering or trials of patience and of faith are to be esteemed as so much of the Lord's fitting and polishing process, making them ready for the kingdom conditions of the future, making them the more humble and patient and loyal to himself and to righteousness, and the better qualified for the great work they will be engaged in in the future of blessing, ruling, judging, uplifting and encouraging the world in the right ways of the Lord.

THE MOTHER'S INFLUENCE

In a previous lesson we saw something of how a good father might have a bad son, and how in a general way at least it implied dereliction, unfaithfulness to his duties as a father, no matter how zealous and faithful he might have been in other respects and whatever excuses might be possible as respects his own lack of parental talent. Our lesson to-day reverses the matter, showing us the good son of a bad father, and we think it entirely reasonable to suppose that this implied a good mother. For a bad father and a bad mother to have reared a good son would appear almost impossible. Hence we feel safe in assuming that Josiah's mother was a godly woman.

The divine arrangement by which the mothers of the human family are considerably separated from the selfishness and strife of business and politics, so that if the mother will she

can expend her energies in the training of her children according to the highest ideals before her mind, has undoubtedly been a great blessing to the race in various ways. Undoubtedly it has prevented a more rapid decline into extreme selfishness and sin, and wherever this arrangement of nature is interfered with more or less of disadvantage to the children is almost certain.

O, that the mothers of the world could appreciate the great power for good which the Lord has placed in their hands! O, that they could realize that the hand that rocks the cradle is the hand that rules the world! To realize this and to use the opportunity thus providentially placed in their hands would be a proper response to the divine arrangement, and would entirely remove from such the ambition to have a share in politics, business, etc. The trouble is that the counsel of the Lord's Word and the arrangements of divine providence on this as on other subjects pass measurably unheeded. The poor world is doing perhaps as well as it knows, some better and some worse proportionately as the instincts of nature are acknowledged and followed with a lofty sentiment.

Christian mothers, especially those whose eyes of understanding are opening to a larger appreciation of the divine character and plan, should be swift to avail themselves of their privileges in the training of their children--their responsibilities. Let none think that the work is small and insignificant and without its influence. Every son and every daughter properly trained to reverence and obedience to God and his Word and to their parents, and to the Golden Rule in respect to their dealings with playmates and neighbors, and to order and regularity and punctuality and system and truthfulness, is not only prepared for his and her own blessing in life, but prepared also to be a blessing and example to other boys and girls and men and women. Thus every mother's influence extends and multiplies as days and years go by.

Even if there were no such desirable influences to be exercised outside the family circle, the proper training of the children means so much to the home--so much to the general peace and comfort and love constituting a home. While the father should not shirk his responsibilities as the head of the family, the mother as his efficient co-worker and helpmate earnestly cooperates, and to her must fall the major part of the responsibility for the training of the children, the breadwinner of the family being necessarily less in contact with them. And when the mother only is a child of grace, the whole responsibility, so far as her husband will permit, falls upon her shoulders, with only the assistance and guidance which the Lord provides. Alas, that so many homes are anarchious, lawless, therefore not really homes at all. Many parents, with false conceptions of kindness and indulgence, allow the children to grow up devoid of the proper respect for God, for parents and for the rights and interests of others. This is the secret of much of the lawlessness and growing spirit of anarchy everywhere manifest in the world. The wonder indeed is that, with homes devoid of law and order and love and kindness, the world is not in a worse state than we find it.

IN THE DAYS OF THY YOUTH"

The Golden Text of our lesson should be made prominent in every family. The child who learns to remember and reverence his Creator, who learns also of his own imperfections and how they were incurred, and that the death penalty is the curse resting upon himself and all the world, blighting every earthly prospect, will be in a fair way to receive the message of salvation from the curse--to learn of how God in his love has provided Jesus as the great Redeemer, and that the deliverance secured through his death will soon extend to every member of the human family. Reverence to parents follows naturally as a result of reverence to God.

The Editor of this journal had the good fortune to be born of Christian parents and to be reared under Christian influences, and thus in God's providence, quite early in life, was led

to see the privilege as well as the blessing of consecration to the Lord. Looking back he can see with increasing clearness the many pitfalls and snares and sad experiences which were thus averted and the great blessings which were thus secured. His sympathies go out toward all who by the grace of God flee from sin and lay hold upon the great Life-giver and seek to walk in his steps, holding fast his hand. He rejoices with all such, but he feels specially interested in those who seek the Lord early in life, before the evil days draw nigh, before passing into the sowing of wild oats and the reaping of the crop of bitter experiences which this implies. He feels a deep interest, therefore, in all the younger readers of this journal, especially of those who have felt the love of God constraining their hearts and who have responded to that drawing influence and have made a full consecration of themselves to walk in the steps of the Captain of our Salvation-- steps of self-denial, self-sacrifice, steps which lead from glory to glory. To all such he extends earnest greetings and salutations in the Lord--congratulation on the steps already trod and best wishes for those which are to come.

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R3110 [sel]

"THY PEOPLE SHALL BE MY PEOPLE"

RUTH 1:16-22

"Be kindly affectioned one toward another."--Rom. 12:10.

Somewhere about Gideon's time, when scarcity amounting almost to famine prevailed in Palestine, as a judgment of the Lord upon his people for some measure of coldness or unfaithfulness to him and to their covenant, Naomi's husband determined to emigrate with his family to the other side of the Dead Sea--to the land of Moab. The Moabites were the descendants of Lot, but, nevertheless, the Lord marked out to his people Israel that they were not to be considered the children of Abraham--that they were not fellow-heirs of the promises made to Abraham, and, therefore, they were not subjects of special dealings, disciplines, providences, etc., as were the Israelites. Naomi and her two sons went with her husband apparently without regret, to the land of Moab, hoping thereby to better the prospects of the family. It was a mistake, however, as she afterwards realized, to attempt to regulate their own affairs when they were specially under the Lord's protection and guidance.

As Israelites they should have esteemed the divine promises so highly that they would not have left the land of promise and the people of promise to commingle with those who were strangers to those promises and more or less idolaters. To be on the Lord's side amongst the Lord's people should have been esteemed far more important than earthly prospects. Naomi, however, is not to blame in connection with this matter; the responsibility rested with her husband, and it is evident that her heart was never fully in sympathy with the move, because about ten years subsequently, when her husband and two sons died, she promptly determined on a return to the Lord's people and to the land which he had given them.

Human nature is much the same everywhere and always. How many there are to-day who mistakenly seek to map out their plans for the present life in disregard of their highest interests, in disregard of the Lord's promises and the relationship which they have entered into by covenant with him! How many there are who forget that the Lord's arrangement with all of his covenant people is that he will supervise their affairs and cause all things to work together for good to them! Instead of making temporal interests the chief concern, Naomi's husband should have been making the religious interests of himself and family his chief concern, so that if he had been living in Moab under greater prosperity, he should rather have

been willing to go into the land of promise amongst the Lord's people, though such a course would seem to mean a blighting of some of his earthly interests.

The Lord's people of Spiritual Israel will do well to bear this thought continually in mind--that spiritual interests are to be given the preference always; that temporal affairs are to be managed and controlled from the standpoint of the everlasting welfare;--from the standpoint of spiritual growth and development and prosperity;--from the standpoint of the best interests and influences upon their children. They should not only hesitate to follow any suggestion that would take themselves and their families into unfavorable, godless surroundings, but they should determine that not under any consideration would they follow such a suggestion;--that on the contrary the Lord's people should be their people, even though this meant less of the comforts and luxuries of this present life: it would surely mean greater spiritual blessings and favors for the present time, and persevering would mean the gaining of the glorious reward which our Lord has promised to the faithful who love him more than they love houses and lands and kindred, etc.

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R2782 [sel]

INTERESTING QUESTIONS ANSWERED

Question.--I read in the TOWER of March 1, 1900, under the caption, "The Consecrated Home Honored," your suggestion respecting responsibilities of a husband and father as the head of his household. In that article you intimate that those who do not exercise the office of head of their families have reason to question whether or not they are overcomers, etc. The question seems to me a very important one, in view of the fact that I know a great many of the brethren who seem to have comparatively little influence or control in their own homes. I therefore inquire to what extent is it reasonable for us to expect our households to be all consecrated?

Answer.--You have only partly grasped our thought, which is not that all the members of the family should be consecrated to the Lord, but that the home and its conditions should be of the consecrated kind, if the head of that home is consecrated, and is exercising the duties and prerogatives of the head of the house. Even if every member of the family were out of Christ, and out of sympathy with the religious views of the husband and father of the family, his kind and loving, but positive conduct of his house along Scriptural lines should secure to him such respect from every member of his family that they would not only not oppose his wishes, but, on the contrary would take pleasure in cooperating with them. Thus, if the Lord himself or one of the brethren, his representatives, were to pass that way, and the husband and father of the family thought to entertain him, the properly ordered household, being under the control of his consecrated mind, would be one in which all whom he chose to invite would be made most welcome and heartily entertained. And even if some dissatisfaction were felt, it would be a crime against the divine institution of the family to manifest opposition, for the husband and father is the head of the family, as Christ to the Church, says the Apostle. --*Eph. 5:23,24,29,33.*

Nothing in this would mean arbitrariness on the part of the husband and father, but rather that he would wish to consider, as far as possible, the interests of his home, and to contribute to the happiness of each member of it. But it would be his duty, as a child of God, to place the wishes of the Lord paramount to those of his family, so that he would be prompt to invite the Lord or his brethren into his home, as a tribute of his respect and love for the Lord. And in requesting his family's cooperation in this matter, he would know that he was bringing a blessing to them, whether they appreciated it or not; and that any failure to follow

this course would be giving his family and their wishes precedence to the Lord and his wishes, a matter not to be considered for a moment by any "overcomer." Nevertheless, everything should be done, not from the standpoint of force and demand, etc., if possible, but rather from the standpoint of love. Let the family see your love manifested in all ways, and also know your firmness in character on every point where principle or loyalty to the Lord are involved.

Nor do we mean that the wife and family should be imposed upon and overworked for the sake of visitors; on the contrary, their care and comfort are the first care of the husband. The head of the family must be watchful of the interests of all under his care to such an extent that he should sacrifice himself, his own comfort and convenience, for their proper care. But to purchase peace in the home at the expense of his own manhood would be wrong, and would encourage a wrong spirit in those he seeks to guide in the right way.

However, where the right way has not been seen and the wrong way has become habitual, it would be the part of wisdom not to approach the *right* too ruthlessly, but very gently;--praying for and seeking to exercise humility, patience, gentleness;--to let love, and love only, hold the reins of control.

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R5903/R4399 [sel]

THE MACEDONIAN APPEAL
ACTS 16:6-15.

However many or few were at the meeting, there was one present whose heart was in the right condition to receive the Message. This one was a woman named Lydia, a dealer in purple. She was from Thyatira, from the very district--Asia Minor--into which the Apostle had not been permitted to enter and preach. Probably she was in Philippi temporarily, engaged in merchandising-- perhaps of purple dyes or possibly of purple-dyed cloth. Dyes were much more expensive in olden times than now, and the secret of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Not only did the Truth open her heart, enlightening the eyes of her understanding, but she was prompt to obey it in full consecration and to symbolize that consecration in water baptism--"she and her household."

Not always do religious parents have religiously inclined children. Several instances of the kind are mentioned in the Scriptures. Personal experience teaches us also that the parent who is earnestly consecrated to the Lord and guided by His Word has generally a good influence upon those nearest to him and directly under his care. Such an influence should be hoped for, prayed for, sought for, by every parent. But it can be obtained only by carefulness, circumspection of word and of deed. These in subjection imply that the very thoughts of the heart have been brought into captivity to the will of God.

Nevertheless, parents who have failed to discern the Truth and to recognize its responsibilities until their children have outgrown parental instruction must not chide themselves unmercifully if their children do not respect them and their religious convictions. Rather they should remember that the Lord is thoroughly acquainted with the situation, and will hold them accountable only for what they do or fail to do after they have come to know Him and to have an opportunity for understanding the instructions of His Word respecting their own lives and the training of their children in the nurture and admonition of the Lord.--
Ephesians 6:4.

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R5859 [sel]

DOCTRINE OF TOTAL DEPRAVITY UNSCRIPTURAL

Here we come to the thought which was evidently in the minds of some of the early reformers when they propagated the doctrine of Total Depravity, which is held by many at the present time--at least theoretically-- but from which we must dissent. We hold with the Scriptures that as a result of Adamic transgression there is a general depravity which extends to every member of the human family, so that "there is none righteous, no not one." (*Psalm 14:3; Romans 3:10.*) But we deny that this depravity is total depravity; we deny that any individual of the human race is totally, hopelessly, in every particular, depraved, without anything that is good or commendable. The only sample of total depravity of which we have any knowledge is Satan himself, the father of lies and of every wicked work.

But general depravity is bad enough; and being so general, no man should have any difficulty in finding, to some extent at least, the portion of it which he has himself inherited and cultivated, as well as discerning it in his fellows. Some are more depraved than others; some have the original likeness of God less blurred and defaced in their nature and character. In harmony with the Scriptural statements that we were "shapen in iniquity," that the heart of man is "deceitful above all things and desperately wicked," every discerning person whose eyes have been opened to recognize depravity can note the evidence of it everywhere, even in young children. Self-will, passionate obstinacy and ill-temper are often to be noted in infants but a few weeks old. And very patient should be the parent, as well as very attentive and thorough in the correction of the child, when he remembers that the very traits which need correction have come down to the child from himself. Thus the Christian parent should be not only the most thorough in the matter of training up his child in the way that it should go, but also the most kind, loving and patient in giving this correction and training.

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R5650 [sel]

LET US JUDGE OURSELVES

If a child of God realizes that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome in this matter.

Parents require much patience, forbearance, in dealing with their children. The limit of patience might differ in regard to different children. Therefore the wise parent will judge how nearly each child has been doing the right thing, and how well each has received and profited by instruction. If he finds that any child of his is wilfully doing wrong, he should not continue to be patient, but should administer the rod. This would not mean that the parent had ceased to be patient. He might have patience the next day with the same child, and subsequently the application of the rod might come again. We are rather to be too patient, too sympathetic, than to have too little patience, too little sympathy. Remembering our own weaknesses, we are to exercise patience toward others who are seeking to overcome their imperfections, even as we are seeking to overcome our own. We all need that patience, forbearance, be exercised toward us.

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THANKLESS, REBELLIOUS ABSALOM
2 SAMUEL 18:1-15.

**"Children, obey your parents in
the Lord; for this is right."--Ephesians 6:1.**

"How sharper than a serpent's tooth it is
To have a thankless child!"

OUR Study of today discusses the death of Absalom. It is sufficiently explicit without comment. It will be of value to us, however, to look backward along the life of this young prince and to note some of his failures. In the first place, he was not well-born. His mother, King David's wife, was the daughter of a heathen king nearby. His mother may have been beautiful, probably was; for the Scriptures indicate that Absalom was a beautiful boy, a beautiful young man, having a fine, courteous manner and being a popular idol. He had the disadvantage of being a member of the royal family and not being required to labor with sweat of face.

Absalom is first brought prominently to our attention by his murder of his half-brother Amnon, to avenge his sister's honor. For this he fled to the protection of his grandfather. He was thus still further removed from any good influences associated with his father and with the true religion. After several years' absence, his father, who had never ceased to love him and mourn him, was induced to invite Absalom back to Jerusalem--where for two years more, he declined to receive his son into his presence. All of these influences were unfavorable to the young man, but none of them can excuse his treachery to his father, Israel's king.

ABSALOM'S CONSPIRACY

There were judges throughout the Land of Israel for the deciding of the ordinary causes of discontent; but when their decisions were unsatisfactory, appeal was made to the king as to a superior court. King David was busily engaged in preparing the materials for the Temple, which was not to be built until after his death. This may to some extent have hindered him from his work for the people as a superior judge, so that some of their cases, as in every superior court, were delayed of a hearing-- tediously, it seemed to those impatient for desired results.

We are not sure, however, that there was anything lacking on King David's part as respects the administration of justice. We merely know that his crafty son, Absalom, made himself very popular. He was very gracious to the people, very familiar with them, always ready to hear their complaints; and he answered them very cunningly, expressing sorrow for their delay, and saying, Would that I were king! It would be different! Thus by deception, by intrigue, by falsehood, we read, he "stole the hearts of the people" from his father. The people really began to think that if they had such a man for a king, they would be immensely better off. They seemed to have overlooked entirely the fact that God was the King of Israel; and that, as the Bible says, King David merely sat upon the Throne of the Lord.--1 Chron. 29:23.

Absalom was spectacular, a beautiful prince, with long, wavy hair. He rode in his chariot; and before him were fifty swift runners, his heralds. The thoughtless people admired this; and, apparently, at least one wise man was drawn away by the infectious infatuation of this glitter.

Absalom knew of his father's religious sentiments, which apparently he did not at all share. He realized that he would not probably be his father's choice for a successor; and that

the time for a new king was not so very far off, as King David was becoming aged. Following Satan's course of ambition and disloyalty to God, Absalom became disloyal to his father. He recruited an army, proclaimed himself king, and did the matter so quickly and so thoroughly, with the sympathy of so many people whose hearts he had stolen, that King David and his regular army and the loyal ones of his court were obliged to flee for their lives. Our lesson recounts the battle which was fought between the superior forces of Absalom and the smaller forces of King David, who, however, were better trained soldiers. The victory came to King David. Absalom was slain, notwithstanding David's urgent request of his soldiers that they should not kill the young man, his son.

What a contrast we have here between the man after God's own heart and the man whom the people admired-- the flashy, the showy, the ambitious, the deceitful, the intriguing, the rebellious, who sought his father's life! The man of God, notwithstanding his weaknesses, which were acknowledged and repented of, had a heart of loyalty to God, true as the needle to the pole; and he had a sympathetic love for his son which found expression in that notable dirge, "O Absalom, my son, my son, would God I had died for thee!"

A VERY IMPORTANT PRINCIPLE

The human will is wonderful, so that we might almost say that each boy is responsible for his own career. Our expression, a self-made man, is therefore not far wrong.

This, however, does not excuse the parent whose duty it is to see that a proper child is born into the world, reasonably gifted--not merely outwardly beautiful, but conscientious, just, loyal to God and to the principles of righteousness. Nor does it excuse the parent from giving the child proper conceptions of life, proper instruction; for the Scriptures say, "Train up a child in the way he should go; and when he is old, he will not depart from it."--**Proverbs 22:6**.

It seems pitiful indeed that, with all the preaching and teaching of centuries, so few parents realize their obligations toward the children they bring into the world. So few fathers realize that they are the protectors and caretakers of their wives and of their off-spring; and that not only is it their duty and privilege to select a noble, conscientious wife to be the mother of the family, but it is also their duty to place her under favorable conditions during the period of gestation, and generally to assist her to keep her mind and her heart pure, loving, noble, loyal to God and to righteous principles, to the intent that their child may be well birthmarked, of noble character--less seriously marked and blemished with sin than would otherwise be the case. Well do the Scriptures declare that the people perish for lack of knowledge.--**Hosea 4:6**.

True, we have eugenics thrust upon our attention everywhere; but to what purpose? Important as this teaching is in respect to health and proper choice of a life-companion, it sinks into insignificance in comparison to the principle we are noting; namely, that the mind of the mother during the period of gestation is stamping and impressing, favorably or unfavorably, the character of her child. It of course would not be possible for a mother to produce a perfect child; but with her own ideals high and true and unwavering, fixed upon things pure, noble and good, we know beyond question that her child would thus be greatly benefited both physically and intellectually, and also morally. On the other hand, as we have pointed out in the PHOTO-DRAMA OF CREATION, the perfect mother, Eve, could and did mark her son Cain with a jealous, unhappy disposition, which eventuated in his murdering his brother.

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THE TRAGEDY OF SAMSON
JUDGES 13:8-16,24,25.

"Beware, I pray thee, and drink not wine, nor strong drink."--Judges 13:4.

ALL Jews who took a certain vow were styled Nazarites. No one should confound these people with the residents of a certain city called Nazareth. Jesus was a resident of Nazareth, but He was not under the vow of the Nazarite. The vow of a Nazarite was that he would avoid spirituous liquor in every form, and that his hair would not be cut. Samson from his birth was under this vow, which, by the direction of the angel of the Lord, was adopted for him by his parents. In some sense the vow seems to have signified the full, complete consecration of the individual to God and His service.

Twice before Samson's birth, an angel of the Lord communicated with his parents to the intent that the mind of the mother, especially, should be impressed with the importance of abstemiousness; and that thus her child should be born under a favorable endowment. Undoubtedly his parents realized to what extent parents may give mental and physical strength to their children; and they would be alert to endow their offspring favorably.

While the life, the virility, comes from the father, the mother has greatly to do with the stamping of the character. And in the mother's weakened condition prior to the birth of her child, the father could and should realize the situation, and appreciate his privilege of surrounding the mother with fine intellectual and spiritual influences. Thus the father moulds the thoughts of the mother and leads them in profitable directions, while the mother in turn stamps those high, noble aspirations upon her child, that he may be well-born--an honor to his family name, a blessing to his community and, above all, be qualified to be a servant of God.

LESSONS FOR THE CHRISTIAN

One lesson we may learn from Samson's experiences is the importance of having an object in life. No one can get the best out of his life unless he have some definite purpose before him. Parents should encourage their children not to aspire for things for which they have no capacity, no qualification, but to aspire for the best of what they are capable in life.

"Dare to have a purpose true,
And dare to make it known."

In boys and girls between the ages of twelve and sixteen, there is a surging of the life forces which, rightly directed, tends to make of them noble men and noble women; but which, perverted into wrong directions, may make them vicious; or which, discouraged entirely, may make them do-less. Every parent and every guardian should realize these facts, and shape his dealings with the young under his care accordingly.

Not only so, but there is in youth a striving for nobility, a realization that life is as so much of value, that it can be used but once, and that the direction of its start has much to do with the results. At such a time the faithful parent or guardian may be very successful in setting before the opening mind the reasonable obligation which he has toward the Creator, and the blessed privilege of laying down life itself on the side of right against wrong, on the side of Truth against error. With these matters thoroughly appreciated, the number of moral heroes in the world would be greatly multiplied.

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THE PRUDENT HIDETH HIMSELF

**"A prudent man foreseeth the evil,
and hideth himself."--Proverbs 22:3.**

LET NO one suppose that it will be possible to escape the difficulties and trials of the great Time of Trouble, whose shadow is now clouding the earth. The most and the best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from Above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of Heavenly wisdom, to that extent we may be sure he will have God's favor. And that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule--inculcating absolute justice--nothing less; secondly, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything--avoidance of waste--the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis--that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, Heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord's Word.

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his child. Bonds and stocks will be unavailable for food; bank accounts may become uncertain, and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace and security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to His service. The lives of God's people should in every case be "living epistles, known and read of all men"--especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace and joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful." (Colossians 3:15.) Your being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the Message of His Word, and what pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the Lord which would be a mere hypocrisy. There are too many hypocritical professors already. They are doing harm to the Cause of Christ as well as harming themselves; for hypocrisy seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to the hypocrite himself. Our influence, therefore, should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own--for their own families--their necessities, and He urges that such provision shall be honestly made--if not honestly, then not at all. Again he exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure--an earthly fortune. The Lord's people are to live in harmony with their faith--to lay up their treasure in Heaven. These suggestions, therefore, respecting temporalities, are not recommendations to hoard wealth, but merely to "use this world as not abusing it."

In harmony with the text at the head of this article, and in accordance with our views of the possibilities of the future, we have some recommendations to offer to our readers. While we are not certain that all the dire calamities of the Day of the Lord will befall the earth within the next eleven months, nevertheless, there seems to be a sufficient possibility of this to warrant us in making certain provisions against the distress of that time--in the interest of our families, our friends and our neighbors.

We recommend to those having dry, clean cellars, or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a large supply of coal, of rice, dried peas, dried beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods--especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins, even if it were necessary to sell then, at a loss, to prevent spoiling. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and who, in the Lord's providence, may come your way--"that you may have to give to those who lack."--*Eph. 4:28*.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms and strikes, etc., during the winter. Do not attempt to go into too great details respecting the Time of Trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity.

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R5475 [sel]

THE FREEDOM OF THE WILL INDIVIDUALITY TO BE PRESERVED

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to Him. Such a submission of the will would be unwise except to the Lord; or, in the case of minor children, to their parents, or teachers.

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good and intelligent parents. The child should be taught to realize that its will is uneducated, and that it should,

therefore, submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child from the standpoint of its free will, and seek to show it the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will.

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R5487 [sel]

NECESSITY OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city that is broken down and without walls."--Proverbs 25:28.

HOW TO ATTAIN STRENGTH OF CHARACTER

In what way can a Christian cultivate this control of his own spirit? At first the individual has not the power to control himself in everything; but as he learns to exercise self-control in the little things, more and more doing what he can in this direction, in thought and word and deed, he will gain in strength of character. We should remember the story of the man who wished to develop his muscles, and who for this reason began to practise each day in lifting a calf. He commenced when the calf was very young, and he lifted it day by day for weeks and months. In due time the calf had become an ox, and he was then able to lift the ox. His daily practise had gradually strengthened his muscles; they increased in strength with the increase in the weight of the animal, until he was strong enough to lift the full-grown ox.

And so with the Christian in his character-development: If we daily practise self-control, we shall gradually attain a strong character along this line, which will be of inestimable advantage to us in our Christian warfare. The cultivation of self-control should *properly* begin in one before birth, yea, at the time of conception. The mother should practise self-control, that this disposition might be impressed upon the mind of her unborn child, that thus it might enter the world in a much more favorable condition in this direction. And this spirit of self-control will grow in the child after birth, under the proper training of the parent, so that the child, approaching manhood's estate, will be able to exercise more natural self-control. Such a one, if he become a child of God, will make a very noble Christian indeed; he will be strong in the Lord and be helpful to others. But all have not had this natural advantage, and must battle the more determinedly for this reason.

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R4839 [sel]

DIVINE JUSTICE AND MERCY

2 CHRON. 33:1-20.

MANASSEH, the central figure of this study, was the son of the good King Hezekiah. Manasseh succeeded to the throne of Judah in his twelfth year--the bad son of a good father. This matter of good fathers and evil sons, and evil fathers and good sons was probably due, frequently, to the good or evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the cultivation of his own

children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scape-grace child.

HOW FEW RECOGNIZE THE SACREDNESS OF PARENTAL RESPONSIBILITIES

Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, "Who can bring a clean thing out of an unclean?" While admitting the inference that none of our race can possibly be perfect, we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be felt in mating--before marriage. We are not urging that marriage should be put upon the same plane as stock breeding, and the finer sentiments disregarded; but we do claim that the spirit of a sound mind should be sought in connection with the most important contract of life, affecting not only the destiny and happiness of the pair, but also of their offspring.

Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits and flowers and vegetables, will have reason to feel ashamed of the little attention that is paid to the attainment of proper ideals in respect to the human race--indeed, it is amazing that with the majority there is no ideal whatever; blind, brute passion alone is recognized.

The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding--her health, her surroundings, all are considered, because all have to do with her offspring, yet these same breeders of cattle, horses, poultry, etc., seem to give little consideration to the condition of the wife, the mother of their own children, during the period of gestation. How strange that a horse-fancier realizes that the breeding mare will be benefitted by pictures of running horses and by seeing horses racing, and that as a consequence her foal will be more speedy and more valuable, yet fails to apply this principle to his wife!

Is it any wonder that children are born nervous and peevish when we know that the mother in bearing them was fretted and annoyed in a thousand ways? Is it any wonder that children are born to a heritage of passion, anger and lust, when we think of the experiences of their mothers which are thus impressed upon them? Surely all parents of reasonable judgment, understanding these matters, would lay proper foundations for character in their children--foundations upon which, subsequently, they would patiently, carefully and lovingly develop their children along the lines of the highest standards of righteousness and the beauty of holiness and loyalty to the Creator! But while this should be the endeavor of all, when could we hope ever to bring the world into a condition to desire and strive for such results? Never! Hope for the world would die were it not based upon the sure Word of the Lord, which promises mankind help from on High in the great Kingdom of Messiah.

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R5250 [sel]

MOSES, THE GOODLY CHILD *EXODUS 1:22-2:10.*

It was under these conditions that Moses was born. The account indicates that both his parents were pious, and hence we are not surprised at the statement that he as a babe "was a goodly child"--fair, beautiful. Comparatively few parents seem to realize that where children are otherwise than "goodly"--graceful in feature and character--a responsibility for the defects

rests upon them. We do not mean by this that it would be possible that any human pair could bring forth absolutely perfect children. "Who can bring a clean thing out of an unclean?"--Job 14:4.

What we do mean is that as careful breeding affects the features, form and character of the lower animals, and improves both fruits and flowers, so also it is potent in respect to humanity. Yea, much more so; for while neither the parent nor the state may ignore the choice of comrades in human marriage, nevertheless the married have in their own control the most wonderful power known in the world whereby to influence the character and form of their children before birth, and not to be ignored after their birth--the power of the mind.

Were this law of nature clearly recognized by intelligent, conscientious people, what a change would speedily be effected! We are assuming that such parents would not only desire to bring into the world children beautiful in form, in feature and character, but that they would feel it a crime not to do their very best in these respects.

If every mother realized that during the period of gestation her mental moods were either blessing or cursing her offspring, how persistent she would be in resisting evil moods and tantrums! How carefully she would guard her reading, her companionship, her mental reflections! How faithfully she would put into execution the suggestions of the Apostle respecting whatsoever things are pure, whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are honorable and beautiful--to think on these things, and thus to birth-mark her child after the highest, noblest conceptions of which she might be capable!

And if the father realized his responsibility, how careful he would be to do his full duty! not merely as a father and life-giver, but as a protector and guardian of the mother, assisting her in the most important function of human life and in the time of her greatest need of assistance, according to his ability. The mother, during gestation particularly, would be surrounded by things suggestive of the good, the great, the noble, the pure, the intellectual, the cultured. He would be especially sympathetic, and would endeavor to keep the mother's mind at ease. Even if too poor to provide luxuries--pictures, art, etc.--he could measurably fill the place by conversing with the mother on noble and ennobling themes, or he could read to her. Ah, when civilized peoples shall finally learn that the same care which they exercise in respect to the breeding of their fast horses, fancy dogs, pigeons and swine can be applied still more successfully in their own families, who will doubt the wonderful results?

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R4837

A GODLY YOUNG KING
2 CHRON. 34:1-13.

**"Remember now thy Creator in the
days of thy youth."--Eccles. 12:1.**

KING MANASSEH of our last lesson had a bad son, Amon, who reigned but two years, and was murdered by his courtiers in his own palace. His son, Josiah, the central figure of today's study, became king in his eighth year. By the time he was sixteen his heart had begun to seek after and to desire to serve the Almighty God. By the time he was twenty his religious convictions were so deep and fixed, and his authority as a king so in his own hand that he dared to begin the work of reformation. The idols and their temples and groves for idolatrous worship were destroyed. The valley of Hinnom, as already suggested, was desecrated and made a dumping-place for the offal of Jerusalem.

The temple of the Lord was repaired and cleansed of all its idolatrous defilements, and worship and praise therein to the Almighty, was restored. More than this, the king extended his influence for the destruction of idolatry into what was once the territory of the two tribes, north of his kingdom.

MISTAKE TO ASSUME THAT WILD OATS MUST FIRST BE SOWN

What a force there is in our text, "Remember now thy Creator in the days of thy youth"! What a great mistake some parents make in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness and become its servants! This thought is reflected upon the minds of the young, both male and female; rarely do they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not put upon these children the weight of the cross, nor expect of them saintship; if ever they become truly consecrated saints of God they will then know the trials of the 'narrow way' and have plenty of them."

Alas! such Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the "narrow way." The "broad road" of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful picture at a distance, but the picture is a *mirage*-- it can never be reached--it is a *delusion*. The millions of those who throng the broad road of selfishness, pride, etc., are all bent on pleasure, seeking it with all their might; but how many of all the millions on that road have found *pleasure*? We hold that they are merely pleasure-hunters and not pleasure-finders; we hold that the only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice --in the footsteps of the Great Teacher--in taking up the cross to follow him--in laying down life as He laid down His--in "suffering with Him that we might also reign with Him"--in being "dead with Him that we might also live with Him."

Of those who enter the broad road, few ever turn to the narrow way. Parents, friends, Christians have given them the misunderstanding that the broad road is the one of pleasure and happiness. When they find it the reverse they naturally think that the narrow way must be much less happyfying, much less desirable.

A CERTAIN SIMPLICITY AND HONESTY IN THE MIND OF EVERY CHILD

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not earlier find the way of the Lord, the way of Truth, joy, peace and happiness!"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be a preceptor. At times, under God's providence, the message from on High reaches the heart, and draws it with seemingly little resistance. The hollowness of life is perceived, the need of wisdom from on High is recognized, and perhaps by the servant, perhaps through parental instruction, perhaps through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way.

We are to remember that the will is the real director of our destiny, under Divine providence, and that it is all-important to have the will rightly directed and established. Many a one is in the broad road of sin and selfishness--away from God today--who has in his make-

up many good qualities entirely out of sympathy with his position and course in life. But without the will to guide, to lead, he goes downward. Similarly there are some on the narrow way who have many physical, mental and moral blemishes of heredity continually drawing them toward the broad road, but who are kept in the narrow way of the Lord, not by the self-will of the flesh, but by the power of a renewed will. How important, then, the proper directing and fixing of our wills in youth! How much greater blessing we may enjoy in the present life, and how much more adequate preparation we may thereby have for the future life!

King Josiah of today's study is an example of the proper course for every young person to take. First of all, the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Then, like Josiah, when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our advocacy of the right and in our opposition to the wrong, and in everything show forth the praises of our God, with the motto, GOD FIRST.

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R5287 [sel]

WHO IS MY NEIGHBOR?

EXODUS 20:12-21.

HONOR FATHER AND MOTHER

No matter how old, or ignorant, or stupid, or vicious, parents may be, they are deserving of consideration from their children. Yet, of course, the kind or degree of respect must depend upon the character of the parent to some extent. With disobedience to parents rank and rampant everywhere, it may seem a hard saying, but we believe it a true one, that the disobedience is due to the parent, or the guardian, of the child.

The child may have been ill-born. Discontent and rebellion in the mind of the mother during the period of gestation may have marked the child before its birth, so that no amount of training may ever fully recover it. In such a case, the parents may well be patient and long-suffering with such unhappy, disobedient dispositions in their children.

And perhaps the parents were only partially to blame; perhaps their minister preached not the laws of God, their human operation and the penalties of their violation, but instead, gave flowery essays and anecdotes containing neither food for the spiritual nature nor assistance in understanding and combating the weaknesses of the human nature. Perhaps the fault was not wholly the mother's. The father may have forgotten that he, too, had a duty toward his offspring, chiefly served by assisting his wife at the critical period to thoughts of kindness, gentleness, nobility, etc.

At any rate, the conscientious parent has a wonderful task to train the perverted child in the nurture and admonition of the Lord. Those who strive faithfully in this direction cannot be too much appreciated and encouraged; and more and more we should think of esteeming the parents of every noble man and woman of our acquaintance. And if strangers should appreciate the parents, much more should the child.

THE EFFECT OF SUNDAY SCHOOLS

A modern writer of considerable force and influence holds that Sunday Schools, while accomplishing good in one direction, may have done considerable harm in another --by weakening the respect of the children for their parents, and by releasing the parents from an

appreciation of their responsibilities toward their children. The parents are, in the Divine arrangement, the priests of God, particularly in respect to their children. To whatever extent they shirk this responsibility, or to whatever extent the honor of this station is ignored, their influence over the child is lost; and one hour's time per week in a Sunday School class can never take the place of a continual parental supervision.

Statistics show that boys of from sixteen to twenty years of age constitute about one-third of all the dangerous criminals, and that their proportionate number is increasing. Hence all benevolent people should be on the alert for the right training of the rising generation. All should especially co-operate with the Divine commandment by urging and encouraging parental authority and obedience thereto. Long life and prosperity were the rewards promised to the Jews under this commandment.

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R5214 [sel]

HATED WITHOUT A CAUSE

THE STORY of Joseph and his brethren, beautiful in its simplicity as a narrative, is deeply interesting and instructive, from various viewpoints. One lesson would be the un wisdom of a parent in showing too great a preference for one child above another, and thus cultivating amongst the children a spirit of envy. Another lesson would be along the line of the un wisdom of telling even our dreams to unsympathetic ears: as when Joseph told his dreams to his brethren. In the one dream, he saw eleven shocks of wheat bow down to one shock, which was his. In the other dream, he saw the sun, the moon and the eleven stars all doing homage to him.

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R4521 [sel]

VIEWS FROM THE WATCH TOWER THE RISING GENERATION

The Apostle pointed out as among the conditions prevalent in the end of this age the following:--Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the *why*, but recognize the *fact* that many of these predictions are now fulfilled before our eyes. Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course.

The *Philadelphia Public Ledger* calls attention to the fact that photographs of those who recently participated in the street-car riots in that city were chiefly those of boys from fifteen to twenty-one years. The same has been remarked of the Springfield, Ill., riots and others in this country, and also respecting riots in Russia about two years ago, and others more recently in Spain.

The lesson is that these boys have been either mistaught or not taught at all respecting justice, the rights of others, etc. We fear that the world is gaining too slack a conception of liberty. Too much time apparently is given to teaching something about man's evolution from a monkey or from protoplasm, and not sufficient time to instructing the youth respecting his own rights and the rights of others and the necessity for law and order.

In Divine Providence the care of the school does not devolve specially upon us nor our readers, except it be those of us who are school-teachers. Wherever our influence can be felt, it should be used in favor of righteousness, equity, justice, mercy. But in our own homes

and families we surely, each and all, have important duties toward the young of both sexes. The care of his children is a paramount obligation and responsibility resting upon every parent. Right exercise of this great responsibility should be sought carefully and prayerfully and exercised with the greatest wisdom at command. A parent assumes a great responsibility in bringing a child into the world. And how could he hope to be classed as an "overcomer" if he should neglect this responsibility? If, after we have done our very best, a child shall go astray into wrong paths it is a cause for regret and prayer. But if a child go astray because of a lack of proper parental instruction, it is a calamity which should properly call for tears and groans, as well as prayers for Divine forgiveness.

Again we urge upon all WATCH TOWER readers the daily use of the HEAVENLY MANNA at the breakfast table and the reading of the Vow and that surely every day begin with praise and prayer. Also that the children be Scripturally instructed every Sunday by the parents.

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R4090 [sel]

"SPEAK, LORD, FOR THY SERVANT HEARETH"

I SAMUEL 3:6-14

SAMUEL, the Prophet, is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and his obedience and perseverance in well doing, constitutes a grand lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi, already consecrated to the Lord, and accepted. An insight into the deep piety of his parents is given in the first chapter of the Book. A child born under such circumstances of prayer and devotion to the Lord, could not, under natural laws, fail to be noble minded and religiously inclined. Would that we could impress this thought upon all Christians who become parents --that their children should be devoted to the Lord from the moment of conception! and daily prayer and effort should be made that pre-natal influences might all conduce to the highest mental, moral and physical welfare of the offspring. "Who can bring a clean thing out of an unclean?" asked the Prophet, and he answers, "Not one." Our expectation should not, therefore, be that the children even of the saints would be absolutely perfect; but we are to remember that the Lord accepts the heart, the intention, the will; and that agreeably to his arrangement of nature, the mind, the intention, the will of the parents may be expressed in their child. True, the imperfect mind cannot even grasp or picture perfect things, but it can approximate them, and in that same proportion it can impress that approximation of character upon the offspring.

UNEQUALLY YOKED PARENTS

There is an old adage that "blood will tell"--that is, that culture and good breeding will be marked in the offspring. It is surely a fact that character will tell. Christians, thoroughly devoted to the Lord and seeking day by day to know and to do the divine will, and who are under the instruction of the holy Spirit in the School of Christ and somewhat developed in grace and in knowledge of the truth, whose minds are transformed by the renewing of the holy Spirit, and their affections set upon things above, will surely mark and impress the spiritual qualities of their own hearts upon the natural offspring. Such children, well born and devoted to the Lord from conception, will, of course, in childhood be trained by the same

parents in the ways of the Lord, in the ways of righteousness, of justice, of truth and of love. Thus begotten and thus trained, it seems very improbable that they should afterward depart from the way of the Lord, or that they should permanently remain transgressors, even though temporarily misled through temptation.

While the Lord has directed his children not to be unequally yoked together with unbelievers, nevertheless, where the yoking or marriage has occurred prior to their covenant with the Lord, he has arranged that the fruit of their marriage, their children, shall be accounted as the Lord's through the consecrated parent; and his blessing will accordingly be with the consecrated child regardless of the fact that one of its parents was an unbeliever. The Apostle clearly states this in *I Cor. 7:14*.

It is a serious error--and one into which some Christians have fallen--to suppose parentage to be dishonorable or sinful, some even claiming that "original sin" was of this sort. The Scriptures teach quite to the contrary, declaring that "marriage is honorable in all, and the bed undefiled." We are to remember, too, that the divine plan for the propagation of the race was arranged and the command to multiply and fill the earth was given before sin entered the world--before the disobedience in Eden. The Apostle severely reprimands those "forbidding to marry," and distinctly says, in his letter to Timothy, "I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully." --*I Tim. 5:14*.

Neither is this in conflict with his declaration in *I Cor. 7*, that "he that marrieth doeth well, but he that marrieth not doeth better." In his letter to Timothy he is speaking of the younger persons of the congregation; whereas in his advice in Corinthians he is addressing such members of the Church as had made a full consecration of themselves to the Lord, and were seeking to run in the race course toward the mark for the prize. And our advice to others on this subject should be strictly along these inspired lines. The advice not to marry will usually be found helpful to those who have made a full consecration of themselves to the Lord, who will find that they can accomplish more in the Lord's service free, as far as possible, from earthly obligations and division of heart. But for others who are not New Creatures, though moral and well disposed, marriage is the reasonable and proper expectation of life according to divine arrangement; it should not be hindered, but should be counseled as wisely as possible.

CONSECRATION OF OUR CHILDREN

We are to recognize a difference between the consecrated parents of Samuel and their prayers for a son, and the proper prayers of consecrated people of the present time. Only since Pentecost have the Lord's people been privileged to be "New Creatures in Christ Jesus," begotten of the holy Spirit; and such seek and pray for spiritual rather than natural children;-- by spending their lives as did their Master, seeking to transform children of the first Adam into spiritual children of God. It is in view of this, and when addressing spirit-begotten ones, that the Apostle declares, that "he that marrieth not doeth better,"--because he will, generally speaking, find the unmarried condition most favorable to his new ambitions.

Born in response to prayer and consecration, Samuel was, doubtless, a remarkable boy; and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this was when he was "weaned," but are not to suppose that it was when as an infant he was weaned from the breast; but, rather, interpreting the word on a larger scale, we should understand it was when he was weaned from his mother, in the sense of being able to get along without her care: this was probably when he was from ten to twelve years of age.

We are often surprised that Christian parents, begotten of the holy Spirit, do not manifest more of this spirit which actuated the parents of Samuel. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life--medicine, law, industry. Whether their course is prompted by too great humility or too great selfishness, it is not our province to determine; but seemingly they either have not the faith to believe that the Lord would accept their offering, or they cherish, perhaps but half unconsciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all they have, including their children? and do they not know, too, that "The blessing of the Lord, it maketh rich, and he added no sorrow with it"? (Prov. 10:22.) Can they not realize that it is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness? and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded by every luxury? Have they not learned these lessons from their own experiences? and can they not apply them likewise to their own children?

"TRAIN UP A CHILD"

Samuel ministered to Eli in the temple; that is, he served the high priest--who was specially the Lord's servant and representative--in his dwelling apartments which were close by the tabernacle,--for the temple was not yet built. Samuel's parents, in thus subjecting him early in life to the duties of a servant, were really putting him in a most excellent school. In our opinion it is a mistake to suppose that the early years of life--from ten to eighteen--should be largely spent in play; not only is the wisdom of bringing children early into positions of responsibility, and more or less of routine and drudgery, exemplified in the case of Samuel, but it is also exemplified in the cases of many of the prominent people of this land today. Mr. Carnegie, whose fame is world-wide, entered early upon the drudgery of life as a telegraph messenger. Mr. Edison, whose fame as an electrician is also world-wide, began life's drudgery as a newsboy. And thus it is in perfect accord with the experiences of today in worldly things that we perceive that the consecration of Samuel as a servant of Eli at an early age had probably much to do with the firmness and grandeur of his character when, subsequently, he became the Lord's Prophet, and the last and the greatest of Israel's judges.

Our observation is that there is no more common mistake made by parents than that of supposing their children could not properly understand or appreciate religious things at an early age--say twelve years. The experience of Samuel and our own experience and that of many others assure us that some of the deepest religious sentiments may be experienced as early as twelve years of age. This should be watched for by the parents and should be cultivated with much more care than the tenderest flowers in their gardens. The flowers of veneration, spirituality, hope, faith, trust, in the child-mind need and should have tenderest care and watering and weeding and assistance. The parent by nature and by divine direction occupying a responsible position as gardener to these, must appreciate flowers in the hearts of his own family; and if he neglect his responsibilities he is culpable and will surely suffer, not only disappointment in respect to his children in the future, but suffer also in that he will be the loser of certain blessings in his own heart; because it is a part of the divine arrangement that he that watereth others shall himself be watered.

Public responsibilities and duties, and trying to save other people's children, can never excuse any Christian parent from his responsibilities toward his own children; nor can he shift his responsibilities upon Sunday School teachers. His neglect of duty will surely work to

his own disadvantage as well as to the disadvantage of his offspring; and if in the past he has been negligent in this matter he cannot too soon rectify matters, though he will need to pray for and to seek to exercise greater wisdom in order to overcome his past neglect.

Dr. Haslett, in his *Pedagogical Bible School*, submits the following as the sum of his findings from various statistics:--

Out of 8,424 conversions-- 5,054 occurred between the ages of 12-20 years.

3,183 " " " " 16-25 "

187 " at 25 years and over.

GOD'S MOUTHPIECE TWELVE YEARS OLD

The story of the Lord's first message to Samuel is beautiful in its simplicity. The boy evidently was accustomed to obeying the calls of Eli for various services at various times, and to this end had his sleeping apartments near by, Eli being advanced in life, about seventy-eight years. Three times the Lord called Samuel, and he answered, "Here am I," and went to Eli. It was after the third call that Eli instructed him to say, "Speak, Lord; for thy servant heareth."

The record is that for a long time such a message from the Lord had been "precious," that is, scarce: Eli, although a good man, and sincere and faithful and kind in his dealings with Samuel, had been too lax in his dealings with his own sons, who were priests and had much to do with the services of the Tabernacle, and who, therefore, in every sense of the word should have been pious and exemplary men. The Lord had already sent Eli a warning message respecting his sons who were profligate and open transgressors, not only in financial affairs, but also in morals. Eli should have realized his responsibilities and should have checked their wrong course and, if necessary, should have dismissed them from the service of the Tabernacle even though they were his own sons; but in proportion as he had grown weak in mind and body, they had grown strong, self-willed and impious, and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

A KIND AND INDULGENT PARENT

There are two kinds of unfaithful parents:

(1) The harsh, cruel, wicked, who not only inbreed an evil disposition, but inculcate the same by precept and example. If both parents be of this stripe the child's condition is almost a hopeless one for the present life. The restitution conditions of the Millennium will be needed to eradicate the taint. Yet where one parent belongs to God the result may under divine providence be the reverse--the child may not only be better born, but discerning the evil of his parent's course may thereby be repelled and prepared to take the opposite course.

(2) Some "kind and indulgent parents" are very unfaithful to their trust. With our children partakers of the general weaknesses of the race, a kindness and indulgence which allow noxious weeds to develop in their characters is gross unkindness, very reprehensible in the sight of God and those in accord with his Word. Indeed, it is possible that this term, "kind and indulgent parent," is frequently used very inappropriately. In many instances it would be more truthful if less polite to say, "A weak and incompetent parent."

Surely all proper parents from the divine viewpoint will be kind to their children, and all such should be glad to be indulgent also, to the extent that the best interests of the child will permit--and not one inch further. But while the correcting rod must not be spared when necessary nor used when unnecessary, nor too severely--yet the best rule where possible,

where the disposition of the child will permit, is *the rule of love*. Beginning early the parents' love combined with firmness should so mould the child's mind that it would have absolute confidence in the parents' love and in their loyalty to God's regulations in all of life's interests. To such a child the look of sadness and regret or the tear of sorrow on the parent's face will be more efficacious than many blows and much violent language.

JUDGE ELI UNFAITHFUL TO GOD

Judge Eli's weakness as a parent led him to unfaithfulness to God. His is not a sample of an "overcoming" character: he more nearly represented the character of the "Great Company." He had many good qualities. No vulgar sin is laid at his door. In many respects he placed the honor of God far beyond his personal interests. We see no manifestation of selfish ambition on his part opposing Samuel's advancement. Indeed to his credit be it noted that he fathered Samuel well. He disapproved the course of his sons, but, aged, he failed of the courage to denounce their course with proper vigor, as the Lord's words seem to intimate. We are not to forget, either, that among the twelve directly under our Lord's instruction one exercising his free will became a traitor. We fear that, however *trained*, those who turn out badly are generally not well-endowed in their begetting: though here also we remember Satan as an example of a perfect begetting and perfect training, which were lost before the energy of his ambitions.

Eli's experience with his wayward sons calls for our sympathy, even though he brought his difficulties upon himself by reason of his neglect of the early training of them in the ways of the Lord, in the ways of his righteousness. Doubtless he often looked at the faithful lad who ministered to him so patiently and industriously, and wished that his sons had been of similar disposition; but the time so to wish advantageously and profitably was long gone by; they should have been begotten in the spirit of consecration, and trained in conformity therewith, and the Lord's Word for it is that when they were old they would not have departed from it. There is a lesson for parents here, too; the fact that the Lord's service is to be considered of primary importance and is to be defended even at the expense of their own flesh and blood.

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R3921 [sel]

MAN CREATED IN GOD'S IMAGE

Had our first parents remained loyal to God and hence free from the curse and more and more possessors of the spirit of a sound mind we may be sure that, under the Lord's blessing, their development of a family would have been profitable not only to the family but also to themselves. Even under present fallen conditions, where the spirit of a sound mind rules, children may to a large extent become precious blessings instead of being nuisances to themselves, their parents and their neighborhood. The parent who does his duty by his children, instructing them, controlling them, guiding them in harmony with the precepts of the Lord's Word, will not only greatly advantage his offspring but additionally will bring to himself a rich blessing of experience, because while attempting to be the guide and instructor of his children in the nurture and admonition of the Lord, he will continually find he is teaching himself valuable lessons that will be helpful in his own character-development and tend to bring him increasingly to the character-likeness of the Lord.

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R3710 [sel]

HOLY, HARMLESS, PERFECT

"TRAIN UP A CHILD"

We cannot encourage imperfect parents to expect to rear imperfect children full of wisdom and the graces of perfection, but we can assure them that very much indeed depends upon the way in which they train their children as to what kind of men or women they shall become, and whether they shall bring to their parents happiness or unhappiness, sorrow or joy. It is a sad fact that many parents train up their children in the way they should not go--plant in them the wrong sentiments, which subsequently bring forth characteristics of which they are ashamed, for which they reproach and reprove the children, and against which the children when grown may be obliged to battle for the remainder of life. What a blessing it would be both to parents and to children did the former rightly understand how early the training and disciplining is necessary--that it should begin in the parent before the child is born; that discipline, obedience, insisted upon with firmness and kindness, should be inculcated from the day of birth persistently.

Where a child has been reasonably well born, has been reared under the influences of a Christian home, in which the Bible is the recognized standard, in which one or both the parents are consecrated to the Lord, in which prayer is a constant testimony to that parent's faith in the Lord and trust in his providential care, in which the parent not only seeks to exemplify the fruits of the Spirit--meekness, gentleness, patience, long suffering, brotherly kindness, love--but seeks to inculcate these in the children, the child so trained under such experiences would, we believe, very generally be ready at the age of twelve years to make a consecration of himself to the Lord--to seek after and strive to follow the instructions of the divine message.

The promises to those who early give their hearts to the Lord are known to us all, and many have proven their wisdom--"They that seek me early shall find me;" "Train up a child in the way he should go, and when he is old he will not depart from it." (*Prov. 8:17; 22:6*) Train up a child to sow wild oats, to go thoughtlessly, irreverently, selfishly through the world, and when he is old it will be very difficult indeed to turn him out of the ruts of selfishness into the highway of decency, consideration and love for others.

We will admit that ours is a very difficult day in which to properly rear children. Nevertheless, instead of making the parent lax and indifferent in respect to his obligations, it should lead him to the greater diligence and to the more earnestly seeking of wisdom from on high, that he may so discharge his duty toward the child as to bless it for life with a proper foundation of character laid in the proper cement of appreciation of justice, righteousness, mercy and truth.

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R3598 [sel]

A DISHONOR TO HIS FATHER

2 CHRONICLES 33:1-13

**"Righteousness exalteth a nation,
but sin is a reproach to any people."--Prov. 14:34.**

A PREVIOUS lesson showed Hezekiah to have been in many respects a model king--obedient to God and faithful. This lesson evidences the fact that good men and loyal to the Lord may be poor fathers, careless of their responsibilities to their children. Alas, that it is so

to this day, and that even amongst the children of God, begotten of the holy Spirit, there are some who still fail to acquire the spirit of a sound mind in this particular.

The Scriptural declaration is, "Train up a child in the way he should go, and when he is old he will not depart from it." (***Prov. 22:6.***) The thought seems to be that if the plastic mind of a child be properly cared for, properly impressed with the principles of righteousness, that impress cannot be wholly effaced even though the child might temporarily try forbidden paths of sin. Would that this important matter could be clearly discerned by all of the Lord's people, and that all could realize that in bringing children into the world a serious responsibility is undertaken, a responsibility which cannot be shirked, a responsibility which no right-minded person would desire to shirk.

If this thought could be impressed upon all readers of ZION'S WATCH TOWER it surely would profit them and their children greatly. Indeed we are glad to know in various ways that the Truth is having great influence in the lives of WATCH TOWER readers and also upon their families. This is the practical outworking of the Spirit of the Lord, the spirit of a sound mind, the spirit of love and truth and righteousness. May it abound more and more, telling not only in the present life in the welfare of the children, but witnessing also to friends and neighbors a good testimony to the wisdom that cometh from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits.

HEZEKIAH'S WICKED SON

The story of Manasseh's reign is briefly told and is abominable. A boy of twelve years of age, properly reared, should have possessed considerable reason and sound sense and should have been considerably established in the ways of righteousness, in appreciation of the Lord and of the responsible position he occupied as his representative in Judah. It is a mistake that many parents make when they suppose that reasonable and sensible thoughts cannot be entertained by their children until they are twenty to thirty years of age. On the contrary, the most lasting impressions of life are frequently received before ten years of age, and the lessons should begin when the child is a month old-- lessons of loving obedience to law and order, to the parental authority as representing the still higher power of the Creator. The child that does not learn to respect his parents and the proper laws and regulations of his home will be disadvantaged as respects his appreciations of his responsibilities to the Lord and his covenant laws, etc.

It is all a mistake to suppose that childhood years must be spent in sowing wild oats or even in frivolity and play. From early infancy the thought should be instilled that life is a great privilege, a great blessing, and that every day and every hour should be used wisely and should bring some returns--to the glory of God or to our own advantage or to the advantage of others. From earliest infancy each should be taught that it is a shame and a sin to kill time, to waste time, to allow hours and days to slip by without improvement, without use in some worthy manner. The child who learns to waste time or to fritter it away in a useless and unprofitable manner is being permanently injured, and if ever he becomes useful in the world must do so by counteracting, by fighting against the wrong lessons learned in childhood.

Parents owe it to their children to lay for them the proper foundation, to see that their minds are not filled with vanities, foolishness, nonsense, and that their hours and days are not wasted, but that the child shall be sympathetically made to understand that every moment is precious as a fitting and preparation for the great work of life upon which it is about to enter. Every parent owes it to his child also to impress upon the plastic mind noble thoughts, noble ambitions and not merely selfish ones. The child should be taught in a kindly manner by word and by example that any waste is reprehensible, and that hoarding in a miserly manner is likewise censurable; that those people who have merely as the chief end of life the

accumulation of money are monomaniacs on the subject, and that the only reasonable and proper course is to use all the blessings and privileges, advantages and opportunities coming to us in God's providence for our own mental, moral and physical uplift and for rendering assistances to all within our reach, in harmony with the Golden Rule and with the law of love, first for God and secondly for our neighbor.

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R3462 [sel]

**"THEM THAT HONOR ME I WILL HONOR"
2 CHRONICLES 29:18-31.**

HEZEKIAH was reckoned in the Lord's sight as one of the three most acceptable kings who ever sat upon the throne of Judah-- David and Josiah being the other two. (2 Kings 18:5.) His case was the more remarkable in that he was the son of King Ahaz, one of the most reprehensible kings that ever occupied that throne--one so disesteemed that he was not even buried in the sepulchers of the kings. King Ahaz had fostered idolatry in its worst forms, and under his reign the kingdom had sunk to a very low condition every way. At the age of twenty-five years Hezekiah, on his father's death, had succeeded to the throne, and his entire reign was one of reformation and indicated a hearty desire to please the Lord.

The secret of the difference between the father and the son is found in the fact that the mother was a godly woman, and no doubt this is one particular reason why her name, Abijah, is mentioned in the Scriptures. The name signifies, "My father is Jehovah," and implies that one or both of her parents were reverent and God-fearing. How she came to be the wife of so ignoble a king we do not surely know, but evidently the irreverence and idolatry of her husband had no contaminating influence upon her mind. This is intimated by the name given to her son Hezekiah, which signifies, "Strength of Jehovah." In this we have another illustration of the Apostle's words, "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband, else were your children unholy." (1 Cor. 7:14.) So far as parentage is concerned the intimation is that the Lord is pleased to recognize the child as the offspring of the believing parent, and thus it comes under divine providence and care, similar to that of its believing parent, up to the age of discretion.

What a lesson we have here respecting the power of a mother for good. True, in this case as a wife she did not succeed in influencing her husband to divine reverence and righteousness, but she evidently did exercise a moulding, controlling influence in the formation of her son's character. The influence of the wife and mother rightly exercised is very highly to be appreciated, but some, failing to properly value their privileges and opportunities in the home, have launched forth in public efforts to the neglect of home duties--a serious mistake.

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R3325 [sel]

**BARGAINS THAT WERE COSTLY
A PARENT'S INFLUENCE, FOR GOOD OR EVIL**

The power of Herodias over Herod is illustrated by her power over her daughter Salome. The king's generous offer must have carried weight in the mind of a young girl. Riches, splendors, apparel, palaces, apparently flitted before her mind; but as her previous course had been under her mother's direction, she now sought the mother's advice, "What

shall I ask?" (**Mark 6:24.**) Here we have an illustration of parental influence. Evil woman as she was, Herodias evidently had retained the affection of her daughter and her absolute confidence and obedience. It was hers to direct the young mind into good or evil channels. To some extent this is true of every parent, particularly of every mother. How great, then, is the responsibility of fathers and mothers for the course of their children! The spirit of a sound mind in the Lord's people will certainly prompt them to use this mighty influence, which is theirs by natural relationship and opportunity, so as to guide those under their direction into right paths.

Alas, how some, even Christian mothers, fail to seize such opportunities and to direct their children in the heavenly ways. They seem to have so much of the worldly spirit themselves that, even while desiring to sacrifice their own earthly interests for the cause of the Lord and to lay up treasure in heaven, they shrink from having their children participate, failing to realize that wisdom's ways are ways of pleasantness and that all other paths lead to present and future trouble. They fail to appreciate the Apostle's words, "Present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service." Every other course is unreasonable, irrational, unwise.

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R3148

NOTHING TOO GOOD FOR GOD'S SERVICE

"If there be any blemish therein, as if it be lame or blind, or have any ill-blemish, thou shalt not sacrifice it unto the Lord thy God."--Deut. 15:21.—

SUCH an injunction to the house of servants under Moses is, perhaps, more necessary to the house of sons under Christ (**Heb. 3:5,6**), than many are apt to suppose. Inborn selfishness generally suggests that it would be a pity to sacrifice the best things, which could be used to advantage in so many other ways. And it is because this is generally done unconsciously that we now discuss this subject, with a view of helping the true-hearted out of the difficulty. Truly our hearts are exceedingly deceitful and require constant watching as respects their real motives, which they sometimes hide even from the loyal-hearted sons of God.

How often we have seen Christian parents, lovers of the Lord and his cause, who at times would bemoan their own inability to be actively engaged in the Lord's service, and who loved and admired the sacrifices of brethren and sisters in the colporteur service, who, to their injury, held back their own sons and daughters. Their reasoning seems to be that the work of the evangelist, as a colporteur, is good enough for those who have no education, or for such as are untalented; but they would have their children aim *higher* in life;--they would accept the Lord's bounty and expend it upon their children to give them an education, and then point them to medicine or law or literature or school-teaching as honorable and remunerative fields for their talents and education.

What a great mistake! what a sad mistake! How ashamed they will feel, if they ever get into the Kingdom, when looking back they will see how lightly they esteemed the wonderful privilege of being co-workers with God in this present time! How vastly different will be their views then, respecting the *importance* of medicine and law and schools and literature and marriage! How ashamed they will be that they ever thought that the lean and the lame and the ill-favored were good enough to sacrifice to the Lord! --that none should think of colportering but those who had no capacity for "worldly prosperity!"

On the contrary the consecrated parent should consecrate to the Lord not only his firstborn, but all of his children; and from infancy should be instilling into their minds and

hearts that the proper course for all of God's people is to devote themselves in largest possible measure to the divine service. They should be taught to regard all of life's affairs with a view to rendering their all to his service in any possible capacity; and to pray that the Lord would accept and use their time, talent, influence--all--in his service, the most honorable service imaginable, and ultimately to be the most highly rewarded. The Apostle's teaching respecting marriage (1 Cor. 7:27-40) should be brought to their attention with the thought of the Apostle that it is not a condemnation of marriage in others, but one of the incidental sacrifices of those anxious to be most fully used in the Lord's service.

Not only so, but the Christian parent who discerns present truth should encourage his child not to strive for the higher education, but to be content with a common school education; because (1) to qualify himself for a profession would be to put before himself a temptation in that direction which would last through life; (2) because the higher education of the present day in all colleges is so impregnated with the Evolution theory and Higher Criticism that the strong probability is that, like others, he would fall into skepticism, which will kill his devotion to the Lord, and he could only be induced to serve the Lord, even outwardly, by an honorable position and a good salary --if, indeed, it left him anything but morality as a substitute for religion!

On the contrary, every man and woman favored by the Lord with some knowledge of present truth should at once appreciate the true situation;--that the most talented and best educated have nothing worthy a place on the Lord's altar,--nothing worthy of acceptance in the Lord's service; and, forthwith, each should proceed to devote to it, daily and hourly, the *best* that he has and the *most* that he can, as being the greatest privilege that could ever be offered to angels or men--to be collaborators with God. Some, thus rightly appreciating the matter, are glad to leave medicine and business and schools to engage in the much grander and more important service of the gospel, as colporteur-evangelists;--to carry the printed message, of glad tidings of great joy, to all who have hearing ears. They rightly feel that they have not too much education or talent for so honorable a service as ambassadors for the King of Kings, but that if they had more and yet more, it would be to the interest of the work.

Would you have a young man or a young woman dash all the prospects and ambitions of the present life, and enter the colporteur work,--simply because they have accepted present truth and because you urge them to this service? No, indeed; we hope that none so minded will enter the work. The Lord seeketh not such for his service and representatives, and, hence, we do not seek them in his name. He seeks such as "count it all joy" to serve him and his at any sacrifice. Those entering the work against their will would, undoubtedly, do poor work and soon fall away from the truth.

But would you recommend a man of means,--a business man, for instance,--to dispose of his own business and go about colporturing? living on the interest of his money, or, perhaps, on the principal? Why not? Should we not all have the Master's spirit, expressed by his words: "Wist ye not that I must be about my Father's business?" The Lord's true saints have no business of their *own*, for they gave their all to the Lord at consecration. Their business they manage as trustees for the Lord--not to be turned over at their death, in prosperous condition, to their children or their friends, possibly to their injury. It is to be used by the trustee as wisely as he knows how before death; for then his trusteeship ends, and he must render his account. (Matt. 25:14-30; Luke 19:12-26.) If he can provide for the comfortable necessities of the present life for those dependent upon him, why should he do more for them, or for any cause longer delay to "show forth the praises of him who called us out of darkness into his marvelous light"-- in the best manner open to him? Alas, how few of those who recognize their trusteeship are faithful to it and will be able to render their report with joy, and to hear the Lord say, "Well done, good and faithful servant!"

Before "the harvest is past and the summer is ended," let us get awake, dear brothers and sisters, to our privileges and opportunities and use them thankfully. But let us not be misunderstood as commending anything impracticable. Only exceptional ones can do more than provide for their own personal comforts --even at the very liberal terms granted to colporteurs; and "he that provideth not for his own household is worse than an unbeliever" is the Apostle's argument. Those hampered by family encumbrances must show their love and devotion by some other form of sacrifice.

Let us give a concluding word to some of the humble and small-talented ones who have engaged in this service. They may, perhaps, be inclined to feel that they are of the *blemished* class of ill-favored ones represented in our text as unacceptable. But not so, dear brethren: the blood of Jesus Christ our Lord cleanseth us from all sin--covers all our natural blemishes and makes us worthy and acceptable in the Beloved. A cipher alone has no value, but it is a power indeed, when it follows 1; and so it is with us when we follow Christ--his merit gives us association and cooperation with him; gives us weight and influence and power for God and his cause. "Ye are complete in Him;" "accepted in the Beloved."

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R2991 [sel]

QUESTIONS AND ANSWERS

"ELSE WERE YOUR CHILDREN UNHOLY"

Question: The Apostle says in *I Cor. 7:13* that "the believing husband sanctifieth the unbelieving wife; likewise the believing wife sanctifieth the unbelieving husband; else were your children unholy, but now are they holy." (1) In what sense of the word does the believing one sanctify the unbeliever? Is it not the truth that sanctifies? and is it not God who sanctifies through the truth? and is it not ourselves he sanctifies, in the sense of setting apart to the Lord and to his service? What does the Apostle mean by a different statement? (2) In what sense are the children holy in this text? Is there any imputed holiness? Can they be said to be partakers of the divine nature through their parents? What does the Apostle mean?

Answer: The words "sanctify" and "holy," as used in this text, do not have at all the same signification that is properly attached to them elsewhere in the Scriptures. The Apostle is discussing the fact that amongst the consecrated of the Lord's people were some unequally yoked with unbelievers--married to unbelievers before receiving the truth and coming under the enlightening influence of the spirit of truth and counsel from above through the Word.

The question discussed is respecting the holiness of the children born of mixed (believing and unbelieving) parentage. Would such children be counted strangers, aliens and foreigners to God and his favor, because of the unbelieving parent, or would they occupy the relationship of favor with God through the believing parent? This important question is not so clearly discerned today as it was in the days of the apostles, when people knew from the Jewish pattern that all the posterity of Adam shared in his fall and in the condemnation which came upon all through him, and that all by nature were "children of wrath." (*Eph. 2:3*.) They perceived that Israel had been lifted out from amongst the nations by the Lord through a Law Covenant, and that all born into that nation were born under the terms of that covenant, while all born outside of it were strangers and aliens and foreigners to God and his provisions. Now they understood that a New Covenant had been introduced, taking the place of the Law Covenant; but they could readily discern that as it requires some means of coming under the Law Covenant in order to be recipients of its favors, so now it requires some process to come under the terms of favor represented in the New Covenant. They could see that the believing

husband or the believing wife would be under the New Covenant, but they could see equally that the unbelieving husband or unbelieving wife would have neither part nor lot in the matter. The query which the Apostle is answering may be stated thus: How about our children? Must we wait until they come to years of discretion before we can introduce them to the Lord, and consider them to be under his protection, if they then accept him? or is there any way in which children might be brought under the terms of the New Covenant? The Apostle's answer is that God counts the children as belonging to whichever parent belongs to him; and thus counting the children, they are reckonedly treated of him, not as sinners, but as without sin, that is, justified. As the unjustified state is a state of sin, so the justified state is one of removal or covering or passing over of sin, and hence one of holiness--though not what is generally represented as holiness in the Scriptures, through an entire consecration to the Lord as living sacrifices. Such children partaking of the justification of their parents, might properly be considered as belonging to the "household of faith," altho they had not in any sense of the word become saints, by a presentation of themselves as living sacrifices. Hence also they could not in any sense of the word be considered "members of the body of Christ," nor as being begotten of the spirit of adoption to the spiritual nature.

As respects the sense in which the believing husband or wife sanctifies the unbelieving one: The thought is that in the exercise of the procreative powers the Lord's favor upon his consecrated child extends, to this necessary degree, to the partner in life--so that the children shall not be counted as partially the Lord's and partially children of wrath; but shall be counted as entirely the Lord's and as under his protection and care during the period of infancy, to the same extent as is the believing parent.

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R2558 [sel]

"JESUS INCREASED IN WISDOM AND STATURE"

LUKE 2:41-52.

The testimony respecting Mary and Joseph leaves no doubt that they were pious people, and this is confirmed by the first verse of this lesson, which informs us that it was their custom to go every year to the Feast of the Passover: this requirement of the Law was observed by the most devout Jews only. It is as unnecessary as it is improper for us to go beyond the Scriptural declarations on this subject, and to assume, as some do, that Mary herself was miraculously conceived and born free from sin. Indeed, if we had no record testifying to Mary's piety the fact that she was honored by the Lord above all other women, in that she was chosen to be the mother of Jesus according to the flesh, would prove her nobility of character and purity of heart;--for it is not even supposable that the Lord would so specially honor, bless and use any other than a noble character. Whom the Lord uses we may safely esteem honorable.

Altho the Jewish Law does not so stipulate, tradition informs us that it was the custom to consider every boy who had fulfilled his twelfth year as "a Son of the Law," and to a certain extent from that age amenable to the requirements of the Law: and the narrative of our lesson seems to confirm this tradition, telling us that when Jesus was twelve years of age (in his thirteenth year) he accompanied the family to the Passover Feast at Jerusalem. Is there not a lesson here for all godly parents, suggesting that the training of the infancy period should be of such a character as to prepare the child for the consideration of sober and religious matters at the very threshold of boyhood? We think there is. And we think it a serious mistake made by some well-intentioned parents when they conclude that their children of twelve years have sufficient mind to have grasped the elementary principles of a secular education and to be

prepared for higher studies of a secular character, but unfit for higher religious studies. The children who are ready at that age for higher secular studies have already been carefully instructed along elementary lines; and if any are unprepared for higher studies in religious matters it is at least possible that their elementary religious training may have been neglected by their divinely appointed instructors--their parents. No Christian parent can avoid this his natural responsibility toward his children --in moral and religious training as well as in the secular and physical.

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R2766 [sel]

INTERESTING QUESTIONS ANSWERED

Question.--Is it so that children are not amenable to the high calling, and that consequently they should be let go, without special religious instruction--into the nominal church Sunday Schools, etc.?

Answer.--Only believers have ever been amenable to the high calling of joint-heirship with Christ, and to suffering with him. The innocency of childhood is in the Scriptures set forth as a beautiful picture, and one that is to be emulated by all of the Lord's people in spiritual matters--they are to be children as respects malice; they are to be simple in their faith and love, not given to duplicity, misrepresentation, deep scheming, etc. In this sense of the word the Lord assures us that we must all become as little children, else we cannot enter the Kingdom of Heaven. But to be as a little child in these respects, and to be a little child, are two different matters. The Lord did not accept any of the infants of Palestine to be his disciples, nor has he called infants to be his disciples since.

However, the age at which an intelligent faith in the Lord might be exercised and the time, therefore, at which, after the exercise of that faith, a covenant of full consecration to the Lord's service could be intelligently entered into, must vary with the individuality of the children. We have known some that we considered quite competent both to believe and to consecrate at as early an age as fourteen, and all we should ask of any would be an evidence of their faith and an evidence of appreciation of consecration.

We have a duty to our children, even tho they be too young to appreciate matters for themselves. They are our children, and under our care, and for us to deliberately lead their young feet into the snares of the Adversary, and to assist in entangling them in sectarianism, when we know how much evil it has done us, would be a crime on our part against them and against the truth. Every parent should recognize himself as having incurred grave responsibilities toward his children, not only for their temporal necessities, but equally for their mental and moral training; and the parents who are most faithful in the discharge of this God-appointed responsibility are sure to be the ones who are running the race themselves most successfully: for they will find that every effort to make clear the divine plan to the child will bring clearness and force to the parent's mind, and every attempt to inculcate the spirit of the Lord, the spirit of holiness, the spirit of truth, will be sure to bring with it a blessing, not only upon the heart of the child, but upon the heart of the parent. And years will show that the faithful parents will have reward through their children, of joy and peace and comfort, while those parents who neglect their children, or who trust them to those who are likely to mislead them in spiritual things, are pretty sure eventually to reap according as they have sown--poor or meager results.

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HE WAS A GOODLY CHILD
EXOD. 2:1-10

**"Train up a child in the way he should go; and when
he is old he will not depart from it." --Prov. 22:6.**

EVERY CHILD is not born a Moses, and no amount of training would make him his equal as a man. We have everything to say in accord with the Golden Text, and not a word in opposition; nevertheless, the foundation for greatness must be laid before the birth. It is a great mistake made by many--and one to which they are assisted by false theological views--that each child is a special creation of God, so that, if an idiot, God may be blamed; and if well endowed and balanced mentally and physically, God receives the credit. The Scriptural proposition is to the contrary of this, viz., that all God's work is *perfect* (Deut. 32:4)--that Adam was his workmanship, and that he is not responsible for the defects and imperfections which more or less mar every member of our race. In a sense, of course, all that we have, even though imperfect, is of God, since he is the author of all life and indirectly our Creator. -
Exod. 4:11.

But our defects are explained to us in the Scriptures to be the results of sin, and the natural development of its death penalty, working in the race under the laws of heredity. We are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) But we are not all born in the same degree of degradation. While fallen parents cannot bring forth a perfect offspring they can, and sometimes do, produce types higher than themselves. This is accomplished by a law of nature affecting the mental conditions of the parents, and especially of the mother (and she is always susceptible to favorable or unfavorable mental and moral influences from her husband) during the period of gestation.

According to this divine law, therefore, parents are to a considerable degree responsible for the prominent traits of character in their children. If this matter were more thoroughly understood, more fully appreciated by parents, the result would be a great improvement in the natural quality of the children born. The husband would endeavor to make the surroundings favorable to the highest emotions and sentiments and aspirations on the part of his wife; who, in turn, would co-operate and set her affections on noble and good and pure and generous things, with meekness; and the result would surely be the birth of children much more resembling Moses than the majority do--in nobleness of character combined with humility.

Nothing herein stated, however, is intended to encourage the begetting of children by the Lord's consecrated people living in this "harvest" time. That begotten and born of the flesh is flesh; while that begotten and born of the spirit is spirit. (John 3:6.) The "*new creatures*" in Christ Jesus have a still higher and grander work before them than the producing of even *perfect* children, were such a matter possible. They have the privilege of co-operation with God in the development of the "new creatures," the spiritual sons of God: and like our Lord and the apostles they prefer this highest of all privileges. Not that we dispute for a moment the Apostle's word: "Marriage is honorable in all;" but that we emphasize with him that he that marrieth doeth *well*, but he that marrieth not doeth better. (I Cor. 7:38; Heb. 13:4.) So now we emphasize that he that brings forth natural children of the highest type does well, but he that co-operates with God for the begetting of spiritual sons does better.

Our information respecting the birth and childhood of Moses is very meager. We know that his father's name was Amram, which signifies "Noble people." His mother's name

was Jochebed, which signifies, "Jehovah is glorious." Though they were Hebrews, and as a race in bondage to the Egyptians, these names imply that this family of the tribe of Levi were persons of moral and religious sentiments-- noble people in the proper sense of the word. This is implied also in the Apostle's statement, that they acted from faith.--Heb. 11:23.

As we saw in a previous lesson, the Egyptian rulers of the new dynasty were fearful that the rapid increase of the Hebrews would ultimately mean that they would become the dominant race, or else that they would take their departure--as, indeed, they expected to do, according to the traditions which they revered, and which instructed them respecting the time of their sojourn in Egypt, and of the promise of God respecting their ultimate deliverance, by the interposition of his power. The Egyptians did not wish to lose the Hebrew people, as their efficiency as laborers had been demonstrated, and as they were profitable to the Egyptians in the way of trade. They neither wished to drive them away nor to kill them off. What they did desire was that they should not increase so rapidly. To hinder this phenomenal increase various expedients were tried, none of them effective; and finally, as a repressive measure, an edict went forth that all the male children of the Hebrews should be put to death, the intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was about this time that Moses was born; evidently there had been no such restriction at the time Aaron, his elder brother, was born. Moses was the third in the family; his sister, Miriam, the second, was the little maid mentioned in our lesson. The babe Moses was secreted by his mother for three months, in violation of the king's command, and at the risk of her own life as well as his; and the reason given is that she perceived that he was a goodly child --fine-looking, giving promise of the great man which he afterward became. The Apostle declares that the parents had faith--not faith in the child, nor yet in themselves, nor in the king; but faith in God, that he would bless and preserve the child; and we cannot doubt that this faith was accompanied by prayer to the Lord. We cannot doubt that even before the child was born, under such peculiar circumstances, the godly, faithful parents consecrated it to the Lord, to be trained for him, and instructed to the best of their ability, and to be the Lord's servant to whatever extent he would be pleased to use him. Without some such hopes and prayers the *faith* which the Apostle mentions would be inappropriate. Faith and prayers and consecrations usually go together, hand in hand, anyway,--both as respects ourselves, our children, and all with which we have to do.

It was a very shrewd device which the parents adopted for the child's preservation, and it either shows a divine guidance or an inventive mind, with a good knowledge of human nature, or all of these. Moses' parents read human nature well when they concluded that the princess of Egypt, if she found the babe at the time of the taking of her bath (perhaps a religious rite), would be sure to be touched, and her heart appealed to by any child, and especially by so "goodly" a boy. It was a cunning arrangement, too, to have Miriam, his sister, nearby, at the time of the finding of the babe in the bulrush basket, and to have her suggest the getting of a Hebrew woman to nurse the child, and then getting his own mother. Undoubtedly the Lord's hand and wisdom were behind the entire matter; but even so, it teaches us the lesson that God is pleased to use human instrumentalities in the accomplishment of his purposes. The parents did right to exercise their ingenuity for the preservation of their child, at the same time that they exercised faith in the Lord. And so with us: our faith is not to be of the indolent kind which refuses to act, and would thus fail to be in the way to be used of the Lord; but rather ours also is to be a faith manifested by works. It is such faith that the Lord is pleased to bless.

The princess is supposed to have been Neferari, the wife of Rameses II, and daughter of the preceding monarch;--all Egyptian kings being called Pharaoh. She adopted the waif as her own son, yet was willing that he should be nurtured in a Hebrew home for a time--it is

presumed, until he was either seven or twelve years of age; after which she had him brought to the royal palace and instructed in all the wisdom and learning of the Egyptians. How apt the thought of the poet in respect to Moses' case when he says:

"God moves in a mysterious way
His wonders to perform!"

How appropriate it was that the leader of Israel out of Egyptian bondage, as a type of the great Messiah, should be an educated or learned man; and yet how still more necessary it was that he should first have well fixed in his mind, in infancy and childhood, the basic principles of religion; and how marvelously the Lord arranged for both of these elements of his education. We cannot doubt that the parents, whose faith already had been manifested, would instruct the boy in respect to the Abrahamic promises, in which they trusted; viz., that as the seed of Abraham they were ultimately to be great, and to be used as the Lord's channels for blessing all the families of the earth; and that, as foretold to Abraham, the time when the Lord would bring his people forth from Egyptian bondage with a high hand and an outstretched arm of power was well nigh up. He was no doubt, thoroughly informed respecting his relationship to the Israelites, and no doubt not only faith in the promises, but a patriotic feeling of devotion to his people was liberally inculcated--because these qualities stand out nobly throughout his entire life, as they could not do unless they had been thoroughly implanted and cherished.

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own offspring. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving instructions in righteousness and in the reverence of the Lord, to her little ones. And it is a mistake frequently made, to suppose that children cannot appreciate religious principles, and that therefore they should not be given even "the milk of the word," or primary lessons along the lines of the divine law. We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to evil, nevertheless, their little minds are in a large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds be not directed in the lines of justice and mercy and love and patience, and if they be not taught that these are the divine requirements, and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life--the world, the flesh, the devil. Those parents who consider their children to be each a little garden-spot, and who faithfully plant in these the seeds of justice and love and patience and meekness and gentleness, and all the fruits of the spirit, to the extent that they may be able, will be sure to find a rich reward in the graces of character that will result, under the Lord's blessing--especially if the children have been consecrated to him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral flowerets, will find, even as with an earthly garden, that it will not stay vacant until maturer years have come, and a more convenient season; but, instead, noxious weeds of evil disposition will grow, flourish, go to seed repeatedly, and bring forth bitter fruitage, to vex not only the individual himself, but also the parent, and society in general. Let each parent, therefore, so far as possible, see to it that any children he may bring forth will be "goodly," well-favored, by helpful pre-natal influences; and let him see to it also that having assumed the responsibilities of a parent he does good work in these little gardens, which are under his care --that the weeds of error are promptly plucked, and that the seeds of good are liberally sown.

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**"AVOID IT, PASS NOT NEAR IT, TURN FROM IT."
PROV. 4:10-19.**

"My son, if sinners entice thee, consent thou not."--Prov. 1:10.

HOWEVER well or illy Solomon followed his own teachings, it is conceded by all that those teachings were sound wisdom--as true to-day as when uttered. While Solomon's writings may not be ranked exactly with the inspired prophecies of the Scriptures, the fact that we are told that the Lord heard his prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord's day, and not objected to by New Testament writers, but on the contrary quoted from, is sufficient guarantee to us that the wisdom of these Proverbs is of a kind that cometh from above.

In the lesson under consideration the wise man represents himself as a father giving good advice to a son, and it were well for all the youth of the world, if their fathers more frequently communed with them and gave them the benefit of their experiences in life. Fathers recognize a responsibility for those whom they bring into the world, in respect to natural things, food, clothing, etc. Have they not a much greater responsibility respecting the culture of the minds and hearts of their children in the path of wisdom, justice, righteousness, truth?

One of the growing evils of our day, even amongst Christian people, is the disposition of parents, and we believe particularly of the fathers, to shirk this responsibility which they assumed when they became fathers. They incline to leave the instruction, reproof, guidance, counsel of their children entirely to others--to the church minister, to Sunday School teachers or to mothers. It is well that children whose fathers are so lacking in the proper parental instinct should have the counsel, advice, etc., of others, especially of their mothers; but all of these will not properly take the place of the father's counsel, if he be a father in the true sense of the word,--taking watch-care over the highest interests of those committed to his care by divine providence.

Nor is it merely the children who are injured by such parental carelessness of divinely imposed responsibilities: the matter reacts upon the parents--the neglected child realizes the neglect of its highest interests, and depreciates the parent correspondingly. The result is a home lacking respect for parents and hence lacking obedience to parents; therefore a home in which disorder is sure to reign--an unhappy home. In such a home it is most difficult for the Christian graces to take root or flourish in any member of the family; yet it sometimes does take hold in just such a place. Many parents learn when it is too late, how seriously they neglected to cultivate right principles in the gardens of their children's hearts, and allowed them to become overgrown with weeds of ill dispositions,--unkindness, disobedience to parents, unthankfulness, etc. We cannot urge too strongly, upon Christian parents, the necessity of training up a child in the way it should go: in precept and also in example, illustrating patience, kindness, thankfulness, gentleness, meekness, love, as essential rules of daily life. Such are giving their children a good start in the right way; a start which they need at the entrance to life, and which they and society have a right to expect at the hands of those who brought them into being.

Father Solomon suggests that the obedient son of a wise father will prolong his days, by giving heed to the good counsel. The parent's whole course of life should manifest toward his children his love for them, and his deep interest in their welfare. The child is naturally disposed to think highly of its parents, and to appreciate their advice, unless this childlike confidence has been shattered by unkind treatment, threats and parental neglect. Children reason often as correctly as do older people, sometimes more so; they should be able to

reason, upon evidence, (1) that they have the parental love and interest in their welfare; (2) that parental experience in life should be valuable to them at its threshold, to start them properly. And who will say that the child thus guided and helped by parental counsel would not be saved from many of the difficulties and pitfalls and troubles in life, and from much sickness, physical debility, etc., to a longer life? Moreover, the parent thus interested in the child, and seeking to give it lessons from his own book of experience, will find himself profited by his review of the successes, disappointments and mistakes of his life, and the *causes* of these. Whoever, therefore, performs his duty as a father is blessing himself as well as his child--and adding to his own years as well as to the years of his child.

How blessed for any parent to be able truly to use the words of the *eleventh verse* of our lesson as he lies upon his death-bed, addressing his children, "I have taught thee in the way of wisdom; I have led thee [by my example] in right paths," and how blessed are such children; how much less liable than others to stumblings in life's pathway: how much more likely they are to be ready to hear and heed the voice of the Heavenly Father, and to walk in his paths.

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R2319/ R5135 [sel]

MEAN CHRISTIANS AND NOBLE UNBELIEVERS

SURELY none will dispute the statement that there are noble characters amongst unbelievers as well as amongst Christians; neither will anyone of experience dispute that there are mean people amongst Christians as well as amongst worldly. But how shall we account for this? Should we not reasonably expect that the noble principles of true Christianity would attract all of the best minds of the world, and rather repel the meaner dispositions? Should we not expect that the doctrines of Christ, the spirit of his teachings, namely, meekness, gentleness, brotherly kindness, love, would attract all who have sympathy with these qualities, hence all of the noble-minded of the world? And should we not likewise expect that since the Scriptures and the spirit of the Lord condemn all anger, malice, hatred, envy, strife, backbitings, evil speakings, impurities, etc., that all those who have sympathy with such works of the flesh and of the devil would be repelled by the Gospel of Christ?

Whatever the tendency of our mental philosophy on the subject, the facts of the case prove to us that proportionately a larger number of the world's noble-minded children reject the Lord and his Gospel, and that a larger proportion of the world's ignoble children accept the Gospel of Christ. The still more interesting and perplexing question therefore is, how shall we account for this very peculiar condition which seems contrary to all and every expectation.

We account for it along the lines of our Lord's statement, that he came not to call the righteous but sinners to repentance. True, there is none righteous, no, not one; all have sinned and come short of the glory of God; the fall of father Adam involved every member of his posterity; hence all are sinners and all need the grace of God in Christ for the forgiveness of their sins: but those who find themselves morally and intellectually less fallen than some of their neighbors are inclined to a self righteous feeling, even tho they would disclaim perfection. They are therefore the less inclined to acknowledge themselves to be nothing, unworthy of divine favor, and to bow themselves in the dust at the foot of the cross, and to receive, as an unmerited gift of God, the boon of eternal life through Jesus Christ our Lord.

THE NEED OF THE GOOD PHYSICIAN NOT REALIZED

They feel that some of the more degraded of the race do need divine pity and forgiveness, and they feel glad that God has compassion for these, and will help them; but

somehow they feel that they do not need the imputed robes of Christ's righteousness to cover them; they feel as tho they are so respectable that if God accepts anyone to a future life he will surely not exclude them. They look about them and compare themselves with Christians, and often with a large degree of complacency assure themselves that their ideas of right and wrong and of moral responsibility, and of benevolence etc., are higher, nobler, better than those of professed Christians: and say to themselves, God is just, and while I am not perfect I am a great deal better than the majority of Christians, and I am sure, therefore, that God in *justice* will take as much care of me as he will of others who I see are inferior to me in some of the good qualities of heart and mind. Like the Pharisee of old, they thank God that they are not as other men and neglect "the only name given under heaven or among men whereby we must be saved."

The class we are describing is a numerous class, more numerous than many persons would suppose until they reflect on the subject. And it includes many far from hypocritical who have never understood the gospel. Several of the presidents of the United States, have been men of this class,--reverent toward religion, moral in their course of life, just in their dealings-- for instance, Lincoln and Grant; and we merely mention these as ensamples of a class. Besides, many properly of this class are either Church attendants or Church members. They appreciate the fact that directly or indirectly the moral uplift of civilization is associated with Christianity and are pleased to take their stand on the moral and popular side, tho they have never accepted at the hands of divine grace the forgiveness of sins through faith in the precious blood of Christ.

We see their difficulty: it is that they do not recognize that the Lord is dealing upon principles of strict justice and law. Divine law and justice declare that all imperfection is contrary to God, that God's work was perfect originally in Adam, and that he never can accept to harmony with himself anything that is imperfect. They fail to see that under this law, whoever is guilty in that which is least, is nevertheless *guilty*; and comes under the same death penalty with him who is guilty of many and more serious offences. Since, then, all men are imperfect--none absolutely righteous--the one sentence of death grasps every member of the human family. And there is no door of escape from death, no door of entrance into life except the one which God has provided--Christ Jesus, the righteous, who became man's Redeemer by the sacrifice of himself. He who fails to go through the door never attains to life, however much he may strive against sin, and however closely he may approach to the door. Only passage *through the door* can mean an entrance into eternal life. "He that hath not the Son shall not see life, but the wrath of God [the sentence of death] abideth upon him."--**John 3:36.**

The same philosophy of the subject shows to us why it is that a proportionately larger number of the world's ignoble than of its noble children come to Christ. Only those who feel that they are sinners, who feel that they need relief from sin, appreciate the offer of forgiveness. Only the sick, who realize that they are sick, feel their need of the Great Physician. Many indeed seek the Lord's grace because they realize to some extent their own fallen, degraded condition, and that they are *meaner people than others*;--only this seems to awaken them to a realization of their position; only this leads them to cry out, "Have *mercy* upon me, thou Son of David." And this attitude of the realization of personal *unworthiness* of the divine favor is necessary to all who would accept the grace of God on the only conditions upon which it is offered.

Having thus found the philosophical basis of our subject, we proceed to inquire concerning the result. What is the legitimate result of acceptance of Christ? We answer, the inevitable result of a proper acceptance of Christ, under the terms of the New Covenant must be moral uplifting; because the condition upon which Christ receives anyone is, that he desires not only to be forgiven the sins that are past, but he desires also to forsake sin for the

future. The lower he may be in the scale of morality the more radical will the change eventually be, but the less proportionately will he realize at the beginning of his conversion all the steps of purification, of word and thought and act, which lie before him in the Christian pathway. He will at first think merely of the reform of the grosser manifestations of sin, but step by step and lesson by lesson he will be instructed by the great Teacher, and brought onward in knowledge and in appreciation, and in character upbuilding, if he continue in the school of Christ.

The requirement of the great Teacher, through the Apostle, is that those who come unto him, in full consecration, after being accepted on the ground of faith, must at once begin to "put away all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." Whoever will not make the attempt to do this will not be continued in the school of Christ, because he has not his spirit, and not having his spirit he is "none of his." "Whosoever practices sin [knowingly, willingly] is of the devil." (*1 John 3:8*.) Nevertheless it may require years of schooling and discipline under the Great Teacher before some of those who were deeply sunken in the mire of sin and selfishness, and many consequent meannesses of disposition, become even moderately or passably good, noble characters. Character is more like the oak than like the mushroom; it requires time for its development. Yet, as the oak might be quickly killed with an axe, so even a strong character might be quickly undermined, prostrated, overthrown by sin. In other words, upward development is slow, but downward tendencies may take effect rapidly, if permitted. Consequently many Christians can see that while the religion of Christ has done much to help them and their friends out of the miry clay of sin, and to put them on the Rock, Christ Jesus, and has cleansed them from many of the defilements of the flesh, and many of its meannesses of disposition, yet perhaps after ten, twenty or forty years of such discipline and perseverance, they may with surprise behold some unbeliever whom they must acknowledge to be their equal in moral probity, uprightness or generosity.

THE LAW OF HEREDITY INVOLVED

The question arises, How is this? We answer that as moral deflection affects the children to the third and fourth generation, so moral attainments may affect the children to several generations. Hence parents who have been upright and Godfearing, who have endeavored to cultivate in themselves the graces of the spirit, not only benefit themselves, and approach more nearly than at first to the grand standard of perfection, but their children will be born with *better natural* qualifications as well as under conditions more favorable to righteousness and nobility of soul. For the *heart* attainments of the parents are reflected in the physical conditions of their children.

And this, by the way, proves conclusively that many professedly pious parents are less noble at heart than we could have hoped; for if, during the period of conception and gestation, parental thoughts, feelings, sentiments have been cultivated along the lines of nobility, purity, holiness, reverence, benevolence, justice and love, their children would show it; and results would be blessed both to the children and the parents. The *natural* qualities of the child were *willed* to it before its birth, chiefly by the mother, and the mother's ideals were considerably those of the father if they were well mated. Christian parents should awake to their responsibilities in the exercise of their procreative powers entrusted to them by the Almighty. It is a disgrace to our civilization that so many in civilized lands are *low-born*, even amongst those who recognize the laws of heredity and who carefully guard the breeding of their cattle and sheep and dogs and horses: it must be that the influence of the parental *mind* upon posterity is not recognized. Let these thoughts not only guard parents in respect to future offspring, but also make them very patient and painstaking with present children when attempting to train out of them blemishes of character which they helped to

implant. The first duty of a parent to his child is to give him the most favorable start in life within his power.

The children of Christian parents, favorably bred, if they also become Christians and begin a warfare in their own hearts against moral uncleanness and sin, and against all the mean and selfish propensities of the fallen nature, may, by the grace of God, attain to a moral position higher than that attained by their parents, --through putting into practice the instructions of the great Teacher. But here comes in another side of the question: God does not accept the children of believers on account of parental faith beyond the period of their minority. So soon as years of accountability have been reached, a personal covenant with the Lord is required, if they would be his in any special sense; otherwise they are reckoned as being of the world and under its condemnation, and not under the justification which extends only to believers and their minor children. (1 Cor. 7:14.) God makes the entrance into his family and school an individual matter.

And here we find the secret of how it comes that some of the noblest men of the world are not the Lord's people. They are the children of some whose feet have been lifted out of the miry clay of sin; they have inherited through their parents a share in the uplifting which the teaching of Christ brought into the world, amongst those who follow his teaching. Thus we see that Infidelity has nothing to boast of in its noblest sons, for what they have that is noble and great came generally through the belief, the faith, of their ancestors. On the contrary, the tendency of unbelief is toward sin and its degradation. It may not come in one generation, or it may. The son of noble Christian parents who has inherited a more noble mind than the masses, may maintain that mind to some extent through life, and if he take pride in his morality he may, at least on the surface, keep up a good appearance, and may transmit some of it to his posterity. But eventually selfishness will undermine and destroy nobility, and we may as surely expect a *degradation* in the posterity of such who do not receive Christ, as we may expect an *advancement* on the part of all who do accept Christ.

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R2004 [sel]

PRAYERS FOR OUR CHILDREN

Especially in the case of their children, consecrated parents may well feel that, *now* in the dawning of the Millennial age, they have special privileges in prayer; for of all classes these are most surely the heirs of restitution blessings. The children of all believers are *justified* through the faith of their parents up to the time they reach years of mental discretion. (1 Cor. 7:14.) Hence they are heirs of the earthly blessings, restitution, etc. And now that the Restitution Times are upon us, we should feel great confidence in asking health and strength and life for such. It would seem indeed that now the children of believers might live on down into the full sunlight of Millennial glory and blessing, when none will die except such as sin wilfully against that light and favor. Yet in all our requests we cannot ask otherwise than as the Master did, saying--Nevertheless not my will but thine be done. And it should be the aim and patient endeavor of each parent to bring his children as nearly as possible to the proper point of full consecration--the reasonable service of all.

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"BE TEMPERATE IN ALL THINGS"
PROVERBS 23:15-25.

"For the drunkard and the glutton shall come to poverty."--Prov. 23:21.

(22,23) True wisdom will never despise the counsel of the aged, especially from parents, of whose interest in the child's welfare there can rarely be doubt. It is one of the peculiarities and difficulties of our day that because of the sudden increase in knowledge and educational facilities the young have in many departments of knowledge outstripped their seniors. The resultant tendency is disrespect for the experiences and advice of parents and seniors, and a disposition to be heady, high-minded, unthankful, unholy, disobedient to parents and other like disgraces foretold by the Apostle as features of our day. (See 2 Tim. 3:4.) On this account additional wisdom and great patience are needful on the part of parents and all instructors of the young. Recognizing the influences which counteract parental instruction, and recognizing the fact that the children may be in advance in some points, the wise parent should seek to set a good example in proper childlikeness himself, and be ready to learn from and with the children along the lines of their superior advantages, explaining that the present increase of opportunities for knowledge are phenomenal, and not of men but of God, as foretold by the prophet respecting the "time of the end." (Dan. 12:4.) By this course of honesty and wisdom the parent will maintain the confidence of his child, who will then be the better prepared to learn in turn along the lines of the parent's experiences in life and respecting principles of morality and the evil tendencies of immorality. Thus wisdom in the parents has very much to do with the choice of wisdom by the child. One of the chief lessons to be inculcated is, that truth is precious above all things-- with reference to the ordinary affairs of life and dealings between men, with reference to spiritual things, with reference to God, and with reference to the divine plan. Truth is to be prized, and those who love and practice the truth are to be esteemed, and such only; error, falsehood, no matter how gaudy or showy or attractive, is to be disdained and repudiated. This is in harmony with our Lord's prayer, "Sanctify them [*i.e.*, separate them from the evil and set them apart for good] through thy truth: thy Word is truth."

(24,25) These verses suggest, and properly, that wisdom in the young does not depend wholly on inculcation, instruction. Probably the majority of wise children are born wise. "He that *begetteth a wise child* shall have joy of him." If parents in general could realize the importance of the parental office and the bearing of their own characters and sentiments upon their offspring, laying the foundations for good and wise characters before the children are born, the responsibilities of their position and relationship would, we believe, not only favorably influence their children, but help also to develop positive character in themselves.

The parents who have failed to discern the laws of nature under whose control they have brought forth children; and whose children therefore reflect the parental unwisdom and unsettledness of character, have in consequence double reason for exercising patience toward the unwisdom of their offspring, and double reason for perseverance in their later efforts to correct that unwisdom and to lead their children into right ways.

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OUR CHILDREN IN THE TIME OF TROUBLE

THE following letter doubtless voices the sentiments of many.

DEAR SIR:--I have a baby daughter now two years old. In the year 1910 she will be only sixteen years old. The query is, What is to become of her during the period of anarchy? She probably represents a class. Numbers of God's people must have small children growing up, and the same query must present itself to a great many. Certainly it would show anything but a commendable spirit if any parent could rejoice in the hope of becoming a member of the Bride of Christ and himself being taken away from the trouble "coming upon the whole world," and not think of the fate of his children who would be left behind. Now I find such promises as *Psa. 37:25,26; 102:28* and *Prov. 11:21*; but these do not exclude the use of means. If the children of the righteous are delivered in the "time of trouble," it seems to me it will be by the use of means provided for their deliverance; and who should be considering the means to be used, if not their parents and guardians?

Now my idea is that a state of anarchy will produce a complete destruction (1) of commerce--no railroads will be in operation, no post office service, no telegraph lines open; (2) of business--no manufactories will be running, no trade carried on, except in a primitive way and confined to narrow limits; (3) of government--there will be no protection to individuals except what their own strength affords. The country will be filled with bands of marauders, and the peaceful and moral among the people will be obliged to unite in little bands for defence and protection. For food and clothing they will be obliged to depend on what they can themselves produce and defend from marauders.

Cities and towns will be burned or fall into ruin from neglect, bridges, etc., be destroyed, the machinery, etc., of our manufacturing establishments be destroyed or rendered useless by neglect and decay, so that after the period of anarchy is over the world will be obliged to begin over again.

I would like you to consider this question of the state of the country; for perhaps it will not be so bad as I have described, at least in the United States and England. These two countries have been especially favored during the Gospel age, and perhaps they may still be favored during the time of trouble. Their higher degree of intelligence, their greater love of order and their greater knowledge of the truth, may enable them to conform sooner to the new order of things and not bring so severe punishment upon them as upon the rest of the world. Furthermore, may it not be that the prophecies more particularly refer to the Roman Empire; and the United States certainly, and England probably, were not parts of the Roman Empire.

When we come to consider who will be the most favorably situated for escaping the perils of that time, it is evident that the towns and cities will suffer most. The ones who will be disturbed the least will be those who live in places remote from towns and cities and the main routes of travel, who live in a primitive manner, supplying their wants principally by their own labor from the land around them, who are not dependent upon commerce for their supplies, and whose remoteness from towns and routes of travel will keep them secluded from bands of marauders. Such places are mostly found in mountainous regions, and mountainous places are most easily guarded and defended from attack. This reminds us that Christ warned the Christians of Judea to "flee to the mountains" when they saw the near approach of the Jewish "time of trouble"--which was typical of the coming trouble. May it not be that he intended us to profit by that warning and provide places of refuge for those of our families and friends who will be here when the anarchy begins?

[IN REPLY:--The above conception of the coming trouble is, we believe, a very moderate one. The account of the trouble upon Jerusalem at its fall is much more thrillingly awful; so also is the record of the reign of terror in France a century ago. Both of these great events are mentioned in Scripture as illustrations of the coming general trouble; which, however, it is distinctly declared, will be worse than either of these;--"a time of trouble such as was not since there was a nation."

While the Roman empire occupies an important place in the prophetic history of the past eighteen centuries, yet we are to remember that the great troubles marking "the day of the Lord" are shifted to symbolic Babylon--confused nominal Christendom--which certainly includes Great Britain and the United States. Indeed, as the severest troubles came at the first advent upon those who had seen the great Light and rejected Him, so we may well fear that the great privileges and blessings enjoyed by the English speaking peoples have brought great responsibilities and will bring severe tribulations.

The tendency of all as the storm approaches will be to seek cover, protection, under the great mountains (kingdoms) and in the rocks of society (beneficial orders) (Rev. 6:15-17); and many will flee from the country to the cities. The "overcomers" who will "escape all these things coming upon the world" (Luke 21:36) will indeed flee to the mountain, the Kingdom of the Lord, and be [R1963 : page 82] safe, but none others can attain to it. "Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart," etc.--Psa. 24:3-6.

But, seeing that all the efforts of men to hide themselves "from the wrath of the Lamb" when the great day of his wrath shall have come will be in vain, the saints would best make no such effort to hide their children, knowing that it would be folly. The trouble comes to overthrow sin and every false system and thing; and the lessons it brings will prove beneficial to mankind in general, breaking their idols and purging their hearts. If our children and friends need the purging, we should not wish to have them escape it. If they do not need it, we may rest assured that the Lord will permit the glorified members of his body, his Church, to care for their children and friends during that trouble and to succor them from all that would not be to their benefit. What more could we ask than that we should be their ministering guardians, far more able to help them than if with them in the flesh?

The best provision which parents can make for their children is to give them, by precept and example, faithful instruction in *righteousness*. Remember that "the fear [reverence] of the Lord is the beginning of wisdom." Begin therefore to instruct them in the plan of salvation, the plan of the ages. As they come to a true appreciation of God's wisdom, justice and love, it will give them broader and truer views of justice and love, in respect to their own conduct and toward their fellow creatures. Teach them meekness and humility, and the folly of pride and arrogance. Teach them generosity of thought, and how to be happy with little, reminding them frequently that godliness with contentment is true riches. Remind them of the Lord's words, "seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) The rich in this world's uncertain riches, and the proud, whether poor or rich, and all that do wickedly, will be special sufferers.--Compare Mal. 4:1; James 5:1-6.

During the time of trouble, for the first time in the world's history, there will be a *premium* on meekness, patience, love, gentleness, goodness. (However, before that stage of the trouble comes, before Babylon falls, there will be a different trouble upon a "great company" of those not overcomers, who will be severely buffeted by Babylon which for a time will have an increase of power. The foregoing remarks do not apply to this class which will come through great tribulation. Since the service of the poor and afflicted in mind and body is a great privilege, we should endeavor so to train our children that, when the trouble comes, they will be both able and willing to counsel others to righteousness and the

avoidance of carnal warfare, rather than selfishly think merely of their own safety. Children should be encouraged to such stability of character, in combination with faith in God, that they will, under any stress, act up to a high conception of nobility.)

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R1142

THE CHILDREN'S TOWER

"What kind of helps have you for children? I wish there were a TOWER that children could understand."

We have no reading matter specially designed for children, and we cannot refer you to any papers or books setting forth God's plan in a manner suited to the comprehension of children. Nor would such a thing be possible. Though children's minds, unprejudiced, are specially susceptible to the truth, and they seem to drink in the beautiful story of Jesus and his love, his redemptive work and work of restitution, yet children need personal teaching and living example. As you study the divine plan, and come to understand it more and more clearly, live it and teach it, step by step, simplifying it and diluting it, so as to bring it down to the comprehension of each of your children--even little tot whose eyes will open wide with wonder as she will question you regarding the wonders of restitution in the Millennium.

Study the principles of the divine will and show your children, by word and example, how to apply them in the everyday affairs of life. The parent is the very best instructor for children, and it is a very mistaken idea to hand them over for religious training to the Sunday Schools, where they actually receive little to profit, but very much to engender and to cultivate pride and love of display.

There are some children's papers and books which, if carefully selected, would be aids to moral culture. But as a general thing light literature is placed in the hands of children on the supposition that they are not capable of appreciating books of merit and usefulness, until the taste for light reading is formed, to the exclusion of that which is wholesome and good. When they are able to read well, they are able to appreciate something worth reading.

The parents, then, should be the TOWERS of strength for their children, their teachers both in morals and theology, and God will add his blessing to your earnest efforts. Not only will the children be blessed, but you will be blessed also by faithfulness in this matter. You cannot transfer to a Sunday School teacher, or any one else, the responsibilities which as a parent you owe to your children, to train them in doctrine and practice conformably to the spirit of God's Word. If you have brought children into the world, you have an obligation toward them in God's sight, until they reach years of discretion, which must not be set aside, even to take part in the glorious and important work of preaching and teaching the truth to the more matured.

A brother recently confessed sorrowfully, that before he came to see the truth regarding God's plan of the ages, he used to spend his Sundays in church (sectarian) work and Y.M.C.A. work from morning till night, and paid almost no attention to his own family's spiritual matters, the very duty which should have taken precedence to all others. He was led astray in this, as many others have been, by a false theology, by the mistaken idea that God had sent him to "*save souls*" from eternal torment.

This brother, no less zealous now, has his judgment more correctly guided, has received "the spirit of a sound mind" from an unprejudiced study of God's Word. Now he sees that Christ's death *redeemed* all from death, and that in God's "due time," in the Millennial age,--

"He comes to make his blessings flow
Far as the curse is found."

And he sees that now it is his privilege as one who has found Christ and tasted of his favor, to tell these good tidings to all who *have ears* to hear, beginning with his own household; and as for those who have no ear for the good tidings, he now sees that he need not agonize for them, because God has already arranged that they all *must* come to a knowledge of the truth, concerning his goodness and abundant provision for them, that all may be saved, if they will, not from torments, but from the second death--from extinction -- and have everlasting life. His is now a reasonable joy and peace and a reasonable service--based upon the reasonable teachings of the good word of the good God.

God bless the dear children; and may the consecrated parents, instructed and equipped of God and invested with a just and love-inspired authority over their children until the years of maturity are reached, be indeed their towers of strength, training them up in the nurture and admonition of the Lord, until through their instrumentality young manhood and blooming womanhood shall come forth with strong hearts and ready hands and consecrated wills to take part in the Master's great work.

We are pleased to learn, from several quarters, that children of the saints are receiving the truth and catching its spirit, and that some at the early ages of ten and twelve are active missionaries to the extent of their ability. Elsewhere in this TOWER you will find a suggestion as to a way in which the children may do effective harvest service; and a way, therefore, in which busy mothers can do some harvest work by proxy.

MRS. C. T. RUSSELL.

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R5908 [sel]

FINALLY, BRETHREN, THINK!
PHILIPPIANS 4:8.

COMPARATIVELY few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children -giving them either helpful or injurious dispositions. Few fathers realize this, or seek to cooperate with their wives in the bringing forth of noble children--by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

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R3267 [sel]

"O ABSALOM, MY SON, MY SON!"
2 SAM. 18:24-33

"A foolish son is a grief to his father."--Prov. 17:25.

The pity is that the King's love for his son did not take a more practical course at the proper time. He was an indulgent rather than a wise father. Evidently the flash and glitter of

the young man's natural talents not only charmed the people but charmed his father, so that he practically had whatever he wanted of everything, the King failing to apply to his son the valuable lessons which he himself would learn, to the effect that the reverence of the Lord is the beginning of wisdom, and that true happiness and true prosperity are only to be found in this path, which wisdom indicates. His unwise love for his son led him to feel that the young man must sow his wild oats and should not be much restrained, and now when he witnessed the reaping of those wild oats his heart was convulsed with sorrow. And so it has been with many a father and many a mother who, although truly the Lord's fail to apply to their children the lessons which the Lord has taught them by distressing experiences. It is unnecessary to comment upon the unwisdom of such love and to point the moral to Christian parents. It points itself, and Solomon the wise son expresses it tenderly when he said, in the words of our Golden Text, that "A foolish son is a grief to his father," and noted again that "He who spareth the rod hateth his son." From the practical standpoint, however the matter may appear to the superficial observer, the essence of wisdom is contained in his further observation, "Train up a child in the way he should go, and when he is old he will not depart from it." Parents seem not to fully appreciate the fact that in the training of their children, either in the right way or in the wrong way, they are laying out for themselves either joys or sorrows for the future.

King David's inquiry respecting his son, "Is the young man safe?" should be the inquiry of every father and every mother respecting their sons and their daughters; but let them not do as David did --wait until sin has sprouted and blossomed and brought forth evil fruitage. Let them begin by realizing their duty toward their posterity in their earliest infancy. The duty of Christian parents toward their children is next to their duty to the Lord,-- indeed the Lord has indicated that parental duty ranks first among all the earthly obligations of the saints.

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R2279 [sel]

JOHN THE BAPTIST AND HIS MURDERERS

MATT. 14:1-12.

"Keep thy heart with all diligence; for out of it are the issues of life."--Prov. 4:23.

Incidentally, too, this narrative shows how great an influence a wrong-minded woman can exercise. Herod was under her influence to such an extent that he had put away his lawful wife to make room for this wicked woman: her daughter was under her influence so that she was willing to relinquish half a kingdom to fulfil her mother's wicked will. One lesson here set before us is that, while women naturally are more sentimental than men, and under favorable circumstances dominated by good sentiments, yet, if they become evil-minded and vicious, they are correspondingly disposed to go to even greater extremes of wickedness than their brothers. It is of absolute importance to men that they should not only be emptied of the evil spirit of selfishness and sin, but that they should be filled with the spirit of Christ, the holy spirit: all this is still more important as respects woman, with her more sentimental nature for either good or evil.

What a suggestive lesson is here for mothers in respect to their power over their daughters either for good or for evil. And here we trespass upon our subject sufficiently to remark that woman's proper sphere of influence is the home--as saith the Scriptures. A true, pure, noble, sensible mother has an almost untellable influence for good or for evil with her husband and sons as well as with her daughters. What a great mistake has been made by some well-intentioned but not Scripturally guided mothers in leaving the home privileges,

opportunities and duties put into their hands by Providence, to go out into the world to attempt its reformation. How frequently the homes of female suffragists and female reformers are neglected, the evil effects thereof falling upon husbands and children. Let every mother feel that in her own family and family connections, and in the opportunities opened to her in the Church, the Lord's family, she has abundant opportunity for the exercise of every talent and grace, and that in a manner fully in accordance with the divine Word and therefore in harmony with the wisdom which cometh from above.

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R5296 [sel]

PRACTICAL LESSONS FROM THE LIFE OF ELI

"It is the Lord; let Him do what seemeth Him good."--1 Samuel 3:18.

THROUGH Samuel the Lord had sent Eli a message indicating that disaster would come to his house. The words of our text were spoken when he heard that the calamity was intended of the Lord, and indicate therefore submission *before* the disaster rather than *afterward*. So these words represent humility on the part of Eli.

Eli had been a judge in Israel for many years; and so far as the record goes, he was thoroughly exemplary himself--just, in all his dealings. But his sons were styled "sons of Belial"--they were wicked in various ways. While, therefore, Eli's own influence was for the benefit of the nation of Israel, here was a contrary influence which grew up under his protection, under his sanction. Had these evil-doers been others than those of his own family, doubtless Eli would have dealt with them according to his authority as a judge. We have here an illustration of a man who, though godly himself, was weak as the head of his family. As the head of his household he should have trained up his children in the way they should go. He should have trained them up in righteousness; otherwise they should have ceased to be members of his household, and should have come under certain restraint, which he, as a law-giver, should have enforced.

THE FLAW IN ELI'S CHARACTER

From this story we may draw a lesson as to what God expects of us and our families. If a child were meddlesome, thieving, immoral or otherwise an injurious person, the Christian parent should not allow such things to go on. He is obligated to bring the matter to some kind of termination. If, however, a child has a thought different from our own as to what constitutes reverence to God, we are not to assume that he should be brought under restraint.

We are to recall that this message came to Eli through the boy Samuel. Samuel had, after the manner of a Prophet in those days, heard the voice of the Lord calling him and speaking to him. Thinking it was Eli's voice, he had gone to him and asked, What will you have? And Eli replied that he had not called him, and directed him to lie down again. This was repeated three times, and Eli perceived that the Lord had called the child. He therefore instructed Samuel again to lie down, but that if the call was repeated he should answer, "Speak, Lord; for thy servant heareth," indicating his readiness to do Him service. Samuel did as he was directed, and the Lord told him that because of Eli's carelessness in respect to the doings of his family, they should be cut off from the priesthood.

ELI'S BEAUTIFUL SUBMISSION

It was quite a remarkable thing that Eli should manifest no resentment against the channel the Lord had used! Eli had received Samuel into his family when the child had been

consecrated by his parents. Now, finding that apparently God was passing him by and communicating with him through the child, the circumstance would have furnished sufficient cause for a proud spirit to rise up in resentment. But Eli's course proved that his own heart was tender. He answered, when Samuel explained what the Lord had told him, "It is the Lord; let Him do what seemeth Him good." It is the Lord's judgment. It is surely right! surely good! Let the Lord do what seemeth to Him good, even though it means disaster to my own family, even though it means the cutting off of my own family from the priesthood.

This cutting off from the priesthood would mean that the sons of Eli would die, for they were the priests in the regular lineal order of the Aaronic priesthood. This is a very beautiful example of absolute submission. If Eli was weak in some respects, he was strong in others, as is shown in his humility and submission. Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in their dealing with others who are properly under their control. The quality of character which would tend to make them meek and submissive toward the Lord, would tend to make them kind and lenient toward others. But it is good to be able to carry out with firmness the will of the Lord in respect to others, and at the same time be meek and submissive in respect to the Lord, His providence and arrangements.

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R4942 [sel]

CONSECRATION IN THE TEMPLE

WHEN JESUS was forty days old, Joseph and Mary took Him to Jerusalem and presented Him in consecration in the Temple. This was in accordance with the custom which related specially to the first-born in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, which had been specially devoted to God's service; nevertheless, the same principle was exemplified in respect to the first-born of each mother. It was to be devoted specially to God and His service.

The significance of this we see when we remember that the elect Church, being gathered during this Gospel Age, is styled the Church of the First-borns. Again, St. James tells us that we are "a kind of first-fruits unto God of His creatures." The clear intimation of all this is that after the Church shall have been gathered to heavenly glory by the power of the First Resurrection, the Kingdom then to be established will bring blessings to all the families of the earth, giving them also the opportunity of becoming sons of God, on the *earthly plane*, by restitution processes.--Acts 3:19-21.

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, as in future days they shall look back and realize the parental care and love and devotion thus manifested in the giving of the very best they possessed to the Lord (the fruit of their bodies). Doubtless very many children will thus experience a beneficial influence upon their minds as respects their own consecration to their Creator.

Furthermore, we believe that the parents who thus give their best to the Lord are really bringing to themselves great blessings. Trials and difficulties are sure to come, but in all of these their children belong to God. And if they can pray, Thy will be done, then they may have a peace and receive a joy in the Spirit which others cannot know. Of course, this does not take the place of the child's personal consecration when it reaches the age of

discretion and judgment, but we believe that the blessed influence will be helpful to the child in mature years, assisting to a right decision for God, for Truth and for righteousness.

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R3593 [sel]

"BECAUSE THE DAYS ARE EVIL"

We should exercise great patience with others and their faults--more than in dealing with ourselves and our own short-comings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we cannot do less than be "very pitiful" and of tender compassion towards others;--even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults,--earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

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R5832 [sel]

"LORD, TEACH US TO PRAY"

"Pray without ceasing; in everything give thanks."--1 Thessalonians 5:17,18.

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.

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R4192 [sel]

ISRAEL'S WRONG COURSE

I SAM. 8:10-22.

SAMUEL WAS WELL BORN

We must not forget that Samuel's training was with Eli, and that the sons of the latter turned out to be bribe-takers and generally scandalous in their misinterpretation of the divine law and justice. It was not, therefore, that Samuel was under the best environment and best teachers that would account for his grandeur of character and fidelity to principle. We must

look further back, and find it in the fact that his parents consecrated him to the Lord, not only when a child but before his birth, and that this favorable influence contributed to his being well born in the reverence of the Lord. Undoubtedly the thoughts of parents, especially of the mother, during the period of a child's gestation, have great influence upon its mental character. Every child should be born with a large reverence for God, for justice, for truth, for goodness. To be thus born surely signifies a favorable start in the way of righteousness under present conditions. And we may be sure that the child thus begotten and born was well trained up to the time of his presentation to the Lord's service under Eli. Here we have a fresh testimony to the fact that if a child be trained up in the way he should go he is not likely to depart therefrom. Oh, that Christian parents could realize what a responsibility is in their hands in respect to the training of their children, and especially during their most impressionable years!

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R3393 [sel]

A GOOD KING'S ERROR
2 CHRONICLES 19:1-11.

"Deal courageously, and the Lord shall be with the good."

JEHOSHAPHAT is noted as one of the best kings in the history of Judah. He was the son of Asa, of our last lesson. He had been reigning twenty years at the time of the events narrated in this lesson. He was a still more vigorous reformer than his father Asa, his record being that he utterly destroyed all the groves where idolatry was practised, the implication being that his father had permitted some of them to remain. Additionally he established the true religion throughout his kingdom, and evidently was zealous for righteousness in every sense of the word. The record certainly shows his reign in the most favorable light.

He got into error through ambition. He made a marriage alliance for his son with the daughter of Ahab and Jezebel of the ten-tribe kingdom--Israel. Doubtless his ambition was that ultimately through this union the two nations might become again united as one under his son. Alas! how many good men and good women have been injured by ambition and expediency. How many parents think more of the earthly prospects of their children than of their real happiness and spiritual prosperity. However good and noble and well intentioned such parents may be, their course in such matters indicates lack of faith in God or lack of submission to his will, without the realization that his arrangements faithfully carried out will mean greater blessing than any other.

ALLIANCES WITH EVIL DANGEROUS

The ambition which led to the intermarrying with the royal family of Israel led also to fellowship and sociability between the two royal families, and the effect, as might have been expected, was an evil one. "Evil communications corrupt good manners," says the Apostle. A son once asked his mother why she did not permit him to play with certain boys of the neighborhood. She replied that she feared their influence over him would be for evil. He inquired why she should not expect that his good example would influence these neighbor boys rather than that their example would influence him unfavorably. By way of illustrating her thought, she requested her son to bring her a tumbler full of clean water and a bottle of ink and a pen. When he had brought these she asked him to put a drop of the ink into the tumbler of water. He did so, and she asked him to notice the clouded effect that even a drop

of the ink produced; and then suggested that he put one drop of the water into the ink bottle and note how little change would be manifested. The lesson is a good one: there is a corrupting power in evil, a downward tendency to which nothing in righteousness corresponds, and reversely.

The lesson to us is that we need to "keep ourselves unspotted from the world," and, more than this, to seek divine aid in so doing--to appropriate to ourselves the instructions and encouragements, the reproofs and exhortations of God's Word. A little leaven of sin can affect a whole community; it has a power of self-development in fallen human nature that righteousness does not possess. The more we realize this the more we are led to look to the Lord for the great relief that the world needs, and the more we are inclined to pray as well as to labor that the Lord's Kingdom may come, and that through it righteousness may be established in the world, and the divine will be done eventually on earth as it is done in heaven.

The sociability between the king of Judah and the king of Israel led the former to visit the latter, and on such an occasion the host proposed that he would attempt to retake from the king of Syria a certain city that had once belonged to Israel. He requested his guest, the king of Judah, to accompany him to the battle, which was evidently expected to be a victory. Out of courtesy, and from his desire to cultivate the friendship of Ahab, Jehoshaphat yielded and accompanied him, the result being a disastrous battle from which the king of Judah barely escaped. The Lord, through the prophet Jehu, sent him a message on his return from the battle, saying, "Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee"--indicated by his ignominious return without any evidence of divine favor especially promised to the kings of Judah so long as they were in harmony with God.

BE YE SEPARATE, SAITH THE LORD

This whole matter teaches an important lesson for the Lord's people: it is for us to seek first the Lord's will in every matter and to leave to him the direction of our affairs and interests. We should be specially on guard against associations with the ungodly--against fellowships, matrimonial alliances, etc., as between them and ourselves and families. We are not to wonder so much that one of the best kings of Judah should commit such an error, but we do wonder that members of the Royal Priesthood, begotten of the holy Spirit, could ever be so negligent of their relationship to the Lord and responsibility to him and to their children, that they should to any extent follow the course of Jehoshaphat; and yet we well know that those who thus attempt to take the guidance of their own affairs and the affairs of their children into their own hands, and hence to ignore the Lord in the matter, are a considerable number. As we grow in grace and in knowledge, and sometimes profit by our mistakes, we should be more and more free from them and therefore more and more pleasing to the Lord.

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R3093 [sel]

"CHOOSE YOU THIS DAY WHOM YE SHALL SERVE"

Because of our weaknesses through the fall, and because of the seductions of the Adversary and the world, we need to hedge about the new creature and its good resolutions so that we may be strong in the Lord and in the power of his might. Let every true Israelite adopt the words of Joshua "As for me and my house, we will serve the Lord," and as this would mean no light matter for himself so, also, it should be no meaningless phrase as

respects his household; it should mean that his children shall be trained in the nurture and admonition of the Lord; it should mean that minor children shall not be allowed to rule the house nor to discredit parents outside the home, but that the parental influence exercised in kindness, in love and in firmness, shall seek to bring the children of each family so far as possible into covenant relationship to the Lord, instructing them in the way of the Lord, both by precept and example.

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R2337 [sel]

INTERESTING QUERIES

Question. Will deceased infants, begotten of justified parents in this age, have spiritual (angelic) being in the resurrection life? If not, what will differentiate them from other deceased infants? This question is suggested by the reading of the June 15th TOWER, page 181.

Answer. "That which is begotten of the flesh is flesh." Children under the conditions you mention are not begotten of the spirit, and hence will not be spirit beings. Their perfection will be of the human nature, accomplished (as with the remainder of the world) through the processes of restitution, during the "times of restitution"--the Millennial age. There will be no difference between these and the remainder of the world (children of unbelieving parents) during the Millennial age, except whatever may come to them in the natural way, in that they may be better born, less depraved in their natural organism. The justification feature mentioned by the Apostle (*1 Cor. 7:14*) and by us in the TOWER of June 15, page 181, applies merely to the present age, and to children before they reach years of discretion and personal responsibility. It merely signifies that the children of believing parents are subjects of divine providence, as well as their parents, during the present life, until they reach years of discretion; and that such will be under divine providence and leading, to the intent that they may be the better prepared for becoming obedient children of God on their own account at maturity. All mankind will ultimately come to favorable conditions, physical, mental and moral. This will mean no less favorable conditions for the children of believers in the next age, but more favorable conditions for others.

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R1882 [sel]

THE CHILD SAMUEL

1 SAM. 3:1-13.

"Speak, Lord; for thy servant heareth."--*1 Sam. 3:9.*

IT HAS been truly said that the education of a child should begin a hundred years before it is born. Wholesome parental influences are potent agencies in the formation of character. Samuel was the son of godly parents, a child desired and requested of the Lord, the request being accompanied with a solemn covenant that, should it be granted, he should from earliest infancy be dedicated to the Lord. Thus he came into the world richly endowed with an inheritance which only godly parents can bestow,--with a mind tending toward God and righteousness.

As soon as it was possible to do so, Hannah took her son to the temple and there left him to be trained and used in the Lord's service under the care of the high-priest Eli, who was a devoted servant of the Lord. That Samuel was prompt, obedient, teachable and easily led in

the right way, because his heart was right and well-disposed, is manifest from his readiness to obey the supposed calls of Eli.

Eli's mild disposition and gentle manners and his righteous life and teaching were all that were necessary in the way of human training and restraint to keep this well-disposed child in the way of righteousness from infancy up to manly vigor. Under his influence the child grew and waxed strong in a noble and righteous character, and was active and diligent in the service of the Lord. But it was not so with Eli's own family. His own sons were wayward, disobedient, unthankful, unholy and profligate. Eli sought to correct their waywardness by the same mild measures that were natural to him, but when these measures failed he did not further restrain them by the severer measures so necessary in their case; and so they continued to bring disgrace upon their father and upon the cause of God which he as high priest represented.

This negligence was culpable, and it displeased the Lord. Hence the warning message to him through the child Samuel, as recorded in *verses 11-13*.

It was hard for Eli to realize the displeasure of the Lord, the waywardness of his sons, and his own unfaithfulness and culpable negligence; but he received the reproof with becoming meekness and humility, saying: "It is the Lord: let him do what seemeth him good." And when the tidings came of the fulfilment of this prediction --the tidings of the defeat of Israel before the Philistines and the death of his two sons in the battle, it was a terrible blow; but not until he heard that the ark of the Lord was in the hands of the enemy did his deep sorrow overwhelm him, and he fell from off the seat backward and broke his neck, and died. (*Chap. 4:18.*) But notwithstanding his weakness, his heart was always loyal and true to God, and the cause of God was dear to him; and God who is merciful and gracious and slow to anger, though he thus severely punished Eli's negligence, will doubtless remember in mercy and forgiveness his servant in the day he judges the secrets of men by Jesus Christ.--
Rom. 2:16.

This incident brings forcibly to our attention the estimate which the Lord places on strength of character. After reasonable instruction in the ways of righteousness the Lord expects, and has a right to expect, strong characters. Wherefore the Apostle says, "Be strong in the Lord, and in the power of his might....Quit you like men, be strong." (**Eph. 6:10; 1 Cor. 16:13.**) We should be strong in faith and strong in character: so shall we be pleasing and acceptable to God. If weakness and indecision be a natural failing with us, we are not excusable in failing to strive against it. Some of the noblest characters are those achieved through earnest striving against inherited weaknesses. God is also always ready to supplement our efforts with his strength, if we invoke his aid.

One lesson to be drawn is respecting God's view of parental responsibility in training up children in the knowledge and reverence of the Lord. We here emphasize the fact that duty always *begins* at home, however far it may reach beyond it. It is the mistake of some, to be less zealous in preaching and exemplifying the gospel in their own families, than among those outside of them. Charity (love, care, benevolence) should begin at home, and should continue there. That field, more than any other, should be prayerfully and patiently worked, even though it be slower than others to yield fruit.

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R4911 [sel]

A GREAT REFORMER
EZRA 8:15-36

To the Christian, the next thing corresponding to this Law is the Apostolic injunction that the consecrated followers of Christ should not inter-marry with the worldly but "only in

the Lord." (2 Cor. 6:14.) There is surely Divine wisdom in this injunction, yet it is not a law, and Christians who have married unconsecrated persons are not to leave them but to fulfil their marriage covenants. --1 Cor. 7:14.

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R2365 [sel]

JEHOSHAPHAT'S GOOD REIGN

"In all thy ways acknowledge him, and he shall direct thy paths."--Prov. 3:6.

Jehoshaphat's third mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt his thought was to thus possibly re-unite, in the hands of his son, the divided kingdom. He seemed to forget that the Lord was abundantly able to re-unite the kingdom, if he saw fit, and that any union not of the Lord's approval would be a disadvantageous one. The wickedness of the daughter of Jezebel, who subsequently became the queen of Judah, rivaled her mother's and is a further illustration of how baneful an influence may be exercised by an ambitious and bad woman, as we have many instances of how good an influence may be exercised by a humble and godly woman.

There is a lesson in this for all of the spiritual Israelites, that they should not seek advancement of the interests of their children through ungodly alliance, marriage. How many Christian parents allow the lessons of their own experience to go for naught and allow pride and ambition and selfishness to influence their counsel of their children so that they consent to and aid their marriage with the unconsecrated. How often these find subsequently that they have sown thorns in their pillows and in the pillows of their children. The difficulty is one or both of two: (a) Either they are not fully and faithfully consecrated to the Lord, and possessed of faith in his wisdom and power to guide their affairs, and hence attempt to shape their own affairs; or (b) they have not learned that the Lord's will by which we are to regulate our course in life on every subject, is found in his Word, and is to be followed implicitly, leaving all results to his providence, and trusting absolutely to his Wisdom, Love and Power. With the Lord's people the rule of life in everything should be to seek first the Kingdom of Heaven and its righteousness, trusting that under divine providence all things will work together for good to those who love God.

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R2847 [sel]

ABRAHAM'S AND LOT'S TESTINGS

GEN. 13:1-18.

Lot possessed much less faith and much less character than his uncle, but was also a good man, and his determination to make the country of the Jordan his home does not signify that he had fellowship with the Sodomites. On the contrary, the record is that their course "vexed his righteous soul." (2 Pet. 2:8.) He evidently was deluded, as many of the Lord's people of today are deluded, into association with evil influences for the sake of worldly prosperity. He no doubt persuaded himself that he could live separate from the contaminations of Sodom, and even exercise a moral influence over the unrighteous. How unwise, very unwise, his course really was may be seen in the light of his subsequent history. The wisdom of Abraham stands out in striking contrast, and the two experiences furnish valuable lessons for all who are seeking the heavenly city and praying, Thy Kingdom come.

Abraham's course illustrates our Lord's words, "Seek ye first the kingdom of heaven and its righteousness and all these [needful] things shall be added unto you." Lot's course illustrates our Lord's words, "What shall it profit a man if he gain the whole world!" Lot's quest for wealth, etc., no doubt brought rich returns, for he became a wealthy and influential man in Sodom, but his wealth and influence cost too much; first, they cost his peace of mind, for "his righteous soul was vexed;" he had no real happiness. Second, it cost him his children, sons and daughters, all but two unmarried ones, and even they apparently were blemished through their contact with evil example. And it cost him also his wife, whose sympathies for her children over-balanced her interest in the Lord and righteousness. It cost him additionally, in the end, all his flocks and herds and wealth, all of which went down in the fire from heaven upon the city of destruction.

There is a great lesson here for us all, especially for such lovers of righteousness as have the care, the guardianship of children: the lesson is that they should think less of earthly advantages, social, political and financial, and think more, much more, of the moral and spiritual influences and advantages obtainable through isolation from the evil which is in the world,--so far as possible "make straight paths for your feet, lest that which is lame [blemished through sin] be turned out of the way [of righteousness]."-- Heb. 12:13.

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R1671 [sel]

"IN THE DAYS OF THY YOUTH"

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."--Eccl. 12:1.

THOSE of the Lord's children who early gave their hearts to him and committed their way to his guidance can all bear testimony to multiplied blessings as the results of that early start in the right way. And we are glad to see some very young people among us now taking the first steps in the ways of life. To all such young pilgrims we would say, God bless you! You are starting out as young soldiers of the cross, and we want you to be **[R1671 : page 219]** brave and true soldiers, and to remember that the first duty of a soldier is obedience to the Captain--Jesus Christ. Give close attention and try to understand what he would have you do, and then be very prompt to obey, whether or not you are able to comprehend the wisdom of his directions.

It is a question with many how early in life a child may give its heart to God and be fully consecrated to him. But the Scriptures make very plain the fact that they may and should be consecrated to the Lord by their parents before their birth or even their begetting, that thus their pre-natal influences may insure them a mental and spiritual inheritance tending to godliness, and that with the dawn of intelligence this disposition should begin to be cultivated and warmed into vital, active piety, so that at a very tender age the little ones may intelligently ratify the parental covenant of entire consecration to God. This they should be expected and led to do as early as possible.

Of such early consecration to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and that John was given them in answer to prayer--"filled with the holy spirit, even from his mother's womb." (Luke 1:6,15,44,66,80.) Paul was similarly endowed from his birth (Gal. 1:15; Acts 26:4,5), and was zealous toward God long before his conversion from Judaism to Christianity. (Acts

22:3,4.) So also were Timothy (2 Tim. 1:5; 3:15), Samuel (1 Sam. 1:11,24-28; 2:11,18,19) and Moses.--Exod. 2:1.

Those thus early devoted to the Lord escape many a snare and many an entanglement, which in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of "wild oats;" they do not find it so much against the current of their nature to live godly lives; and they have in later years the strength of character born of continued self-discipline and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of his Word and of the leadings of his gracious providences.

How wise is the counsel, "Remember thy Creator in the days of thy youth--while the evil days come not," etc. Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord, and trust him to guide their paths. His ways are ways of pleasantness, and all his paths are peace. They are not by any means smooth and easy ways, but they are always peaceful and pleasant, because he who has said, "I will never leave thee, nor forsake thee" (Heb. 13:5), is always present to comfort and to bless, and to make all things work together for good to those who love God --the called ones according to his purpose.

Those of the consecrated who have children and young people under their care have much to do in shaping their course and in leading them to Christ, by throwing around them the influences of their own consecrated lives, and imparting to them such instruction as their own acquaintance with the truth and their more matured experience and judgment can give. Such efforts, properly directed, are not lost upon the young.

Let them see both in your example and teaching how distinctly the line is drawn between the *consecrated* believer and the world;--that there is no compromise with the world; that to follow Christ is to renounce the world with all its ambitions, its gayety and its pleasures and companionship. Let them see the hollowness of worldly pleasures, and improve occasions for calling attention to the dissatisfaction and unrest of those who pursue the delusions, and the peace and joy of those who have left the world to follow Christ. It is helpful also to tell to others how graciously the Lord has led us, to speak of the various turning points in our course, where the friendly crook of the Good Shepherd kept us from straying away into the wrong path; or how when once we strayed his mercy tenderly pursued us and brought us back to his fold; how he has shielded us from evil; comforted us in sorrow; satisfied our longing souls with the joys of his salvation; and made us to sit down with him in heavenly places.

Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts; and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master's praise. Our object, however, is not to turn aside the saints from the great work of harvesting the mature wheat of this age, to the less important work of instructing the rising generation; but, rather, to point out the wayside privileges of very many who otherwise might not observe them. Many consecrated parents have these privileges every day; and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand or to have any spiritual aspirations.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world throws its ensnaring charms about them.

To all the dear children and young people who have given their hearts to God, and who are trying daily to follow Jesus, the WATCH TOWER sends its greeting. We know

some of the very little ones who love Jesus, and who are not ashamed to stand up for Jesus among other children who do not love him or try to please him; and who are brave and true to God, even when laughed at and thought peculiar by their school-mates to whom they tell the good news of the Kingdom. And we are rejoiced to see some young people, who have bravely renounced the world and its ambitions and pleasures, among the most faithful of those who have consecrated their lives to the Lord. Some of our Office helpers as well as many of the successful colporteurs are still young in years.

May the good work go on in the deepening and widening course. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord's service; let those of maturer years bear up bravely and wisely under the burden and heat of the day, doing valiant service as veterans in the army of the Lord; and let the aged pilgrims, leaning upon the staff of divine truth and rejoicing in its steadfastness, stand as beacon lights to others and at the end of their course be able to testify, "I have fought a good fight, I have kept the faith."

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R2895 [sel]

THE CLOSE OF A NOBLE LIFE
GEN. 50:15-26

**"So teach us to number our days that we may
apply our hearts unto wisdom."--Psa. 90:3.**

JACOB was a hundred and thirty years old when his sons returned with news of Joseph's greatness in the land of Egypt. His joy at hearing that his son was still alive, and now great, was off-set by the natural weakness of his advanced years. Hence he could scarcely trust himself to believe the report, even with the explanation given by his sons, of how they had sold Joseph into slavery, and had besmeared his coat with blood for their father's deception, twenty-two years before. However, the story of his sons was well attested by the royal present which Joseph had sent to him, and by the Egyptian wagons sent to bear him and the family as comfortably as possible in the journey. These wagons were doubtless the carriages of that day, workmanship in that line not having advanced to present proficiency. Jacob was persuaded, and started on the journey, during which he offered sacrifices to the Lord, possibly questioning in his own mind the wisdom of thus leaving the land of promise, and whether or not it might be interpreted of the Lord as an abandonment of his faith, or a relinquishment of the blessing which from earliest childhood had centered and directed his course of life.

The Lord answered his query, and his sacrifices (probably by a dream) assuring him that he was taking the proper course in going into Egypt, and that ultimately his posterity should come again into "the land of promise." The spiritual Israelite should thus have in view at all times that which by his covenant has become the center of his life, the center of his interest, of his hopes and of his aims--the Abrahamic covenant and his share therein. He, too, must be on the look-out lest there shall be deceptions of the Adversary combined with earthly prosperity and the world's favor. When we are undergoing disadvantages or persecutions we are in much less danger than when the tide of worldly prosperity sets in our direction. Let us remember at such times to go often to the Lord, to seek to know his will, fully, completely; to bring to mind our covenant and its value, as above all earthly considerations. And let us offer unto the Lord the true sacrifice--presenting the merits of our dear Redeemer's sacrifice as the

ground of our acceptance, repeating the full devotion of our hearts--renewing our covenant. This is the only safe way in this pilgrim journey.

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R5167 [sel]

QUIETLY MINDING ONE'S OWN BUSINESS

"But we beseech you, brethren....that ye study to be quiet, and to do your own business."--1 Thess. 4:10,11.

A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. Sometimes he fancies that it is his duty to advise, criticise, investigate, chide and reprove others. The Golden Rule will prove a great help in deciding what is one's duty in any case. This commandment of the Lord prohibits everything akin to busyboding. Each member of the New Creation should educate his conscience to discriminate between *brotherly-love* and *busybodying*, and should learn to apply the rules of justice and love to every act, word and thought, so far as in him lies.

Where a matter is one in which we are *personally* concerned, however, we shall not be meddling with other people's affairs, but minding our own business, when we give it proper attention. There are times, places and circumstances which the Bible points out as proper for correction, reproof, etc. A parent may correct a child; a teacher, a pupil. It is not meddling for a parent to have knowledge and direction of all that is going on in the house, nor for the teacher to be in touch with the affairs of the school. The personal rights of the members of a family or of a school should never be lost sight of, however. A householder and those who are serving a house come under the same rule as do parent and child, teacher and pupil.

One of the greatest lessons of life is to learn that one who spends considerable time in correcting others, even though it be properly done and well, is prone to forget *himself*. One's first duty is to *bring himself* into harmony with the Divine arrangement and to *keep himself* there.

BUSYBODYING AN EVIDENCE OF UNBELIEF

To keep ourselves in the Love of God, we should cultivate the fruits and the graces of the Holy Spirit. There are not a few who can discourse learnedly on those qualities, but who seem not to be able properly to apply their knowledge to the affairs of every-day life. They seem to be unable to realize where meekness, gentleness and love should be shown in their own experiences. There are some things which we can teach others better by example than by precept. If we show in the little things of life that we are governed by the principles of justice and love, and if when under trial we exhibit meekness, gentleness and other fruits of the Spirit, our influence for good will be greatly increased.

Observation in life leads one to believe that fully one-half of the world are meddling busybodies, and that many of their trials result from this weakness. It would appear that in nearly every family there is some one, perhaps a husband, perhaps a wife, perhaps a child, who takes advantage of the kindness and generosity of the others and rules the house. Usually in such cases there is much injustice done. Those who take this position often attempt to justify their course by saying, "If I did not take the reins in hand, things would not run properly." Such do not perceive that they are busybodies.

This course of conduct demonstrates a lack of faith in God. We should do our duty and leave the rest to the Lord. There are people who in the future will find that they have lost

much because they have not been subject to the Divine arrangements. Any one of the Lord's people who thus practises injustice is not making progress as a New Creature. Whether it be the husband, the wife or the child who rides rough-shod over the rights of others, this course is contrary to the Divine Law and the spirit of Love. Some day these will realize that they made a grave mistake.--Col. 3:18-21.

The head of a house and of a family has a responsibility which he should recognize and which it is his duty to exercise. But he should do so with loving interest, looking out for the welfare and the preference of those whom he directs. The responsibility of a husband in his home, therefore, means the obligation which the Divine Law has laid upon him and which often requires the sacrifice of his own time and preferences in the interest of his family. It is his duty to discharge this responsibility. --Eph. 5:25-33; 6:4.

The Scriptures also describe the proper place for the mother in the family. This position is a noble one. But every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course.--I Pet. 3:1-6.

There are many who are impatient and unkind in their dealings with the members of their own family, but who to outsiders seem to be models of deportment. It is hard to see how they justify their course, especially when we recall that they have a particular responsibility toward their family for mental, as well as physical sustenance. It behooves each one who would have the approval of God to study his conduct, not only toward the world and the brethren, but also toward the members of his own family, that he may be sure that he is minding his own business in every sense of the word.

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R2880 [sel]

"HATED WITHOUT A CAUSE"

GEN. 37:12-36

"The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."--Acts 7:9.

RACHEL, the dearly beloved wife of Jacob, was dead, but her first-born son, Joseph, was beloved by his father above his ten older half-brothers. And from the narrative it is not unreasonable to assume that this love was not merely on his mother's account, but that Joseph himself had a kindness and nobility of character which specially commended him to his father, and drew forth his affection. As a son of his old age, Jacob was inclined to favor Joseph in various ways, and amongst others procured for him an expensive robe, of a kind peculiar to that time, samples of which have recently been found in Egypt, in the tomb of Beni-Hassan,-- "long, richly embroidered robes in various patterns and colors, which seem to have been produced by sewing together small pieces of different colors. Herodotus describes one sent as a present by the king of Egypt, which 'had a vast number of figures of animals interwoven into its fabric, and was embroidered with gold.'"

Jacob probably did not realize to what extent his partiality was cultivating in his other sons a feeling of enmity and envy against Joseph; and, indeed, we may question if it would have been to Joseph's advantage, as respects development of character, to have remained at home under such conditions; he would probably have been a spoiled young man, just as grandparents are very apt to spoil grandchildren by too much petting and partiality, developing in the favored child a spirit of pride, to plague and injure it for the remainder of life.

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R2885 [sel]

IN THE SCHOOL OF ADVERSITY
GEN. 39:20-40:15.

Arrived in Egypt, the Lord's blessing was upon Joseph in a remarkable manner, in that he was sold as a slave to a wealthy master. We have little insight into Joseph's previous history, but apparently he was a remarkable boy when he entered Potiphar's house at seventeen years of age. His manliness and sedateness and faithfulness to duty and quick intelligence were a good inheritance from his father, who had earnestly desired his birth;-- which was, indeed, in answer to prayer. He evidently inherited considerable of his father's faith, benevolence and executive ability, and as a result rose rapidly in Potiphar's house to a position of great responsibility, to have charge over all his master's affairs. We cannot doubt that the boy's mind frequently reverted to his father and brethren, and his dreams, and to the Abrahamic covenant. Unquestionably he believed in those promises, and doubtless often wondered how they would be fulfilled,--what would be the leadings of divine providence in his affairs. His faith in God, his trust in the promises, served to separate him from the evil influences connected with that sudden transfer of his life from the pasture fields of Canaan to the busy scenes and luxuries and pleasures and sins of one of the greatest cities in the world at that time, a capital of the most renowned nation in that day.

So it is with every life; there is need of an ideal, of a hope, of a good ambition, to act as a ballast and to keep the life steady in the midst of the divers winds and currents of the present evil world. The boy or the girl who has had a proper training by godly parents, especially in respect to the hopes set before us in the gospel, has much advantage every way over youthful companions who have no specific object and motive in life, who lack the ballast of the divine promises, and are driven hither and thither by the changing winds of time, generally into folly and often into sin, in search of satisfaction, which all crave. Christian parents who have been derelict of duty toward their children cannot too quickly correct the fault and help them to settle their minds upon the only things that can bring them true peace and joy and satisfaction, and balance, in the storms of life.

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R3971 [sel]

"COME, LET US KILL HIM"

Joseph's faithfulness in reporting facts led Jacob to make him a kind of overseer, and it was probably in this capacity that he was again sent to his brethren to Shechem, a three days' journey--to carry to them some home delicacies and to bring word again to Jacob of the general conditions prevailing, the prosperity of the flocks, condition of the pasturage, etc. Not finding his brethren at Shechem Joseph followed directions to Dothan, manifesting in the whole procedure a considerable degree of courage and self-reliance, sleeping outdoors at night as was the custom of the time and braving the dangers of the way. This shows us, too, that Jacob's love for his favorite son did not lead him to spoil him entirely, and that the boy himself was recognized as one who could be trusted in a general way to care for himself. Many parents today are less wise, and fail to cultivate courage, determination, etc., in the children they favor--sometimes shielding them from difficulties in a manner which proves ultimately very prejudicial to their interests.

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R4401 [sel]

"WALK HONESTLY AS IN THE DAY"

ROMANS 13:8-13

"Put ye on the Lord Jesus Christ."--Rom. 13:14.

"HONESTLY AS IN THE DAY"

The word here rendered "honestly" might more properly be translated *becomingly*, in harmony with our faith, our hope, our appreciation of the Lord, our appreciation of the morning light. By way of contrast the Apostle stipulates certain things as belonging to the night which would be unbecoming to us, not only in their grosser sense, but also in the more refined. Live not in intoxication. Surely it would be unbecoming for any saint to become literally intoxicated at a banquet or a revel, but surely, also, there is a more refined sort of reveling and intoxication. One can become intoxicated with a revel in pleasure of any kind, in automobiling, in golfing, cricketing or social whirl. The true Christian must recognize all of these as things that do not belong to the morning of the new dispensation, things that are incompatible with the light of Present Truth, which show us where we stand at the opening of a new dispensation and what wonderful possibilities arise for the sacrificing of the present life and for the attainment of the glories of the Kingdom.

As Christians we should not walk (live) in chambering (unlawful intercourse), wantonness (self-gratification). These experiences apply to some in a gross sense, but to others surely in their refined sense. There is no fellowship or communion between light and darkness on any plane, because the two are opposites. Any intercourse, therefore, with things of darkness, the things of sin, the things occult, the things that are not in fullest harmony with the Lord are an unwarranted, unlawful intercourse or fellowship. Likewise wantonness (selfishness) may apply to a refined kind of selfishness (self-gratification), pampering of appetites and failure to sacrifice earthly pleasures, in harmony with our consecration Vow to engage in the service of the Lord, the Truth and the brethren; or in doing good to all with whom we come in contact and have opportunity.

The Christian should not live (walk) in strife and envying. Here again a coarse and a refined thought may be apparent. To the world the strife may be understood grossly to mean fisticuffs and physical encounters and such bitter jealousies as would lead to evil deeds and murder, actual or in the heart; or we could apply these injunctions in a more refined way to saints as an exhortation that our lives be not strifeful, but that we follow peace, seek to promote the interests of peace everywhere--in our own home, in our neighborhood, amongst the Lord's people far and near. "Follow peace with all men, and holiness, without which no man shall see the Lord." Envyings, jealousies, alas, in a refined sense, are to be found with nearly all mankind. Often, unrecognized by the New Creature, jealousy is a fruitful source of much injury in the Church, which is the Body of Christ. No other evil quality can lead to more harm to ourselves and others than envy, jealousy. We are to put off all these things.

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R5318 [sel]

THE RACE-COURSE OF THE AGE--ITS "CLOUD OF WITNESSES"

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."--Hebrews 12:1.

WHAT CONSTITUTES WEIGHTS?

The weights to be cast aside might differ in different persons. One person might have inherited titles, honor, position. St. Paul himself was one of these. He was born a Roman citizen--an honor of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the Truth made it advantageous for him to do so. But he never tried to follow a middle course--to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have *apprehended*; but this *one thing* I do, *forgetting* those things which are *behind*, and *reaching forth unto those things* which are *before*, I press toward the MARK for the Prize of the High Calling of God in Christ Jesus."--*Phil. 3:13,14*.

Another weight might be *wealth*. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honor eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions--ambitions, honors, etc. He weighted them and compared them with the Prize of the High Calling of God in Christ. His judgment in regard to these earthly honors was that they are but *loss and dross*. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the Kingdom of God?" These riches are not merely of gold, but may be of honor, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the Prize.

As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must *run with them*. But if one who is *unmarried* is thinking of engaging in this race, he will do well to consider carefully *how many children he should have on each shoulder, or whether he should have a wife on his shoulders*. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules.

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R1096

AS BECOMETH WOMEN PROFESSING GODLINESS. NO. 3.

CHRISTIAN WOMEN AS MOTHERS

Since a large proportion of those called to be saints are already charged with the care of families; and since God does in no sense release them from those cares and

responsibilities, it behooves such to carefully study how they may best fulfill them according to the divine directions.

In searching the Scriptures we do not find full and complete directions as to methods and plans for the training of children, but we do find principles laid down which we are expected to study and work out with care, and which we are assured will in due time develop the desired results. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) Parents are exhorted not to provoke their children to anger, but to rebuke and punish when necessary, and to train them up in the nurture and admonition of the Lord, etc. And then we have the example of our heavenly Father set forth for our study and imitation. A little reflection upon these simple rules, together with a close observation of God's methods of training and discipline, will supply all the needed instruction on the subject.

In the first place, if we would govern others properly, we must, God-like, govern ourselves: We must be just, benevolent, kind, thankful, patient and loving, remembering always that our *most effective* lessons are given by personal example. If you teach only by word, you are constantly condemning yourself and pointing out your weaknesses, and the ready perception of childhood will quickly draw the inference that you should first practice what you preach; and all your preaching will be in vain, unless you do so. Here, then, is the first rule for Christian parents --So far as possible, *be what you would have your children be*; Never for a moment forget that you are a teacher, and that from morning till night you are being studied and copied. If you are peevish, fretful, and complaining, disliking to do this duty, and despising that, wishing the lines had fallen to you in pleasanter places, coveting your neighbor's wealth, or health, or ease, etc., etc., do not be surprised, if you find the same dispositions cropping out in your children. And if it does, its constant friction and interference with the home duties, will necessitate force and pulling and driving and punishing, and thus greatly increase your burdens and cares.

If, on the other hand, you are cheerful and happy, regarding the duties of life as your greatest pleasure, yes, even what many are pleased to style the menial offices of home service; if you are thankful for such things as you have in the present life, and anxious and helpful in relieving the cares and lightening the burdens of your less favored neighbors, the little ones around your feet will quickly discern and catch your happy, thankful, energetic and helpful spirit; and thus half the victory in the matter of home training will be accomplished.

Dear mothers, never let the little ones hear you say, "I dislike to wash dishes," or "I dislike to cook," or that you dislike to perform any other duty that devolves upon you now; and never allow such an expression from them to pass unreprieved. Rather say, "My dear children, if you will think again, you will see that you are very unthankful when God has so generously filled your plates, to be too indolent to wash them, that he may fill them again." Perhaps if we continue such ingratitude he may some time refuse to fill them, to bring us to our senses and show us, how mean we have been. Never give them the idea, by word or look of yours, that pleasure is to be sought for elsewhere than in the line of duty. Then you will be preparing them to find happiness all day long in the kindly offices of love and duty, instead of stolidly toiling all day at irksome tasks, and impatiently waiting for a little diversion or frolic at the end of the day or week as compensations. In the cheerful performance of duty is the highest form of happiness, with which an evening's diversion, a picnic, etc., are not worthy to be compared. And yet such innocent pleasures, when they come without special seeking--*i.e.*, when they are not looked for, and longed for, and sought after, as the chief end of existence--are pleasant, healthful and happy episodes which may add greatly to the happiness especially of young life, particularly when they come not too frequently, and as pleasant surprises from loving parents or friends. The habit of some, of paying children for what they do, detracts from their sense of duty in the matter of home service and substitutes a selfish

and independent spirit. Better far let any gift be understood as entirely independent of remunerative considerations.

Our second rule should be, never by word or example to encourage idleness. Idleness is the mother of vice and a fruitful source of every evil; for Satan finds some mischief still for idle hands to do. Nature itself teaches plainly that idleness is not the normal condition of any healthy human being. You cannot punish a child more severely than to require perfect idleness. The human mind is never idle except when asleep, and sometimes not then. And it is almost an impossibility for the human body to be inactive, unless disabled by disease.

To release a child, therefore, from all the restraints of duty, is not always to rest him. If no duties or responsibilities are placed upon him, he will spend the time and effort in doing as he pleases and in learning from other willful and untrained children what you may afterward find it impossible to eradicate or fully counteract. Children are better for having some responsibility and some care, though, if possible, they should not be overburdened. They will also develop more perfectly, if they have some time and opportunity to work out their own original ideas. Boys will be well and happily employed with carpenter's tools and other constructive implements; and girls with dolls and needles and pins, etc. But do not give them too many or too complete a set of toys, or you will leave no room for ingenuity. A rag doll of Katie's own make and on which Johnny has displayed his art in penciling features will often be more precious than one you might purchase. And economy and carefulness can be taught by very special care of the finer Christmas doll. And as they acquire skill, let it be applied to things useful, and let them see that you appreciate their skill by giving them this liberty to utilize it. Play should always be secondary to real service. Nellie must drop the doll quickly to heed the cry of the real baby; and Johnny must leave the interesting hammer and nails to run the necessary errands. If taught to do so from infancy these habits will grow, and they will be both useful and happy in so doing.

Prompt, cheerful, loving obedience should be expected and enforced--not by repeated urging to duty, but by a simple showing of duty, and a penalty of some kind for its non-performance. Do not lower your dignity, work yourself into a nervous excitement, and disturb the peace of the rest of the family, by continually upbraiding and urging a refractory one. Rather give some one else the *privilege* (for so they should be taught to regard it) of doing that duty, and let that one feel that he missed both the privilege and the approval that comes with it.

And this gives another suggestion, namely, to train children to be sensitive to the approval of parents, of God, and of their own consciences. If conscience is unheeded, if God is unknown or unloved, and if parents are only regarded as servants, nothing but brute force will compel submission to authority; and that submission will be an ignoble one, and at best only temporary. How can this be done? Well, it cannot be done in a day; and listless, heedless parents cannot do it at all. This is one of the fine points that will require skill and ingenuity. You will need to study the disposition of your child, to watch for the opportunities to instruct and impress him, and to let none of them slip. You will need to watch the little things in his deportment, to express your affectionate approval of his good points (when expedient, but not always, lest it cultivate vanity) and your pain and displeasure at his errors and failures. Let him feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us. (2 Chron. 16:9; Psa. 34:15; 1 Pet. 3:12; Prov. 15:3.) Do not let him sit by your side at the table and eat like a savage who does not know the use of a knife and fork; do not let him be mean enough to grab the best of everything for himself and pay no attention to the wants of others. Teach them to be generous, to prefer one-another, and to be watchful for one-another's interests; and the table, however plain be the meal, is one of the best opportunities for inculcating such lessons. Let good manners and good principles be the frequent subjects of conversation at such times. In fact no other opportunity so favorable and so frequent presents

itself. Make good use of them all, and study to do so. Remember, too, that your children come into the world ignorant of everything, and even the commonest civilities must be taught them by both word and example. Therefore be patient, careful, watchful and wise both in teaching them good and in counteracting evil.

Cultivate the acquaintance of your children; enjoy their society and let them enjoy yours. Be young with them, but give them the advantage of your years of experience; and to this end never let your dignity descend to the level of frivolity or foolishness. Hold your own standpoint, but sympathize with theirs, and do not forget your feelings and experiences at their age. Invite their confidence and never make light of their troubles, but comfort and advise them as your love and experience enables you to do. Never speak slightly of one to another, nor allow them to do so without correction.

Watch for the first outcroppings of wrong principles and talk to them seriously about them. Show them the mean principles in some very small actions and what their miserable fruits are when a little more matured. Talk freely, not always to them, but before them of the wants and sufferings and trials of others, and let them see you planning and active in efforts to relieve as much of it as possible. Send them or take them with you on errands of love and mercy; and let them see that you prefer to go to the house of sorrow and mourning to comfort those that weep, rather than to the house of mirth.

Be cheerful, do not wear a long dejected face, even if you have trouble, or if you are sympathizing with others in trouble. Let the sunshine of Christian peace and joy illuminate your countenance at all times, and you can carry that sunshine not only into your own home, but into all the homes you enter.

Be generous, no matter how poor you are, and teach and talk of generosity and show by word and action, how it needs to be balanced by frugality, and what extremes both run to, when not rightly balanced.

Let your children have access to good books and encourage them to read for information, and to report what they read. Endeavor to give them broad ideas; do not let them think that the little home circle and their immediate friends and relatives are the largest and most important part of the world. Show them that the human race is one great family, children of one father and mother, and that as brothers and sisters they should love one another; that the dead as well as the living were part of this one family, and that history shows how they lived and what they accomplished, how good and great some were, and how wicked others were. This will serve to awaken interest in a very instructive line of reading and prepare the way for further instruction of prophecy which reveals the future destiny of the race. Instructive reading of various kinds will crowd out bad company and its attendant evils.

To these suggestions we might append the following useful hints which some one terms--

THE SCIENCE OF CHILD-TRAINING IN A NUTSHELL

1. When you consent, consent cheerfully.
 2. When you refuse, refuse finally.
 3. Often commend.
 4. Never scold.
 5. Beware of making an issue with your child, but when an issue is forced carry it out. It is with children as with men, few of whom, says Goethe, are open to conviction, but the majority of whom are open to persuasion.
- In other words--Rule yourself before attempting to rule your child.

All of these points good and wise worldly parents have observed and profited by; and even without the restraints and power of a religious training, they have raised sons and daughters to honor and to comfort them in their declining years. And yet, in addition to all the nice points and the fine points of wise and careful training, there is a mightier power than all else in a decided religious training. If the little ones are taught from infancy to know and love God as the wise and loving provider of every blessing they enjoy, as the rewarder of righteousness and the punisher of evil doers (not always now, but in his own due time); if they are early taught to bring their little troubles to him for sympathy and help, and their little joys and blessings to him in thankfulness and praise; and if they are taught the plan and purposes of God as they are able to comprehend it, the instruction thus received in the plastic period of childhood will never be effaced. "Train up a child in the way he should go and when he is old he will not depart from it." He may stray from it in youth, but by and by under the chastening hand of God, (for God will not forsake them, but will watch over them for your sake), a mother's prayers and counsel and love will be freshly recalled and heeded,--perhaps long after she has been laid to rest.

Since such carefulness and watchfulness and constant attention to the physical, mental and moral wants of children demand almost all of a mother's time and strength, and sometimes more than she has to give, but little can be expected of her beyond the family circle in the earlier years of motherhood. Her faithfulness here, therefore, will show the measure of her desire and willingness to be faithful in the greater work; and verily, she shall not lose her reward, either in the Master's approval, or in the love and respect and reverence of her family. Even if for a time wayward and thoughtless as some children seem to be naturally, they also will by and by rise up and call her blessed.

The work of Christian parents for their children now should be regarded as part of the great restitution work of the now dawning restitution age. And if the children of the saints are carefully trained and instructed in the plan of God, and the great work he is about to accomplish in the great time of trouble and after it, doubtless God will be pleased to make special use of them as the world's instructors, to point men to the real and only remedy for all their woes.

Work, dear Christian mothers, with this end in view, and God will in due time show that your labor has not been in vain, in the Lord. Humble and obscure though you may seem, you have a blessed mission to fulfill. God bless you all and give you wisdom, and patience, and constancy, and prudence, and faith, and hope, and love, and grace in every way sufficient to act nobly your part, while you walk humbly with God casting your care upon him knowing that he careth for you and yours specially, for your sake. MRS. C. T. R.

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R4268 [sel]

"LOVING KINDNESS, O HOW GREAT!"

II SAMUEL 9

"And be ye kind one to another, tender-hearted, forgiving one another."--Eph. 4:32.

"I love them that love me; and those that seek me early shall find me."--Prov. 8:17.

OUR SECOND GOLDEN TEXT

The Sunday-School Lesson Committee have appointed this date for a special prayer to God in behalf of Sunday-School people the world over. While the lesson itself does not seem to have been chosen in connection with this thought our second Golden Text is very

appropriate to it, "I love them that love me; and those that seek me early shall find me." This is said respecting wisdom, but God himself is the very personification of wisdom, and hence this applies to God. Similarly to those who are privileged to hear of God's grace, Christ is wisdom. As the Apostle declares, "He is made unto us wisdom"--unto all who rightly, properly accept him.

It is not our thought that the Gospel call was sent especially to children, nor do we find our Lord's teaching specially adapted to the child mind, nor that he taught children, nor that he or the apostles established Sunday-Schools. (See our comment on Sunday-School work in DAWN-STUDIES, Vol. 6, pages 544-7.) We may properly say, however, that whatever were the limitations of the Jewish Law which hindered Christ and the apostles from becoming ministers of the Truth until after they were thirty years of age, there are no such limitations applying now, and hence "Whosoever has an ear to hear, let him hear," however old, however young.

We encourage the dear brethren of the Truth everywhere to see to it that their children have the very best religious instruction, as well as their own example in daily living. Every home should have its Sunday-School class, even though there be but one child. Every Sunday should have its quiet, sacred hour of fellowship, communion and praise, participated in by the parents and the children. It is beautiful to note the influence of a proper home-life in the families of some--in joy and love and truth. Will not all so resolve and by the grace of God fulfil?

There is a charm about childhood--its innocency, its faith--and the child-mind is peculiarly susceptible to the Truth and its spirit, too, the spirit of consecration. How blessed it would be if all of our children from earliest infancy were taught to love the Lord as the Giver of all good; to consider his will, to consecrate their little all to him! Such children so instructed often become teachers of their parents, showing forth the true spirit of devotion. Here and there on our Pilgrim visits we are introduced to little ones thus early given to the Lord and trained in harmony with his will. Some of these have the spirit of devotion so strongly developed that any pennies coming to them, instead of being spent for sweets, are laid by as consecrated to the Lord, to be sent to Brother Russell from time to time to print tracts to help the people understand the Bible and to see that God is love. We seek not the pennies of the dear children, but their welfare, the great spiritual blessing which comes into their lives and which will surely go with them through coming days to their comfort and joy. The little, loving hearts thus early given to God, surely find a blessing and a protection from much of the evil that is in the world.

Many of the little ones who thus began a life of consecration and self-denial for the Truth's sake before they could rightly appreciate the situation in full have since matured most remarkably, and at twelve and thirteen years have requested opportunity for symbolizing their consecration, and have given clear evidence of a comprehensive knowledge of the fundamentals of the Gospel and of a heart-appreciation of the sacrifice presented to the Lord.

Our Lord said, "I pray not for the world, but for those whom thou hast given me." And similarly our prayers need not go up on behalf of the world, for whose blessing the Millennial Kingdom and its opportunities have been provided, but our petitions may ascend on behalf of those who have become consecrated to him, our brethren in Christ, and this will include the younger ones of the consecrated as well as the aged. We may also in a general way include those whom the Father has given to us as our wards, as being under our care and instruction; we may pray for these favorable providences of God for their highest welfare, and for ourselves wisdom and grace, that we may present to them the Lord's message in its best form and exemplify the same in our daily conduct and in our dealing with our children.

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LOVE IN RETURN FOR TREACHERY
II. SAMUEL 18:24-33

"A foolish son is a grief to his father."--Prov. 17:25.

With such an illustration before us of David's love for his son, we may safely surmise that to some extent he misrepresented the sentiments of his own heart during the two years after Absalom had been permitted to return from his foreign exile. The King refused to see him during that time, and thus possibly encouraged Absalom's defiance and hatred. We mention this because we believe there is a lesson in it for many parents. It has seemed to us frequently that for some reason parents are disposed to treat their children much more harshly than they really feel, and thus misrepresent to their children their real heart attitude of affection. Whatever severity or austerity may be necessary, whatever chastisements appropriate in dealing with children, all should be done in such a manner as to fully assure them always of the parent's love, and that the punishments inflicted are given with a view to duty, and for the good of the children. Justice is excellent, Wisdom is valuable, punishments are necessary, but above all, "Love is the principal thing." Let us, therefore, judge ourselves along the lines of this divine standard--our acts, our words, our very thoughts. Whatever acts, words or thoughts will not fully square with the purest of love will be injurious to us as well as to those upon whom they are exercised.

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WHAT PASTOR RUSSELL SAID

1. CHILDREN--Supervision of Children During Time of Trouble.

(Q54:1) QUESTION (1906)--1--Are there any special words of instruction and comfort in God's Word to the children of consecrated parents, who must most likely go through the time of trouble, and who will not have reached the years of accountability?

ANSWER--I would say that while we do not know of any words that are directly addressed to such children, we do know this: That from the Lord's standpoint all of His people are precious, and all of their interests are precious--not only themselves, but their little ones and everything that would be theirs would be certainly precious in the sight of the Lord. It is a self-evident fact and does not really need any statement in the Scriptures. I would say that all children of believers are under the Lord's special protection and care up to the time of their personal accountability, when they have responsibility for themselves; and we may certainly conclude that all such will be under the special supervision of the angel of the Lord.

2. CHILDREN--Training in the Way They Should Go.

(Q54:2) QUESTION (1907)--2--"Train up a child in the way in which he ought to go, and when he is old he will not do part from it." Why do they so many times depart from the right way?

ANSWER--I think the principal reason is that they are not properly trained in the way in which they should go. I think people in the truth need a little lesson along the line of training children. Perhaps we have something that works to our disadvantage in the matter. The more your heart becomes large, and forgiving, and generous, the more you will forgive your friends, and your children, but you must remember that when dealing with your children, you are not dealing with them as with another man or woman; you must look at the character that is being formed, and you must, in line with the Lord's arrangements, bring discipline to bear so as to fashion that character in the way in which the Lord would have it go. If it is a crooked little twig, you must put on splints where it is crooked and help straighten it up, because if you allow it to grow up to be a big tree with those crooks, you can never put on splints that will straighten it out. I think some of the friends are inclined to spare the rod, and do not notice what the Scriptures say. We are not to spare the rod when it is necessary. We are to take God's way in the matter. Does God spare the rod on you when it is necessary? By no means. "Thy rod and Thy staff, they comfort me." I am glad God has a rod and a staff for His people; glad that He does not let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself, or hold myself in the proper restraint." And that is what you want to cultivate in the child--not that the child shall get a certain number of whippings, but that as children of God, it is your duty and responsibility, and you must whip it. I can count the whippings I got in my life on my fingers; I got just five, and I remember all about every one of them, and all the circumstances connected with them. I got three from my mother. I want to tell you about one of them. I was about five, as near as I can remember. Of course, I may have gotten some spankings when I was so small I did not know about it, but when I was about five, I remember I got one. My mother taught me to the best of her knowledge. She had a pair of leather tawers that would

bite at the end, but do no real harm. There were about six or eight tails to them--"Their hurt was in their tails." "Charles, bring the tawers and come up stairs." So I carried the tawers up stairs. She said, now, sit down here and I will read to you out of the Bible. She thought I had prevaricated, or had twisted the truth; not that I had told a point-blank lie, but twisted the truth a little, as most children are inclined to do, especially if some older folks laugh at them and think they are smart; but I did not have anyone to laugh at me and think it was smart if I should do anything of that kind. I learned that that was not the way to do. So she read to me from Revelations all about those without, all the liars shall have their place with those who burn with fire and brimstone, etc., and she said, "Charles, I do not want you to have your portion with those in the lake that burneth with fire and brimstone, and it is my duty, as your mother, to give you chastisement, and I must do it. I do not want to whip you, but I must do it for your good. This is the teaching of the Lord's Word, and this is what will happen if you should grow up to be a liar, and if you should grow up to become a bad man." You see how much impression that made on my mind, that little suggestion from the Scriptures. Of course, if she had understood the matter, she never would have made that application of the Scripture, but she could have found some other Scripture that would have been equally forcible, and perhaps more so. The fact that God has no use for liars can be very easily impressed on the mind of a child.

3. CHILDREN--Re Millennial Blessings.

(Q55:1) QUESTION (1909)--1--What position will children occupy and what blessings will they get in the Millennial Age?

ANSWER--Well, I presume they will occupy a position in laps if they are small enough. I may suppose that you mean that if any of the consecrated have had children, how will they fare? Undoubtedly there will be many kind hearted people living then, and when they know that these children are the children of the glorified, they will be very glad to take care of them. We may also be quite sure that the parents who will be on the other side the veil will be more able to care for their children than when here.

What blessings will they receive? They will receive the same as the rest of the families of the earth, for whom Christ has died, and for whom God has made an abundant provision for a knowledge of Himself.

4. CHILDREN--Extent of Education Re Shortness of Time.

(Q55:2) QUESTION (1910)--2--To what extent should the Truth people, Bible Students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also in view of the fact that in any higher education there is a tendency toward infidelity, higher criticism and agnosticism? Would you advise a common education in music?

ANSWER--My thought, dear friends, would be that the majority of children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good. I remind you of a young man who came from India. His father was a native of India and had embraced Christianity, and, according to this son, his father was a genuine Christian, and so this young man was very anxious to come to America and get his education. Apparently his father was connected with the Methodist Church Mission in India. At all events, the young man sought out a Methodist college here. Not having great means, he worked his way through college, and in the four

years that he spent in getting his education he lost every bit of his Christianity, and every bit of his faith in the Bible, and was turned out, graduated from a Methodist college, a higher critic, a total unbeliever. That young man subsequently was met by one of the Bible students, and it was suggested he attend one of the conventions. He said he did not have the money to spare. The party gave him the money for his expenses. He attended and was considerably interested, but not convinced, because he had lost his faith to such a degree. It was suggested that he should study further, and that he should study the six volumes of SCRIPTURE STUDIES. He went through the six volumes, and at the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his savior. He is back again in India, preaching Christ there, and preaching him from the true standpoint. Now I would not run the risk with any child I loved--and I would love any child of mine, I am sure; every parent ought to love his children--I would not want to do for that child anything that would result in the loss of the best thing he has--his faith. It would not be with my consent that my child would go even through the high school, because you will find the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text books, about man having been a monkey and dropping his tail, etc.

As for music, I would think something would depend on the circumstances of the parent and the aptitude of the child. If a child has no aptitude for music, I think it would be a waste of time trying to get music into it; but if the child had quite a talent for music, that might be a proper excuse for at least teaching the rudiments of music, whether you would think proper to go further or not. But if the child has real talent for music and you give it the rudiments, I think the talent will take care of the rest. The trouble with most people is, they have not any talent, and it is all an effort to manufacture talent--and most of it is very annoying to their neighbors.

5. CHILDREN--Education of.

(Q57:1) QUESTION (1910)--1--Should the saints go right on and educate their children in this day for earthly positions, knowing they will not get into those positions in this age? Will such an education (college or university) be of value in the Millennium?

ANSWER--I answer that education is a very excellent thing, and undoubtedly, during the time of Messiah's kingdom there will be wonderful educational facilities granted to the whole world, but those educational arrangements will be under a different supervision, and they will be very different in many respects from the education now given.

My advice is, as stated through the Watch Tower, that I advise all Christians not to send their children to colleges or universities; for if they do, they will risk a great deal through infidelity and unbelief, and they will be doing their children a positive injury.

I think of a dear Christian brother who inquired of me about five years ago in regard to sending his daughter to a female college. I advised to the contrary, stating that she would probably lose her faith in the Bible. He thought he would pick out a good one, and so he selected the best, and it probably is. It was a religious institution, having a denominational foundation. He talked with me a short time ago and said, My daughter has her education, but the poor girl has no Christian religion, or faith in the Bible, or in Jesus Christ left, and I really doubt if she has any faith in God.

Another case mentioned recently in the Watch Tower was that of a young man who came to this country from India. He studied at one of the leading universities and came out an infidel and unbeliever. He is now in India, because he got over his infidelity through reading the six volumes of Scripture Studies, and he is now a thorough believer in the Bible. My

advice is, then, give your children an education up to the public school limit, not even attempting to take them through high school, for they get plenty of Higher Criticism in the high schools, and it will not be long before they have it in the common schools also.

6. CHILDREN--Place in the Resurrection.

(Q58:1) QUESTION (1911)--1--Will the children of consecrated parents who die before the age of accountability come up on the same plane as the ancient worthies; that is, to instantaneous perfection?

ANSWER--No, not at all. The ancient worthies passed through quite an experience to get to the plane on which they will be. Think what it was for Abraham, the trial of his faith, the demonstration of his loyalty! Think what it was to the prophets, what it cost them! Your child has not passed through anything that would count it worthy to share with Abraham, Isaac, Jacob and all the prophets in human perfection, and the earthly representatives of the kingdom. The fact that the child was innocent is very good, but that does not give it a place of reward. Before it has any reward, it will be necessary for it to develop character. Those who get into the little flock will get there as a result of the development of character. Those of the ancient worthy class will be in that class because of the development of character. What, then, does come to the children of believers? I answer, the Scriptures clearly indicate that the children of believers are under a special, divine, providential care. I cannot tell you how. I merely believe it because God's word says so. Let me quote you from the Apostle Paul, "The believing husband sanctifieth the unbelieving wife"--that is to say, it is not necessary that the child should have both parents in the Lord in order to be under divine supervision. If one of the parents is consecrated to the Lord, the child is counted as belonging to that parent, and God's blessing will follow. Likewise the unbelieving husband is sanctified by the believing wife, otherwise were your children unholy. That does not mean that he will take them to heaven. It does not mean that he will see that they will belong to the little flock if they grow up. It means that they will be favored, that their affairs of life will be overruled for good to them, but the will of the child remains. God never encroaches on the will of any of his creatures. That child, so long as it is without a will, so long as it is immature in judgment, will be under divine supervision. So I would say to the parents who view with some apprehension the coming of the time of trouble that the Bible tells us about, such as never was since there was a nation. Commit those children to the Lord with full confidence that he is able to care for them better than you could even if you remained with them.

7. CHILDREN--Re Spirit Nature for Those of Consecrated Parents.

(Q59:1) QUESTION (1911)--1--Is it your thought that the children of consecrated people will attain to the spirit nature eventually?

ANSWER--No; when the Apostle speaks of the believing wife sanctifying the unbelieving husband, and likewise the unbelieving husband sanctifying the unbelieving wife, lest their children be unholy, but now are they holy, he is not referring to the spirit nature, but merely referring to that which the parent could give to his child, namely: a relation to God as tentatively justified until the child would be of age to think and act for itself. So we understand all the children of believing parents are subject to divine care and supervision in the sense that children who are not children of the consecrated would not have special supervision and divine care. But this does not extend to their becoming Spirit--begotten. No one can attain Spirit-begotten except by the divinely appointed steps, and those are the steps

of sacrifice, presenting your bodies living sacrifices, holy and acceptable to God. All children that present themselves thus sacrificially in Jesus' name or merit before the acceptable time ceases, if they are old enough to make such a presentation of themselves, would be begotten of the spirit. We have no thought that God would have an objection to the child if the child were of a sufficient age to know thoroughly what it was doing.

8. CHILDREN--Re Ancient Worthies and Materialized Demons.

(Q59:2) QUESTION (1911)--2--When will our children be sure that the ancient worthies have been resurrected, and that they are not materialized demons?

ANSWER--It is a long head that made that question. I guess I cannot answer that. I will say something along this line, however, not exactly in answer to the question. To my understanding, the manifestation of divine power through the class mentioned, the ancient worthies resurrected as perfect men, will be so complete, so wonderful a manifestation of divine power, that it will give a sufficiency of proof to all those who are in harmony with the Lord; the Jews, in particular, will recognize them. That is as well as I can answer the question.

9. MARRIAGE--Propriety of in Believers.

(Q459:2) QUESTION (1909)--2--What is your view in regard to the propriety of believers in Millennial Dawn assuming the marriage relation?

ANSWER--We have no position to take, dear friends. That matter is not for anyone to decide but the individuals themselves. I would have no right to say that you should marry, nor that you should not marry; that is your business, not mine, nor anybody else's business. Millennial Dawn merely said what the Apostle Paul said eighteen hundred years ago: "He that marries does well, but he who marries not does better." Now, if I should talk all night, I do not think I could add to what the Apostle said, neither would I have the right or the inclination to change it. You and I have no right to meddle with their affairs. If they are our children, then we have a right to advise. If they are underage, then we have a right to tell them that we will guide them until they are of age, but when they are of age the parents must not interfere further than to advise. Whoever tries to be officious in this matter only brings trouble upon himself. Let us leave the matter where God leaves it, namely, with themselves.

10. PRAYER--Re No Blessings for Others Without Our Prayers.

(Q541:1) QUESTION (1913)--1--Does the Bible teach there are blessings which we may not receive except through the prayers of others?

ANSWER--The Lord has many blessings at His disposal, and from certain Scriptures we might infer that He is pleased to grant some blessings in response to prayer. Therefore the Apostle said to some in his day, "Brethren, pray for us." He did not mean he could not pray for himself; he did not mean that the other Apostles could not pray for themselves; he did not mean they could not pray for each other; he did not mean he had lost fellowship with the Father and the Father would not hear him. He said, Brethren, pray for us that a door may be opened unto us whereby we may have opportunity of spreading the Gospel of Christ. Do you suppose the Apostle meant that merely as a formality and he thought it did not make a particle of difference, but just said, Pray for us, pray for us, as meaning nothing but merely a

form? No, we prefer not to suppose that the Apostle was merely using a form; we would rather prefer to suppose he is teaching a certain lesson, that a certain blessing would come through remembering the Apostles in prayer. I presume that God who is rich in mercy, and has plenty of blessings to give, is pleased to encourage His people to pray, is pleased to have us pray. Why would God be pleased to have you pray? Is He just sitting there watching to see whether little you or little I kneel down to pray or not? Oh, no, that is not the thought at all! But God sees it will do you a great deal of good if you will exercise faith in the matter of prayer, and it will do me a good deal of good if I will exercise faith in prayer. Therefore He arranges as part of the means by which He would bless you and me that He will be inquired of concerning these things that He desires to do for us. He would thus encourage us to pray. As, for instance, when St. Peter was in prison and the Angel of the Lord came to him and waked him up, he was not praying. The Angel smote off the shackles from his hands and led him out, the doors opening before them, and the keepers being asleep, then the Angel sent him on his way rejoicing, and Peter, hardly realizing whether it was a dream or what it might be, walked down the street; he knew the street very well, and presently he came to the door where there was a meeting being held; it was late at night, but the meeting was going on; they were praying for Peter, and saying, Oh, Lord, the Apostle James is slain and now the authorities are threatening our beloved brother Peter. What will we do if all the Apostles are taken from us? They were having an all-night prayer meeting. And when St. Peter got to the door and knocked and the little maid came and looked out and saw St. Peter there, she did not know whether she had seen a ghost or not. Of course she heard about ghosts and she ran back to say that St. Peter was at the door. Why, nonsense! Peter is in prison! Their prayers had been answered. Do you not think that God gave them a great blessing in answer to their prayer? Do you think if they had not prayed they would have had as much blessing? The Lord might have set St. Peter free, but when in answer to prayer it meant such a blessing to those dear disciples, such a strengthening of their faith, and such joy and blessing. So whoever falls in line with the Lord's arrangements and prays and remembers the Lord's work in various places is getting a blessing in his own heart, and the Lord intimates indirectly that this will have some effect. I cannot understand the philosophy of it at all, I do not pretend to, but somehow we are given to understand that God will be pleased to not change His plan for your prayers and mine--no, no, God is not going to change the Universe around to suit us; we are not wise enough to tell Him in our prayers what He should do, but He is so wise He can hear our prayers and give us blessings. So He has arranged in proportion in which we have loyalty, faith, etc., we are to have prayer. The Lord's people who have not learned the power of prayer are weak Christians. So the Scriptures everywhere encourage the Lord's people to pray always; to be in the spirit, the attitude of prayer at all times, and full of thanksgiving to God.

And I think while I am right at this point I must take the opportunity of saying that any home that has no prayer regularly offered in it is not a proper home--is not the one that should be your home or my home. Wherever you live, wherever I live, wherever any of the Lord's consecrated people live, there the family altar should be reared and should be regularly served--just as regularly as the breakfast is served. This does not mean that you shall force your grown children to participate in worship which they do not appreciate; or if your husband or wife is out of sympathy and unwilling to participate that you should insist on it, and raise a row in order to have the worship there, for God would not be pleased with such conditions. But the child of God should have that attitude of prayer that would be inclining his heart always to have the prayer anyway, and then at a proper time the wife might be quietly inquired of if she would like to join in the prayer service. It might be put in as nice a way as possible. Or, on the other hand, it might be the husband who was not in sympathy, and the wife might approach him and say, "Husband, wouldn't you think it would be very nice if

we might have a prayer altar in our home and honor our Creator and our Savior?" And many a worldly man would say, "Why, yes, I guess it is all right." And if the Christian wife did not make some such suggestion the worldly husband would probably say, "Well I don't know, if I professed to be a Christian like my wife does, I think I would want to have prayer at home." Likewise, the wife, if her husband didn't say anything about it, would quite likely say, "If I were in my husband's place and claiming to be a Christian, I would like to have prayer at home." The wife would not like to say that. The husband would not like to say that. Therefore the one that does appreciate the matter should take the initiative, and in a quiet way and not at an inopportune time, but at a time when there is a good opportunity--not when there is something of haste going on and there is not time to consider it, just going away or something--but when there is time. Seek wisdom as to how we shall present the matter to husband or wife or to children. Do it in the wisest way--be wise as serpents. On every occasion use wisdom, and pray to God as to how you shall take any important step in respect to your life or your home. Ask God if you may have the altar in your home before you ask husband or wife for co-operation. Then suppose she refuse and say, "No, I don't want any altar to the Lord in this house." Not many are disposed to put it that way. And in mentioning the matter there is a nice way to do it. You can say, "Wife, I know you do not look at matters exactly as I do, but for all of that you believe also as I do in the great Creator, and that it is proper for every creature to worship the Creator, and I would suggest that it would be very nice for us, especially when we have children, that we should set an example of reverencing God, and having our home a model home. What do you say, wife? Shall we make that start? Say we take three minutes at least of every morning to approach the Lord, or if possible have it five minutes or more, or without limitation, and perhaps have a hymn of praise before the prayer is offered." But if it is a case where any objection is made, say, "Would you object to our having just three minutes? Would you co-operate with that?" I would not say, "Would you object?" I would infer he would not object. I would say, "Would you be willing to co-operate to the extent of joining in if we should establish such a little altar of prayer to the Lord in this home? I believe it would be a blessing to us both, and the children. I believe our hearts would thus be drawn to God better, and we would have more of His blessing on our home." I think that would work well. I know there are some who feel, Oh, there is no use asking my husband, or my wife, they are bitter against it. Perhaps the bitterness sometimes comes in our not being wise enough in the way of presenting it. There are very few people who are really bitter against God. As a rule, people usually respect the Creator, and especially in proportion as we seek to be ourselves kind, gentle and loving; and as they can see we are trying to be considerate of their interests and their rights, and to deal justly with the family, in that same proportion they will have respect to our religion, and respect to our God, and respect to our worship. But suppose they would object and say, "No, I would not have anything to do with it at all." "You won't, of course, object to my having such an arrangement and I will just ask the children. I thought I would mention it to you first. Maybe you will think differently of it, and perhaps you will join with us; it would be so much nicer." And then go ahead. Do not consider there is a prohibition, or do not put it in that form as though there would be. We have a right to take for granted that all reasonable people would be willing that we should exercise our consciences and our rights. That would not mean that your husband should get up and have to make his own breakfast while you stopped and prayed; that would not be the right attitude at all; that would bring disgrace on religion; but while careful to attend to all the duties and proprieties in your case, as husband and wife; if you pray, do it wisely.

And then as to the children; if they are grown children, they should be differently approached. Many parents, I think, make the great mistake of forgetting that their children do grow. They always think that it is "little Annie" and little Annie gets taller, and taller, and

taller, but still she is "little Annie" until she gets up so big. And so it is "little Harry." And they always think back somehow to the time in which they talked as children. No child enjoys being treated as a child. Every child that is properly balanced in mind would rather be treated as a little man or a little lady, and the parent can do that, and not by flattery, but in a very proper way. They can say, "Now, Harry," or Mary, "I want you to be a very model little gentleman, or lady. No matter how rude the other boys and girls may be, I want you to be a regular little gentleman, or lady." The child will like that; they may affect that they don't like it, but way down deep they do.

"I want to play with the other boys."

"But, my dear son, how rudely some of these boys act; you would not like me to think of you in that way--you see how rudely they play. You see some girls romp like that—you won't enjoy that. You can cultivate good manners and grow up nice in a polished way and become a little gentleman or little lady, or you can grow up and always be rude. If you do not grow up in refinement you will not be fit for good society. Now I would like to see you the most polished boy or girl in this neighborhood, so that wherever you go they will say, 'Notice that little boy! Notice that little girl!' Now, my child, I want you to pattern after this. I am not trying to fill you full of pride, so you would strut around. A proud boy and a proud girl will bring upon them the odium of their little playmates. You are not to be proud, but simply be kind, and gentle, and cleanly and tidy no matter how poor your clothes are they can always be kept tidy; and wherever you go see that you do not get them covered with mud and dirt. Be ashamed if anyone says you are proud, or look proud, but make sure you always look like a little lady or gentleman." The children will like that, and if the parents would only get next to their children and have them feel that the ones most interested in them is father and mother, they will remember that when they grow up. Train up a child in the way it should go, and when old it will not depart from that way. It will have more influence than most people seem to realize. What we see in the world in respect to children is nearly a shame. They seem so uncouth, it looks as though they had no parental training at all. Anybody in the truth should know better than to have their children that way. I think of a time when I was in Pennsylvania and took dinner with a brother there. He was a Pennsylvania German, as we say, and after dinner he said to me as we went in the parlor before going to meeting: "Brother Russell, you met my boys and girls at the table."

"Yes, and they seemed to be very nice, respectful and quiet: nothing rude about them; I was pleased to know that."

He said, "I am proud of my sons and my daughters, Brother Russell; I do feel they are above the average, but they are not what would have been if I had had the sixth volume when they were little. But, as you say, after the tree is grown you can twist it all out of shape and get kinks out, and I have straightened them up all I can. But I cannot, without having trouble, do any more, and I know that would not be wise, and we are to act wisely. So they are pretty nice, but not as nice as they would have been if I had known how to train them as you say from the cradle, or before they were born."

Do not forget the training that comes in before they are born, the most important of all training, but the next is to begin when they are babies and keep up the training. Never laugh at your children. Many parents injure their influence by laughing at a child. The child is sensitive. "If my father makes fun of me when I tell him something I won't tell him anything any more." You want to keep the confidence of your son and daughter so that when they come to the age when they are having beaux, etc., they will still want to come to father and mother and say, "I have a beau." They do not generally want to do that, but it ought to be that way. Your influence with them should be such they would love you and could not keep it back, and would say, "I have a beau, what do you think of him?" They would want your opinion of him. And they would not think of marrying anybody except one the father and

mother would say is a suitable companion, for they would have such confidence in your judgment. But in order to have that influence you must be wise as a serpent and follow the directions of the Lord's Word. I tell you if we had our lives to live over again, or if we had lived all the way down, when we were 100 years old we would know something; but we must be thankful for the light and knowledge that comes and make the best use of it when it does come, and if you have made mistakes, do the best you can. If before you knew the Lord yourself and understood His Word you had children and they grew up like wild weeds, you have every reason to be sorry, but you cannot help it. Be kind and patient, be generous, be as helpful as possible, be a real father and mother, and remember they have their failings that you helped to give to them, and be that much more sympathetic with those failings in the sense of giving much more time and assistance to overcome their weaknesses.

11. SUNDAY SCHOOLS--Should Sisters Teach?

(Q685:1) QUESTION (1911-Z)--1--Should sisters teach Sunday School classes?

ANSWER--Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the Church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in Scripture Studies, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are **ever** advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

12. SUNDAY SCHOOL--Circumstances Vary.

(Q685:3) QUESTION (1914)--3--Having our own eyes opened to the truth, is it right of us to let our children continue to attend Sunday School where they are in opposition to the truth?

ANSWER--Circumstances vary. Sometimes the husband will be in the truth and the wife may be equally in earnest and not have seen the truth, and the husband in such a case would like the children to be instructed in respect to the Divine Plan of the Ages and the wife would like them instructed along another line. In such a case I think the best way would be to compromise and do to your partner in the matter as you would have her do to you. For the husband to assert his authority as the head of the family and to demand that the children might not go to Sunday School would be to ignore his wife entirely. Some might say it would be right. I am inclined to think it would not be wise. I think the wiser course would be to say, "My dear, since you think that is best I will agree to it that they go to Sunday School, but in order to fulfill my obligations to the children, I will have every Sunday a Sunday School class also and so the children will get a double chance at Sunday School, and we hope a double blessing. They will get all you would have them get and the best I can give them too." The wife would see that the husband was considerate, and that always has a good influence. There is a great difference, but in most cases the children would get no harm even if they got no good.

13. SUNDAY SCHOOLS--Are They Approved by God?

(Q685:2) QUESTION (1912)--2--Do you consider the principle of the Sunday School can be justified under any pretext?

ANSWER--My thought is this, brethren: The Lord has not told me to fight against Sunday Schools. I was to preach the Gospel. However, I may state that Sunday Schools were not organized by the Lord Jesus or the Apostles. The first Sunday School was organized in London for ragged children and poor street waifs. These schools were for the teaching of sewing and knitting and writing and such like subjects as that. We have better schools now established for these subjects. The first of these schools were held on Sunday because the teachers had no other time free, but we have the same kind of schools every day now, and we have put them upon a better basis under the state and government. We have pointed out in the Scripture Studies that God has laid the responsibility on the parents to teach their children. I do not intend to give the Lord any pointer in the matter. I say again that there were no Sunday Schools organized by the Lord or by His Apostles. There may be reasons for having them which you may think good, but that is not my business. If you think that there are good reasons for having them, well then, all I would say is: Brother Russell is not to find any objections. God has a liberal way of dealing with us and we are free to choose--guided by God's word. There are principles in the Scriptures. Follow these loosely or closely, as you care. The Lord leaves that liberty, and who has a right to put bonds where they are not?

14. SIN--Wilful--Corrected, Forgiven, Set Aside.

(Q648:2; SEL) QUESTION (1909)--2--Please explain what is meant by wilful sins, and how they can be corrected, or forgiven, or set aside?

ANSWER--.....

Another thought: To what extent are these sins forgivable when we do take them to the Lord in prayer; how does He forgive them, and if so, how does it cause so much chastisement to follow? I answer, the two things are quite in harmony. We might illustrate it this way: You might say to your child. You have done wrong and I must punish you, and the punishment will be that you shall have no dessert for dinner. If the child be of the right attitude of mind and be properly trained, as he should have been trained, the child will feel the disapproval of the parent more than the denial of the dessert. While the denial of the dessert is the real stipulation, the properly trained child will realize the frown of the parent more than the lack of the dessert. Therefore the child will say, Forgive me. The parent might answer, If I forgive you, you cannot have the dessert. Well, he might reply, I am not thinking of that, but I am thinking of how I have hurt you. In restoring the favor of your countenance you might say, Well, my dear, you are entirely forgiven, and you might give him the kiss of approval, but you can't have the dessert. Alright, he would reply. That is an illustration of how the Lord's people should be in their relation with the Heavenly Father.

15. MARRIAGE--Unbeliever Sanctified By Believer

(Q803:2; Q825:2) QUESTION--Can you explain the words of the Apostle Paul (1 Cor.7:14): "For the unbelieving husband is sanctified by the (believing) wife and the unbelieving wife is sanctified by the (believing) husband; else were your children unclean (sinners under condemnation, unjustified, unrelated to God, aliens from His care and blessing, but now are they holy")?

ANSWER--As the disobedience and alienation of Adam and Eve from the Heavenly Father brought alienation to all their offspring, so the reconciliation of the Lord's people through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted as justified through their parents, up to such a time as the child shall have an intelligence and will of its own. The question is more complex, however, when

one parent is the Lord's and the other is a stranger and an alien from Him; but the Apostle assures us that in such a case God counts the child as His, through whichever one of its parents is the Lord's disciple. The standing of the believing parent is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned.

16. COLPORTEURING WORK--How Manage With a Dependent Family.

(Q129:6) QUESTION (1906)--6--In case of one with a family dependent upon him, if arrangements could be made, would it be all right to go into the colporteur work?

ANSWER--I would not think it right for a wife, for instance, to leave her home and husband in any measure of neglect. She has a wifely duty towards her husband and her home. But if this husband were in the truth and agreeable to it, all right. If he were a worldly husband, he has a right to demand that his home should be cared for; that is part of the wife's contract, which I think she must not violate.

17. COLPORTEUR WORK--Consider Married Companion.

(Q130:1) QUESTION (1906)--1--If the husband is a worldly man, but willing for his wife to go out, what then?

ANSWER--All right, sister, if he is willing; but I would take heed never to run the matter to a limit. Always consider the companion, his interests, and what he might reasonably ask or expect.

18. MARRIAGE--Re Spending Husband's Money.

(Q459:1) QUESTION (1909)--1--Is a wife privileged to use money which is her own, against the wishes of her husband?

ANSWER--If the husband were perfect and fully in relationship with the Lord, and the wife the same, then there would be no difficulty, and there would be no such question here. But that is not the case, and my thought would be this: that, according to the laws, and according to the general usage, a husband in marrying a wife undertakes to treat her as his partner, and he does this without any respect to the property which she may have in her own right, unless there be some specific declaration or contract to that effect. But if there be none, the understanding would be that the man has taken the woman to be his companion and become responsible for her care, without any respect to property she may have. This would mean also that there would be reasonable conditions between the husband and wife, and if the husband were sick that the wife would not only use means if she had any to provide for the family; also if she had no family and he as the natural protector was not in condition physically, it would be her privilege to lay down her life in serving him in any kind of work that was necessary.

But suppose the question of necessity was out of the way, and the husband is abundantly able to provide for both and does not need what she may have in her own right. My thought is this, that she should consider that she is a steward of that money that has come to her individually and personally, and that she has a responsibility to the Lord, and her husband should co-operate with her.

19. MEETINGS--Number of.

(Q483:2) QUESTION (1916)--2--The Los Angeles Ecclesia holds Sunday meetings as follows: 10:30 A.M., Sunday School Lesson in THE WATCH TOWER: 1:30 P. M., THE WATCH TOWER Study Article; 3:00 P.M., Lecture; 7:00 P.M., Berean Study Sixth

Volume. Some say that we should have more meetings; some, that we have too many now; some say that we should have two discourses instead of one. What is your thought as to the best interests of the Class in this respect?

ANSWER--In every case each Class should decide for itself. As for me, I think there is such a thing as having too many meetings. In this instance, I should not be inclined to add to the number of meetings already being held. If I were here and voting on the subject, unless I knew more than I now know, I should be inclined to have three meetings rather than five. Four are about as many as you could manage. While it might be different, there are surely a goodly number of the Lord's people who have earthly obligations toward their husbands, wives or children, who are not in the Truth, and to whom they owe something on the one day set apart for rest and change of occupation.

To a husband not in the Truth, and whose only day at home is Sunday, to find that his wife would be away too much on that day, it would appear as though she were neglecting him; and I am not sure but that you would take the same view under similar conditions; and a wife not in the Truth, seeing her husband very little even on Sunday, if he were to be away at meetings most of the day, would have almost nothing of his society. Surely this would not be right. We have sundry obligations of an earthly kind to our husbands or to our wives, as the case might be; and these ought not to be overlooked.

Now if the Class should hold ever so many meetings on Sunday, in some instances it would be wise for an individual not to attend all of them. Even in the case of an individual who might be able to give his entire day to the Lord, it would rest with him as to how to spend his time. He might desire to give a portion of it to the volunteer service, and another portion to some other part of the work--some to the Berean study, some to preaching. He would have to use his own best judgment in the matter. If the Class should have more than four meetings it would hardly seem wise; and even if all could get out to all these meetings, we should remember the Apostle's words, "Let your moderation be known to all." Moderation in respect to religious meetings, as well as in respect to other matters. We should remember that our strength is limited; and we should therefore have consideration for those who are dependent upon us--our husbands, our wives, our children, our neighbors, our relatives. We **may** have some obligations to all of them, but chiefly to the Household of Faith, and to our families, of course, for they come first.

20. MONEY--How Invest It.

(Q497:2) QUESTION (1912)--2--Recognizing that in the near future the banks must fail, also realizing our responsibility to provide decently for ourselves and those dependent on us, what would you consider a wise course regarding money invested, which could not be withdrawn, say within three months, and could you give any idea as to how this money might be used so that we might be good stewards of what we possess?

ANSWER--Could I tell you how to use all the money that you possess? Is that the question. I could tell you what to do with more than all the money you possess or ever will possess, but I am not going to. There is a good point in this question, though. Suppose that the father of the family or the mother of the family were not in the Truth, what should be his obligations and his course in respect to these obligations to the family? I would advise anybody who has a little bit of money to see that he keeps the coal bunker full of coal now and onward. You may ask if that is not a display of weak faith, but I would maintain that it is not, for we have to do our part. Under the present conditions it would not be amiss to lay in a reasonable supply of certain kinds of food and such as is not of a corruptible nature. I would suggest a supply of tinned beef, tinned fruits, and others of that kind. We might also put away something in the

nature of beans. Whatever you feel inclined to do, see that you have a surplus laid by. This laying aside of a reasonable provision does not in any way cast doubt or fear that God will forget us at any time. With regard to money and property, I would say that if I owned a little cottage in a favourable neighbourhood, favourable to the keeping of it, for the wife and family who were not in the Truth, I would keep that cottage so that I might show to those who were left after my death that my intentions at any rate were good. Have a small house rather than a large house which might be sacked in the coming Time of Trouble. We merely throw out this as a hint to you for your guidance if you care.

21. CONSECRATION--Re Property and Children.

(Q144:1) QUESTION (1909)--1--Has a consecrated person the privilege to deed any part of consecrated property to children or heirs?

ANSWER--I would think it would be the duty for every parent to provide for his own. As, for instance, suppose you had half a dozen children and some of them were small, you would have a duty toward them as a parent. You elected to bring them into the world and you would have some responsibility toward them, especially that portion of their lives in which they are not able to provide for themselves, and if I were father of any children I would feel that it would be right to give them some share in the property that I had accumulated, of which I was a caretaker. Even if I felt sure that it would have no value after ten years I would feel that it was right to put aside a certain portion. I would not treat them from the same standpoint with which I would govern myself, but would treat them from their own standpoint. I do not understand, however, that this is all that is in the question. If a father has much money is he to consider that it belongs to his children and divide it among them? That is a different question. Providing for those who are not able to provide for themselves is one thing, and giving away money that we have is another thing. We are to give an account to God and not to our children. These are two different propositions. God has made you responsible for your children while they need care, and He requires that you make some provision for them.

22. SISTERS--Re Asking Blessing at Table.

(Q661:2) QUESTION (1910)--2--Similarly, what shall we do at the home table in asking blessing upon the food? Perhaps the father would never think of asking a blessing. I, the wife, have been in the habit of asking the blessing. Should I continue to ask the blessing?

ANSWER--You should continue if he is in sympathy, if he is agreeable to it. So I would say to the husband, shall I ask the blessing, is it agreeable to you? If the husband is not a Christian I would still recognize him as the head of the family, and as such I believe that instead of saying, I will ask a blessing and you can't say anything about that, I would think the other way would be better--Husband, have you any objection to it? Or if he said, I approve of it, then you have authority and you are not assuming authority in any sense of the word.

23. STEWARD--Duty Re Property.

(Q673:2) QUESTION (1910)--2--Suppose that I own the equity in property amounting to \$5,000. Does the Lord expect me, as a wise steward, to turn this amount into the harvest work, when, in order to continue in my business, it would necessitate selling the property and paying rent?

ANSWER--Now the dear brother writing this question is the only person that has the right to decide it. It is not for me to decide what he should do, for I do not know all the

circumstances; and even if I did know them all, it would not be for me to tell him what he must do. It must be his own voluntary act, whatever it is, and his own judgment must be used. I have already expressed what would be my judgment, that a man should look out for his wife and children and any others who are closely related to him and properly dependent on him for support, and he should not denude himself of property so that he would bring either himself or any of those dependent upon him into reasonable danger of requiring private charity. I do not know how to state the matter more clearly than that. You see you might imagine a case in answer to this question in which the brother would have nothing probably in the way of an encumbrance at all, and it might perhaps be a wise thing for him to sell his property, clear it off and rent a store. It does not always follow that it is to the best advantage to own property. Sometimes it is just as well to have rented property. He must decide the case.

24. STEWARD--Things Expected of.

(Q673:3) QUESTION (1910)--3--In order to be a faithful steward and complete one's consecration, do you think the Lord expects one to sell the roof from over his head, or will the Lord show the faithful steward just how and when to proceed?

ANSWER--Well, it is pretty hard to answer this question just the way it is written, so I will not attempt to do that; but I will tell you what my thought is, in a general way, along this line. The Lord has given you certain talents and powers, and among these is so much money, and he expects you to use the money. You consecrated to him all of it when you gave yourself and all you had. It included every penny that you have, and now when he hands it back to you he says, I will make you a steward and I will see how you use this, and I will judge how much more I can entrust to you for the future by the way in which you show your faithfulness in the using of this little amount which is now at your disposal. It would seem to me, then, that if I had only five dollars to my name--roof over my head or no roof over my head--I would consider the five dollars a stewardship; and if it were five thousand dollars I would still consider it a stewardship; and if it were five millions, I would still consider it a stewardship; and according to the amount of opportunity that I had, and the responsibilities that were upon me, I would want to use whatever I had in the way that I thought would be pleasing to the Lord. For instance, if I had a family and they were dependent upon me and there were young children, I would think that it would be God's will, and that I would be acting as a proper steward, if I would make a reasonable provision for these children--not that if I had five million dollars I would think that they must all be rich and have a million apiece. I would not understand anything of the kind, but would understand that they would probably do a great deal better for themselves and for the Lord's glory if they did not have very much. And yet, if I had \$5,000,000 I would feel that I ought to give more to my sons and daughters than if I had only fifty dollars or if I had only \$5,000. I would think it would be a reasonable consideration to be held in mind, and I think probably if I had five million, I would give them \$50,000 apiece, I don't know. I think I should be about that generous. I don't think I would be any more generous than that. And if there were any of them I thought would be specially injured by giving them that much, I would cut it down. But in everything, your responsibility is the thing that is before you--how does God wish you to do? Do according to what you think would be pleasing to the Lord. It is your stewardship, not mine. But remember, that if you are thinking more of your children in respect to your stewardship than you are thinking respecting the Lord's children and the Lord's work, it shows that you have not the proper respect for him and his work. You are, therefore, to take all of these things into consideration when you decide how you shall use whatever is in your hands. If I had a wife and family; I certainly would not think of selling the roof from over our heads, unless it would be a very fine roof to get a cheaper one, the fine one not being so necessary. But I would certainly think

of keeping a roof for my family I would think it part of my duty as a father and husband to provide for necessities in that manner. I wish that all of God's people had roofs over their heads--not extravagant roofs, not very elaborate houses, necessarily, but that they all had some little place they could call home. It is true, Jesus did not have a home of his own, but it is also true that John, his disciple, did have a home, as we read of Jesus when dying commending Mary, his mother, to that disciple whom he loved. That disciple whom Jesus loved took Mary to his own house. He had a house.

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PASTOR RUSSELL'S OTHER WRITINGS

OVERLAND MONTHLY

OV212 [sel]

REFRAIN THY VOICE FROM WEEPING AND THINE EYES FROM TEARS

"The Lord, through the Prophet Jeremiah, sends a message of consolation for the heart of every bereaved parent trusting in him. We read, 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord, 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded; and they shall come again from the land of the enemy.'--Jer. 31:15-17.

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Five items in our text fasten our attention:

First: Sorrow for the dead, which is universal; as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second: The nature of the comfort described--the hope of a resurrection, the hope of the recovery of the dead-- "They shall come again," they shall be restored to life.

Third: That in death our dear ones are in "the land of the enemy;" in harmony with the Apostle's declaration, "The last enemy that shall be destroyed is death."--1 Cor. 15:26.

Fourth: That the labors of the parents in endeavoring properly to rear their children are not lost, "Thy work shall be rewarded."

Fifth: Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken--the Word which is sure of fulfillment, however different it may be from the word of man on this subject.

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Finally, consider the Lord's Word to us all as a race, and particularly his word to parents, "Thy work shall be rewarded." What a blessing and comfort! What a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my

love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

You shall see the fruit of your labor in the future; we shall know as we are known by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mold and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

HOW REWARDED?

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not. And more than this. By a Divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

CHARACTER BUILDING IS INCLUDED

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children, has its compensating blessings upon your own hearts. May this blessing deepen as the years go by.

OV 229 [set]

THE GOLDEN RULE

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."--Matt. 7:12.

OUR conception of God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Be ye like unto your Father which is in heaven." Our forefathers during the Dark Ages burned one another at the stake, and otherwise tortured one another because of their misconception of the Divine character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us; namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder--all who walk not after the spirit, but after the flesh--to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond those standards of the Dark Ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessing that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment

and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a divinely inspired revelation of God and consider it merely the work of well-intentioned but ignorant men, in comparison with whom the theologians of today are past-masters every way, quite competent to write, out of their own wits, matter much superior to that of the Bible, the Divine inspiration of which they deny.

THE FOUNDATION OF GOD'S THRONE

The Bible declaration that Justice is the foundation of the Divine Kingdom or Throne gives the mind pictorially an appreciation of the value of justice in its relationship to every element of the Divine character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's character. He is first just--never anything less than just. His Wisdom, His Power, His Love must all coordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must first be just. A character built upon a foundation to any extent ignoring this is faulty, improper, sinful. The first man, made in God's image and moral likeness, must have had Justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degrees. We call it also Conscientiousness, Righteousness. Some, indeed, have this quality in so weak a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbateness, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of men's minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness have, from the first, been considered and esteemed the Divine standards, and are still so esteemed, except by atheists.

THE GOLDEN RULE FOR THE CHURCH

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No; they are for the Church only, and this is shown not only by the fact that our Lord's words were addressed to His disciples, but also by the fact that the Apostolic Epistles similarly are addressed to the saints and the Household of Faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy"-in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen justice to be the foundation of the Divine character. The Golden Rule does not express all of the Christian's duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world --justice. In a word, our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets"--this is the teaching or demand of the law and the prophets upon all who would seek to do righteousness--Justice. The measure of our development as New Creatures in Christ is whatever we attain in love above the standard of the Golden Rule. Justice demands us to render to others as we would

have them render to us. Love says, I demand nothing, but show you the length and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration to discipleship, to walk in the Lord's footsteps, St. Paul says: "We ought also to lay down our lives for the brethren"--after the example of Jesus.

"LOVE WORKETH NO ILL"

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely? If you are an employer, do you treat your employee in harmony with this rule, and do unto him as you would have him do unto you, if your positions were reversed?

If you are an employee, inquire of yourself: "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighbourhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you? Ask yourself that question occasionally.

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children? Do you remember that you have a responsibility for their training; a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice, and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

HARVEST GLEANINGS

1HG650 [sel]

THE CHIEF CAUSE OF CRIMINALITY

"I was shapen in Iniquity; and in son did my mother conceive me." Psalm 51:5

Diagnosis is valuable in the attempted cure of any malady. This is as true of sinsickness, depravity, as of any other ailment of humanity. The better we understand the origin of sin and the methods of its operation in ourselves and in others, the more successful we shall be in combating it. We must know what helps to feed the ailment and what tends to destroy it. Our forefathers erred, evidently, in their declaration of total depravity. None of us ever met a human being entirely depraved-entirely devoid of sympathy for righteousness and truth-dead to all good influences. Experience, however, does corroborate the Bible statement that "there is none righteous, no, not one"-all are sinners. Moreover, the Bible goes to the root of the matter; and experience corroborates its statement in our text that we and all humanity were born in a state of sin, with the predilection or inclination toward sin.

We are not, however, to conclude that God made us sinners; for the Bible contradicts this thought, and assures us that "all His work is perfect." According to the Bible, we received our lives from our parents; and they theirs from their parents; and so on back to Father Adam. The Bible tells us that our first parents sinned, and came under the Divine sentence of death; and that this meant mental and moral, as well as physical, degeneracy. The Apostle declares, "By one man's disobedience sin entered into the world, and death by sin." Romans 5:12 This curse of death which came upon the race, and which affects us from the moment of birth, is a terrible blight. Even though it is much more reasonable than the curse declared by our mistaken creeds the curse of eternal torment nevertheless the curse of God is sufficiently terrible, and world-wide. The penalty, "Dying, thou shalt die," is, however, much less horrible than if it had read, "Living, thou shalt live in eternal torment."

When, therefore, we find in ourselves and others wayward, sinful tendencies, we reflect that these are evidences of the fall, the curse, and that all who are under such influences are to be pitied. True pity, however, must not be in sympathy with sin, but with the sinner, who is handicapped by the predisposition to sin. Sin calls for radical measures for its extermination for the release of the sinner; but our best efforts for them and for others will be attained through a knowledge of the facts, and through the exercise of proper sympathy. There are probably more people injured through lack of sympathetic help than are helped by the administration of cold-blooded justice without tenderness or sympathy. We have been slow to learn this lesson.

PARENTAL SYMPATHY NEEDED

Undoubtedly as human sympathy expands through a knowledge of the facts, both parents and children will be blessed by that increase of knowledge. Parents need to learn that their own mental moods and sympathies with right or wrong serve to stamp, to birth-mark their children, either favorably or unfavorably. The parents of a vicious child should reflect that they had much to do with that viciousness. Properly informed and right-willed, they might have produced the child with a much more favorable organism. It requires a great deal of training to work out of the child's disposition that which was inbred at its birth. Indeed, the probability is that only a small portion of it will ever be eradicated in this life.

We are not forgetting the Scripture which says, "Who can bring a clean thing out of an unclean?" We remember this, and merely suggest that the imperfect sinnerchild, shapen in

iniquity and conceived in sin, may have more or less of sinful disposition. We are suggesting that a weighty responsibility rests upon parents in respect to the prenatal influences exercised, as well as to their parental obligations after their children are born.

With what care, what loyalty to God and righteousness, what desire to maintain purity of heart and loveliness of character, the procreative powers should be exercised! With what care the father should surround the mother with every good influence helpful to her mental serenity, joy, peace, justice, reverence, love, during the period of gestation! What noble characters might thus be born into the world, even though still imperfect, sin-stained! What a different world in many respects we might be living in today if parents had recognized these principles and felt their responsibilities and lived up to them! Thank God, death does not end all! and the lessons now being learned through disappointments and tears will, we believe, in many instances prove profitable in the great Hereafter.

2HG226 [sel]

Those of the Lord's people who are heads of families are to remember that in their family circles they are the Lord's representatives or priests, and that daily they are privileged to offer incense at the family altar, and to realize its acceptance and to have the sweet odor of the same not only ascend before the Lord in the merit of Jesus, but thus to bear witness also before the members of their families that they are the natural heads of their families; the Lord in turn is their Head, whose wisdom and supervision is sought in all the affairs of life, temporal, as well as spiritual. Not merely does the blessing come upon the parent in thus using his privileges and opportunities, but a reflex blessing extends to the members of the household if the divine rulership is acknowledged and bowed to. In such homes there is apt to be less and less the spirit of anarchy than in other families where divine headship and rule are not thus recognized.

2HG765 [sel]

The requirement of *justice* in all our dealings with our fellows, commends itself to every rational mind. It includes the whole Law of God. A brief statement of that Law which had our Lord's approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the Law and the Prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all the blessings that come therewith: that we should be obedient to his righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. Come, then, let us reason together. How many of us do justly in all of life's affairs — in our relationship to our God and to our neighbor?

Begin at home. Let each one criticize his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all of our relationships of life treat these who are so near and so dear to us according to the standards of *justice*, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning with the Lord, striving to render to him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just. The majority of people, we feel sure, will be surprised to know how unjust they have been toward those who are of the very nearest and dearest of fleshly relationships.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. Do you invariably speak to them in the same words and with the same tone and gesture that you would approve if they were in your place and you in theirs? In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Or, on the other hand, do you ask of them higher prices for the services or materials you furnish them than you would consider just and right if you were the purchaser and they the venders? Do you watch your chickens that they do not commit depredations upon your neighbor's garden as carefully as you would wish your neighbor to watch his chickens as respects your garden, if you had one? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and they in yours? Do you speak as kindly of your neighbours as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would like to have them hold up yours? Do you guard your tongue so that you speak only things you would think proper for your neighbor to speak respecting you, if you changed places?

3HG 824 [set]

NATURAL LAW PARALLELED ON THE SPIRITUAL PLANE

Indianapolis, June 11, Pastor Russell was here today and gave a very interesting lecture on the text, "He that soweth bountifully shall reap bountifully; but he that soweth sparingly shall reap sparingly." (2 Cor. 9:6) A condensed report follows. The speaker showed that reaping invariably corresponds to sowing, not only in kind, but also in quality and in quantity. It is very evident that his view on the application of both text and context differs from that of the majority of even professed Christians.

Usually this passage is applied in a general way to everybody; but the Pastor applies it only to Christians. While he admits that it is true that all reap as they sow, yet he claims that only Christians those who have made a full consecration of themselves to God are begotten of the holy Spirit can sow to the Spirit; that these are now on trial for life or death everlasting. He believes that only a few are sowing seed along spiritual lines and reaping spiritual harvests; and that the great majority are sowing along merely natural lines, whether the seed be good or evil, and will reap accordingly, some a noble and some an ignoble character.

So far has man fallen from the estate in which Adam was created that it may be truly said, as the apostle declares, "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) Instead of being a holy Spirit a holy mind or disposition the mind of fallen man today is largely unholy, perverted and imperfect. But those who have stepped out from the world, those who have become, through faith in Christ and dedication of themselves to God, children of God, have His holy Spirit His mind or disposition; and this they have in proportion as they are living close to God, following in their Master's footsteps. According to the measure that this latter class "sow to the Spirit" will they reap the character of Christ, the fruitage of the holy Spirit. The Lord desires His people not only to sow to the Spirit, but to sow bountifully. There is a principle of justice that runs all through the matter. God does not say, "Never mind what you do, I will forgive you and make it all right with you. I know that you are imperfect." No! The principle constantly operates that whoever sows good seed will reap corresponding blessings; but whoever sows evil seed may expect to reap corresponding injury. The merit of Christ

covers the Christian's unwitting mistakes when he is doing his best; but it does not make up for negligence, carelessness or indifference as to the kind of seed he sows. "Whatsoever a man soweth, that shall he also reap."

INFLEXIBLE LAW OF CAUSE AND EFFECT

Those, now children of God, found before they left the world, that when they lived in accordance with the will of the fallen human nature, the things from which they expected good results and happiness gave poor results and dissatisfaction that anticipation was much better than realization. They also found that following their own will generally yielded bad fruitage. They had sown wrong thoughts; and these thoughts produced more of the same kind. Then the wrong thoughts brought forth wrong deeds, which in time developed a wrong character. The things which at first were merely optional became fixed characteristics. As somebody has well said, "Sow a thought and reap an act, sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." To the extent that an unholy character had been developed it must be painstakingly demolished, and a righteous character erected.

In this connection, parents should begin with their children, by keeping before their minds from earliest childhood pure, noble, loving thoughts. While it is impossible to make them perfect, yet parents can do much toward shielding their children from the evil in the world. By giving their children a right start in life, parents would be bestowing upon them a legacy for which the children would thank them throughout eternity. If mothers could only know how much they have in their power the molding of the minds of their children, how careful they would be! How vigilantly they would guard their own mental conditions and attitudes in order that they might bring into the world children whose dispositions would be noble, upright children that would be a blessing rather than a curse.

But if vicious passions control, if wrong thoughts are harbored, the child will be born with these evil tendencies; and no matter how hard he may try in after life to develop a noble character, he will have a lifelong battle with the results of improper pre-natal influences. How sad it is that these facts were not set before us long ago!

The fathers also have especial responsibility along this line. Not only should they themselves be noble if they would hope to bring forth noble offspring, but they should see to it that so far as possible the mother should have the proper associations and environment, the proper care and attention. As these things are all taken into consideration in the breeding of fine horses, dogs, etc., of how much more importance is it that our children be given thus a noble heritage!

PROPER TRAINING OF CHILDREN

It is high time that all thinking people agitate this subject, and thus head off as far as possible the propagation of children badly equipped mentally, morally and physically. We cannot emphasize too strongly the importance of proper pre-natal influences in forming the child's disposition. But parental responsibility does not cease with the birth of the child. Its entire life requires supervision. Here again the mother has her care to see that the child is not unjust in dealing with its playmates not even with the dog. She must inculcate cleanliness of body and of mind. If she is careless about these things, the child gets the idea that it does not matter what one does; and thus the liability to do unjustly and to live uncleanly is greatly increased.

Peculiar responsibility along all lines rests upon Christian parents. As we come to see the principles of God's government, our minds should be filled with thoughts of justice, righteousness, kindness, love. These thoughts should be reflected upon our children; and thus

they are taught of God. Even though they may not become spirit-begotten children of God, yet all who ever attain unto life everlasting on any plane must have this holy Spirit, mind. If a child is not naturally meek, if its pre-natal development was neglected in this respect, then it should be taught meekness. It should be shown how unbecoming are rudeness and self-assertion. It should have held up before it the beauty of gentleness and kindness. If a child is handled properly during the early formative years of its life, it will soon get these good principles fixed in its mind. Meekness, gentleness, patience, long-suffering, kindness, love these are traits that parents should carefully cultivate in themselves. They are qualities of the Spirit of God which He expects all His children to develop richly. However bad a Christian's habits may have been before he became God's child, the Heavenly Father expects him to eradicate his undesirable traits of character as rapidly as possible, by Divine grace. He is to dig them up by the roots, as he would pull up noxious weeds from his garden. Then he must plant instead the beautiful and fruitful things. What a beautiful adornment is meekness! How unlovely are arrogance and headiness!

As this beauty of character is manifested by the parent, it will be noticed by the children, who are very quick of discernment, and who generally have a keen sense of justice and of consistency of example. Sooner or later this beauty in the parent is sure to bear fruitage in the child, unless its character had become too firmly fixed before the parents realized their responsibility along these lines. Undoubtedly the disrespect of parents so common today and neglect of parents in their old age are the legitimate fruitage of parental neglect in earlier days. Many parents today are reaping the harvest of their own failure to train their children properly in early childhood. In many cases evil seeds have been sown in the child mind instead of good seed; and today the bad fruitage of such sowing is evident. In other cases the seed has been sown far too sparingly; and the reaping has been in proportion.

AMEN!!

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