Watchtower

1884

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ZION'S
WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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VIEW FROM THE TOWER

With the opening of another year we look backward over the past and forward into the future.

The year just buried will be one long remembered by quite a number of our readers, as the one in which they first gained a knowledge of God's word and the gracious plan therein revealed. To some it has been full of trial, as the great Refiner and Purifier has had them in the furnace to separate the dross from the gold, and to cause them to reflect his image (Mal. 3:3). Happy are they who, being tried by the fire, have not been found wanting, but have had their hearts more firmly established in the truth, and who have let go of the traditions of men and taken hold more firmly than ever of God's gracious favor in Christ Jesus our Lord.

Looking forward, we can but expect the same work to continue until every part of our faith-building is tried, and the wood, hay and stubble all consumed; for "the day that cometh [is now present] shall try every man's work of *what sort* it is." (Mal. 4:1; 1 Cor. 3:13-15.) If in the past your building has stood the test and not been destroyed, rejoice; but still with trembling, remembering that the trial is not all over yet. "Be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall." If there is in your building anywhere that which will not stand the test of fire, it must go—replace it quickly by that which will abide.

If there is anything lacking in your consecration—if in anything you have a will not surrendered to and harmonized with God's will—take heed to it, for he will discover it. If, as one of his jewels, you are being polished to radiate his light, take heed that in you there shall be no self-will, which as a grit might cause a flaw and mar your beauty and acceptableness with him when making up his jewels.

It is not probable, that trials, besetments and difficulties in the "narrow way" will be less in the year begun than in the one ended. The furnace gets hotter rather. Yet, let us remember that the greater our difficulties the greater the supply of *"grace* to help in every time of need," for which it is our privilege to call at "the throne of the heavenly grace." Call to mind the words: "My grace is *sufficient* for thee," and, "Count it all joy when ye fall into temptations," knowing that if *exercised* thereby they will work out for us an exceeding and eternal weight of glory.

The past year has made us acquainted with a larger number of *sacrificers* (Priests—1 Pet. 2:9—the Levites did not offer *sacrifices*) than we had before known. Men and women who not only hazard but spend, of their consecrated time, money, talent and reputation, in spreading the *"glad tidings* of great joy, which shall be unto all people." Through these consecrated agencies the truth is reaching other sheep of the flock, who were famishing and ready to perish by the way for want of its sustaining power. And these methods and exertions are being abundantly blessed, not alone in feeding and refreshing the hungry, but also in the growth and development of those so engaged. Every exertion in the Lord's service, and done *unto the Lord*, is sure to bring a compensating reward and blessing upon the heart of the laborer.

The year commenced offers fresh opportunities for sacrificing service. None should feel discouraged at opposition, and because few will believe our report—our Gospel. It is the few who have "an ear to hear" that we should expect to reach. If you at any time feel discouraged, call to mind the Master's experience. If the majority heard his words you might expect them to hear yours; but if as a mass they rejected his words they will reject yours also. If they have called the Master Beelzebub, what more should we expect? It is *sufficient* that the disciple be *as* his Lord. (Matt. 10:25 John 13:16.) Then, with thanks for the past and present, and earnest prayer and confidence for the future, let us go forth with the whole armor of God girded on yet more securely, with the girdle of truth and trust; and grasping yet more firmly our shield of faith in his protecting care, and with the sword of the Spirit —his own Word—in hand, let us fight a good fight until we finish the work given us, that we may be of those accounted worthy to enter into the joys of their Lord.

A HAPPY NEW YEAR

"New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for thy day;
New notes of thanksgiving, new chords of delight;
New songs in the morning, new songs in the night.
New wine in thy chalice, new altars to raise;
New fruit for thy Master, new garments of praise;
New gifts for His treasures, new smiles from his face;
New streams from the fountain of infinite grace.
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance, radiant and dear!
All this be thy joy in the happy new Year!"

AN INTERESTING LETTER

Brunswick, Maine.

DEAR BRO. RUSSELL:—I have read THE TOWER from January last with absorbing interest. God bless and speed the good work. I have long believed in a pure, consecrated and holy ministry and church. But never have I so fully enjoyed my privilege as for the past few weeks and especially since Aug. 30, 1883. I spent forty years, five months, and ten days in the wilderness; but glory be to God I then entered Canaan. I am an evangelist and have been preaching the truth as I understood it for many years. I intend to keep on doing so. God has been wonderfully opening to me the Scriptures of late. I find a *few* hungry ones everywhere I go.

Yours truly,

———.

THE SCHOOL OF CHRIST

In the hope of strengthening the children of God, who have placed themselves in the school of Christ, we would offer a few practical suggestions on methods of study and discipline. And first we remark, that none should expect to make progress in the truth who do not devote time and patient, persistent effort to it. Who would expect to become proficient in any branch of mathematics, science, or philosophy without such study? And how much more important is Bible study.

The Bible seems to be an unfailing mine of wealth, at least none have ever yet exhausted its treasures; and we must give it patient, faithful study, if we would attain that degree of proficiency in it which the Great Teacher has a right to expect, and which the exigencies of the time in which we live necessitate. If Paul said we should need the whole armor of God to be able to withstand the fiery darts and wily arts of the adversary in this evil day, in all probability we shall not be able to stand, with much less than the whole armor.

We well know the difficulties and disadvantages under which many labor. We know the business, household and family cares that press upon the majority. But did you ever think that this very pressure of seeming necessity, is permitted to give you an opportunity to overcome and to sacrifice? If all the hindrances were taken out of the way your privilege of running the *narrow* way for the high calling would be gone. The Lord says, Be not overcharged with the cares of this life (Luke 21:34.) and again Paul says, "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

If, then, you are strongly tempted to be overcharged with the cares of life, know this, that such is not the will of God, and look out for the way of escape which he indicates. We are all more or less the creatures of habit, and generally we cling to them long after the necessity which first demanded them has passed. The brethren generally have their hours of labor fixed by the prevailing business customs, and have their evenings left free from care for study, but if they should find business demanding all their time and all their effort for any length of time, this is not the Lord's will; they are being overcharged and oppressed of the devil for the very purpose of retarding their spiritual progress; and a way of escape by change of business, or otherwise, should be sought with the Lord's assistance.

With the sisters the case is somewhat different; they have their time and arrangements more at their own command, but habit and early training prompt them to spend all available time in care for many things which ought to be dispensed with. Habits of close economy prompt many to do things which might be done by others, long after the necessity for such economy is past. And so they carry burdens themselves long after their children are able to share them. That daughter will be much better prepared for the after duties of life who early learns to share a mother's cares; and so, also, that son who learns early to feel and share the father's cares. Thus, much valuable time may be gained and utilized in the study of the word of God.

We know also that many have not formed habits of study and consecutive thought, yet all these difficulties may be overcome. It should be borne in mind also, that mere reading is not study. To take a Bible or a paper and sit where we are subject to interruptions, etc., is not study. Your children could never prepare their lessons for school in such a way. How then, you ask, shall we study? First, we would say, have some regular place, and time also, if possible, as free from interruptions as you can make it. Let the helps for study all be there. Then read critically, searching out references, and endeavoring to bring the subject in hand clearly before your mind. Take one subject at a time and master it before you leave it. Keep a file of your old papers on hand and within easy reach, and make an index of subjects. We are sorry to find that some have given away back numbers, which cannot now be replaced, but we hope none will do so in future. If you want sample copies for friends you can send for them.

After studying any subject, take pencil and paper and write out your understanding of it. This will greatly aid you in thinking and searching out all the evidence supplied in the Word on every subject. As you thus study you will be surprised to find how beautifully the Scriptures will fall into harmony on the line of truth, and how lack of harmony will reveal and expose error. Some will think they cannot do this because they have not been used to so studying, but the sooner you get used to it the better. It is possible for all, and your ability will increase with practice. You will then have a certainty of knowledge beyond the painful shiftings of doubt—a full assurance of hope well worth your most careful effort. The Spirit also will help our infirmities and lead such into all truth. "He that seeketh findeth."

MRS. C. T. R.

THE LESSON TAUGHT BY A SWISS GUIDE

Sarah Smiley, in her account of a tour in the Alps, recounts a touching incident and gives a beautiful illustration of Scripture-teaching concerning the generous help of our great burden-bearer. "In the summer of 1879." says the writer, "I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found that I could make double speed with double safety. Then a voice spoke inwardly: 'O foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them.' I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself: 'And even thus will I follow Jesus, my Guide, my burden-bearer. I will rest all my care upon Him, for He careth for me.'"—*Selected.*

GOD'S RICH SUPPLY

Human nature is a mass of wants. The earliest cry of infancy means want of food, or sleep, or relief from pain. The silent appeal of old age in its arm-chair is for a daily supply of daily necessaries. Columns of our daily journals are filled with the catalogue of "wants." The chief purpose of all trade manufactures and commerce, is to supply the various needs of humanity; and God's grandest ministration of love is to supply the endless necessities of his dependent children.

What a glorious promise that is which Paul records in his letter to the generous Phillippians. They had been kind to him, and he writes back to them, "My God will supply all your need according to his riches in glory, by Jesus Christ." That is a divine promise, made to be kept. I can put that away where I put my U. S. bonds, with a comfortable certainty of no defalcation. This passage is one of the "Government Securities" of heaven. It is my God who issued the promise; my own personal Father. He does not bind himself to give me all I may lust after; no not even all I may pray for. Many of my wants are purely artificial, and born of selfishness. I may crave wealth, and he may see that my soul would be richer if I were poor. I may ask for some promotion, and he may know that my way to holiness lies through a valley of humiliation and disappointment. So he only agrees to give me what I need, which is a very different thing from what I may be craving.—*T. L. Cuyler.*

THE BLOOD FOR A TOKEN

God said to the children of Israel on that dark night down in Egypt, that the blood should be to them for a token, and when He should see the blood he would pass over.

You will remember that the first-born in all the houses in Egypt were to be killed, but God was going to pass over every house where the blood was upon the door posts and lintels. What blood? The blood of the lamb. They were to be perfectly safe if the blood was there, for God had said it. (Read carefully the account in Exodus xii.) The lamb's blood pointed to Jesus' blood to be shed long years after, and just as the children of Israel were perfectly safe on the dark night sheltered by the blood of the lamb, so every one sheltered by the blood of God's Lamb, Jesus, is just as safe as in the presence of God. As many as received Him, (Jesus) to them gave he power to become the sons of God, even to them that believe on his name.—*Selected.*

STAND

When you can do no more, *stand.* "Having done all things stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to foe. Stand watching, waiting, victorious, Stand still and see the salvation of God. Stand not in your own caprice, or by human order. Even though Red Sea barriers lie across your way it may be the will of God that you go forward without a halt. It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But "they also serve who only stand and wait." Patience and fortitude are precious in the sight of God, and "to obey is better than sacrifice." Where patience can have her perfect work, whether in the stress and strain of conflict, or in the trial of waiting, there it is good to be.—*Selected.*

"BEHOLD THE LAMB OF GOD"

"Look at the time of Moses. Every morning, perhaps at 9 o'clock, a sermon was preached, (We may say an object lesson was given), of which the text was, The Lamb Slain. And there might be twenty other offerings going on at the same time, and others continuing all day. In the evening the same sermon was preached from the same text. For we may regard the morning and evening sacrifice of the lamb as the same sermon daily repeated for 1500 years. I wonder what people would say if we gave the same sermon, the same heads, the same illustrations, year in and year out? We need not do exactly that, for there is abundant variety in the Bible; but the subject for our preaching is one that never changes—the Lamb of God that taketh away the sin of the world; the Lamb in the midst of the throne."—*Dr. A. A. Bonar.*

CHRIST OUR ALL

A *living Christ,* of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad his holy light,
Through the deep gloom of sin's dark night.

A *dying Christ,* whose precious blood
Seals the poor sinner's peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.

A *Christ ascended*—all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.

A *living Christ* our spirits need,
A *loving Christ* our souls to feed;
A *dying Christ,* our ransom he,
A *risen Christ* to set us free.

This to our need—a *Christ within,*
A life with God, afar from sin;
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

—*Selected.*

HIMSELF TOOK OUR INFIRMITIES AND BARE OUR SICKNESSES

MATT. VIII:17

Since it is repeatedly stated in Scripture that Jesus was *free* from sin, both personal and inherited, that "in him was no sin," (2 Cor. 5:21.) that *no cause of death* was found in him (Luke 22:23), etc., some have wondered how these statements can be reasonably harmonized with others and with the facts of Jesus' life.

We know well that *death* and all its accompaniments of pain and sorrow are the direct result of sin, and that if any man were actually free from sin, he would be free also from sin's penalty, death. We know that the same law which guarantees that the disobedient shall die, guarantees also that the obedient shall live. (Rom. 10:5; Gal. 3:12.) The question, then, is not an unreasonable one: If Mary's child did no sin and did not receive the imperfect and condemned Adamic life through a human father, but a *perfect,* unimpaired and uncondemned life transferred from his pre-existent condition, should he be born an imperfect, blemished, pained and dying human being? We answer, No, he should not; and if Jesus was thus born we should assuredly claim that it was an evidence either that in him was *sin,* and over him death had power and dominion because of sin dwelling in him, or that God's law had been violated and the innocent *compelled to suffer* the penalty of guilt. But as either of these views would be opposed to the character and word of God, we reject both as erroneous.

Jesus being *free* from all sin was equally *free* from all penalties or wages of sin. Were it otherwise he could not have given himself a ransom—an *equivalent price*—for the sin of the first Adam and its consequences. Had he come into the world under condemnation of death he would have had no *life* to lay down for ours, as our redemption price. To be an acceptable sacrifice he must have been (as shown in the types also) a "Lamb without blemish and without spot." (1 Pet. 1:19.) And "the Lamb of God which taketh away the sin of the world" (John 1:29) was without blemish, and was therefore an acceptable sacrifice. And let it not be forgotten that this *sacrifice* was not made in the change of nature from spiritual to human, but was made after he had become a man—"A body hast thou prepared me" for the suffering of death. (Heb. 10:5.) Hence it should be clear to all, that death in no sense had any claim upon him until he *offered himself*—a man for men (1 Cor. 15:21), and "*became* obedient unto death." (Phil. 2:8.)

Doubtless the desire to sacrifice himself and thus redeem men, was in the mind of the youthful Jesus long before he reached manhood, and presented himself in consecration to death, in the symbol of baptism. But he could not do so until then, for though he had been *coming* to manhood all those thirty years, he had not *come* until thirty years of age according to the Law. There, finding himself a man, "he *became* [by consecration] obedient unto death," and conducted himself in such a way also as to exhaust and use up his perfect life.

If this reasoning be correct and scriptural, it proves that the man Jesus was a *perfect being*—a PERFECT MAN; hence he possessed not only vitality, but every other quality of body and mind, in a way not possessed by the Adamic race enslaved for centuries to sin and groaning under the bondage of corruption (death). In a word, Jesus at the time of his consecration must have had that perfection of form and feature, of mind and body, originally possessed by Adam before sin and death blighted and withered his crown of glory and honor. (Psa. 8:5; Heb. 2:7.) And the same glorious perfection must have been in the man Jesus which will be found in all the *restored race* when in the close of his glorious reign, their Redeemer shall have wiped away all traces and marks of sin and pain and death. (Rev. 21:4.)

We know that Jesus received a special anointing of the Spirit at the time of his baptism, and it may not be possible for us to accurately determine how many of his miracles were the result of this anointing, and how many of his wonderful works were merely the exercise of powers belonging to all *perfect* men, undegraded and in full fellowship with God. We find today prodigies among men, some representing to a greater degree than their fellow-men, one or another human quality; yet it must be apparent, that if one man could be imagined, who possessed the great qualities and powers of all great men, he could be *no more* than a *perfect* man, and doubtless then would be found very imperfect, if compared with either of the two perfect men, Adam and Jesus.

Let us remember that the first man lost great *dominion, glory* and *honor,* which belonged to human nature, when he sold himself to sin. (Psa. 8:5; Rom. 7:14.) Let us remember, too, that Jesus possessed that same humanity, and all its crown of glory, honor and dominion, when he became a man (Heb. 2:9.)

Before considering further Jesus' power as a perfect man, let us examine a scripture usually supposed to teach that Jesus was one of the most disfigured and hideous of men without a trace of beauty or anything to cause men to ad-

mire him. This view is the very opposite of the one we are presenting. We claim that the face and form are the very index to the heart and life. So surely and to the extent that dissipation and sin have hold on a man's mind and body, so surely will his face declare it. And as surely as purity and grace reign within, the face will indicate it. If Jesus was a *perfect* man he must have been as far from physical deformity and imperfection as the east is from the west. Instead of horrible, we believe him to have been "altogether lovely."

The scriptures in question are found in Isa. 52:14 and 53:2. Please refer and read. Concerning these statements we would say, that the translation of Isa. 52:14 in the common King James' version is not as clear as in others. The Douay translation of verse 14 reads: "So shall his visage be inglorious among men and his form among the sons of men." Young's translation has it: "So marred by man, his appearance and his form by sons of men." In all, the passage has evidently one of two meanings. It might refer to the marring of his beauty with the thorns, nails and sorrows. If he had no beauty he could not have it marred, and the more perfect his feature and form, the more it *could be* marred; hence if he was "altogether lovely" his beauty might be marred more than others because he had more to mar, and yet not be after all inferior to others in appearance.

Or it may refer to his character, as suggested by the Douay translation. He was deficient in those qualities which the world esteems—inglorious and ignoble in their *depraved* sight. *Depraved man* has come to admire many things which in his perfection would have seemed horrible, and he has come to *despise* that which is good and truly grand. The Jewish people looked for the Saviour and Deliverer promised, but looked from the depraved standpoint. Their conception was a mighty warrior, who, by plunder and butchery, should accumulate a great army, and with carnal weapons should conquer the world, and thus save them from their enemies roundabout. They overlooked the fact that *their* Saviour must conquer death first, before subduing all things unto himself; in order that his might be an *everlasting* dominion.

Hence when Jesus and a few humble disciples walked through Palestine declaring "the kingdom" at hand and Jesus the king, and all eyes were attracted to him, they DESPISED him. He was a *young man* and most of his followers the same. He had no army, and no wealth with which to collect one; neither had he any influence among the great. And when he said, "Love your enemies, do good to them that persecute you," "Lay not up for yourselves treasures upon earth," and, "If thine enemy hunger feed him," they concluded that such a one was the least likely to be the long-looked for DELIVERER.

Even the purity and love and gentleness, blended with firmness and manly fearlessness, which marked his face and bore witness of his sinlessness, were to their depraved taste marks of effeminacy. They would have much more admired the deep set marks of sin, ferocity, passion, with words of malice and hatred, coupled with boasts and threats against their enemies. So when they beheld him his *"visage was inglorious among men, and his form among the sons of men."*

This last is our view of the meaning of this text, and it seems to agree perfectly with the context succeeding, which we will now consider—we give the *Douay* translation (Isa. 53:2-12)—our comments in brackets.

"And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: [His appearance and surroundings seemed unfavorable; he was an *unlikely* king.] There is no beauty in him nor comeliness; and we have seen him and there was no sightliness that we should be desirous of him." [We found not in him those qualities generally found in earthly conquerors, and preferred to have a robber and murderer among us—Acts 3:14] v. 2.

"Despised and most abject [shunned] of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised. ["As one hiding the face from us" (as in weeping)—*Young's* translation,] whereupon we esteemed him not." [Jesus's weariness and sorrow and weeping, etc., were construed by men to result from *weakness*, instead of as it really was, from that perfection of organism which enabled him to sympathize with the sufferings about him and to alleviate it, at his own loss. The more perfect the organism, the more sympathetic; the finer its quality, the more easily it is pained, and more deeply wounded. You who have never suffered severe privation, but have things comfortable and clean about you, if you will go into some of the garrets and cellars of the large cities, will meet with such squalor, filth and wretchedness, that you would feel that death would be far preferable to life, under such conditions; yet there you will find men, women and children who are so accustomed to such conditions that they can laugh and sing and be merry, even there. The cause, is that their senses and tastes are coarser, more depraved than yours.

Think, then, of how the world must have appeared to the *perfect* man Jesus, as he saw men grovelling in sin, misery, sickness and death. He had sorrows indeed, but they were ours which his sympathy laid hold of, and by which he was impressed more than others. In his sympathy and love he gave of his own vitality to many of those groaning, dying ones about him. It is a fact coming daily to be more recognized among scientific men, that some persons possess greater *vitality* than others, and possessing more can communicate it to others who have less; though such are liable to feel for a time the weakness which is cured in the weaker one. Jesus being perfect had an abundance of sympathy; consequently he continued to heal those who came unto him, though each time he was touched with a *feeling of* THEIR INFIRMITY while they were refreshed and revitalized by his strength.

Few seemingly have noticed, that this is the teaching implied in the Scripture narrative of many of Jesus' miracles. We, therefore, quote some instances. A poor woman, who had been sick twelve years touched his garment and was healed, and "Jesus, *immediately knowing in himself, that* VIRTUE [*power, vitality, strength*] HAD GONE OUT OF HIM," said, "Who touched me?" (Mark 5:30.) (Luke 8:43-46, and 6:19) declares that "The whole multitude sought to touch him: for *there went* VIRTUE [*strength, vitality, power*] OUT OF HIM, and healed them all." Matthew 8:17 gives the same testimony: that when Jesus healed the sick it was in fulfillment of Isaiah's prophecy which we are now considering, "Himself *took* our infirmities and bare our sicknesses."

What wonder, then, that such a man is said to have been a man of sorrows and acquainted with grief? But let us never forget that if sorrows and pain left its impress on that noble face and form, it was not because of his own weakness; it was not because pain and sickness and death had hold of him, but that it had hold of our race, and he, full of love and sympathy, was bearing the burdens of others. Oh, how far short of *such* perfect, boundless love do we find ourselves! It is only when we measure ourselves by such a perfect standard, that we can realize how great was the fall which our race experienced through Adam's disobedience. No wonder we long for the restoration of mankind to such a condition, where each will love his neighbor as himself and be glad if necessary to share each others' woes; but it will not be necessary then; for when sin and its effects are all removed, its penalty, pain, sickness and death will be removed also.

Our conclusion above, that the sorrow and infirmities which Jesus bore were those of our race, and not his own, is the testimony of the prophet, v. 4. "Surely he hath borne *our* infirmities and carried *our* sorrows; and we have thought him *as it were*, A LEPER, and as one struck of God and afflicted." [Leprosy is in Scripture a type of sin. The implication here is, that men considered Jesus one contaminated with sin because he was bearing its penalties, not discerning that it was *ours* which he carried. They *thought* him *smitten of God*, righteously punished, and saw not that in him was no cause of punishment, and that *he took* the infirmities of his own free will.]

"But he was wounded for *our* iniquities, he was bruised for *our* sins. The chastisement of our peace was upon him, and by his bruises we are healed." (verse 5.)

"All we like sheep have gone astray, every one hath turned aside unto his own way, and the Lord hath *laid* on him [the willing burden bearer] the *iniquity of* US ALL." ["Jehovah hath caused to meet on him, the *punishment of* US ALL."—*Young's translation.*]

"He was offered because *it was His own will*, and he opened not his mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth." [He shall be nonresisting] verse 7.

"He was taken away from distress and from judgment [wickedness]: who shall declare [to] his generation, because [or why] he is cut off from the land of the living? For the wickedness of my people have I struck [smitten] him." [His death would be of so ignominious a nature, that few could realize that he was suffering the just for the unjust.]

"And he shall give [himself among] the ungodly for his burial, and [be with] the rich for [in] his death; because [or although] he had done no iniquity, neither was there deceit in his mouth; and the Lord [Jehovah] was pleased [willing] to bruise him in infirmity; [For] if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord [Jehovah] shall be prosperous in his hand." [The ob-

ject of his sacrifice was two-fold. He desired to do the Father's will, and he desired to be the "everlasting Father" and to bring many sons to life in the *re*-generation; bringing them to freedom, liberty, perfection and honor.] "Because his soul hath labored, he shall see [the good results of his sacrifice] and be filled" [or satisfied], verses 8-10.

"By his knowledge shall my *just* servant *justify many*, and [or while] he shall bear their iniquities. Therefore [because of his faithfulness and sacrifice] will I distribute [or give] to him very many [inheritances; He becomes sole heir of the inheritance of each one who he purchased with his own precious blood—very many—all men.] And he shall divide the spoils of the strong." [The strong prince of this world has obtained much spoil from mankind, leaving him destitute; but this great deliverer shall not only bind the strong man, but then shall he spoil his house (Matt. 12:29), and during his reign he shall divide or distribute the spoil to mankind, until at its close they shall be very rich in glory, honor, and dominion of earth as at first. He shall be enabled to do all this] "BECAUSE he hath delivered his soul unto death, and was reputed [reckoned] with the wicked: and he hath borne the sins of many and prayed [interceded] for the transgressors." Verses 11-12.

We conclude then, that this very prophecy which was *supposed to teach* that Jesus had an ungainly, disfigured, and hideous appearance—more than any other man, teaches the very reverse of this, that his perfection was ignoble in the sight of depraved men; and that whatever of care, or sorrow, or pain marked that perfect lovely face, was the self-imposed weight of our infirmities and sin.

And, if we recall the various little incidents of his ministry mentioned by the Apostles, as it were by accident, they all bear witness to the fact that he was a perfect man and far superior to those about him. In childhood's days he was a prodigy whose questions and answers astonished the Doctors of the Law. As a public teacher he has never had an equal among men. What other teacher ever had five thousand people leave their employment, and negligent of food, follow him three days in the wilderness, marveling at the gracious words that proceeded out of his mouth? (Matt. 14: 13-21, and 15:29-39.)

Call to mind the testimony of his enemies, when they came back to report—"Never man spake like this man" (John 7:46.) Mark the wisdom of his replies when they sought to entrap him in his words. (Matthew 22:20-22; and 21:24, 25.) Recall their remark "Whence hath this man this wisdom?" (Matt. 13:54.) Remember, too, the loftiness of his teaching: although there have been great teachers in other days, and among the heathen, men who taught morality of a high type, yet never before was heard such perfection of teaching as that of Jesus. The morality which teaches truthfulness and justice, keeping of covenants and obeying of laws, had been taught; and it had been taught, also, "Thou shalt love thy neighbor and hate thine enemy;" but none had ever gone so far as to say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you and persecute you." "If thine enemy hunger, feed him, if he thirst, give him drink." Others had said, "Thou shalt not kill," but none before had taught that to hate a brother without cause was a degree of murder. And, with all his meekness and tenderness, he taught them as one having authority, and not as the scribes.

And Jesus' physical form can have been no less perfect and beautiful than were his mental qualities. Crowned with the glory and honor of human nature, he was by reason of his perfection a king among men, whose very look, calm and benevolent, impressed those about him with reverential awe.

Call to mind how the soldiers who came to take him in the Garden of Gethsemane, overpowered for a time by the majesty of his presence were obliged to retreat before him, though he rebuked them neither in word nor act. (John 18: 3-8.) It was much the same with another company sent to take him, who came away without him. (John 7:30, 32, 44-46.) When Pilate was beset with the Jewish rabble, headed and instigated by the priests, crying, "Crucify him," he tried various methods to restore order and spare the innocent; but as a last resort he brought Jesus himself before the people, and as though confident that his glorious face and form would captivate the hearts of the multitude, he said "BEHOLD THE MAN!" As though he would say, Is that the man you would crucify? If so, his blood be upon you. Nor can we suppose that anything short of the blinding of the god of this world—the prince of darkness—could hinder them from realizing that "he is altogether lovely," "the chiefest among ten thousand."

And even then, had he chosen to give them a reproving look—to speak and to rebuke their sin—again the multitude would doubtless have said, "Never man spake like this man," and again they might have determined to "take him by force and make him a king." But he was there, not to clear himself and prove his innocence, but to suffer, to die, the just for the unjust to bring us to God; hence he did nothing to interfere with his sacrifice of himself. "He answered him never a word." (Matt. 27:12-14.) He chose rather to give himself a *ransom for all*, to be testified in due time.

Behold the perfect man, Jesus, and reflect that through his ransom mankind in general has been redeemed from the present lost condition of degradation and death, and may again reach perfection through "the Lamb of God that taketh away the sin of the world."

If such be the glory of mankind—a *little* LOWER than the angels—what must be the glory of that high exaltation to which Jesus has attained as a reward for his obedience—the divine nature "so *much* BETTER than the angels." Then while trying to grasp God's plan, remember that though we know not what he is and what we shall be, we do not know that we shall see him and be like him as he *now* is—so much exalted above what he then was, grand as we have seen *that* to have been. Nor would we be understood to teach that *all* of Jesus' wonderful works were performed by the powers of manhood; many unquestionably were more than *human* powers—the direct result of his anointing with the Holy Spirit at baptism, the power of Jehovah in him.

In concluding this subject, we desire to lay before you another translation of Isa. 53. It is by a Hebrew, and is the English translation accepted among that people. From such a source one would not unreasonably expect that every item would be turned as far from fitting the general application of it to Jesus as the language would permit; yet it is clear and strong, and it seems wonderful that in its clear delineation the poor Jew cannot read the life of Christ Jesus our Lord. We give a literal quotation:

ISAIAH LIII.

"Who would have believed our report? And the arm of the Lord—over whom hath it been revealed? Yea, he grew up like a small shoot before him, and as a root out of a dry land: He had no form nor comeliness, so that we should look at him, and no countenance so that we should desire him. He was despised and shunned by men; a man of pains and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not.

"But only OUR diseases did he bear himself, and OUR pains he carried; while we indeed *esteemed him stricken, smitten of God* and afflicted. Yet he was wounded for OUR transgressions, he was bruised for OUR iniquities; the chastisement of OUR peace was upon him; and through his bruising was healing granted to us.

"We all like sheep went astray; every one to his own did we turn; and the Lord let befall him the GUILT OF US ALL.

"He was oppressed, and he was also taunted. yet he opened not his mouth; like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb, and he opened not his mouth.

"Through oppression and through judicial punishment was he taken away; but his generation—who could tell, that he was cut away out of the land of life (that) for the transgressions of my people the plague was laid on him?

"And he let his grave be made with the wicked and with the (godless) rich at his death. Although he had done no violence and there was no deceit in his mouth, but the Lord was pleased to crush him through disease. When (now) his soul hath brought the trespass-offering, then shall he see (his) seed live many days, and the pleasure of the Lord shall prosper in his hand.

"(Freed) from the trouble of his soul shall he see (the good) and be satisfied: through his knowledge shall my righteous servant bring many to righteousness, *while he* will bear *their iniquities*. Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered, *while he bore* the sin of many; and FOR the transgressors he let (evil) befall him."—*Leeser.*

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CONSIDER GOD'S WAYS

(Isa. 28:23-29.)

"Give ye ear and hear my voice; hearken and hear my speech: Doth the ploughman plough all day [always] to sow? doth he open and break the clods of his ground? When he hath made plain [prepared] the face thereof doth he not cast abroad the fitches and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him."

Because of their short-sightedness, men are apt to think of God's works as aimless and lacking definite object and time; but the Prophet shows us that God's times and seasons and plans are definite and methodical. Here he presents the familiar scenes of farm life, saying that as God instructs the farmer to observe order in his work, so he also observes the same order in his plans and methods. He first prepares the soil of humanity and breaks it up and makes it ready for the seed of truth. Then follows the sowing of seed and the harvest of each in its season.

This Gospel Age has been a sowing time. He that sowed the good seed is the Son of Man (Matt. 13:37), and his disciples have assisted under his direction. It will be followed by a "harvest," as it was preceded by an age of breaking up and preparing men by the plow and harrow of bitter experiences with sin and Law. So, too, there are as many harvests as there are kinds of seed (1 Cor. 15:38-44), but order governs all.

But while all recognize that there is a proper time to sow, it is generally forgotten that a reaping time, a harvest, shall come. But for the same reason that God did not forever prepare the soil, he will not forever be sowing the seed, but in due time will give his attention to reaping and threshing.

This is the point of the illustration: the time of trouble coming upon the Church should be recognized as the *harvest*, the *threshing time*, the time for separating the real grain from the chaff and tares. The harvest represents two general classes, with some variety in each. The fitches and cummin (verse 27) were small aromatic seeds used sometimes for food, but more commonly for medicinal purposes. These grew in little pods very easily crushed, and hence required gentle threshing with a rod or staff to separate them. These, we presume, represent a class of saints who, not being closely wedded to the world and its systems, can be quickly and easily separated from it.

The other grains mentioned, of which much larger quantities are grown, all cling closely to the chaff some more so than others; and hence it was necessary to use rougher means to thresh it free. Cart wheels were passed over them repeatedly until the separation was effected. So some of the Lord's children cling so closely to the world, its forms and institutions, etc., that they must be put through the severe ordeal; and every true grain shall be saved by some process. (1 Cor. 3:15.)

This is more clearly shown in another translation: "For the fitches shall not be threshed with a threshing instrument [with saw-like teeth], neither is a cart wheel turned upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. But bread-grain [though it ultimately] shall be broken small [or ground]; but [yet] the thresher shall not thresh it forever, neither shall the cart wheel hurt it, nor break it with its [thresher's] teeth. This also cometh forth from the Lord God of hosts to make his council wonderful and magnify justice." (Vs. 28, 20.)

This shows us that though the Lord will use severer and stronger measures to separate some of his children than is necessary with others, yet it is not his design that the time of troubles shall destroy them, but rather to bless them by thereby making them fit for his future service.

To realize that such is God's orderly plan enables us to understand the present threshing and sifting among God's children, and thereby to be co-workers with him, rather than to be found fighting against his work, now due and in progress. To realize this, is also to catch a glimpse of God's goodness and justice.

WOE TO ARIEL

(Isa. 29:1.)

Here, again, the coming distress upon the nominal church is illustrated, its necessity is shown, and also God's compassion afterward.

"Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices." (Ver. 1.) Jerusalem was the city of David; and as Jerusalem is sometimes used to represent the nominal church, so Ariel here and Zion in verse 8 refer to the same thing. The prophet here declares that woe, distress, trouble, is about to come on the nominal church. But though the nominal church, as a system, has become corrupt, the Lord still permits her to add year to year, to prolong her existence a few years, that his truly consecrated children may complete their sacrifice. One important part of their sacrifice is to separate from the nominal systems and to stand connected only with the true.

"Yet," Jehovah declares, "will I distress Ariel, and there shall be heaviness and sorrow." (Verse 2.) Although the Lord will distress Ariel, the nominal church, yet he will remember that many within her are his own dear children; some of them weak, erring and negligent; and the very object of this distress is to awaken them and to liberate them from their bondage and worldly conformity. The fact that God will thus remember his own is clearly taught in various scriptures, and is suggested in the latter clause of this verse—"and [although I will thus distress it] it shall be unto me as Ariel" (Jerusalem or Zion). His own children now held in the bondage of the doomed systems are still dear to him; and he will save them, though with the majority it will be—"so as by fire"—through "great tribulation."

The Lord here describes the overthrow necessary to separate the true Ariel—Jerusalem, or Zion—from the multitude of the worldly and unregenerate which she has received as her children, and because of whose presence in her she is sometimes termed Babylon, or confusion. He says: "I will camp against thee round about [O Babbler—*Young*], and will lay siege against thee with a mount [camp]; and I will raise forts against thee [bulwarks to hide myself from thee], And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Already the pride of the nominal church begins to be humbled. Once she loudly and boldly proclaimed her teachings of eternal torment, the damnation of non-elect infants, etc.; but now her voice is low, and she merely whispers these teachings in her writings, or cautiously from the pulpit. She has been puffed up by what she esteems her success—her wealth and members. Worldliness has filled her heart and the Spirit of Christ has been choked. Woe to Zion, for she shall find the Lord arrayed against her, and he shall bring down her pride to the earth, that she may be humbled and cry unto him from the dust.

"Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones [tyrants—*Leeser's trans.*] shall be as chaff that passeth away"; "and this shall be at unawares—suddenly" (verse 5—*Leeser's trans.*). The principal cause of nominal Zion's distress is her multitude of strange children—the children of the world, unregenerated, who compose the greater part of her numbers. These she has come to consider her strength, her power. Their wealth, their influence and their standing in the world, she is trusting in; and by these she has been puffed up.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of devouring fire" (verse 6). These are symbolic expressions of the great storm of trouble now gathering and soon to break with force on nominal Zion. The *thunder* and *noise* indicate controversy, and we find infidelity in its most subtle form springing up in the midst of the Church. Its most marked feature is the denial of the *ransom* given by Christ our Lord. This error, which strikes at the very foundation of God's truth, is boldly proclaimed by some of the most prominent of the nominal church, and many are following their leading. Under the general and widespread spirit of doubt and unbelief, it will soon be discovered that none are able to give a reason for their hope, and that much has been taught which is entirely without support. Dogmas hitherto unquestioned will be brought to the test of reason, which, unguided by the Scriptures, will surely lead to open infidelity, and the nominal church systems, with their clashing creeds, will become more and more lightly esteemed, as men throw off the yoke of superstition, and yet fail to consult the Word of God, and to recognize the true Church. A fearful storm and tempest is thus gathering and the condition of the mass of the nominal church, when it fully breaks upon it, is here fitly symbolized by an "earthquake." "The devouring fire" is an apt symbol of the certain destruction that in the end shall surely consume these false systems.

Before this fearful storm the multitude of strangers—the worldly—who come into the Church for respectability, society, business interests, popularity, etc., shall, as verse 5 shows,

be scattered like the fine dust. "And the multitude of the terrible ones [tyrants—*Leeser's trans.*—the leaders, priests, rulers, or clergy] shall be as chaff that passeth away." Many have entered the ministry of the nominal church for popularity, ease, money and respectability; and these lord it over God's heritage, strengthen the bondage of fear, fetter thought and retard growth in grace and knowledge, while they exact and devour her revenues. But when these systems cease to be popular and financially successful, these too will soon be scattered like chaff. But while many of the clergy are of the stamp here described by the prophet, we rejoice to know that among these, as well as among the laity, some true wheat exists, yet few compared to the whole, and these are rapidly being separated.

Those who are not of the Lord's true children shall be swept away, in the coming storm, when the Lord's sharp threshing instruments shall have separated them as chaff from the grain in this day of harvest and separation. The chaff and dust will be speedily removed from the chastened of the Lord, who shall be brought to the lowly and humble condition from which they should never have departed.

"And the multitude of all nations that fight against Ariel, even all that fight against her and her munition [bulwark], and that distress her shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold he eateth; but he waketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite [thirst]: So shall the multitude of all the nations be that fight against mount Zion." (Vs. 7. 8.)

In the Lord's controversy with Zion the infidel and worldly of all nations will be ready and willing instruments for her chastisement, and for the overthrow of her errors. But though like Satan (another of his agent, whose wrath is made to praise Jehovah), they shall for a time seem to succeed, yet it shall be only *seemingly*, for out of the nominal Zion arises the true, stronger and better for her visitation and purification. And those who fought against her munition or stronghold—the Bible—and who for a time will think that they have completely destroyed her stronghold, will find only the wood, hay and stubble of human tradition gone, and the original bulwark impregnable. Their victory will prove to be but the delusion of a dream, when they shall have accomplished a work in which they are used as the Lord's instruments.

It is not surprising that in their blindness, the unfaithful children of God in nominal Zion mistake their most faithful friends, for enemies. Through some of his chosen ones "the Lord hath a controversy with his people," (Micah 6:2.) and these must obey his command—"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." (Isa. 58:1.) These faithful reprovers are generally abused as enemies; and to oppose the false systems that fetter the true Zion, is generally looked upon as infidelity.

But the Prophet draws the line clearly and distinctly, showing who are real enemies referred to. It is the multitude *of the nations* not even professing to be the children of God, but who boldly, not only fight against Zion (God's children, however strong or weak), but also against her munition, her bulwark—the Bible. This is just what the hosts of infidelity are endeavoring to do; not only to overthrow the nominal church systems (in which work they are *unwittingly* the Lord's instruments), but they are also endeavoring to demolish the Bible—the blessed fortress of truth in which even the weakest child of God shall find a sure refuge. To these enemies of Zion and of God, it shall even be, as described in vss. 7 and 8.

The valiant for the truth have ever been considered enemies by the nominal mass. Thus to Elilah it was said. "Art thou he that troubleth Israel?" (Kings 18:17.) He was so considered because of his zeal for Jehovah and his opposition to the worship of the images of Baal. So Jesus was called by those termed "orthodox" of his day, a perverter of the people. Luke 23:2, 14; and Paul was esteemed by the same class "a pestilent fellow and a mover of sedition." Acts 24:5. Hence all who endeavor to withstand error in its popular forms must expect to bear the same reproach, and for a time be esteemed the troublers of Israel.

LIGHT IN DARKNESS

"And it was a cloud and darkness" to the Egyptians, "but it gave light by night" to Israel. Exod. 14 20.

How differently matters appear from different standpoints. That which rejoices us as being evidence of our Lord's presence—the separating of wheat and tares and the falling of some earth's gigantic system, is to others a dark cloud. That which to us is a token of dawn of the Millennial Day—the unrest of nations—the raging of the tribulant waves of the sea, are to others dark clouds which put the time of blessing afar off. This is well illustrated in the following item clipped from a secular paper. The writer and the world in general look at the cloud from the standpoint of the Egyptians—it is very dark. Our readers we trust can see it from the standpoint of Israel. Since the storm is to scatter the powers of darkness and let in the healing rays of the sun of righteousness the sooner it comes the better. We quote as follows:

EVIL OMENS.

"Europe at the present time is full of signs and premonitions of a coming crisis. Visibly she is drifting upon another of those cataracts of events which break the course of history; each one of them a series of rapids, down which the past has descended into the present, and the present will plunge into the near future. Far be it from us to dispel the comforting dream of that 'Millennial' time when the nations shall rest in amity, cultivating the arts of war no more. Doubtless it will come, but the world is a long way from that happy goal.

"Speaking of the thoughtful classes, it is no exaggeration to say, that all over Europe there is a sensation of disquietude, rising in some quarters into anxiety and serious apprehension. In national as well as individual life, a vague and blind presentiment of evil has at times portended a disastrous conclusion; but at present the presumption is *not blind*. There are visible grounds for this disquietude; yet no man can tell the exact shape which the present will assume: still less—and this is the worst part of the disquietude—what will be its magnitude, or where will it end. That danger is ahead—danger to the peace of Europe, or more—hardly any intelligent reader of the newspapers can doubt.

"In these days, is not the thought too shocking to be entertained that, despite all our progress, and much vaunted civilization, the closing years of the century may yet witness as bloody and momentous a contest as that by which the century was ushered in? Is it not to be told that Europe is waiting for another Waterloo, ere it can hope to reattain a new epoch of equilibrium and peace?

"How humiliating, too, is the thought that, after all, and when (as it may seem) we have all but perfected Law, Government, and Society, the dangerous classes, and 'dissolving forces' are becoming more formidable than ever, and that the 'social revolution'—Atheistic Communism and Nihilism—may yet shake to its foundations the entire system of civilization which modern Europe has been so slowly perfecting as the highest product of the Aryan Community of nations.

"On the continent it is no exaggeration to say that there is not a Cabinet, nor even a Parliament, that does not sniff gunpowder in the air, or does not quake at the thought of secret plans and machinations of statecraft which are believed at work in the dark, slowly or swiftly working to an explosion—Governments are quietly but eagerly keeping watch upon each other, as if on ground which they suspect is undermined.

"How different this some twenty years age, when the great Great Exhibition of London was inaugurated.

"It was the 'Palace of Peace'—the 'Palace of all Nations,' a 'World's Fair,' where all peoples and races came together in peace and prosperity, making rivalry. War was to be a thing of the past, and instead of the conquests of monarchies, and the fiery collision of armies, there was to be a brotherhood of nations, and the only rivalry, a series of Great Exhibitions all over the world.

"Happy delusion! fond dreams of statesmen and philanthropists, how rudely have they been swept away!

"Nor are the signs of trouble all external, or confined to the attack of State upon State, or of race upon race. Most pitiful of all is not Civilization itself upon its trial? The fabric of society, which under the guidance of Christianity Europe has been slowly building up since our continent emerged from the dark ages,—even it—our boasted and highest achievement—is not exempt from the coming perils—and though we may recoil from the thought, that our modern civilization may perish as utterly as Nineveh and Babylon, of the Pharaohs, and of mighty Rome herself: still he is an ignorant man who does not know that in the garden of the world, there are no plants of perennial growth,—and a blind one, if he does not mark how widely the red fires of destruction already

smoulder,—threatening to burst forth and consume our social civilization, the stately fabric of European society.

"Is it possible to conceive a greater contrast than that between the Europe of 1851 and of 1883. Again we ask, What does it all mean?

"Viewed in the most practical of fashions, what does it imply and forbode? An English philosopher has suggested, as a possibility, that a whole nation may become insane at times even as individuals do. And there is not a little in history that supports such a conjecture. Yet hardly a whole continent, or, even, as it now appears, a still larger mass of the varied population of the globe! But even assuming a well-nigh universal insanity among the human race, as the explanation of the present startling phenomena, at least be it remembered that it is *an insanity of war*, and one which is only too likely to lead to and end in, a stern, and an appalling reality."—*Blackwood's Magazine.*

GROANING CREATION

The Rev. Robert Laird Collier, formerly a prominent minister in Chicago, but now a resident of England, in a letter to a Chicago daily paper says, "England is panic-stricken. Dynamite, dynamite, dynamite everywhere. The queen dare not move from Windsor Castle, which is doubly guarded, and the public for the first time in years are debarred entrance upon these royal precincts. You have heard of the arrests in Birmingham and London of the men who have been manufacturing nitro-glycerine in such large quantities, and who have been caught just in time to save London from wide-spread and horrible disaster. But you have not heard across 4,000 miles of land and water the echo of the feeling in England. The feeling is very complex. The public press suppresses this feeling, as it deems, in the interest of social order. All sober-minded persons look upon this Fenian plot to carry on assassination wide-spread, with detestation and horror. The full power and penalty of the law must be used and enforced. All this goes without saying. But the dominant conviction is that we are just at the beginning of a European political and social revolution. The old regime is drawing to its close. It is given out, that never again will a crown be permitted to be placed upon a head in Europe. Men who are sober and prophetic as was Isaiah, solemn and as pathetic as was Jeremiah, call the world to order, 'Halt!' All along the lines these men are shouting 'Halt!'

"Education, steam, electricity have introduced man to man all over Europe. Man is in solemn conclave. In London—in its streets, its clubs, its galleries, among all sections of society, men are propounding questions in social statics that no philosophy can answer, except just one: Social revolution!

"The wrongs of Ireland are venerable and heinous. England has been strong and confident. The wrongs of Ireland have been recognized and redress promised. As far back as 1842 a royal commission reported to parliament in favor of certain reforms in Ireland. Bill after bill has for forty years been introduced looking to reformatory legislation, and they have either been defeated or dropped.

"Englishmen own Ireland. These few thousand land owners have, up to now, exacted every farthing of rent in good years and bad years, and have spent their money in England. Ireland has been villianously governed and socially ill-used. So to the end, would Ireland have been governed and ill-used had she not made her voice heard in the land. But really the Irish question, momentous as dynamite is causing it to be, is but a small factor in this general European revolution.

"Within gun's reach of Buckingham palace men and women are dying not figuratively, but actually—of starvation. What redress have the people? How can they make themselves heard? Parliament is the legislature of the rich, and men who oppose these venerable wickednesses are counted as eccentric, as agitators, as dangerous.

"There is no newspaper of influence in London, if in England, that raises its power against these legislative wrongs. The tongues of the platform, and the press, and the pulpit are bribed by social considerations.

"Dynamite is horrible. Assassination hideous. These are the ways that men are making themselves heard. The press, the platform, the pulpit are closed to their cause."

THE MANNER OF THE SECOND ADVENT

To all who love and look for our Lord's appearing, it is of utmost importance to be acquainted with the Scripture teaching as to the manner of his coming, that we may know how to expect him, remembering that Israel after the flesh stumbled over his first advent, because they had false ideas of the manner of his coming. Briefly stated, we believe the Scriptures to teach that Christ will not again as at the first advent appear in the flesh; for says Paul, (2 Cor. 5:16) "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more." He is now the highly exalted spiritual being—a spiritual body (Phil. 2:9; 1 Cor. 15:44) the express image of the Father's person." (Heb. 1:3.) We must not expect him then to reappear in the body which he took for sacrifice, but in his glorious body.

As a basis then for further investigation, we will inquire, What are spiritual bodies—what powers are theirs, and by what laws are they governed? We are here met by the objection—We have no right to pry into the hidden things of God; and, "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him." To both of these propositions we assent, but believe we cannot find out by studying God's Word—and our investigation will be confined to it—what he has not revealed. The above quotation of scripture (1 Cor. 2:9) refers to the natural or carnal man, and by reading it, in connection with the three verses following, the objection vanishes; for, says the apostle, "God hath revealed them unto *us* by his Spirit," which was given to us "that we *might know* the things that are freely given unto us of God;" and in the last clause of v. 13, he gives us the rule by which we may know, viz: "Comparing spiritual things with spiritual." We are very apt to change this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us, then, use the Apostle's rule.

There is a spiritual body as well as a natural body; a heavenly as well as an earthly body, a celestial as well as a terrestial. They are distinct and separate. (1 Cor. 15:28-48.)

We know what the fleshly—natural body is, for we now have such; it is flesh, blood and bones. "That which is born of the flesh is flesh," and since there are two kinds of bodies, we know the spiritual must be different, and Jesus said that a spiritual body is not composed of flesh and bones. (Luke 24:39.) It is a spiritual body, and "that which is born of the spirit is spirit." But as to what a spiritual body is made of, we know not. "It doth not yet appear *what* we shall be; but we shall be like him," Christ. (1 John 3:2.)

Angels are spiritual bodies. Christ was raised from the dead a spiritual body, This was his second birth. First, he was born of the flesh a fleshly body—for, "as the children are partakers of flesh and blood, He also himself likewise took part of the same." (Heb. 2:14.) He was "Put to death in the flesh but quickened [made alive] *in* the Spirit." He was raised a spiritual body. This resurrection was his second birth. He was the "first-*born* from the dead," "the first-*born* among many brethren." The church are those brethren and will have a second birth of the same kind as his—to spiritual bodies by the resurrection, when we shall arise in his likeness—being made "Like unto *Christ's glorious body.*" But, this second birth must be preceded by a begetting of the spirit—conversion—just as surely as a birth of the flesh is preceeded by a begetting of the flesh. When begotten of the flesh we are born of the flesh in the likeness of the first Adam, the earthly; but when begotten of the spirit at conversion, and born of the spirit in the resurrection, we shall be in the likeness of the heavenly, the second Adam. "As we have borne the image of the earthly we shall also bear the image of the heavenly." (1 Cor. 15:49.)

By examining facts recorded of angels, and of Christ after his resurrection we may gain some general information with regard to spiritual bodies: First we learn that angels can be, and frequently are present, yet invisible: "The angel of the Lord encampeth round about them that are his, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) Balaam's ass saw the angel on the way. (Num. 22:23.)

Second, angels can and have appeared *as* men. The Lord and two angels appeared as men to Abraham, who had supper prepared for them, of which they ate. (Gen. 18.) An angel appeared to Gideon *as* a man, but afterward made himself known. (Judges 6:12, 22.) An angel appeared to Samson's mother and father; they thought him a man until he ascended

up to heaven in the flame of the altar. (Judges 13:20, 21.)

Third, spiritual bodies are really bright and glorious in their normal condition: The countenance of the angel who rolled away the stone from the sepulchre "was like lightning." (Mat. 28:3.) Daniel in a vision saw a spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man. (Daniel 10:6.) Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground. (Acts 26:13; 1 Cor. 15:8.)

Thus we find spiritual bodies truly glorious; yet without a miracle, either by the opening of our eyes to see them, or their appearing in the flesh as men they are *invisible*. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "the men that journeyed with him stood speechless, hearing a voice, but *seeing* no man." (Acts 9:7.) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them and they ran and hid themselves. (Dan. 10:7.) Again, this same glorious being declares: (Daniel 10:13) "The prince of Persia withstood me one and twenty days." "Daniel, the man greatly beloved" of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days! How is this? Surely he did not appear in glory to the prince. No, either he was invisibly present with him, or else he appeared *as* a man.

Christ is a spiritual body since his resurrection. During the forty days of his presence before ascension, he appeared some seven or eight times to his disciples; where was he the remainder of the time? Present, but invisible. Notice, also, that in each instance he is said to have *appeared*, or he *showed himself*, language never used of him before his change from a natural to a spiritual body; now, as angels had done, he *appeared*. Not only so, but he appeared in different bodies; as the gardener to Mary; "after that, he *appeared* to the two disciples as they went into the country" (Mark 16:12.); afterwards he appeared in a body, either the same or like the one crucified, having the marks of the spear and the nails. "He came and stood in their midst, the *doors being shut*." On these various occasions he *appeared* and talked with them, then vanished out of their sight. He came and went, as invisibly as the wind; and they could not tell whence he came nor whither he went. "So is *every one* that is *born* of the Spirit." (John 3:8.) When we are born of the Spirit (at the resurrection) we can do so also. All spiritual beings exhibit this same power. But Jesus said: "Handle me, for a spirit [*pneuma*] hath not *flesh and bones*, as ye see me have," and he ate with them. True, I believe it. So did the angels [*pneuma* Heb. 1:7] appear *as men* in *flesh and bones*, and they ate also; their spiritual bodies did not eat, nor were they flesh and bones, but the body in which they *appeared* was flesh and bones, and it ate. The disciples did not see Christ's glorious spiritual body, but they saw him as he *appeared* in a fleshly body.

Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit [*pneuma*, the same word used by our Lord.] (1 Cor. 15:44, 45.) But where did he get the various bodies in which he appeared? I cannot tell you; but I believe, and you do also, other things which we cannot understand. I cannot understand *how* that grain of wheat grows. Yet I know that it grows. I know not *how* Christ turned the water into wine, or raised the dead, yet I believe that he did these things. Can you tell me where he got the clothes he wore after his resurrection? "They parted his raiment among them, and for his vesture they cast lots"—the old were gone, and the linen clothes lay in the sepulchre. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Christ's spiritual body like those of angels, glorious, yet invisible to mortals, with power to manifest the glory, or appear as a man, or in any form he may choose. In the resurrection we shall be like the angels in this respect, and "like unto Christ's glorious body." Now bearing in mind that "though we have known Christ after the *flesh*, yet now henceforth know we him no more," after the flesh, with what we have learned of the powers of that spiritual body, we are now prepared to understand other statements relating to the manner of the second advent.

To John, on Patmos, Jesus said, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments" etc. (Rev. 16:15.) He comes secretly and unknown to the world but those believers who are taking heed to the sure word of prophecy which shines as a light in a dark place (2 Pet. 1:19), shall, because of *its light*, not be in darkness that that day should overtake them as a thief. (1 Thes. 5:2-4.)

He comes " as a thief" for the church—the waiting virgins; both them "that sleep in Jesus" and those "who are alive and remain." This gathering time at his appearing is the harvest time of the Gospel Age, and as in the harvest of the Jewish Age, the prepared ones were gathered out to become coworkers with the Lord in introducing the new dispensation of the Gospel Age, so those who are found ready and watching at his second appearing, shall likewise discern his presence and become coworkers with him in introducing the new dispensation of the Millennial Age. And not only are these to be coworkers in introducing the new dispensation, but as soon as they learn of the special work of the hour, they are engaged with him in completing the harvest work.

But in all this change of dispensation the world will go on as usual. They will say, "Where is the promise of his coming (Greek—*parousia—presence*); for since the fathers fell asleep, all things continue as they were from the beginning." (2 Pet. 3:4.)

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years. The second advent, as we have seen, lasts much longer. It includes the millennial reign, and as prophecy foretold the object, manner, etc., of the first advent, so it also covers all the prominent features of the second advent and reign. Christ comes to reign—must reign until he has put down all enemies; the last being death. (1 Cor. 15:25, 26.)

In the application of prophecy to the events of the first advent, we recognize order. Christ must be the "*child* born and son given," before "the *man* of sorrows and acquainted with grief." He must *die* before he could *rise* from the dead, etc. So also in studying prophecy referring to the second advent we must recognize order, we must judge of the order somewhat by the character of the event. As the wife is the *glory* of the husband, so the Bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed." (1 Pet. 5:1, 10); and as the "glory shall be *revealed in us*," (Rom. 8:18), we know that Christ could not come in the glory of his kingdom [church] until he has first gathered it from the world. And in harmony with this thought, we read—"When *he* shall *appear*, *we* also shall *appear with him* in glory." (Col. 3:4.)

The Prophets foretold the sufferings of Christ [head and body] and the glory that should follow. If the sufferings were of the *whole body*, so is the *glory*; we suffer with him that we may be also "*glorified together*." (Rom. 8:17.) "Enoch prophesied, saying—"The Lord cometh *with* ten thousand of his saints." (Jude 14.) Again, we read—"The Lord my God shall come and *all the saints with thee*." (Zech. 14:5) Thus we learn that when he *appears* in glory we are with him, and of course, we must be gathered to meet him before that.

We have further evidence to offer proving that he comes unknown to the world; but attempt to answer the two supposed objections first, viz: "This same Jesus shall so come in like manner as ye have seen him go into heaven," (Acts 1:11), and "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise." (1 Thes. 4:16.) These texts are supposed to teach that Christ will come in a manner visible to every eye, while the air is rent with the blast of the archangel's trumpet; at which, amid reeling tombstones and opening graves the dead will come forth. It certainly has that appearance on the surface, and doubtless was not intended to be rightly understood until due; but look at it again; would that be coming in *like manner* as they saw him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say *you shall see* him coming nor that *any one* would see, but—he shall so come When he arrives it will be privately. He comes to gather and to set up his kingdom. He comes to be glorified in his saints in that day. (2 Thes. 1:10.) The world saw him not, after his resurrection; *they* did not see him ascend. And we remember that Jesus said, "Yet a little while and the world seeth me no more, but ye see me" (John 16:16.)

What, then, does the trumpet mean, if there is to be no open demonstration? Let us see. The church is to be rewarded "at the resurrection": it surely will not be rewarded or resurrected, more than once; hence we conclude that the "Trump of God" (1 Thes. 4:16) and the "Last Trump" (1 Cor 15:52), are the same, differently expressed; the same events are mentioned as occurring at each, viz: the resurrection and reward of the saints. And for the same reason we believe the "Trump of God" and "Last Trump" to be the "Seventh Trump" of Rev. xi:15-18. Under it also the dead are judged

and the prophets and saints rewarded. Then the "Seventh Trump" is the "Trump of God," and the "Last Trump."

There is a series of these trumpets evidently the same in kind, but what? "The seventh angel *sounded.*" A sound on the air? No, no more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clark, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in *events* upon the earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh.

If the seventh trump were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of his wrath," the time of judgments upon *the kingdoms of the world* and of the pouring out of the "seven vials" of God's wrath, and the "time of trouble such as was not since there was a nation" seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations.

We see, then, that the *sounding* of the trumpets, and so coming in *like manner*, do not conflict but rather add force to the fact that he comes "unawares," "as a thief" and steals away from the world his treasure, his jewels. Remember too that this is Christ, the spiritual body, that could not be seen without a miracle, that was present yet unseen during thirty-three days after his resurrection.

The world will not see the saints when gathered or gathering. When changed (in the twinkling of an eye) to spiritual bodies, like unto Christ's glorious body, they will be as invisible as he and as angels. The world will not see the graves open and the tombstones thrown down, for a spiritual body is not of the earth, earthy. But do not forget that only the church is to be raised spiritual bodies. All others are to have a restitution, a restoration to human perfection.

PRESENCE OF CHRIST BEFORE RAPTURE OF CHURCH

Christ's personal presence and ministry of three and a half years at the first advent, he called *a harvest.* It was the harvesting of the Jewish age. Christ was present as the chief reaper, and his disciples as under-reapers. Their work was the gathering of wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest," "I sent you to reap that whereon ye bestowed no labor; other men have labored [the prophets] and ye are entered into their labors" (John 4:38). That work was not general, nor for the world. Jesus confined their labors to Judea, and the work to them did not entirely cease until the end of their harvest A. D. 70. But after his resurrection Jesus sent the disciples to "preach the Gospel to every nation." But this was no longer a harvesting but a seed sowing: Paul plants, Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this age, as *illustrated* in the parable of the tares and wheat, and *taught* in the explanation of the same. Notice that both wheat and tares are in the kingdom of heaven—the church—and that this parable, as also the other six of the series, refers not to the non-professing world, but to two classes in the church.

The Son of Man planted the church pure, good seed. During the days of the Apostles there were special "gifts of the Spirit" such as "discerning of spirits," etc., by which they were able to prevent *tares* getting in among the *wheat*—hypocrites getting into the church, (Instance 1 Cor. 5:3.—"Simon Magus"—"Ananias and Sapphira," etc.), but when the Apostles were dead, "while men slept"—the enemy began to sow tares among the wheat. Paul declares that the mystery of iniquity had begun to work even in his day. Now they grow side by side in all churches. Shall we separate them, Lord? No; we might make some mistakes and pull up wheat and leave tares. "Let both grow together until the *Harvest.*" (Matt. 13.) "The harvest is the end of the world." [*aion*, age]. "In the time of harvest I will say unto the reapers, 'Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

Notice, *this harvest* is the end of this age, yet, like the one ending the Jewish age, it is a period of time,—"In the *time* of harvest." Secondly, there is order—"gather *first* the tares." There must come a time, then, in the end of this age, when the reapers will be doing some sort of separating work in the church. That we are *now* in this harvest we have abundant proof, and yet, as in the harvest of the Jewish age, the mass of the church and the world are wholly unconscious of it. The separating work is accomplished in both cases by the sharp sickle of truth and the spirit of sacrifice.

Some may have confounded these remarks concerning the presence of Christ as a spiritual being with the presence of the Spirit of Christ; but they are quite distinct. The latter never left the church: consequently in that sense he could not "come again." Of his presence by his spirit he said: "Lo, I am with you always, even unto the end of the world." We refer to the personal presence, which did go away, and will come again,—a spiritual *body.* (John 14:3.)

The Greek word *parousia* frequently translated *coming*—invariably signifies *personal presence*, as having come, arrived, and never signifies *to be on the way*, as we use the word *coming.* This fact is recognized by many who are looking for the Lord, but the error under which the Church in general is laboring, is that of supposing that presence implies sight—manifestation—appearance. In the Greek, however, other words are used to express revelation, appearing, and manifestation, viz.: *phaneroo*—rendered shall appear in "when he shall appear"—and *apokalupsis*—rendered, *shall be revealed.* (2 Thes. 1:7.) "When the Lord Jesus shall be revealed." But we have Christ's own words to prove that he will be present in the world, and the world will know not of it. In Matt. 24:37, we read: "As the days of Noah were, so shall also the *parousia* (presence) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were *before* the flood, as verse 38 shows; as then they ate, drank, married, etc., and *knew not*, so shall also the presence of the Son of Man be. The resemblance here mentioned is that of *not knowing*—they will *not know* of the *presence* of Christ. They may have been wicked then, doubtless were, and may be similarly wicked now, in his presence, but wickedness is not the point of comparison. As then they ate, drank, married—proper enough things to be doing, not sinful, so shall it be in Christ's presence, they will attend to the usual avocations of life unconscious of his presence, the harvest and change of dispensation. Now, look at Luke 17:26. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Verse 27 tells how it was in the days of Noah; they were eating, drinking, marrying, etc. "So shall it be *in the days* of the Son of Man." Surely the days of the Son of Man are not *before his days*, any more than the days of Henry Clay could be days before he was born. No, the more we examine, the more we are convinced that the world will go on as usual, and know not, until "the harvest is past, the summer ended," and they are not in the ark, nor with the little flock "accounted worthy to escape the great tribulation." Watch therefore and take heed to the sure word of prophecy as unto a light in a dark place, that knowing of his presence and the changes then due, you may be found in harmony with the king, working wisely in his vineyard, that you and your labor may be approved of him.

Forget not the Master's words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unaware. For as a snare shall it come on all them that dwell on the face of the whole earth. (Luke 21:34-36.)

IS ALL REALLY HIS?

Men and women sing, "My body, soul and spirit, Jesus, I give to Thee," and yet we see them living to themselves; they sing, "Were the whole realm of nature mine, that were a present far too small," and yet the offering which they make to God is the merest fraction of their possessions. Reader, how much do you give to the Lord? Have you ever taken the position of being yourself the Lord's, and therefore all you have His property? Then how much is it consistent for you to appropriate to the Lord? Is your business the Lord's, do you conduct it for Him or for the making of a name and a position for yourself? Do you train your children for the Lord, and care your children for the Lord, and care that their education shall be such as shall most serve the purpose of your God? Are your household arrangements such that they are elastic when the work of God calls for a change of mealtimes, etc.? Is your position in society the Lord's to be used or neglected just as it serves God's purpose? Do you make a practice of being faithful to those in your own position in life, letting them clearly see that God is first with you, caring nothing for the contempt in which they hold you? Is your money the Lord's so that you practice the strictest economy in board, lodging, clothing and traveling, that you may have all the rest for Jesus? If not, are you not keeping back "part of the price?"—*Selected.*

QUESTIONS AND ANSWERS

Ques. Please explain Luke 12:4, 5.

Ans. These words are addressed to the "friends" of Jesus, to those who believe in a future existence secured through Jesus, the life-giver. The *killing of the body* represents the loss of the present measure of life, but casting into Gehenna (translated *hell*) represents utter destruction and extinction. Because of God's favor all are redeemed from the first or Adamic death, and those who believe and appreciate this will realize that the present *spark* of existence is as nothing compared to the future life made possible through our Lord and Redeemer. Therefore such should lightly esteem the present life and *fear not* to lose it in any righteous cause. Should such circumstances arise, as they do, where the favor of men and the welfare of this present life on the one side, stand opposed to the will of God on the other, we should seek God's favor at any cost, knowing that "in his favor is *life*" (Psa. 30:5), the future existence, and that in his hands is the power of utter extinction, the *"second death"* represented here by *Gehenna.*

Ques. A brother writes saying, "I find so few who can or will receive the truth, or what seems such to me, that I am left to do my thinking and studying almost alone. Orthodoxy, so called, has leveled its guns at me, and in the church where I was honored and looked after my name has been cast out. But there is something of more importance to me than this. It is the question, Is my experience as an outcast in this present evil world fitting me for the Master's service? I can bear this, if sure that I will not be rejected also by the Master in the gathering of his jewels. Fears sometimes arise within me that I have caught at the shadow and missed the substance, and that would be loss indeed. Help me, if you can, to answer to this question in harmony with Scripture. Another question, Think you that the *world* can see the beauties set forth in the Scriptures?

Ans. Unquestionably the world will in the coming age see much beauty in Scripture; for much of it is devoted to natural or earthly things, and it abounds in glorious earthly promises; and even now some who are not *consecrated* see much beauty in God's grand and benevolent plans. So, then, the fact that you see in God's character and plan that which is grand and good is not a sufficient evidence that you will be among his jewels. Not all who *believe* in him and pray to him—"Not every one that saith, Lord, Lord, shall enter into the *kingdom* of heaven, but he that *doeth the will* of my Father which is in heaven." (Matt. 7:21.) God's will for this Gospel age is to select such as believe his promises for the future so fully that they will give up the present in *sacrifice* to obtain it.

The fact that you have already sacrificed one of your dearest treasures—"a good name" for the sake of your love of the Lord and of his Word marks you as having become a partaker of the Master's spirit; for no man will sacrifice for such things without assistance from on high. Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you. . . . But let none of you suffer as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian [for his adherence to the doctrines of Christ] let him glorify God on this behalf." (1 Peter 4:12-16.)

We hope that the Spirit of God may thus rest upon you to such an extent as to cause you to suffer the loss of *many other* things once counted *precious*, when you looked at the things that are seen. Remember when the Lord marked out Paul for special favor and special service how he said of him, "I will show him how great things he must suffer for my name's sake." (Acts 9:16.) May the Lord also show daily both you and me and all that are in Christ Jesus how much *more* it is our privilege to suffer for his sake!

If, dear brother, you desire evidences of your acceptableness with God, they are found in what he permits you to suffer for his and for his truth's sake. Increase the sacrifice daily, and you increase the proof daily that you *are* his; and such as *are his* he gathers.

If you are suffering with him, and like him for the truth's sake, you have many exceeding great and precious promises. Some of these read as follows:

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you FALSELY FOR MY SAKE. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11, 12.)

"It is a faithful saying, For if we be dead with him, we shall also live with him." (2 Tim. 2:11, 12.) "As many as are led by the Spirit of God, they are the sons of God;" and "The Spirit itself beareth witness with our spirit that we are the children of God." [*i. e.*, our willingness to suffer with Christ proves our harmony with the Spirit of God, thus proving that we are the children of God.] "And if children, then heirs—heirs of God and Joint heirs with Christ; *if so be* that we suffer with him, that we may be also glorified together. For . . . the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:14, 16, 17, 18.)

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (v. 28.) "Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For . . . neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (vs. 35-39.) "The eyes of the Lord are over the righteous, and his ears are open unto their prayers. And who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled." 1 Pet. 3:12-14.

For all the tempted and tried ones—the faithful followers of our Lord—our Father's Word is full of cheering and helpful promises, which we should often call to mind for needed strengthening and encouragement.

Ques. Cannot the real church of Christ be identified? that is, Can we not tell where to draw the lines? Again, Can a man be in the church of Christ and not be in Christ?

Ans. The church of Christ in its widest sense includes all believers in the "redemption through his blood." In a more restricted sense it is such of the above as have made a covenant to sacrifice earthly interests for heavenly interests. And in the most restricted sense it is such only of this last class as *fulfill* their covenant and accomplish the sacrifice, who constitute THE CHURCH which is HIS BODY (Col. 1:24) otherwise termed "The Bride the Lamb's wife." (Rev. 21:9.)

Each of us may definitely decide whether we *have* taken the first two of these steps, and whether we are now *taking* the third. We may know of each other's position regarding the first two steps, by profession, and fruit; but regarding the last step while we should know absolutely concerning *self*, we should use great care not to decide without *positive* proof that any who have taken the two preceeding steps, are not taking the last also: for there may be many circumstances of which we may be ignorant, to obscure from our sight the fruit and evidences of their sacrifice, known only to God and themselves.

During this age those who belong to any of these classes are reckoned as in the church. The church nominal is composed not only of these genuine classes, but also of hypocrites The *harvest* is the time for separating and gathering the grain, and then *each class* of the genuine will be separated. In the day when the Lord shall make up his *jewels*, he will gather such as have *completed* the covenant of sacrifice (Psa. 50:5), and these only will constitute "THE CHURCH which is his BODY."

During the Millennial age, there will still be *a church* in the world—a church of BELIEVERS in "the redemption which is in Christ Jesus"; and under the blessed and enlightening influences of the reign of Christ, that church will spread and increase and bring the entire world under the influence of the truths then due. And the knowledge of the Lord shall fill the whole earth.

Ques. When in Rev. 22:9, the angel said to John who was about to worship him: "See thou do it not, for I am thy fellow servant and of thy brethren the prophets," does it not prove that the prophets who died became angels, and that this angel who talked with John was one of them?

Ans. No, the book of Revelation is a symbolic book, and as shown in this journal some time since, both John and the angel *represent* classes in the church now living. John represents the disciples living at the time that the scenes of the Millennial age begin to unfold at the *second presence* of Jesus, as was implied in Jesus' words concerning John, applicable not to John himself, but to the class whom he represents in Revelation—"If I will that he *tarry* TILL I COME." (Jno. 21:22.)

While John represents the entire company of living saints, the angel (messenger) who showed the things to John, represented those of the *John class* who are used as God's instruments in drawing attention to the coming glory, and causing

all of the John class to *see* them with the eye of faith. As John fell down to worship the messenger so there is always a danger that human weakness in the *John class* might lead some of them to over-esteem, and almost worship those through whom God has been pleased to send them a knowledge of his plans.

The action and words of the angel, show the way in which the *true* messengers of God will treat such honor. They will not be puffed up and receive the homage and praise, but will say, All wisdom comes from God, worship not us but Him. We are your brethren and *fellow*-servants, and fellow-servants with the prophets, and with all that keep the sayings of God—worship God.

BE TRUE TO GOD

"They loved the praise of men more than the praise of God."

The want of moral honesty is the principal impediment to the progress of religious truth now, as in the days of the Nazarene. Many who heard him speak and beheld his prodigies, were convinced of the truth of his claims as a teacher "sent from God"; but his doctrines so conflicted with the popular customs that they could be accepted only at the cost of social position. The *integrity* of his hearers was put to the test; and the honest among them made the requisite sacrifice, and publicly accepted his teaching; but those who loved the praise of men more than the approbation of God, suppressed their convictions, and hypocritically adhered to the popular multitude. It is just so now in regard to all attempts to reform the absurd and conflicting creedal systems of our age. A large majority of modern preachers, and of the intelligent lay members of the churches, are as fully convinced of the fallacy of modern theology, and the impotency of modern pulpits in reforming the world, as the writer; but their love of popularity and ease, and lack of trust in God, cause them to remain through life in a false and hypocritical position—their life a continuous *lie*.

Christ said to his disciples, "Ye are the *salt* of the earth; but if the salt has lost its savor, it is fit for nothing but to be cast out and trodden under foot." Here we have the estimate Jesus placed upon those Christians who suppress their convictions for the sake of popularity—He compares them to a man who lights a candle and puts it under a cover to conceal its light. He says, "Woe unto you when all men speak well of you; so did the fathers of the false prophets." "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15.) But to those who are ostracised for defending the truth he says, "Blessed are ye when men shall hate and revile you, *separate you from their company*, and cast out your name as evil for the Son of man's sake. Rejoice, for great is your reward in heaven."

D. WINDER.

CHRIST'S GLORY IN HIS SAINTS

"He shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. 1:10.

It is necessary to remember the double meaning of that word "glorify." Christ glorifies us by making us glorious. He sheds radiance and lustre from himself upon us. We glorify Christ by the exhibition of that reflected and derived light. If we help any dim eye to apprehend his goodness and truth, his perfect fairness and infinite beauty, then we glorify God. In this latter sense the word is employed here where the apostle is speaking about the wonderful things that are to accompany that great event, the coming of Jesus Christ. Like the eastern sun rising above the horizon, and compassed with rose-tinted clouds that derive all their lustre and color from his brightness, he in the midst of thousands of them that love and serve him, shall pour out a flood of glory upon the waiting and wondering world.

He shall come to be recognized as glorious, and to manifest forth his glory in his saints, and to be wondered at amongst all them that believe. Such shall be the illustrious beauty and strange perfectness of character with which Christ's servants shall be arrayed at his manifestation, that all the universe looking at them will receive a loftier impression of what Christ himself is. That is the thought of the passage put into more modern though far weaker words. The idea that runs all through the New Testament is this—that so absolutely and indissolubly one are Christ and Christian people that his destiny is their destiny and his character their character. There is a time coming when all who are in Christ shall be manifested in glory before the universe as part of the manifestation of Jesus Christ. When the hidden Christ, that is now lost in the blaze—the privacy of that inaccessible light, is manifested forth, then will all that love him shine forth, too. The light that was hidden below the obscuration and limitations of flesh—the life that was almost smothered by this animal and natural life—the life that was only faint and dim while in the world—that life shall blaze out free from all obscurity and limitations, and with him be manifested in glory.

The present is like a dark lantern with the slide scarcely up at all, while that to which we are looking forward, is like the same lantern with the slide up. This is a wonderful metaphor in which the Master himself puts it—"Then shall the righteous blaze out like the sun in the kingdom of the Father." You have seen the thing our Lord refers to. Some cloudy and dark day, with no color in the grass and flowers, the birds all silent, everything cold and gloomy, all at once some gust of wind or some thinning of the air canopy comes, and out streams the glad light, and everything awakens, scents and sounds; music of the birds, the grass gleams green again, and the waves of the sea glance in the sun as it blazes out upon them. So says Christ—the hidden light we carry shall gleam out in its true properties.

All that we are in the depths of our desire, and the imperfect but often infinite aspirations of our better selves—all that we are, shall blaze forth before all that are there to look. In the manifestation of the sons of God, the depths of their nature shall be brought visibly to all men, like the depths of some pure sea where you can behold the sun at the bottom sparkling upon every little bit of rock that may lie there.—*Alexander McLaren.*

POWER OF CHRIST'S LOVE

When St. Paul appeared so entranced and overmastered by the claims of the Gospel that some accused him of being beside himself, this, you remember, was the only explanation he offered for his spiritual intensity: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died." *"If one died for all."* Oh, this is the fact in the history of Jesus Christ that touches the heart and draws it to God! The life of Christ inspires us; the example of Christ elevates us; the teachings of Christ convict us; but beyond all things else, it is the death of Christ that draws us. And yet here is a point where evangelical religion finds a sharp issue springing up between itself and other forms of belief. "Divine love, we insist on as strongly as you do," says the objector, "as the only true motive-power for drawing souls to God; but in defining that love we take a wider sweep than you do. We find its presence and its inspiration in every flower, in every star, in every mountain and hill and valley, in the purple clouds and in the deep-voiced sea—these are its articulate voices. And if you recall us from nature to the Bible, even there we take a broader range than you do.

In the life and example of Christ in his works of mercy and beneficience, and in the gracious words that proceeded out of his mouth, we find the highest exhibition of divine love. Isn't it somewhat narrow in Paul to shut himself up so closely to the cross for the source of his inspiration and enthusiasm? Isn't it somewhat narrow in you to insist on the death of Christ on Calvary as the great motive to love?" Narrow, I admit. But I remember, also, that sometimes narrow things are the most powerful. I recall a stream with which I am familiar, which at one point broadens out for miles into a wide and beautiful expanse of waters. Nothing could be more lovely than the tranquil flow and calm, majestic sweep of the

waters at this place. But a little farther down the stream gathers itself up and plunges through a narrow gorge between the hills. There is far less of beauty here. But here is the place of power; here is where the huge wheels of industry are placed; here is where the factories, with their ponderous machinery, have been reared. So we admit that nothing could be more majestic than the life of Jesus Christ; nothing could be more beautiful and inspiring than his lofty teachings; nothing could be more quickening to our love than the study of his works of mercy. But, after all, it is the cross where the love of Christ culminates and manifests its greatest power. There the current of divine love gathers itself up and pours its mighty tide through one act—the greatest and most powerful which the universe has witnessed. There is where great souls like Paul, have placed themselves to get the fullest sway and sweep of the love God.—*A. J. Gordon.*

DID NOT KNOW IT WAS THERE

A well-to-do deacon in Connecticut was one morning accosted by his pastor who said: "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team, but who is to pay me for it?" The pastor, somewhat vexed replied, "I will pay you for it, on the condition that you will read the first three verses of the forty-first Psalm before you go to bed tonight." The deacon consented, delivered the wood, and at night opened the Word of God and read the message: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

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VIEW FROM THE TOWER

Accounts of widespread and destructive floods of this past month, with their accompanying distress, have ere this reached you through the daily press. Such like events as floods, fires, earthquakes, tornadoes, pestilences, cyclones, etc., have always elicited much comment both from press and pulpit regarding their cause. The most commonly attributed cause is, that God has sent the calamity as a special punishment for supposed greater wickedness of the people of the suffering districts, and as a *warning* to others.

Another and growing view is that it just ***happened so*** from *natural* causes; and that, if there is a God, he either cannot help such things, or does not care to do so.

For our part, we cannot endorse either of these views. We quote from the daily press notices of some of the sermons preached in this city. The editor's comments we consider good:

"THE FLOOD IN THE PULPITS.

"The flood, which lapped the doorsteps of a number of churches last week, overflowed into several of the pulpits yesterday. Quite a number of preachers found texts for their sermons in different phases of the disaster. The lessons they drew were various. Rev. Mr. Eaton rejoiced that the worst is past without involving us in total destruction; pictured man's impotence to combat the pitiless force of natural elements, and drew a parallel with the floods of temptation which threaten all of us and overwhelm many. Rev. Mr. Prugh dwelt upon it as a proclamation of God's personal presence and power. Rev. Mr. Sands, while giving due recognition to the potency of a heavy rain, combined with the sudden thawing of a deep snow, as flood-creating factors in their way, maintained that God was back of it all, with a purpose of his own in the calamity. The exact design of Providence he did not presume to fathom. Rev. Mr. McCrory took altogether a sterner view of it. He saw in it a visitation of Divine wrath for the multiplied sins, and called upon us to take comfort in the thought that we have not been given nearly the chastisement we deserve.

"There is no question but this last will be the most popular view of it—in the hill wards. To those who dwelt upon the high ground, and so escaped the flood, it will be positive satisfaction to know that the deluge was a punishment sent upon the lowlanders on account of their desperately wicked hearts. The folks who never have water in their cellars, however, will probably cling to a more materialistic view—that the high-water line was drawn in accordance with the natural topography rather than comparative depravity."

The reasons which led people in general to suppose these calamities to be "special judgments" are founded, we believe, mainly on the dealings of God with Israel, upon whom he sent calamities, captivities, etc., as national sins. But let us remember that Israel was a peculiar people, chosen of God for a special purpose, and, like the saints of the Gospel age, dealt with in a peculiar manner, different from the world. To them he said, "You only have I known of all the families of the earth." (Amos 3:2.) Israel was the only nation which Jehovah directly governed: therefore he chastised their sins, and made his promises to them, while other nations were left under the dominion of Satan, the prince of this world, until he whose right it is, shall have come and established the kingdom of God under the whole heavens.

While remembering that God has used calamities, such as the Deluge and the destruction of Sodom, as punishments and examples of an overthrow of the ungodly, it should not be forgotten that those were examples of those who should afterward live ungodly. And these *examples* are not examples of God's dealings in the present time, but are examples of the punishment or destruction awaiting the finally incorrigible during or at the close of the Millennial judgment period, or day. That Peter so applies those calamities as examples of the *future*, see 2 Pet. 2:4-9.

In Jesus' day some had the same impression, that great disasters indicated God's special displeasure; but Jesus corrected them, saying: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent ye shall all likewise PERISH."

These words of Jesus contain the key to what we believe is the correct view of this subject in the last word, *perish* The fact is that the *great calamity*, DEATH, of which pestilences, earthquakes, floods, etc., are only *incidentals*, has passed upon ALL MEN, because all are sinners. (Rom. 5:12.) We have become so accustomed to *death*, the great calamity which is rapidly swallowing up the whole race, that it, the greatest of all losses, and the cause of all others, is looked upon as a proper and natural matter. If, however, things were properly considered, *death* as a whole would be seen as the great calamity, and the floods, etc., which *only hasten* it to a few, would be of comparatively little importance.

As *death*, the great calamity and curse, was caused by sin, so all these calamities spring from the same cause, and are under the control of him that has the power of death, that is the devil (Heb. 2:14), whose dominion and power, thank God, is soon to be taken away and given to the Prince of Peace. As death is the result of sin, so are pestilences, tornadoes, etc.

By one man's disobedience, *death* with its numerous channels of sickness and disaster passed upon all men, and those who meet it in one way avoid it in others; but all meet it in some form.

This will be apparent when we remember that when Adam became a sinner, not only did the curse of *death* fall upon him, but the entire dominion of his kingdom—the earth—suffered, and is in a cursed condition. (Gen. 3:17.) For a time Satan is permitted to usurp the dominion of earth, and while seemingly working out his own plans, he at the same time acts as the agent of justice, to execute the penalty of sin. This being true, he is the one who by permission exercises the destructive power upon the earth; and Jehovah does not interfere because mankind has justly come under the curse of a violated law, death; and because man is gaining a valuable lesson under the present dominion of evil and death, which will benefit him when the *curse* is lifted not only legally, but *actually*, by the Redeemer who for *this cause* was manifested "that he

might destroy DEATH [the great catastrophe in all its forms] and him that hath the power of death, [and who brings to pass the various calamities] that is, the devil."

As soon as the new prince, Immanuel, takes possession of the kingdom a great change will begin, both in the world of nature and of mankind. The curse being cancelled will be removed, and the blessings purchased by the "precious blood of Christ" will be bestowed. So great will be the change under the new administration, that in symbol it is called a new heavens [new spiritual ruling power]. Behold he will make all things new: he will *re*-new or restore all things to harmony with God, and to a condition which from God's standpoint, is "very good."

Hence we regard those disasters, not as special punishments, but as parts of the general curse, results of sin,; but all working out in harmony with God's design an ultimate good to those rightly *exercised* thereby. We have heretofore seen that the prophet Job was made a type of mankind; that the disaster and trouble and losses which befel him illustrated the losses sustained by mankind, and that his restoration to favor and after-blessing, foreshadowed the "restitution of all things" to mankind. (Acts 3:19). And we call to mind that the source of his trouble was Satan (Job 1:12), whom God in wisdom *permitted* to have power over him. As then the whirlwind, etc., was the agent of Satan, so we claim it is today. So, too, it was in Jesus' day. Jesus did not go about opposing the Father's will. If the Father had *caused* the death of Lazarus, would Jesus have opposed him by undoing his work? If Jehovah had caused the storm on the Sea of Galillee, which nearly overwhelmed the Lord and his disciples, would Jesus have been justified in stilling that tempest? But if the sickness and death and storms which Jesus counteracted were the work of Satan, the present "prince of the world," then all is clear, and we and all creation groan and travail and wait for for the glorious reign of the new prince, whose relief is foreshadowed by the acts of his earthly ministry, praying, "Thy kingdom come, thy will be done on earth."

When the night of sin and suffering and weeping is over, and the Sun of Righteousness arises with healing in his wings for the various troubles of man and of earth, the mists of ignorance will be dispelled, and it will be seen that not Jehovah, but man's sin and his present prince, Satan, has been the direct cause of earth's woe and sorrow.

EXTRACTS FROM LETTERS

Hillsboro, Oregon.

MRS. C. T. RUSSELL—Dear Sister: I have some precious names to place before you, to whom please send samples of the TOWER. Yes, I think truly God sent me here to break the chains of poor captives. About two weeks ago I heard of a lady in this place who was a Bible student. I called, found a plain, quiet, middle-aged woman in the midst of her family. In the corner of the chief room was a stand with a large Bible and some histories, showing me instantly that mind and heart were at work. I cautiously introduced the burden, I should say joy, of my life—the better way—and found she was of the Christadelphian flock. I did not in any way condemn them, but after gaining her heart by my appreciation of her student life in the midst of cares I took up her Bible, well marked in the direction of a night of eternal darkness from a material standpoint, and I quickly found some dawning light and sunshine. I brought smiles to her face, and tears, not of sorrow, but of joy, to her eyes—Oh how gladly she drank in the goodness of God. Love is so much better a master than fear.

Since then she comes to see me, and we feast from the deep unfailing fountain in the great storehouse. I have loaned and given away most of my WATCH TOWERS. This lady wants to study these things now, and she is a rapid student for she is so earnest. She wishes now to go to her brethren, some fifty miles away, and tell them what great things the Lord has done for her—God willing I will go with her. In my weakness my Master will show his power.

Yesterday a farmer brought us some produce and took dinner with us. I found him quite scholarly, but without faith in the God of resurrection. Nature is his book. I improved the time in showing the goodness of the God whom we love and serve. He was surprised that I did not get angry or defend popular theology, and said he had not read a Bible for twenty years. I know he must be earnestly seeking truth, but how far he goes away from it. When he got his team ready, he came in and asked me if I could go out to his place and stay a few days and teach them in our way. He said he would bring his wife and the hack and take my boy Robbie and me if my husband could not leave. Oh how earnestly I pray that my words may be blessed. Oh, to bring joy and gladness into the regions of darkness.

It seemed almost like inviting persecution to introduce the subject of Restitution in the "Disciple" prayer-meeting. I earnestly prayed that if I *was* to speak there the Lord would open a door for me. Elder ———— led, and read Matt. 11: 20-30, and spoke somewhat on the subject referred to. Then he very nobly and earnestly invited all present to present *their* views. I waited until almost all present had done so. nearly all reflected what the leader had said. Dare I let this rare opportunity go? I did not, and God gave me strength and clearness of expression.

I find Jonah's prototype in preachers of today. How offended they get to think God is going to be so good to the great mass of mankind. The East wind is blowing. Thank God it comes from sun-rising and not from sunset, and all shades (gourds) will wither and blow away, even though the sun beat on the intellect of these college owls who blink in the sunshine.

I gave a copy of *Z. W. T.* to a missionary of Alaska and will get the address of some men in Portland, whose homes are in Abyssinia, Greece and Sandwich Islands.

Dear lovely Texas (my former home) I pray the truth will find a voice there. I will write to a friend in Brownswood —She is an Episcopalian but not satisfied. Who knoweth if she be come into the kingdom for such a time as this? She is good, strong, and true with a joyful spirit but painful body. I am lovingly your sister in Christ, MRS. ————.

OUR NAME

New readers in all parts of the country are constantly inquiring: By what *names* do you call yourselves? Are you "Primitive Baptists"? Are you "Missionary Baptists"? Are you "Universalists"? Are you "Adventists"? Are you "Primitive Methodists"? etc., etc. We have several times tried to make clear our position, and now endeavor in a few words again to do so.

We belong to NO *earthly organization;* hence, if you should name the entire list of sects, we should answer, No, to each and to all. We adhere only to that *heavenly organization*—"whose names are written in heaven." (Heb. 12:23; Luke 10: 20.) All the *saints* now living, or that have lived during this age, belonged to OUR CHURCH ORGANIZATION: such are all ONE Church, and there is NO OTHER recognized by the Lord. Hence any earthly organization which in the least interferes with this union of saints is contrary to the teachings of Scripture and opposed to the Lord's will—"that they may be ONE." (Jno. 17:11.)

By what name may this Church be called? We answer, By the name of its *founder* and *instituter*—Christ. Hence it is the "Church of Christ" or "Church of God," for God founded it on the *Rock* Christ Jesus; or "Christians," as they were known in early times. (Acts 11:26; 26:28, and 1 Pet. 4:16.; But because Paul and the other disciples were not followers of Calvin's teachings, therefore they were not called Calvinists; because they were not followers of Luther's teachings and example, therefore they were not called Lutherans; but because they followed the ONE example and teachings of CHRIST only, therefore they gladly acknowledged it when they were called "Christians."

What think you, do we not occupy the *only ground for union?* Or suppose that all man-made creeds, and forms, and prayer-books, and liturgies, and names were laid aside, or that all Christians met in the one name of Christ, and in earnest simplicity studied HIS words under the direction of God's Spirit and the explanations furnished in the Apostle's writings, would there long be serious differences even of opinion in the Church?

Was not that old saint, John Bunyan, who lay for years a prisoner in jail in Bedford, England, because he preached the doctrines of Jesus and the Apostles, in opposition to certain doctrines of the Episcopal Church, right when he said. "Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, Christian; and choose if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those faction (or sect) titles of Anabaptist, Presbyterian, Independent, or the like, I con-

clude that they came neither from Antioch, nor from Jerusalem, but from Hell and Babylon, for they tend to divisions."

But is it asked, Was not Bunyan a Baptist? We answer, Yes, in the same manner that we are Baptist. He was a "Christian" and because in God's Word he was taught immersion, or baptism, and not sprinkling, and because he practiced with other humble saints his faith, therefore by Episcopalians or the worldly such were, in *derision*, termed "Baptists," &c. So some now say that we are Baptists because we believe in the doctrine of baptism. Some incline to call us Calvinists because we believe what we find taught in Scripture, that the church is elect according to the foreknowledge of God *through* sanctification of spirit and belief of the truth. (1 Pet. 1:2; 2 Thes. 2:13.) Some call us Adventists because we find taught in the Scriptures, and therefore believe, that the heavens received Jesus, *only until* the restitution of all things. And so, by whatsoever names men may *call us*, it matters not to us; we acknowledge none other name than "the only name *given* under heaven and among men"—Jesus Christ. We call ourselves simply CHRISTIANS and we raise no fence to separate from us any who believe in the foundation stone of our building mentioned by Paul: "That Christ died for *our sins* according to the Scriptures"; and those for whom this is not broad enough have no right to the name Christian.

"BRETHREN, PRAY FOR US"

In the midst of all the cares, vexations and trials of life, how blessed the assurance that some of the saints are bearing our names before a throne of heavenly grace! We should never forget that this is *our* judgment day, and that we have almost reached its final hour. Let each one ask himself, How do I appear before God? It is comforting to know that we are not being judged by the actual success of our efforts, but by the efforts themselves and the motives which inspire them; the actual fulfilling of the law being accomplished by our Redeemer and Substitute, in whom we trust.

The searching eye of our Judge is now scanning us each, with a view to the final decision, soon to be pronounced—as worthy, or unworthy, of the glorious reward of the faithful. It is a close, just scrutininzing gaze; who can stand before it? None need fear because their best efforts produce imperfect fruit; but they have abundant cause for fear who discover in themselves a relaxation of effort, or that motives of a worldly character begin to supplant the true. Not one of the saints who is still running for the prize of our high calling should expect to be exempt from the Refiner's testing now. As we each realize our own and each other's position, and the great possibilities that hinge on the present moment, how earnest and unceasing should be our prayers, both for ourselves and for our fellow-pilgrims. Let us watch thereunto with all perseverance, and supplication for all saints.

But not only for our own personal welfare should we pray, but also for the work of spreading the Gospel in the face of the current of opposition brought to bear against it. How strengthening to those laboring in public ways, and thereby facing the full force of the current against the truth, to know that here and there and yonder are saints upon their knees praying for their success—that they be not overcome by the foe in open conflict; that they be not surprised and overcome by sudden and overwhelming forces; that they be not deceived and taken in a snare at some unfortified point.

Do all the saints indeed realize the active conflict now waging with the powers of darkness, and the great issues at stake? If you do not, ask God to help you to realize it; to sleep or be idle at your post of duty is dangerous indeed. Our unseen foe is subtle and wily: therefore let us be sober and vigilant, ever watching unto prayer, but remembering that our prayers, as well as our faith would be vain if accompanied by indolence and inactivity.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified; praying also that God would open yet a wider door of utterance, to make known the mystery of Christ. 2 Thes. 3:1; Col. 4:3.

And this we pray: That your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offense in this day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. Phil. 1:9-11. MRS. C. T. R.

WHAT GOD WOULD HAVE US BE

Be sound in the faith.
Be established with grace.
Be ye doers of the Word.
Be not unfruitful
Be ready to every good work.
Be filled with the Spirit.
Be a vessel unto honor, sanctified.
Be an example of the believers.
Be holy and without blemish.
Be not conformed to this world.
Be dead indeed unto sin.
Be it unto thee even as thou wilt.
Be not overcome by evil.
Be ye therefore sober.
Be not high-minded, but fear.
Be not entangled again.
Be without dissimulation.
Be not wise in your own conceits.
Be not deceived.
Be led of the Spirit.
Be instant in season and out of season
Be ye also patient.
Be of good courage.
Be strong in the Lord
Be not weary in well-doing.
Be gentle unto all.
Be discreet and faithful.
Be diligent and sober.
Be blameless.
Be dead with Christ.
Be found of him in peace.
Be ye also ready.

PRAYING AND LIVING

"Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, him he heareth.—John 9:31.

"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18.

Ever labor to live suitably to thy prayers. It is to no purpose to be the day with God and then spend it to the devil; to be a saint in the morning in thy closet, and then a sinner all day in the world.

Having prayed against sin, be sure you watch against it, avoiding the occasions and temptations thereto; for otherwise you will fall before it. Having prayed for holiness of life, labor to live holily. Having prayed for humility, labor to walk humbly. Having prayed for sobriety and temperance, labor to live soberly and temperately. Having prayed in the Spirit, labor to walk in the Spirit. Ever bear in mind that to pray for one thing and live for another is a contradiction and an impiety. The whole course of one's life should savor of one's prayers. He who hath all his religion in his prayers, hath no religion at all.—*Selected.*

ONE of the keenest replies ever given by a liberal religious newspaper, to a bigoted advocate of future punishment was lately given by the *Christian Register* to the *Examiner*. Rev. Joseph Cook, in one of his lectures, declared that no living man knows anything about the theory of probation, and expressed an opinion that the charitable view of the question was, that probation after death would be granted those who failed to accept the gospel in this life. The *Examiner* denounced this liberal doctrine and declared there was no hope for those who failed in this life to accept the gospel The *Christian Register* thereupon, in reply, suggested that the *Examiner* print its edition on black paper with small margin of white, that its color might correspond with its theology and doctrine.—*Sel.*

"THOSE who are weary and are heavy laden in any sense, who are tired of the world, and of false teaching, and long for the truth; they who have consciences burdened by a sense of sin, and are ready to hear glad tidings, can hear them from Him. Only to such can the gospel be glad tidings, or good news. Only to such can it give rest."

WRATH

The wrath of God is love's severity
In curing sin—the zeal of righteousness
In overcoming wrong—the remedy
Of justice for the world's redress.

The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.

The wrath of God inflicts no needless pain,
Merely vindictive or himself to please;
But aims the ends of mercy to attain,
Uproot the evil, and the good increase.

The wrath of God is a consuming fire,
That burns while there is evil to destroy
Or good to purify; nor can expire
Till all things are redeemed from sin's alloy.

The wrath of God is love's parental rod,
The disobedient to chastise, subdue
And bend submissive to the will of God
That love may reign when all things are made new.

The wrath of God shall never strike in vain,
Nor cease to strike till sin shall be no more,
Till God his gracious purpose shall attain,
And earth to righteousness and peace restore.

—*F. G. Wilson.*

THE CURSE LIFTED

A curse signifies an opposition, an evil, a bitter punishment. Ever since the representative of our race was tried in Eden, and transgressed God's commandment, the *curse* of that broken law has rested upon him and upon all whom he in trial represented—all the Adamic race. That this is so, we need not stop to prove at length; we merely refer you to the many scriptures which declare it, and the many others which declare that it will be removed.

But if the Scriptures were silent on the subject, our experience proves that a *curse* rests upon mankind. The anguish, sorrow, distress, and death which attend us from the cradle to the tomb, all tell us that a curse rests upon us. Surely we would be justified in reasoning, that if man were in full harmony with his Creator, something much better than he has, would be his portion. And looking into God's Word this thought is corroborated. We find that when man was sinless and in harmony with God, there was no curse, no sorrow, no weary laboring, no pain, nor dying, but joy, peace, life and communion with God. All this distress is included in the term *death*, because they all surely lead to it. And this curse—DEATH—passed upon all men in that all had sinned in the person of their representative Adam.

It was God's law that *cursed* us. And since the law is the expression of God's mind, or decision, it was God's curse that was on us. Every law, to be of any force, must contain a *penalty* or *curse* for its violation. It is the penalty or curse of God's law that is causing so much misery and distress in the world, because all are subject to its curse through its violation by Adam. This curse is elsewhere termed by the Apostle an "ENMITY," which word has much the same meaning as curse. Enmity signifies *an opposition to—a resentment.*

Let us look at the subject fairly and fully, for not only has God and his law a just and righteous opposition and enmity against sinners, but the sinners have since come to have an opposition or enmity toward God. Cast off from communion and fellowship with his Maker, man went headlong into evil, and the more evil he became, the more opposition and enmity he had toward that which is good and holy and right. "The darkness hateth the light," and the darker the hearts of men became, the more enmity they felt toward God.

Now, if God and man ever again come into *harmony*, and are made *at-one*, he who makes the *at-one-ment* must remove entirely this *enmity*. The enmity of man toward God and his law can be removed by making known to men the real character of God and of his law. They will then see and admire the righteousness and justice of both. This work toward the world will be accomplished during the next—the Millennial age. The knowledge of the Lord shall fill the whole earth, and all shall *know him.* And it is of that time that we read: "There shall be no more *curse.*" (Rev. 22:3.)

But what will bring about this abolishment of the curse of the law? What will compensate for man's violation of the Law which brought the curse? Some would have us believe that the *only curse* is that opposition which man has against God and his law, the only *enmity*, that which man feels in opposition to God and righteousness; but such surely see but one side of the subject. What about God's opposition to the sinner, which drove him from Eden into sorrow and death? Any theory which fails to recognize this, fails entirely; for there have been some of the race in all ages who felt no *enmity* toward God, but desired the blessings of his favor—Eden life and joy in his fellowship; yet such never were brought back to the original condition, and any with whom God designed at all to commune, were *made to feel* that His enmity, his opposition, his curse as a *barrier* still separated between them as sinners, and himself as holy. This was shown in various ways, but in none more emphatically than in the *sacrifice* for sin which each must offer before he could have any communion with God.

In these sacrifices there was remembrance or acknowledgment of sins, and since they were *repeated* it proved that they never really took away sin (Heb. 10:3, 4), never really removed the curse; but these were typical of a *better* sacrifice, which God himself provided in due time, which did once for all and forever, remove the sin, the curse, and the enmity on God's part (vs. 5-10.)

The idea that the *enmity* is all on man's part, carried to its legitimate end, leads to the very absurd conclusion that man got angry with God and went out of Eden full of enmity; that he would not commune with God, etc., etc.; God remonstrates and pleads with him to return and have his communion and fellowship; man refuses, and turns his back on his Maker. God sends prophets and teachers, but man spurns them. Finally God concluded to make a great *sacrifice to men* to appease THEIR wrath and to win their love. This theory would have God say: I have been too severe, if I had it to do again I would not be so strict; I would *forgive* instead of condemning you; I would bless instead of cursing; my love for you has conquered my justice. Come, now, see what an evidence of *my repentance* I am willing to give. My son shall die *merely to show and assure you* that your sins are pardoned, and that I am anxious to have your good will and esteem. What a God that would be! Both men and angels would have in contempt such laws and such a lawgiver.

How different from this is the truth on this subject! Jehovah declares his JUSTICE as unalterable as his LOVE, and that infinite *wisdom* and *power* make possible the harmonious operation of both. He assures us that *justice* is the very foundation of his throne; that the empire of the universe, and the laws for the government of the same are *upheld* by justice. Righteousness and justice are the prop of thy throne. (Psa. 89:15. Leeser.) While Justice was reading to Adam the penalty of the broken law—THE CURSE—Love was telling him that there would be a deliverance. Man might have supposed that God would relent, and not long enforce the penalty; they might have supposed that God's enmity or opposition to sinners expressed by the curse of the law would be forced aside by his love; but if they did thus imagine, the long years of death's reign must have shattered such hopes, and when finally God declared that he *changes not*, and will never *clear* the guilty (Mal. 3:6, and Exod. 34:7), such a false expectation might well be extinguished. If God's justice could never yield, how could his love help them? they might well have asked.

Infinite WISDOM was equal to the emergency, and God removed the enmity of his own just law by providing a ransom, a representative or substitute to take man's place before the law, to suffer the just for the unjust; and thus while he did not *destroy* that law which was just and holy and good, Jesus destroyed its enmity or opposition to the Adamic race, by himself enduring its *enmity* and *curse*, as it is written: "He was made a curse [*i. e.*, he was cursed or bore the penalty of the curse—death—destruction] for us." (Gal. 3:10-13.)

Because Jesus was our representative or substitute, [See Webster's definition] therefore the curse belonging to us fell on him, and the *enmity* or opposition against us, was reckoned against him. He was cast off to die out of communion, as an enemy, as a sinner, and we recall his dying words, "My God, my God, why hast thou forsaken me"? Yes—"He is our peace who hath made both (Jew and Gentile) one and hath broken down the middle wall of partition, having *abolished* IN HIS FLESH *the enmity.*"—"That he might reconcile BOTH *unto God* [Jew and Gentile needed to have a work done for them which would *make them right* before God; not to make God right in their eyes; not to atone for an injustice on God's part, but for unrighteousness on man's part] in one body *by the cross*—having slain the enmity [opposition of the law gainst both Jew and Gentile] *thereby.*" "For *through him*

we both have *access*, by one spirit unto the Father." (Eph. 2:14-19.)

There was no *"access unto the Father"* as long as the enmity (opposition) of his just law barred us out as sinners; but when Jesus became our substitute and suffered the condemnation or *enmity* for the unjust—absorbed it all—received its full measure on the cross, he thus *abolished—destroyed*—all claim and enmity of the law against us on account of Adam's disobedience. "Now *therefore* ye are no more strangers and foreigners, and outcasts from the Lord and his communion, but are "made nigh BY the blood of Christ." (vs. 13, 19.)

Jesus offered himself as a sacrifice, not for God, *unto men*, to appease *their* enmity or opposition, but unto God, for men, to remove the righteous enmity and curse of God's law which was *against men* because of their sin.

But note, the LAW has not been changed; right is still right and wrong is still wrong, and will ever so remain; but mankind has been purchased out from under the dominion and curse of the law. Mankind is reckoned as now belonging to him who *bought* them with his own precious blood. The claims of the law being all settled by him, the *entire control* of men is delivered to the Lord who bought them. Whatever now shall be done with them he shall do it. He may do what he will with his own—thenceforth "the Father judgeth no man, but hath committed all judgment unto the Son"—"He is Lord of *all*." (John 5:22; Acts 10:36.)

Having delivered mankind from the dominion and curse of the perfect law, and abolished the legal opposition—the curse of death which was against them—the next work of Messiah is to men, and not toward God; and for *this* work he takes to himself great power and will reign. The object of his reign will be to destroy man's enmity to God and his law, and to reengrave that law upon their consciences. The work of reconciliation toward God for man's sins, was quickly accomplished, for the Lord *waited* to be gracious, but towards men it will require an age—the Millennium—to accomplish it.

The reason of this is apparent: It will require all of the Millennial age to rewrite the law of God upon the hearts of men. When perfect, before the fall, the law of God was so thoroughly imprinted in man's nature that no *written* law upon tables of stone was needed. Man, a moral image of God, had a conscience so delicately adjusted that it would decide instantly what was right and what wrong. His difficulty, as we have already seen, was that he did not *appreciate* the evil or curse which was the *penalty* of wrong-doing.

But cast off from the fellowship and communion of God by reason of sin, the law became more or less obliterated, and instead there sprung up an enmity or opposition to the law which they acknowledged as good, but found themselves less and less able to observe. Paul refers to this blotting out of the image and knowledge of God and his law, saying: "When they *knew* God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish *heart was darkened*." And even as they did not like to *retain* God in their knowledge, God gave them over to a reprobate mind." (Rom. 2:21, 28.)

About two thousand years after the fall, and when the original law was well nigh erased, God selected a small nation —Israel—and made covenants with them based on their keeping his law, which because so erased from their hearts was expressed to them in commandments on tables of stone. But, as God foreknew, the law in stone only condemned, for none could render full obedience except with it written in their hearts, as a part of their very being. They must be *constitutionally* right and just and loving, "*else* they would be constantly warring against themselves and unable to obey." (Rom. 7:20-25.) But that law served to give them an idea of their need of divine help—the need of having the penalty paid for them, and then having the law rewritten *in their hearts*. (Gal. 3:23-25 and Gal. 4:5-7.)

Though Satan and sin have done a terribly degrading work in man, putting darkness and error for light and truth, yet we may still find *traces* of the original law in the most degraded of men, the world over. Even barbarian savages have *some* ideas concerning right and wrong, justice and injustice, however crude they may be. Paul testifies to this also, saying of the heathen: "These having not the [written] law are a law unto themselves, which show the work [some evidence] of the law written in their hearts, their conscience also bearing witness." (Rom. 2:14, 15.)

It is because this law has been so nearly blotted out of the once perfect human nature, that it will require so long to restore it to perfection. This law must gradually be again interwoven into human nature before it will again be an image of God, and *at one* with him. When so restored to God's image, all doubts as to what is right and what wrong, and all preference for the wrong, will be at an end. With his whole nature right, the law of God written all over him, as the law of his being, man will be prepared to do right, not from fear, nor from reward, not because some one would see or some one would not see, but because right is right—the very same motive of righteousness and justice which governs all of our Maker's actions.

Then God and men will be entirely *at one*, in perfect harmony. Then it will be seen that God's laws are only blessings, and the only prevention of evil which is a source of misery. When thus harmonized, Christ the *mediator* who died to redeem, and reigned to restore men to God, will "deliver up the kingdom to God, even the Father." (1 Cor. 15.24.) All *enmity* and curse will have been destroyed. The enmity of God's law having been met and settled, and man's enmity to the law removed by a restitution to original perfection, the image of God.*

In harmony with this is another Scriptural statement: "*While* we were enemies, we were *reconciled* to God [and the opposition and curse of his violated law was lifted] by the death of his Son, much more being reconciled we *shall be* SAVED [brought back into that condition of perfection and harmony with God and His law where we will be no longer condemned but approved] by his *life*." (Rom. 5:10.) This is another brief statement of the same glorious truth by the Apostle. When the work of Christ is fully accomplished "Then there shall be no more curse;" "for the former things [the evil incurred through Adam's transgression] are passed away." (Rev. 22:3; 21:4.) put away legally by the "sacrifice of himself (Christ);" and put away in fact by his glorious reign. "Behold the Lamb of God that taketh away the sin of the world." For "Christ hath redeemed us from the curse of the law, being made a curse for us."

THAT THOU DOEST, DO QUICKLY

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, *and also the night*." We have been particularly interested in the first part of the watchman's answer; but is there not also in the second part a message for us?

The night cometh. For about ten years we have heard the cry, "The night cometh." We see the signs increasing day by day. "On the earth distress of nations, in perplexity for the roaring of the sea (restless and unrestrainable humanity) and the billows (the active and impetuous leaders); men fainting for fear (witness the crowned heads of Europe today), and for expectation of the things which are coming on the inhabited earth: for the powers of the heavens (governments) shall be shaken." They are shaking everywhere. Why? They have ruled by oppression. In many cases they trample on human rights. Their subjects are their slaves. If they choose to make war, these slaves must either go out and kill their brothers or languish in prison—fortunate if they escape with their lives. In peace they must pay to keep up a vain pomp, and a small army of courtiers and useless pensioners. The many must live without life's comfort's and frequently even without its necessities, that the few may live like hogs Surely only the blind may fail to see that this cannot last long. Already the masses are waking up to their rights; and when fully awake, they will rise like a maddened giant, and woe to the puny arm that will oppose them then!

When the conflict fairly opens, we may expect to see a repetition of the reign of terror which has characterized such outbreaks in the past. In fact, even if prophecy did not clearly portray the terrible scenes, we ought to see that outbreaks in the past would be tame compared with the grand final conflict. Not only will this one be universal, spreading itself over the civilized world, and possibly everywhere, so that there will be no place of refuge, but the destructive agents which will be used will make it seven-fold worse. Dynamite and nitroglycerine are now the favorite agents. To them conflagration, with all its horrors, is as nothing. It is like comparing the electric telegraph with the stage coach, or the work of the thunder-bolt with the slow toil of the wood-chopper. The recent attempts in Great Britain are only samples of what we may expect, on a grand and successful scale, when the ball opens

* We have here dealt with the great mass of the world and purposely omitted mention of two comparatively small classes—the church selected in the gospel age, and the finally impenitent of the Millennial age. Because previously mentioned, it is unnecessary to interrupt the statement of the general plan as relates to the great mass of mankind

Pittsburghers remember the results of two days of destruction in July, 1877. Scores of locomotives and hundreds of cars were pillaged and burned; travel was suspended and all business was demoralized. Imagine this condition in all the great centers—railroad, telegraph and mail communication all cut off. No letters from either friend or foe. No papers—not even ZION'S WATCH TOWER, then. No provisions, except as the Lord may provide for his own. All chaos, tumult and terror.

What opportunity will we then have either to study together or to spread the light already received? Probably nothing to compare with the present. What we do, we must do quickly. *Now* we have every facility. Let every one feel the responsibility of the position.

The cause needs help. There are but few who have the light. Let every one earnestly pray, "Lord, what wilt thou have *me* do?" Keep praying, and keep doing; but see that you are directed of the Lord. Let neither time, talents nor money be uselessly employed. The truth and the time demand sacrifice. The Lord requires a sacrifice. The way to the cross—the only way—means a sacrifice. Are you sacrificing? Is *all* on the altar? If you have laid it there, have you let go of it, and turned your back upon it? Do you count it no more yours, but the Lord's?

The time to rest is not at the beginning of the work, but at the other end. If these bodies get used up, we have better ones waiting. The present life has duties that cannot and should not be avoided; but let the earthly be subordinate to the spiritual.

Remember, we are now living in the day of the Lord. It has come as a thief in the night. Soon, as Peter describes, "The heavens (governments) will pass away with a great noise (moral as well as physical dynamite), and the elements (component parts and principles of the governments) shall be dissolved with fervent heat (Jer. 23:29; Mal. 3:2; 1 Cor. 3:13-15), and the earth (organized society) and the works that are therein (oppression, fraud, deceit, pride, etc., and probably including also social institutions and business,) shall be burned up. Seeing that these things are thus to be dissolved, what manner of persons ought ye to be in holy living and godliness?"

"That thou doest, do quickly." *"The night cometh,* when no man can work." W. I. M.

WHAT IS YOUR JUDGMENT?

"For the love of Christ constraineth us, because we *thus* judge: That if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. 5:14, 15.

Paul here offers a reason for his zeal for God. Some thought his mind unbalanced because he endured so much for the sake of preaching Christ and him crucified, but he assures us that from his point of view he did none too much. His reasoning and his ideas of right and justice demanded all that he was doing, and more, if he were able. Then he tells us the process of reasoning from which he judges thus: "Christ died *for all";* if so, then *all* must have been dead, either actually dead and buried, or else under *sure sentence* of death, which would ultimately be executed. If Christ died to purchase for all the right to return from death, then, argues Paul, it is evident that the purchased life belongs to the purchaser; and I "thus judge" that all such should not henceforth live unto themselves, but should render that life in service to their Redeemer.

Do we agree with Paul? was his reasoning or judgment good? If so, let it be our excuse also for earnestness and sacrifice in the service of our Redeemer. Paul regarded it as a matter of simple *justice,* and not a favor on his part to render service; he judged it right to do thus.

This scripture shows clearly the doctrine of Christ Jesus being a substitute or representative for all in death. [We might remark that neither *substitute* nor *representative* are words which occur in the English translation of the Bible, but let us remember that the Bible was not written in English, and that in translating there is a certain liberty accorded the translator, which permits him to select such English words as he may choose, to express the *meaning* of the original text. The meaning of substitute and representative is found abundantly in Scripture, though translators have not happened to use these words in translating. The thought is generally conveyed by the words *ransom, redeem, bought,* etc., and, by this word "FOR"; one of the meanings of which and the *principal* one is, *instead of,* as a substitute or representative stands FOR or *instead of* those whom he represents.]

When the reading of the two oldest Manuscripts (Sinaitic and Vatican) is observed, the force of this word *for* is clearly manifest. Those MSS. read it thus: "Because we thus judge, that one died FOR all, consequently all were dead."

Nor should we fail to apply the lesson of verse 15, that since Christ died *for* all, they which live by his purchase should render life-service to him? It is not enough that we call ourselves by his name and *say* we are his servants, but His servants we are TO WHOM *we render service.*

Let us remember that faithfulness and obedience are qualities absolutely necessary to a *good* servant. While we may or should be ambitious to render *important* service to our Lord, let us ever remember to heartily say, Thy will be done, O Lord. If the Master has placed you in such position that you cannot render *great* service, do not neglect what he has given you, to do that which he has not given you to do. Remember that his method is, to test us in small things before committing to us greater, on the principle that he that is *faithful* in that which is least, will be faithful also in that which is greater. To him who improves the talents and opoprtunities given, comes a blessing and increase of opportunity, and finally the "well done, good and *faithful* servant thou hast been *faithful over a few* things, I will make thee ruler over many.

PROPHETIC PEN PICTURES CONTINUED

THE SEALED BOOK—ISA. 29:9-14

"Stay but still and wonder; turn your eyes away, and be blinded; they are drunken, but not with wine; they stagger, but not with strong drink." (V. 9, Leeser's trans.) With a touch of irony the Lord here addresses nominal Zion. The unfoldings of his truth as the time here referred to (the time in which we are living) are so marked, forcible and clear to faithful students of the Word, and observers of its fulfillment, that only those could be blinded, who deliberately turn their eyes away from the truth, and determine to sit still, enveloped in the darkness of human tradition. And in their darkness they wonder at what they think the strange course of the Lord's dealings.

Their staggering is the staggering of indistinct vision and weakness, the halting and vacillating of bewilderment and confusion. They are not drunken with wine. The wine here referred to is that which symbolizes their consecration—that of which Jesus said, "Drink ye all of it," and "Are ye able to drink of the cup that I shall drink of?" (Matt. 26:27; and 20:22.) While this wine of sacrifice exhausts the human nature, it invigorates, and makes strong the spiritual nature. It is not because of this wine or strong drink of sacrifice, then, that nominal Zion staggers, but because, as shown in the preceding chapter (verses 3-7), they have partaken of the intoxicating spirit and pleasures of this world.

"For the Lord hath poured out over you the spirit of deep sleep, and hath closed your eyes: (over) the prophets, and your chiefs, the seers, hath he cast a vail." (V. 10, Leeser.)

Since they have turned their eyes away from the truth, God permits them to sit in darkness and to be overcome with sleep. Who cannot see the spirit of lethargy and drowsiness regarding spiritual things which pervades nominal Zion. They are not asleep on temporal subjects; they are awake to all worldly ambitions—to the rivalry of numbers, of pulpit oratory, church music, imposing edifices, etc.—but to the teachings of God's Word they are asleep. Over the teachings of the Prophets, and of Jesus and the Apostles a vail is cast. "And the vision of everything [the revelation of God's truth through these] is become unto you [nominal Zion] *as the words of a book that is* SEALED." (V. 11, Leeser.) This they themselves admit, and therefore seldom attempt to expound the Scriptures, but merely take an isolated passage, and from it draw some moral lesson. Nominal Zion has discarded the teachings of the true Prophets and Seers of the church, and has taken instead the decrees of human councils and synods, while the decrees of the real Head and teachers of the church are neglected. Hence they know not what to think of the present, and are still more confused if they think of the future.

"Which [book—the Bible] men deliver to one that is learned, saying, Read this, I pray thee; and he saith, *I cannot, for it is sealed.* And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." (Verses 11, 12.)

The prophecies of the Old and New Testaments are sealed against their learning, for they have studied only at the feet of science and sectarianism, and have neglected the school of Christ and the study of its text-book, the Bible; hence their learned ones lack the true wisdom, and the true spirit, which alone will enable any to appreciate the deep things of God. (Compare 1 Cor. 2:5-14.) The unlearned, accustomed to look to earthly learning for instruction in heavenly things, and not to the testimony of Prophets and Apostles, will not even attempt to understand.

"Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Verses 13, 14.)

Formality of worship and service has taken the place of heart service. When the service was from the heart, the Lord's plans were searched for, as for hid treasure. His Word was studied that the mystery of God might be appreciated as fast as his ripening and unfolding plans would permit. It was a longing such as Daniel experienced when he searched and fasted and prayed for weeks, that he might know whatever of God's plan he was pleased to reveal.

It was the longing desire to comprehend with all saints the length and breath and depth and height, and to know the love of Christ, and be filled with all the fullness of God. (Eph. 3:18, 19.)

But the worldly spirit soon cast out this thirst for truth and knowledge, as the heart became interested in worldly aims and plans. Though the forms of godliness have continued and increased, the real worship and submission to God has ceased, and interest is bent to man-made plans. While they draw nigh to God with their lips, saying, "Thy kingdom come," and "Thy will be done," they are endeavoring to have their own wills done, and to establish their own sectarian dominions in the world. Their fear of God and their unrest in view of his supposed decrees is not the result of the study of his Word, but is taught by the precept of men. Alas, how pitiable this condition! Yet they are ignorant of it, and say, We are rich and increased in goods and have need of nothing, and know not that they are poor and blind and miserable and naked. (Rev. 3:17.)

Seeing it is thus, what shall the Lord do with them? Will he utterly cast them off? Will he leave them in their blindness? No. He says, "Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (V. 14.)

As this already becomes evident to many, what a marvelous thing it seems to those accustomed to look to the professed leaders and teachers of the nominal Church. As the light of truth begins to dawn upon many minds from other sources, how often we hear the remark, "How strange that we do not hear these things from our ministers!" But the Prophet makes answer: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The heavenly wisdom is hidden from those who are wise and prudent after the world's fashion, and revealed unto those who are babes in simplicity and meekness. (Matt. 11:25.)

God will not leave his erring children; he will attract their attention back to his plans, causing all their plans to wonderfully miscarry and fail. Thus they shall see the folly of attempting to lay plans for God; and when their plans fail, they will look up, and lo! the Lord's plans, which in their "*haste*" (Isa. 28:16) they discarded, will, like the century plant, suddenly burst forth in glory and beauty and perfection.

Meantime while the "marvelous work" (v. 14) of overthrowing the present great systems of men (which, like the tower of Babel, is an attempt on the part of men to work their plans regardless of the Lord's) is in progress, the Lord's warning is, "Woe to them that seek deep to hide their counsel [schemes, plans,] from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us?" (v. 15.)

It is possible to deceive fellow-men, and convince them that certain plans are not different from, but in harmony with, the Lord's plans. Yea, a man may also deceive even himself thus (2 Tim. 3:13); but he cannot deceive God. He knows that the controlling principles of sectarianism are earthly and selfish. He knows of the dark works and secret conspiracies in wrong, not only of the Jesuits, but also, in a less degree, of Protestants, who to accomplish *their plans* are willing to, and do resort to, many schemes and devices to raise money and to have their systems seem to flourish, which they would not care to have generally known among men, and which they seem to think God seeth not. How often reports are doctored to make a good impression. How often subscription lists are headed with prominent names and large sums of money *only for effect*, and never expected to be paid. (This not infrequent custom was illustrated recently by the course of the officials of a prominent Brooklyn church, freely criticised by the public press.) All this is ostensibly to forward the *Lord's work*, but really to accomplish their own plans.

"Who seeth it? Who knoweth it?" The Lord seeth in secret; in vain do they hide it, and tell him that they are laboring for him. Woe unto these, for their counsel shall come to naught; their cherished plans shall fail, and their pride will be humbled in the dust. The woe, distress and trouble coming upon the nominal Church will be in reality a blessing in disguise to the individuals that compose it; but it will be considered as calamity and trouble, until they are brought to understand and to come into harmony with God's plans.

But all this scheming will not succeed; for the Lord says, "Surely your turning of things upside down [perverting of the Lord's plans and doctrines] shall be esteemed as the [effort of the] potter's clay [to oppose the potter]. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He hath no understanding?" Surely the Church is God's creation; it is "his workmanship" (Eph. 2:10), but the spirit of the nominal Church is to look to others framers. Some look to Peter, some to Luther, some to Calvin, Knox and Wesley. And indeed, as they at present stand, this is true, for while THE CHURCH is God's workmanship, the division of that Church into fragments is the work of men, and may say to God. Thou hast not made me. And the fact that men today argue that the division (sectarianism) of the Church is an advantage, and to the advancement of the truth, is the equivalent of the thing framed saying to God, "Thou hast no understanding"; we know better how to frame and organize; you said that we all should be one, and that there should be no division among us (John 17:11, 22; 1 Cor. 12:25); but we have learned better—that divisions are a great blessing and advantage.

Verily the great Potter shall have the schemes of the clay in derision, and shall break in pieces their workmanship [the systems or organizations, not the people] as vessels of wrath fitted for destruction, and shall show forth in glory of kingdom power *his* vessels of more and of less honor. What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory? Surely the present overturning of the Lord's arrangements shall be brought to naught.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed a forest?" (Verse 17.) Mount Lebanon, with its tall and stately cedar trees, will here represent the majesty and dignity of the nominal Church, and the reverential esteem with which its ministry is regarded. The fruitful field might well represent the humble and lowly saints. In *"a very little while"* things shall be reversed; that which is now proud and majestic shall be cut down and plowed, and become humble and fruitful, while that which is now humble will be exalted as Lebanon to heavenly conditions, majesty and power.

This change, and this overthrow of the present systems, is at the time of the exaltation of the saints to spiritual glory and power, at the introduction of the Millennium. In harmony with this we read: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." What a blessed prospect is this for those who at present are so stumbled by Babylon's confusing traditions! Not only will it bring blessing to those whose vision is obscured, but also to those totally blind and deaf and utterly ignorant of the precious information of God's Word. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel; for the terrible one [Satan] is brought to naught, and the scorner is consumed, and all that

watch for iniquity are cut off: that make a man an offender for a word [spoken contrary to them], and lay a snare for him that reproveth in the gate [publicly], and turn aside the just [the righteous] for [or, as] a thing of naught." (V. 21.)

This is in that same "DAY" that fleshly Israel shall be restored to favor under the direction of glorified spiritual Israel, their holy one. "Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob: Jacob shall not now [at that time] be ashamed, neither shall his face wax pale. But when he seeth *his children, the work of my hands* [the Christ, the spiritual seed] in the midst of him, they [fleshly Israel] shall sanctify my name [Jehovah], and sanctify the holy one of Jacob [Christ], and shall fear the God of Israel." (Verses 22, 23.)

"They also that erred in spirit shall come to *understanding*, and they that murmured shall learn *doctrine*." (V. 24.)

GUIDANCE

Should not God's own word satisfy every inquiring mind touching divine guidance all the way through life?

Has He not said, "Acknowledge Him in all thy ways, and He shall direct thy paths."—Prov. 3:6.

"The Lord will guide thee continually."—Isaiah 11:58.

"He will be our guide, even unto death."—Psalm 48:14.

"Thou shalt guide me with thy counsel."—Psalm 73:24.

The meek will He guide in judgment."—Psalm 25:9.

This guidance in judgment will be God's guidance for the knowing of His will. As we honor him by perfect obedience and submission of spirit, he takes into his own hand the direction of our way, and calls on us only to follow the Leader, who will make plain paths for our feet through all the journey.

How shall I know the voice as God's voice?

As well ask, How know the voice of a most intimate friend or companion? Has not intimacy with that friend in familiar converse, as you have walked in companionship together, made the voice to be as well known as your own? Cultivate, then, like intimacy with God, walk with him and talk with him hour by hour, and in the freedom you have with a personal friend. Cultivate such a sense of His living presence that you will learn to speak to Him, as well as of Him, most freely and without embarrassment. Living thus in companionship with God, for companionship implies converse, you will learn to know God's voice when He speaks; and as you bring all your thoughts into captivity to the obedience of Christ, habituating yourself to speak to Him of all that you do, holding nothing back, you will find it most easy to lay down the task in which you may be engaged, at any moment, to hold intercourse with Jesus as your loving friend. Living thus, you will not fail to know God's voice when He speaks to you.

Then, again, with your soul baptized in love—in the love of the Lord Jesus—you will live in such an assurance of God's love to you, that there will be no questioning in your mind as to his responding to the longing desire of your heart to know his will. Thus, thus, you will be at rest, assured He will no more fail in this than in giving you your daily bread. As well may you question your receiving salvation as divine guidance, and that up to the full measure of your faith in His own words of promise, for they are as full and complete.

Again. How recognize the voice as God's voice amid the confusion that comes from another spirit than the good Spirit of God. John bids us "try the spirits, whether they are of God," and in referring us, in the trying, to the Word itself, we are told that the Spirit's confession of Christ—exaltation of Christ—in the exhibitions of His love, unerringly declare it to be of God's good Spirit, so moving the heart that the voice will be known as God's voice. God speaks, then, not only by His Spirit, but by His Word, and with the eye single and the heart fixed on knowing His will, it will be revealed as His voice through the light the blessed Spirit sheds upon the Word.

If, then, there be in the heart a desire for guidance in any of the relative duties of life, divine light will be shed upon every step of the way through the Word, under the illuminating power of the Spirit. God's words are made living words, and will be spoken afresh as His voice expressing His will, as certainly as we ask, expecting to know it. In singleness of eye for God's glory the Holy Spirit purifies the vision; the scales fall; we see clearly; we know God's will, for the voice is His to us, and in the consciousness our steps are ordered of the Lord we testify that "He leadeth us."

The result, then, of carrying "everything to God in prayer," everything pertaining to this life, that you may know His will, desiring obediently to do it, will beget such a susceptibility to hear the slightest whisper that you will learn to know it as clearly as the father of our race knew God's voice, spoken to him in the cool of the evening, as he walked in the garden of Eden.

And then, in the depth of your consciousness, you will find yourself learning to catch the reverberation of His voice in every sound of nature, in the intervals of thought, as they come in the occupations of life. If you have the first lessons to learn in divine guidance, read the eighth and tenth verses of the 143rd Psalm, and with those on your lips take the matter on which you would have light to God. Ask Him to guide you; and with no will of your own, no choice as to the pathway, trusting everything to God, while silently waiting to hear His voice, as God is true it will be given you to know His will. You will hear it saying, "This is the way; walk ye in it." As you enter upon the doing of it, opposing obstacles will disappear, for the voice of God's providence is in unison with that of the Spirit and the Word.—*Selected*

FLIGHT IN WINTER

MATT. 24:20

From inquiries which we now and then hear made regarding duty, we are made aware that to "line upon line," another line should be added.

It is dreary work to take a journey—on foot—in winter; but under some circumstances, it becomes necessary; nevertheless, it is desirable to avoid it if possible.

If we know we have a journey to perform, it is much better to attend to it when circumstances are most propitious.

Jesus, when speaking to the disciples concerning the destruction of Jerusalem, says, "Pray ye that your flight be not in the winter." The careful and unprejudiced Bible student sees that the destruction of ancient Jerusalem is a type of the dissolution of the nominal Christian Church; that the latter is *due* at the end of this age, according to prophecy, even as the destruction of Jerusalem was due at the close of the Jewish age: that what was an historical fact regarding the former, is a spiritual fact, further on, concerning the latter; that the latter is the counterpart of the former, and so treated by Jesus in the 24th of Matthew; so much so that many have found it difficult to tell where his predictions concerning the one ended and the other began.

How *many*, recognizing that the summer of "the Church's" prosperity is ended, and the "harvest past," are getting uneasy as the winter approaches and the love of many waxes *cold;* and their unrest is increased in *proportion* as they come to realize the shortness of the bed, and the *narrowness of the covering.*

Then again the contraction of these necessary comforts of a cold winter's night becomes the more apparent as they come to "*understand doctrine.*" (See Isa. 28:19, 20, *margin.*) However strange and unreasonable this dissolution of the nominal Church system may seem to some, the Lord will "bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong." (Isa. 28: 21, 22.)

There has come to be so much "vain worship," because "teaching for doctrine the commandments of men," (Matt. 15:19), that the removal of the "candle-*stick* out of his place," has become a *necessity.* (Rev. 25.) "The light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." (Rev. 18:23.)

Who are they that get uneasy in the churches? Are they those who do not study their Bibles much? Mind, we say *study;* not look over the S. S. lesson and prepare one's self to answer the geographical and historical questions, but who wish to know what is "between the lines," and "under the letter." Are not the uneasy "troublers of Israel" the ones who "inquire and search diligently"? Searching what or what *manner of time* the Spirit of Christ which was in them (the prophets) did signify, when it testified beforehand the sufferings of Christ and the glory that should *follow*"?

Is it not plain enough to all of us, that anyone who, in

the Church, shall persistently make such inquiries will be reproved for "prying into things which are not for us to know"? Now it is not for us to tell individuals what is their personal duty. It is our place to speak of principles in their general application and each must judge about the particular application to himself. Jesus spoke very plainly about the condition of the Jewish Church in that time, and of a certain *class*, but seldom or never of any one individual in it. His condemnation was of corrupt principles and corrupt *classes*, and was in *public*.

He says concerning his teaching, "In secret have I said nothing." (John 18:20.) But why should Jesus, or we, condemn the Church, either Jewish or Christian? Did not God institute the Jewish Church? Yes, and for a *purpose*. That purpose was to shadow forth, through the law, which was committed unto them, "good things to come"; for they "could *never* with *those* sacrifices which they offered year by year continually make the comers thereunto perfect: for *then* would they *not have ceased* to be offered . . . . for it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:1, 2, 4.) "The way into the holiest of all was *not yet* made *manifest* while as the first tabernacle was yet standing; which was a *figure* for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience." Heb. 9:8.

But there came a time when the Jewish Church should have *known* that its mission in that particular phase was *ended;* but, owing to its pride, love of self, having an imposing ceremonial service and love of the "applause of men," it overlooked God's purposes, and "*knew not the time*" of its "*visitation*," and Jesus, in sorrow, said, "If thou hadst known, *even* THOU (mark well the words, "even THOU") at LEAST in *this* THY DAY, the things that belong unto thy peace, but now they are hid from thine eyes." Luke 19:42, 44.

The nominal Christian Church, instituted by Jesus, is in a similar condition of unconsciousness regarding the time of *her* visitation, and for similar reasons.

She has purposes of her own, and thinks, or *supposes* they are God's purposes, but so intent is she upon self-aggrandizement, that she *cares* not to review the lessons of the great teacher, lest she should be under the necessity of modifying her views, and that would wound her pride. SHE modify *her* views!! Is she not infallible? "As is the mother, so are the daughters."

Undutiful children, they speak lightly to the gay world of the egotistic assumptions of their aged mother, while their assumptions are in some respects greater and fully as absurd.

They are not slow to speak of a certain aged woman as a "mother of *harlots*," while everybody knows that that same old lady is *their* mother. The same record that tells us of the disreputable character of the aged matron, gives us no intimation that she had any daughters of a *different* character. And while they are thus traducing the character of their mother and expatiating upon their own purity, the gay world turns its face aside to avoid the corrupt breath, and takes a furtive glance at the scanty garments that scarce hide the shame of their nakedness. (See Rev. 3:18.)

Some may say as they read these lines, "O what bitterness and hate of the Church," to which we answer: Not at all: *far* from it. We are saying, in the same way, in the same *spirit*, and for the same *purpose*, that which the Spirit said through John "unto the churches." In fact, we believe the same Spirit prompts us to *repeat* the *same things*, and though plain and *straight*, they are in *love*. Rev. 3:19, 20, 21, 22.

The same "head of the corner" is present and being "rejected" by the builders *now*, that was rejected by the builders *before*. To be sure, they did not *know* that they were rejecting *Him*, (Luke 23:34) but they did not *want* to know. They "desired none of his *ways*." If anyone who is still in fellowship with any of the "daughters" referred to and is becoming aware of "the pleasure" of Him in whom his "soul delighteth," *think* we are in error about the churches *rejecting* Him, just let them announce that He is *present*, "at the door"; let them offer to "*open* the door," and all uncertainty will soon vanish. Such will soon discover not only what is duty, but what is *necessity*, for they would have to hold their peace or change their relation, that is, if the past is an example for the future.

The question, "What is my duty?" resolves itself into this: Do I love more the one who stands at the door knocking, or the Church who is refusing him admission, and who is saying, "My Lord *delayeth* his coming, and shall begin to beat the men-servants and maidens, and to eat and drink and to be drunken?" "The lord of that servant will *come* (HEKO, BE HERE) [*will have come.* Rotherham's trans.] in a day when he looketh not for him, and at an hour when he is *not* AWARE." (Luke 12:45, 46.)

The drunkenness referred to is of the spirit and mind, and its effects are described in Isaiah 29: 9-16.

However "the Church" may question "the presence" of Christ, if you who are inquiring as to duty have studied the Old and New Testament prophecies carefully, you have a strong *conviction* of what is truth.

You understand that the word *come* in Matt. 23:36; 24:14; 24:50; Luke 12:46; Heb. 10:37; Rev. 3:3, and some others, is in the Greek *heko*, and signifies "to *have* come, *be here*," not *future* tense, but present. And in Matt. 24:3, Parousia, a being *alongside*, *presence*.

What shall be the *sign* of thy coming? (*presence.*) "WHERE *is* the promise of his coming?" (presence.) This very inquiry, prophetically given by Peter (2 Peter 3:4), is most literally fulfilled; almost the exact words being used by those who sneer at his presence.

They *see* no evidence of his presence; "all things *continue* as they were." They profess to be spiritually-minded, but reason according to the *fleshly* mind. Professing *spiritual sight*, they reason (?) about seeing Jesus with their *physical* sight.

If *ye* know these things, happy are ye if ye *do* them." Do not imagine that the winter is over, because we have had some cold weather (do not forget that we are speaking of spiritual things); for be ye assured it is just coming on; and though you may have put off "your flight," yet the longer you defer it, the harder it will be for you.

One of the greatest trials will be the desire, augmented by the exhortation, to look after spiritual children (proselytes to "the Church"); but Jesus said, "*Woe* unto them that are with child, and to them that give suck in *those days*. A failure to observe God's orderly method brings disaster, even if it is a desire to make a *nice* sacrifice to him. See 1 Sam. 15:15-17, 22, "To *obey* is *better* than *sacrifice*."

Our choice was, that as he could not come in, we would "go out to meet him," for we loved *him* best. It cost us a hard struggle, but it was a struggle once for all, and we have not seen an hour in which we would undo it if we *could*. How much we see now in connection with him, which we never could have seen but for nearness to him. We had no ill-will for any individual in "the Church," and that made it all the harder. But "the Church" was "making the Word of God of no effect" through their tradition, and we *knew* it. Should we stay, and by staying say to the world that we endorsed its teaching?

In conclusion we would say to any who are inquiring, "What is my duty?" that if you believe "the Church" is teaching "present truth," and is *approved* of the Lord, we would *advise* you to remain in it; for under such circumstances you would be as well in it as out of it, and *temporally*, *probably* better. If you belong to the Church in *spirit*, there is no reason for leaving it. It all depends upon which life you are most desirous to save. If you desire, above all things, to save your present social and ecclesiastical life, including *reputation*, then by all means stay where you are, for that is the way to do it (Matt. 16:25), but should you count these as Paul did, "but loss for the excellency of the knowledge of Christ Jesus," you must expect to have your name cast out as evil, but with this will be connected a *blessing*. (Matt. 16:22.) Then you can fulfill, as we do, the following verse, 23d.

In connection with this subject let us study carefully the 18th chapter of Revelation, with parallel Scriptures, and see that we get an *understanding* of them. "After these things." (1st verse.) What things? After all the things related *up to that point* had been *accomplished*. Now, study the whole chapter, and be sure to get the "mind of the Spirit." But should some one say to you, "There is no use studying Revelation, *no one* understands that; there is no use reading it," then read to them the third verse of the first chapter of the book, and tell them that by the grace of God you will at least TRY to get an understanding of it, for you are after that blessing. J. C. SUNDERLIN.

SPARE NOT

The Christian Church as a witness for God in the world has failed, like the Jewish nation, and became apostate. There is a little flock, there is a true Church, but its members are scattered abroad and almost invisible in the great

Babylon; they are the seven thousand who have not bowed the knee to Baal; they are called, and chosen and faithful, who follow the Lamb; they are those who have turned to God, from idols, to serve the living and true God, and to wait for His Son from heaven; they are those who have not the form only, but the power of godliness; those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and the Lord knoweth those that are His—"They shall be mine, saith the Lord of hosts, in the day when I make up my jewels."

But for the rest—for the vast professing body which bears the name Christ, it has not continued in the goodness of God; it has turned his grace into licentiousness; its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of becoming God's witness on earth, which belongs to it. It is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old, it stands as the great obstruction, neither itself entering the kingdom, nor suffering those who would to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it is become darkness, and great is that darkness! The Church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth—it is the hot-bed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete than that between the Church as Christ intended it to be, and the Church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven and God hath remembered her iniquities.—H. G. GUINNESS.

THE DAY OF THE LORD*

* The article in last issue entitled THE MANNER OF THE SECOND ADVENT, should have been headed, DISCOURSE No. 4.

DISCOURSE No. 5

"The great day of His wrath is come; who shall be able to stand?" (Rev. 6:17.)

The "Day of the Lord" is a term which, strictly speaking, refers to the whole period during which Christ will be present, or the entire Millennial Age. But it is generally applied in the Scriptures to the *coming* or beginning of that day; to the period of time during which the Gospel and Millennial Ages lap, the one ending and the other commencing.

Concerning it we read, "The day of the Lord is darkness, and not light." (Amos 5:18.) It is "the great day of his wrath." This dark day is at once the closing scene of the night of weeping and the dawn of the morning of joy. And we would invite your attention, not merely to the scriptural evidence that there will be such a day, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the Church, and afterward upon the world; but in our examination we will consider first the trouble of the nations during the day of the Lord. This trouble will be the natural consequence of the transfer of rulership from the Devil, who is the prince of this world, (John 14:30) to "him whose right it is"—Christ (Ezek. 21:27.) And referring to that time, it is said, "and the nations were angry, and thy wrath is come." (Rev. 11:18.)

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by selfish, and frequently by corrupt men, who, though unconsciously, have become the representatives of the prince of darkness working his will. But when the rightful King takes control, he declares, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the nations." (Hag. 2:22.) And *thus* "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." (Rev. 11:15.) First they must be brought to submission by chastisement, and then we read that all people, nations and languages shall serve him. (Daniel 7:14, 27.)

The trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. . . . . I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1:15-18.) "Therefore wait ye upon me, saith the Lord, until *the day* that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3:8, 9.) So extreme is the trouble here described that the world is figuratively said to be *burned up* by the Lord's anger. Yet the effect is good, for after this indignation against and destruction of kingdoms, the people remain, and are so affected by the trouble that "they serve the Lord with one consent."

We expect that this distress and trouble will all come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by an uprising of the people, goaded to desperation from the sense of injustice, and seeking relief from oppression. Such an uprising and overturning, Socialists, Nihilists and Communists of today would gladly bring about if they could. Though the Scriptures recognize wrong and oppression as existing in the governments of the nations, and foretell this to be the means of their overthrow, yet they do not authorize God's children to oppose them. They show us that some agencies not in themselves good, will be made use of in destroying present evil governments, thus accomplishing the Lord's purpose, though they will not be aware that they are being so used. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10.)

In harmony with this are the words of the Apostle James (5:1-4, Diaglott)—"Come now, ye rich, weep and howl for your miseries that are approaching. Your riches have decayed, and your garments have become moth-eaten. Your gold and silver have become rusted, and the rust of them will be for a testimony against you, and will eat your bodies as fire. [The rich will share in the trouble of the nations because so closely identified with them]. You have laid up treasures for the Last Days. Behold! that hire which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered into the ears of the Lord of Armies."

Rev. 6:15-17 describes the distress of that time, saying, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" The powers of earth will seek to make alliances with one another for self-protection, and to hide themselves from the sure-coming storm. And individuals will seek to be covered and protected by the great mountains (kingdoms) of earth, and to be hid in the great ROCKS (protective secret societies). But they shall not be able to deliver them in the day of the Lord's anger; for all the kingdoms of the world shall be thrown down, and instead of these the kingdom of the Lord becomes a great kingdom, and fills the whole earth. (Dan. 2:35-45.)

Malachi (4:1) describes the coming day of trouble, and sees the anger of the Lord there displayed—the fire of God's jealousy: "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by calves of the stall (verse 2).

Peter describes this day of the Lord (2 Peter 3:10), and under the symbol of heavens refers to the governments—the higher or ruling powers. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise [overthrow of governments, with great confusion] and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." The elements of the (heavens) governments, as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day.

The Scriptures also teach that while other nations fall during the day of the Lord, the long cast off nation of Israel will gradually come into prominence and be established in the land promised to their forefathers. They will doubtless go to Palestine, not through respect to promises of God of national restoration, but with true Jewish perception they will realize before others the danger to which property, &c., will be exposed, and choose to be far away from the strongholds of communism. Persecution and various other circumstances will also serve to drive them thither.

Yet even there they will not long remain secure, for the Lord shows us through the Prophet Ezekiel (chap. 38) that when gathered out of all nations and dwelling safely, having silver and gold and cattle and goods, many nations shall come up against them to take a spoil and a prey; but the Lord shall deliver them with a marked deliverance, as in the day of battle in former times. And in this deliverance they shall recognize his hand and the Messiah, their deliverer.

Zech. 14:1-4 describes the battle then fought. "Behold *the day of the Lord* cometh, and thy spoils shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Messiah. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle"—as he fought for them in olden times. They will recognize the Lord in their miraculous deliverance from their enemies. He shall be revealed in flaming fire taking vengeance. (2 Thes. 1:8.)

In Zech. 12:3, God declares that he will deliver them, though all the people of the earth be gathered against them. Verse 10 describes their recognition of Him whom they have pierced, and their sorrow when, *in that day*, God "pours upon them the spirit of grace and supplication."

THE DAY OF THE LORD TO THE CHURCH

The Church's trial or judgment, which has been going on during this age, ends in this day of the Lord. Paul points to this day as the time for the consummation of the Church's hope, saying: "He which hath begun a good work in you will perform it *until the day of Jesus Christ.*" (Phil. 1:6.) He expected to rejoice in the day of Jesus Christ that he had not run in vain, neither labored in vain; and he urged the Church also to so labor and so run, that they might share in the same rejoicing in that day. (Phil. 2:14-18.) And when about to die he pointed forward to the day of the Lord as the time when he might expect his reward, saying: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day;* and not to me only, but unto all them also that love his appearing."

Again this is called the Day of Redemption, and the saints are said to be sealed unto the day of redemption. (Eph. 4:30.) And the Holy Spirit of promise which we received after that we believed, is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. (Eph. 1:13, 14.)

What is the purchased possession? It is all that Christ bought with his blood; it includes the world of nature—"I will give thee the *uttermost parts of the earth for thy possession.*" (Psa. 2:8.)

It includes the world of humanity, who are brought back by the Second Adam to all they lost in the first; for "Jesus Christ, by the grace of God, tasted death for every man."

But evidently the purchased possession here referred to is the Bride of Christ—"Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing." (Eph. 5:27.) This is the special possession, which he purchased, which still awaits redemption—for "we ourselves groan within ourselves, waiting for the adoption, to wit: the *redemption of our body*"—the body of which Christ is the head. (Rom. 8:23.)

The end of this dispensation to the Church is a harvest which chronologically precedes the world's troubles. This harvest is in *the day of the Lord*—after Christ has come personally a second time.

The parable of the wheat and tares (Matt. 13) gives us a sketch of the Church's history from beginning to end. Jesus and the Apostles planted the good seed (truth,) which sprang up and brought forth wheat. But while men slept the enemy brought in tares, until now the Church nominal abounds with tares, and a great separation becomes necessary, that the true wheat may be separated from the false. And this separating and gathering time is termed a harvest.

The Lord foresaw and intended that wheat and tares should grow together, for he said, "Let both grow together until the harvest." In the time of harvest the separating work is to be accomplished. When the division is accomplished, the wheat alone will represent the kingdom or Church of Christ, while the Church nominal will fall and be broken.

We are led to believe from various Scriptures that this fall of the great mass of the Church nominal, will be caused by the spread of infidelity, which seems to be described, in Psalm 91, as a great pestilence. There will be but one class that will be exempt from its evil influence, and that will be those Christians who have made the Most High their habitation, and who are acquainted with the Word of God. A thousand shall fall at their side, and ten thousand at their right hand; but the pestilence shall not come nigh them, because they have taken HIS TRUTH, and not human tradition, as their shield and buckler.

This answers the question of our text—"Who shall be able to stand?" This is the company, but it is only a little flock, as our Lord foretold it would be. These shall be accounted worthy to escape all those things coming on the world, and shall STAND *in the presence* of the Son of Man. (Luke 21:36.) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." (Mal. 3:17.)

But there is a class mentioned, and I fear they are not few, who, while servants, are not faithful servants, waiting for the Lord, but who are engaged in revelry, eating and drinking with the world. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of the teeth." (Matt. 24:51.)

These are not hypocrites, but unfaithful servants, who thereby lose the reward to which the faithful attain; but through the Lord's mercy they may come up out of great tribulation by washing their robes (Rev. 7:14); and though not privileged to be the bride of Christ, to which high office they were called, they are invited to the marriage supper of the Lamb. (Rev. 19:9.) Alas! it would seem that there are many such *virgins*, but not wise—wheat, but not ripe wheat, not ready to be garnered. They are living far below their privilege, and will suffer great loss.

Unlike these will be the "little flock" who obey the Master's injunction to "watch," and who follow his example of self-sacrifice. He did not tell us just when the dawn of the day would come, for he wanted to keep us continually on the watch. But when the time should come, he shows that such watching ones would know it. Referring to the signs of his coming and the end of the age, he said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

Paul says, in 1 Thes. 5:1, 2, "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night"—to the world, as the next verse shows. The world will know nothing of what is coming, and will be taken unawares; and many of the Lord's servants having fallen asleep, are not watching as commanded. Some are overcharged with the cares of this life, and some are intoxicated with the spirit of the world; only a few are watching. Will these know? Yes, "Ye brethren are not in darkness, that *that day* should overtake *you* as a thief. Ye are the children of light, and the children of the day; we are not of the night nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober." (1 Thes. 5:4-6.)

We have a steady lamp to guide our feet, a sure word of prophecy unto which we do well to take heed as unto a light shining in a dark place until the day dawn. Let us keep our lamp trimmed and burning and ourselves awake and watching. Our lamp shows that the great day of the Lord has already come, that the harvest work is progressing under the direction of the Lord of the harvest, now present. The faithful bride is even now making herself ready and soon will enter into the joys of her Lord.

DECLINE OF FAITH

The invisible, the supernatural, the divine, seem to be unloosing themselves from our grasp, dissolving into unrealities and uncertainties, which we are fain to call mysteries in order to persuade ourselves that we have not quite lost all, or at least that we have got something in their place! Invisible personalities lose all reality, and Him who is infinitely personal, the King eternal, immortal and invisible, we often find the most difficult of all to realize.

Faith thus ceases to be faith, even when retaining the name; for faith is the recognition of truth as certainty, not as probability. It is no longer the substance of things hoped for, or the evidence of things not seen. At the best it is but a struggle to believe, a struggle against some adverse power that is unconsciously drawing us backward. With many it seems rather a desire not to believe, a secret preference for doubt, as nobler and more independent than faith. We grope, and pray, and strive, and weep, but the reality comes not; nay it seems to recede farther from us every day.

The age tosses, like a fevered man upon his sick-bed, seeking rest but finding none. It tries variety, as men in quest of health try change of air. It rejects finality or completeness, as associated with mental weakness, boasts are into the region of uncertainty, not of certainty; into the domain of hypothesis, not of induction and demonstration. They vanish successively in vapor, and leave only pestilence behind them. The guesses at truth, numerous as they are, often plausible, sometimes beautiful, are the results more of fermentation than of life or growth.

Along with the believing heart the desire for its return has gone out with many, and the materials for faith are silently disappearing. Faith itself is regarded rather as a prison-house than a palace—a restraint upon thought, not an instrument for its development—linked with bondage, not with liberty. We see, and hear, and touch, and taste, but do we believe? We deal in make-believes, and fill up the hollowness thus created with pleasant dreams, for thorough believing would be limitation and finality, unworthy of intelligent humanity—subjection to a superhuman will and a mind outside of our own. The recognition of anything as true beyond the circle of our senses would land us in the supernatural; and the supernatural is fast becoming to multitudes, but a wondrous day-dream—a fable of the mystic ages, like Homer's Olympus, or Virgil's Elysium.

The believing faculty of the age seems to be undergoing a change, or as our modern thinkers would say, "undergoing repairs." Its sphere is considered to have been too wide on some sides, and too narrow on others. Is it safe to credit what lies beyond the sweep of scientific vision? is the question that has broken in upon us with much earnestness. To deliver oppressed humanity from the trammels with which the faith of centuries has fettered it, is reckoned the chief mission of modern culture. This deliverance is to be achieved by first landing us in doubt, that out of that or unbelief a truer, nobler faith may grow. The Christendom of the past has been, it is supposed, the Christendom of credulity; the Christendom of faith is now dawning. The credulity of the middle ages accepted miracles in thousands without evidence. Will the new faith of the nineteenth or twentieth century signalize itself by rejecting miracles, though certified by all the proof that the most trusted history has to rest upon? The founders of the new Christianity, the introducers of the Christ that is to be, think the supernatural a defect or blot upon the Bible. The defenders of the old Christianity, the believers in the Christ that is, cannot conceive of a Bible without the supernatural and would deem the absence of the supernatural from any professed revelation a sufficient proof that it could not have come from God.—*H. Bonar.*

INFIDELS NOT MARTYRS

Modern infidelity waxes eloquent over the Romish and sectarian persecutions. We have no objections to this when the transactions are properly located, and duly credited where they belong. But there is a wholesale way of throwing all the iniquity in one direction, and quietly appropriating all the honors of martyrdom, which is not only unjust, but absolutely untruthful.

How quietly, for instance, the French revolution with its unparalleled horrors is slipped over by infidel orators and writers. The evident reason for this is that it was solely the work of infidelity. The infidel legislature of France declared, "There is no God but reason." They wrote upon the churchyard gates, "Death is an eternal sleep," and proclaimed *liberty of conscience* to all; but, inside of forty-eight hours, with genuine infidel consistency, they began to lead to the rack or the guillotine every one who dared to assert that liberty.

"Infidelity is liberty;" yes, liberty to destroy, liberty to defame, liberty to crush all true religion; and when it holds the reins of power here as it held them in France, the purest blood of the nation will run through our streets as it ran through the streets of Paris in 1792 and 1794. History declares that 2,730 murders were committed in the name and for the sake of infidelity, during the space of sixteen months.

Nero was an infidel, and we commend the history of his reign to the attention of every man and woman. Tacitus tells us that Nero inflicted the most exquisite torture upon the Christians. He says they "died in torments, and their torments were embittered by insult. Some were nailed upon crosses, others were sewed up in skins of wild animals and exposed to the fury of dogs, others again were smeared over with combustible material and used as torches to illuminate the darkness of night." Says Gibbon, "The most skeptical criticism is obliged to respect the truth of this most extraordinary fact, and the integrity of this celebrated passage."

Domitian and Caligula were infidels, and every historian is aware of the fact that panoramic views of their reigns are horrible companion pieces to the reign of Nero. Says Prof Tyndall, "The sufferings of the early Christians and the extraordinary exaltation of mind which enabled them to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced."

And yet a prominent skeptic declares in the face of an intelligent public, "You have burned *us* at the stake, roasted *us* upon slow fires, torn *our* flesh with irons; you have covered *us* with chains, you have filled the world with fear, you have taken *our* wives and children from our arms," etc.

We ask in the name of simple truth and common justice. *Who* is it that have suffered these things? The answer comes from every page of history, that it is the followers of Christ who have clung to him through the fires of persecution and floods of misfortune. They were believers in the Bible who went to the stake, else why were Bibles burned with them in the flames? Men do not submit to have their tongues cut out, to be thrown to wild beasts, or to perish in slow fires, in preference to recanting from a position which they have never assumed.

Celsus was not crucified. Porphyry was not banished. Julian did not suffer, save at the hands of his own conscience. Voltaire was not thrown into a caldron of boiling oil.

It was men, women, yes, and *children* who clung to the written Word, when fire and flames and irons and lash were the reward for their fidelity. They have been driven to mountains and caverns, to wander in sheep skins and goat skins, they of whom the world is not worthy.

It is still the "pillar of cloud" by day, and the "pillar of fire" in the nightime of persecution, and thus it will ever be until the weary feet of God's little ones find rest upon the evergreen shore of eternal life.—*Mrs. H. V. Reed.*

BISMARCK has taken many a long step toward practical socialism; France has tried more than one fearful experience to save herself from the dangers of communism; American cities are trembling in the presence of a growling imperative proletaire. We may now close our eyes and ears against the claim of the laboring man, but we cannot do so long. Laborers may be unreasonable, may "strike" and fail as signally as the telegraphers did a few weeks ago, nevertheless they will yet force capital or State to hear them and to hear very thoughtfully, too. The property of the country is passing increasingly into the hands of the few; the voting power is in control of the many. The time will probably yet come when either the State or the parties themselves will determine that labor shall have a larger share of business profits than it now receives, or the laborers will *take* it by *force!*

This is one of the initial problems of the present; it will be the dangerous problem of the future, unless we begin to study it and to solve it at once. The pledge given in the Republican platform to labor that "the American workingmen shall have a fair day's wages for a fair day's work" is as essential as any other in that platform, and it will be as faithfully kept. It is a point of honor and of safety on which there will soon be but a single voice and purpose among the American people. We are now in the period of discussion, we shall soon be in the midst of experiment and of action.—*Sel.*

MY PRAYER

Being perplexed, I say,
  Lord, make it right!
Night is as day to Thee,
  Darkness is light.
I am afraid to touch
Things that involve so much.
My trembling hand may shake,
My unskilled hand may break;
Thine can make no mistake.

Being in doubt, I say,
  Lord, make it plain!
Which is the true, safe way,
  Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee—
Lord, make it clear to me.

—*Selected.*

THE UNION OF PROTESTANTS AND CATHOLICS

In the February number of the *Century* magazine, just published, there is a suggestive article in the editorial department discussing the possibilities and probabilities "of a reunion in the future between the Roman Catholic and Protestant bodies."

The discussion of that subject in such a place is peculiarly significant, because the *Century*, though a secular periodical, has always been conducted with special reference to meeting the tastes and steering clear of the prejudices of the average Protestant public. Its original editor, Dr. Holland, was a strict Calvinist, and its chief owner and manager, Mr. Roswell Smith, is a prominent and pronounced Presbyterian.

The *Century* takes for its text the celebration of the four hundredth anniversary of Luther's birth, which, it says, brought to view the fact that "the religious reformation of the last four centuries has not been confined to the churches of the Reformers. A constant reformation in discipline, if not in doctrine," it thinks, "has been going on in the Church assailed by Luther."

So premising, this Protestant exponent shows that bonds of sympathy are now joining Catholics and Protestants to a degree which twenty-five years ago could not have been anticipated. It sees especially the growth of a feeling that these two great bodies of Christians need to be united to resist the onset of modern infidelity.

"As a conflict with Materialism and Agnosticism has been waxing hotter and hotter," to use the words of the *Century*, "it must have become evident to intelligent Protestants that they have in the Roman Catholic theologians a strong body of allies, with whom they ought to maintain friendly relations. It is not the Papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on its trial," it says further, "but whether there is any such thing as religion—whether there is a conscious God and a life beyond the grave, and a free will, and a moral law."

The *Century* also renders just tribute to the exalted ethical standards of the Roman Church, and also to its courage and consistency in maintaining them against all efforts at compromise. It acknowledges, for instance, that "the Roman Catholic doctrine and practice regarding divorce are much closer to the law of the New Testament than those of the Protestant Churches have been." It speaks also of the "earnest effort at the present time to bring the practice of the Protestant Churches a little nearer to the Roman Catholic standard."

All this is in line with what we have repeatedly said. It becomes more and more evident every day that the civilized world is dividing into two classes, the believers and the unbelievers, the Christians and the Agnostics. The separation between them is not like that between Catholics and Protestants, which is caused by difference of dogma and ecclesiastical practice, while both agree on fundamental points of theology. It is total; for modern unbelief does not attack portions of the faith only, but rejects the whole, abandoning faith altogether. In its view, Christianity has no more supernatural basis than the mythologies which it has succeeded.

The ultimate union of all the forces of faith and theology to meet such an enemy, steadily increasing in numbers and audacity, seems therefore to be inevitable. Protestantism needs an alliance with Roman Catholicism to enable it to stand up against the current of modern skeptical thought. It requires the aid of the more steadfast and uncompromising body the more because many of its leading exponents and some of its chiefs who have hitherto been most trusted, are opening the gates of the fortress of faith to the hosts of infidelity. Even if they are not doing that, they are parleying with them, when there can only be war to the knife between the two.

There is no possible compromise between theology and modern infidelity. The Church must understand that, at the beginning. One or the other must triumph, and its victory will mean the utter destruction of the conquered. While the great contest is going on, intestine divisions must weaken the arm of faith, and we are not surprised that intelligent Protestants desire to heal them.—*N. Y. Sun.*

The above we clip from *The Catholic*, of this city. It goes to substantiate the teachings of the TOWER that the difference between the various daughters and the "mother" is more in *forms, ceremonies* and *interests* rather than in real differences of *faith*. The daughters have adhered so closely to the general plans, precepts and methods of the "mother" in their housekeeping that you can readily recognize her "marks" throughout. (Rev. 13:16.)

As for reform, while there has been some moral reform and advancement in the nominal Church, as well as in the world, yet so far as *doctrinal* reform goes, there has been practically none. The creeds of the daughters, as well as of the mother, are cast-iron—they cannot bend; they must break, or else those held by them continue in bondage to the views of the sixteenth century. Under such circumstances a *doctrinal* reformation is impossible, both to Protestants and Roman Catholics. That which is absolutely true and perfect cannot be reformed; and is not every creed of every sect held up as being *the truth* in full? If not, why make it a test of fellowship at all? Why subscribe to and bind yourself to believe and sustain that which does not claim to be *the truth?*

It is for this reason that we (and God's Word also) are opposed to formulated creeds. They fetter and bind the children of God, preventing growth "in grace and knowledge," and thereby hinder the *reformation* of doctrine, which should continue until we all come to a full appreciation of the revelation of God to man. Thus alone can we walk in the path of "the just," which "shineth more and more unto the PERFECT DAY."

On the contrary, as heretofore shown, the doctrines taught by Luther on many subjects were far in advance of those held by the body of Christians calling themselves by his name. Unknown to the majority of Lutherans, several points of Luther's original PROTEST nailed to the church door of Wittemburg are intentionally omitted by the "authorities" in that sect from the articles now handed them as the original teachings of the HEAD of their Church.

Doctrinally and practically, Protestantism has been drawing closer and closer every year to the parent system. They have made *"an image"* (Rev. 13:14) which so closely resembles the original that few points of difference are discernible, either by themselves or by the world. But what a wide difference exists between both these *systems* and the doctrines and practices of the Apostles' day!

MINISTERIAL AUTHORITY OF TODAY

We doubt whether any change in the training of clergymen will enable them to take that position of authority among men which would have been accorded to them unsought fifty years ago. People have learned in the meantime to prove all things and all men; to look through all fictitious claims; to go below costumes and office and rank, to the human soul underneath. They will not learn the lesson. The man in the pulpit will be to them always, as now, a fellow-sinner with the man in the pew. Presumably the clergyman is struggling to find the right road upward. If he has found it he is accepted as a guide. If he has solved any problem of the day his words will be listened to with respect and gratitude. But it will be because he has solved the problem, not because he stands in the pulpit. Authority has largely left the office, but it has descended with double force upon the man.—*Exchange.*

VIEW FROM THE TOWER

The "lenten season" as observed especially by the Roman Catholic and the Episcopal Churches, is upon us, and despite the extravagant excesses practiced by these ceremonious friends, the season calls before the memory of all thoughtful saints pictures of the last days of Jesus. One thing is certain, the remembrance of that time and of our Lord's sufferings and death are not calculated to overthrow faith in the ransom, nor to lead men to deny that the Lord *bought* them.

It was the custom of the early Church to celebrate the Lord's Supper and death on the anniversary of the same, every year, and the observance yet of "Good Friday," by some, is what yet lingers of the original custom of the Church.

We can but recognize the appropriateness of celebrating any event on its *anniversary*, and for several years past we have enjoyed the privilege of thus commemorating the antitypical Passover Sacrifice—the Lamb of God which taketh away the sin of the world.

The appropriateness of the time has always heightened the interest and rendered it more impressively solemn and real. As we partake of the emblems of his shed blood and broken body, it impresses upon us the words and scenes of the first Supper, and of the *sacrifice* for sins which it illustrated, and gives us to realize more fully the value of the "precious blood" that cleanseth from all sin.

The Lord's Supper is a *reminder* of his death, as the Passover was a *type* of it. Jesus fulfilled the latter and instituted the former in the *same night* in which he was betrayed, and told his disciples that henceforth they should DO THIS in remembrance of him—not now in remembrance of the typical Lamb's death and its results, but in remembrance of ME—the true Lamb of God whose sacrifice procures still a greater passover and deliverance for the Church of the first-born.

We purpose commemorating the Lord's Supper on its anniversary this year also; and suggest to the saints everywhere observance of the Master's words—"THIS DO in remembrance of me" (Luke 22:12). We can assure you it will be a blessed season of communion to all the household of faith, and especially to those who are of the "first born" class. Around that hour the memories of the year will cluster while the heart sings:

"Sweet the moments rich in blessing
Which before the cross I spend,
Life and health and peace possessing
From the sinners' dying Friend."

The Jewish "Feast of Passover" commenced on the fifteenth day of their month Nisan (answering this year to our April 9th) and lasted seven days. *This* we do not commemorate, but the acts of a day preceding it—the *killing of the lamb* on the 14th of Nisan, which beginning at 6 o'clock Tuesday evening April 8th, will end with 6 o'clock Wednesday evening, April 9th, 1884.

The church at Pittsburgh will meet at 7:30 p. m. Tuesday evening in the upper room of No. 101 Federal Street, Allegheny City, and break the bread and drink the fruit of the vine in remembrance of our Lord and Redeemer, and go forth remembering Gethsemane, and Pilate's court, and Herod's soldiers and Calvary, where the sacrifice was "FINISHED" at 3 o'clock p. m. following (April 9th) over eighteen hundred years ago.

For a more detailed account of our view of this matter we refer you to the TOWER of April last year. We trust to hear of the enjoyment of this season by the ones and twos and tens scattered everywhere, for "even Christ our Passover is sacrificed for us" (1st Cor. 5:7).

INTERESTING LETTERS

Pittsburgh, Texas, March 3, 1884.

DEAR BRO. RUSSELL:—I am always thirsting for the literature of the TOWER before it comes to me every month. Having been excluded from the nominal Church about eight months ago for endorsing the doctrines as advocated by you, my comfort is in reading the Bible with the helps published by yourself.

As a young minister of the Baptist Church, my preaching was very acceptable until I saw the glorious doctrine of restoration, and preached it, when I was excluded from the Church which I was serving. I pray earnestly, "Thy kingdom come." May God bless you (as a part of the new mouthpiece, the old being spewed out) in your effort to spread the glad tidings of great joy which shall be to *all people*. I get a very clear view of the glorious teachings of the shadowy service, believing its glories. "The Tabernacle" tract is unsurpassed as an explanation of the *Bible* on that subject. Still I have doubts of my being among the priesthood—the way is so exceedingly narrow. Yet I often rejoice when my doubts temporarily remove with joy inexpressible and full of glory. I think I love my Bible better, since the light of the "due time" begins to shine on its sacred pages, than ever before.

My humble prayer and burning desire is that I may be among that immortal band. I praise the name of God for the possibility of such.

Yours in brotherly love, ———.

Chicago, Ills.

DEAR FRIENDS:—Having picked up one of your little books on the street, called "Food for Thinking Christians," and "Why Evil Was Permitted," I became deeply interested in it. It seems very good for thinking sinners as well as Christians. I am a reformed man now, having been down in the gutter many a time through intoxicating drink, though I have not tasted any now for over a year. May God help me to keep from it. Having just read the little book, I see that you will send others, and by so doing you will oblige me. I would like to lead a better life, and become a Christian. I cannot see fully into the reality of religion, but may the Lord open my heart and eyes to the great love he has for them that fear him. I will try to make good use of anything you send. ———.

Brooklyn, N. Y.

DEAR SIR AND BROTHER:—I thank you for sending me the TOWER. It has given me much light and comfort. I presume my time for reading will soon close, as I have entered my eighty-fifth year; but if you will be kind enough still to send it, I shall be much pleased, and will pray for God's blessing to attend you in your labors of love.

I would gladly circulate tracts or leaflets that you may have on hand if sent, as I have not much to do at present, and would like to work a little in the Lord's vineyard while here, by circulating that light which is so freely offered. If you have any tracts on hand, I should like much to get a few. I have lent and given away all that I had to parties that will make good use of them, and there are others that I should like to have read them. I always use caution "not to cast pearls before swine" to trample on or destroy.

I am, dear sir, yours truly, in the bonds of Christian love.

———.

"THE UNION OF PROTESTANTS AND CATHOLICS"

We quote from *The Catholic* of this city, its reply to the editorial under the above caption in the *Century* Magazine which we noticed in our columns last month. Truly the gathering storm is bringing to the Nominal Church fearful apprehensions of danger and utter wreck. The loud boastings of both these hoary headed and decaying systems of error are only the efforts of each to conceal their unrest and to guard against what the fearful forbodings of some term "a religious panic."

"*The Catholic*" says:

Protestantism, which was and is, a revolt against the divinely established authority of the Catholic Church, is seriously alarmed by the revolt of one of its own very legitimate children—Materialism, Agnosticism, Infidelity, or whatever else the thing may be known by—against itself. Having sown the wind it is at last reaping the whirlwind. Thoughtful minds are beginning to see and recognize the dimensions of the coming storm, and are anxious to save themselves from its strength and fury, by an alliance offensive and defensive, with the Catholic Church. In the February number of the *Century* Magazine, there is a very suggestive article in the editorial department, discussing the possibilities and probabilities of "a reunion in the future between the Roman Catholic and Protestant bodies." There is a peculiar significance in the discussion of such a subject in a periodical, which though secular in tone, yet has for its original editor, Dr. Holland, a strict Calvinist; and its present chief owner and manager, Mr. Roswell Smith, we understand, is a prominent and pronounced Presbyterian.

We can forgive the "*Century*" writer, because of his ear-

nestness and honesty of purpose, which can be traced from the beginning to the end of the article, the many serious errors into which his ignorance of Catholic teaching and practice has doubtless led him.

The four hundredth anniversary of Luther's birth, and the discussions that its celebration called forth, supply the writer with a text. He says that the Lutheran celebration brought to view the fact that "the religious reformation of the last four centuries has not been confined to the Church of the reformers. A constant reformation in discipline, if not in doctrine," he thinks, "has been going on in the Church assailed by the German ex-monk." We need hardly remind our readers of the two very grave errors in this passage. There can be no reform of doctrine in the Catholic Church. Catholic faith is unchangeable, whilst a disciplinary reform is always in order, not only during the last four centuries, but constantly, from the very beginning.

But we are more interested, if possible, in the admissions which the writer makes, and the present tendencies of Protestantism that he notes, than in dealing with the well-meaning mistakes he falls into on the Catholic side of the question. This Protestant exponent shows that the bonds of sympathy are now joining Catholics and Protestants to a degree, which twenty-five years age could not have been anticipated. He sees the growth of a feeling that these two bodies of Christians need to be united to resist the encroachments of modern infidelity. Protestantism, twenty-five years ago, was boastful and disdainful of the Catholic Church, today it is powerless and helpless, when its own children—modern infidels—are using against itself the very weapons which itself has been using for the last four centuries against the Catholic Church. This makes all the difference in the world, and our Protestant friends are desirous, quite naturally so, of calling to their assistance the aid, sorely needed, of their Catholic neighbors. Hear the language of the *"Century"* editor: "As the conflict with Materialism and Agnosticism has been waxing hotter and hotter, it must have become evident to intelligent Protestants that they have in the Roman Catholic theologians a strong body of theologians with whom they ought to maintain friendly relations. It is not Protestantism, nor the Papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on trial," proclaims the writer further on, but "whether there is such thing as religion—whether there is a conscious God and a life beyond the grave, and a free will, and a moral law." For the last four centuries, Catholic theologians and writers have been in vain telling Protestants that their principles would land them exactly here. The early so-called reformers denied free will, and by their doctrine of justification by faith alone, practically discarded a moral law.

The *"Century"* readily acknowledges and pays a just tribute to the exalted ethical standards of the Catholic Church, and to its courage and consistency in maintaining them against all efforts of compromise.—For instance, it openly lays down that "the Roman Catholic doctrine and practice respecting divorce are much closer to the law of the New Testament than those of the Protestant Churches have been." It also speaks of an "earnest effort, at the present time, to bring the practice of the Protestant Churches a little nearer to the Catholic standard." Luther and Henry of England made short work of the New Testament law regulating the marriage contract. And whilst leading Protestant ministers openly countenance and recognize the looseness, not to say, shamelessness, of modern divorce law and practice, there is little reason to hope that the Protestant Churches will be brought any nearer to the Catholic standard.

Whilst we fully recognize the kind disposition and earnestness of the writer, who is, doubtless, alarmed by what he, in common with many others, is daily witnessing in Protestantism and its tendencies, it is simply folly to think of any feasible plan of union between Catholics and Protestants, such as this well-meaning writer would propose. The only union that can be effected, is for our Protestant friends who are desirous to escape from being submerged by the deluge of modern infidelity, to seek safety in the divinely fashioned ark—the Catholic Church. Against this stately, wonderfully, supernaturally constructed vessel, the winds and the waves, and the fierce storms of nineteen eventful centuries have beaten in vain, because of the abiding presence of Him therein, "whom the winds and the sea obey."

ASSEMBLING TOGETHER

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:24, 25.

The necessity for assembling together for mutual edification, encouragement and strengthening, has been very generally acknowledged among Christians, yet we doubt if this most desirable end is very frequently attained, because we think, in most cases, God is not permitted to speak among them, or if so, he is limited. The assemblings together most frequently take the form of prayer and experience meetings, unless there is one of the number who is able to preach, and then the tendency is to depend upon that one to a greater extent than is profitable. We think that in meetings of Christians, much time should be given to the study of the Scriptures.

The writer attended one of these experience meetings among those professing the higher life, where God was almost shut out, and poor, weak humanity, ignorant of its weakness as it always is, had abundant opportunity to boast itself. At the beginning of the meeting, one text of Scripture was read, the context of which all were ignorant of, and consequently its true application could not be understood. The dear old book was closed and reverently laid aside, and a prayer was offered, after which, one after another told how he or she felt and acted. One told how before rising in the morning she received her morsel of food (a single text of Scripture) on which she fed all day. How many do so—taking a text that happens to be stored in memory, often interpreting it out of all harmony with the context, because they fail to examine it closely, taking a little crumb of comfort when the Lord has spread his *bountiful* table and invited them to *feast* at it.

Over an hour passed, and the human spirit had magnified itself greatly, while the Holy Spirit (Godlike mind) of the *"new creatures"* (for such we believe they were), was almost quenched. A brother seemed to perceive that something was wrong, and said, "What these meetings want is more prayer," and then proceeded to pray for everything he could think of, ignorant of the fact that he asked for many things in direct opposition to God's expressed will. And so the meeting closed without attaining the object sought, because God was shut out.

Again it is the aim of some in their undue desire for harmony, to avoid the investigation of any subject which might provoke controversy. This, we think, is manifestly wrong. Shall we sell the truth to purchase harmony? and are we so puffed up as to be offended if God's word should overthrow our former convictions? Or shall we limit God to five or ten minutes, and take the remainder of two hours to listen to each others' experiences, which in nine cases out of ten would be better untold? Why not open the doors wide, and let the blessed Master come in and lead our meetings?

It matters not whether there is any one learned or talented among you. Let each one bring his own Bible, paper and pencil, and avail yourselves of as many helps in the way of a Concordance, Em. Diaglott, old and new versions of the New Testament, etc., as possible. Choose your subject; ask for the Spirit's guidance in the understanding of it; then read, *think*, compare scripture with scripture, and you will assuredly be guided into truth. "And the truth shall make you free"—free from error, superstition, and the corruption of our perverse nature, and the Holy Spirit (mind of God and Christ) if entertained will liberate you from formality as well as from self-exaltation.

Our prayers need not be long or vain repetitions of the same thing, since we are not heard for our much speaking. In few and simple words we can make known our wants as far as we can estimate them: but God has so much more to tell us than we have to tell him. *Let him speak* much and long and often *through his Word*. "Sanctify them through thy truth; thy word is truth," was Jesus' prayer; and his admonition, "Search the Scriptures, for these are they that testify of me." (John 17:17 and 5:39.) So will we learn to *delight* ourselves in God's Law; it will be our meditation by night and by day. (Ps. 119:97.) So, also, will he work in us to will and to do of his good pleasure. (Phil. 2:13.)

R. W.

THE DAY IS AT HAND

Poor, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest:
Yield not to slumber, though with toil oppressed.

The night of life is mournful, but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone;
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is dark and long; the end is sweet.

—*Selected.*

WHEN WILL CHRIST COME?

DISCOURSE No. VI

In our last two discourses we think we proved scripturally that our Lord's second coming will be of such a character that at first it will not be recognized by the world. They will eat, drink, build, marry, etc., as usual, and will not know that the day of the Lord has come. Since his presence is that of a spiritual body invisible to human eyes, he cannot be discovered by the sight of the eye. And to guard against the deceptions of antichrist, Jesus warned the Church not to expect him in any such way, saying, "Wherefore, if they shall say unto you, Behold he is in the desert; go not forth; behold he is in the secret chamber, believe it not," because he does not so come. How important to bear in mind the manner of his coming, as we considered it last Lord's day.

At the first advent he did meet with them in the secret chamber and in the wilderness; he was then the Word made flesh; he was then in the form of a servant for the suffering of death. But at the second advent he comes in the glory of his Father (a spiritual body) which no man hath seen, nor can see. (1 Tim. 6:16.)

Jesus said, "As the lightning, so shall the Son of man be in his day," (Matt. 24; 27; Luke 17:24). Man can see by the destruction it leaves, where the lightning has been: so, in the day of the Lord, men will come to recognize by the national trouble and overturning that the great day of his wrath is come.

But while the world moves on in ignorance of the fact that the Lord is again present, should we expect the Church of Christ to be in the same darkness with reference to a fact of such interest to them? Certainly not. We should expect, however, that the great mass of those claiming to be of the Church, yet unfaithful to God, would be under the same veil of ignorance that covers the world. Those who are faithfully watching unto the "sure word of prophecy" will know of his presence. "Ye brethren are not in darkness that that day should come upon you as a thief." (1 Thes. 5:1-5).

We have already answered objections against inquiring into the time of Christ's coming; and merely remark now that whereas neither *Christ's disciples, nor angels, "neither the Son,"* knew of the time of his coming when Christ spoke those words, yet, when "he comes, with all his holy angels," those *angels* will know, *Christ* himself will know, and all of the *Church* who are not in darkness, *shall know.* But, "if *thou* shalt not watch, *thou* shalt *not know.*" The Christian who does not watch will be overtaken of *that day* just as the world is overtaken.

The prophets foretold things which they did not themselves understand; for instance, Daniel, having seen a vision reaching away into the future, upon making inquiry as to the time, was told: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end;" then "knowledge shall be increased, and *the wise shall understand,* but none of the wicked shall understand." (Dan. 12:9; 4:10); neither shall the *unwatching servant* and the *un*wise Virgins, adds our Lord. (Matt. 25). Peter speaks of this, and said that the prophets inquired and searched diligently as to *what time,* or what *manner* of time the Spirit did signify [*i. e.,* whether the time given them was *literal* or *symbolic time*], unto whom it was revealed, that *not unto themselves,* but *unto us* [the Gospel Church] they did minister. (1 Pet. 10, 12). They were used as God's mouth-pieces simply, and laid up treasures of wisdom and knowledge which are developed and made manifest during the Gospel age, a little at a time, as "meat in due season", by the Holy Spirit sent down from heaven, whose office is to guide the faithful Church into all truth.

Our God is a God of order. Everything that God does is in accordance with a definitely pre-arranged plan, and the times and seasons are no insignificant part of that plan. Notice that Christ was born on time—"*In the fulness of time*" God sent his only-begotten Son. (Gal. 4:4). Not before, nor after, but just when the time was full. Christ's first sermon was on time. He came preaching and saying, "*The time is fulfilled* . . . . repent and believe the Gospel." (Mark 1:15). "In due time, Christ died." (Rom. 5:6). He rose again the *third day,* according to the Scriptures." (1 Cor. 15:4). During his ministry they frequently sought to take him, but could not "because his hour was not yet come." And just as surely there is a *due time* for the Second Advent; and if now be the due time, the Spirit will guide God's faithful children into the truth on this subject. First, however, as we shall go largely to the Old Testament Scriptures, we stop for a moment to inquire: Have we anything to do with these Scriptures, or are we to derive all our instruction from the New Testament? I am almost ashamed to raise such a question, and would not, but that I am satisfied that many Christian people hold this opinion. One of the pastors of this city, a few days since, reproved a member of the flock for quoting as of any force a statement of the prophets. For shame! O, for shame! ! To what did Jesus refer, when he said, "Search the Scriptures"? Surely to the *Old* Testament, since not one word of the New was then written. What *Scriptures* did the Bereans search daily? The Old Testament. What Scripture did Christ explain to the disciples going to Emmaus when their hearts burned within them while he opened unto them the Scriptures? The Old Testament. In which was "Apollos mighty," and of which did Paul say to Timothy, "From a child thou hast known the Holy Scriptures"? And again, "All Scripture, given by inspiration of God, is *profitable;* that the man of God may be perfect, thoroughly furnished unto all good work." And one reason why some men of *God* are so imperfectly furnished is that they lay aside more than two-thirds of God's Word, the Old Testament, which Paul says would be *profitable* to them. So highly did Peter esteem the prophecy of the Old Testament, that he considered it better evidence than his own sight; and after telling of Christ's transfiguration "on the holy mount," and that it was given him as an evidence of the coming kingdom of Christ, he says, (2 Pet. 1:19) "We have a *more sure word of prophecy;* whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

Peter corroborates Paul's statement that it is *profitable;* and informs us that it will continue to be useful "*until* the day dawn." The Old Testament is a great treasure-house in which God has locked up and sealed items of great interest and value to his children, and the New Testament is the key by which we gain access to them. Let us now examine what the *sure* word of prophecy says on the time of Christ's coming. There are several prophetic claims to which I desire to call your attention—one shows the length of the Gospel dispensation; but not directly; it does not read right out, The Gospel dispensation will close in A. D.—. No, that would not have been "sealed up" at all, and not only wise and watching, but *all* could understand that without difficulty.

No, it is not told so, but while just as plain as that, yet it is *under cover,* and you will see that it could not be understood without the New Testament key.

God has linked together the history of the Jewish and Gospel Churches by the peculiar tie of type and anti-type; and this typical character of the Jewish dispensation was frequently referred to by the Apostles under the direction of the Holy Spirit.

From them we learn that it was typical in all its features —its laws (Heb. 10:1), its ceremonies (Heb. 9:9), its sacrifices (Heb. 10:11), its sacred days, its times and seasons (Col. 2:16, 17), and also its duration, as we shall see.

If God has thus, in the Jewish dispensation, given us an exact pattern of the Gospel dispensation, that pattern is itself a prophecy. And what a clear revelation of truth should it be to us, who stand amid the closing scenes of the Gospel age, when nearly all of that prophecy has passed into history! With the keys furnished in the New Testament, the faithful student may now clearly read the times and seasons indicated.

Paul shows that the blind, cast-off condition of Israel is to continue *until* the fulness of the Gentiles be come in (Rom. 11; 25). Their casting off from God's favor, and consequent blindness, began at the end of the Jewish age, and will terminate at the end of the Gospel age. So if we find the time of returning favor to fleshly Israel clearly indicated, we may know that the fulness of the Gentiles has been gathered in. [Into what or where will be a question for future consideration.] In other words, the end of the Gospel age will have been reached.

We have already seen the teaching of the word of God to be that in the next, commonly called the Millennial age, Israel is to be restored, Jerusalem rebuilt and reinhabited, and that the Jewish nation is to become the chief nation, and "Jerusalem a praise in the whole earth." When will this be? Do the prophets tell? Yes. The prophets teach that Israel, once God's specially favored people, who had "much advantage every way, to whom were committed the oracles [O. T.] of God," would reject Christ, and, in consequence, would become outcasts from God's favor as a chastisement for their national sin, and for the same length of time that they had had his special favor; after which time they should again return to God's favor and forgiveness. Now let us briefly glance at their history and then I will refer you to the prophecy which so predicts.

The nation began its existence at the death of Jacob, in Egypt. While he lived they were not counted a nation, but a family, and in his dying blessing for the first time they are called *tribes*. The promise of national blessing and favor was given through Judah. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [Christ] come." This God fulfilled, and though he often chastised them, and allowed them to go into captivity for their sins; yet he always showed them favor, brought them back, and preserved their national existence through Judah, as he had promised, and did not utterly cast them off from him until they had rejected and crucified the Lord of glory, a period of 1,845 years. Since that time, as they themselves say bitterly, God has shown them *no favor;* they have been outcasts "a reproach and a hissing among all people." (Jer. 29:18). Since their chastisement was to be of the same length, as the favor previously shown, it will be 1,845 years. It began with the crucifixion of Christ, A. D. 33, and the 1,845 years of their punishment, consequently ended in 1878. But we must not expect too much in a day. As they were 37 years in falling nationally—from A. D. 33, to A. D. 70, when their national existence terminated: so their rising again to favor and national prominence will require the same length of time, and will therefore not be complete until 37 years after 1878, or until the close of 1914. We also find another and distinctly separate line of prophecy (which we will give at another time), teaching that they will not obtain full control of Palestine until A. D. 1914, which gives a period of 37 years for their rising, or a parallel to the time of their falling. Where is the Scripture which proves that their chastisement is *equal* to the favor that they once enjoyed? you ask. Turn with me to Jer. 16·13-18 and read: "Therefore [because of sins before mentioned], will I cast you out of *this land* into a land *that ye know not, neither ye nor your fathers;* and there ye shall serve other gods [rulers] day and night; where I will *not show you favor.*" This was not the Babylonian captivity, for Abraham came from Ur of the Chaldees. Neither could the Syrian captivity be thus referred to, for Jacob was a Syrian (Deut. 26:5), and this was to be "a land that ye know not, neither do *ye* nor *your fathers.*" This was to be their punishment: They were to receive no favor from God, but were to be driven out of their own land, and, as the next verse shows, were to become exiles in every land, just as we now find them.

They have always looked back to their deliverance from Egypt as a great and marvelous sign of God's favor to them; but their deliverance now soon to be consummated, will be so much greater that it will quite eclipse the former one. Let us read—"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North [Russia, where the greatest number of them are found], and from all the lands whither He had driven them; and I will bring them again into *their* land, that I gave unto their fathers; and first (before I so bring them back) I will recompense their iniquity and their sin DOUBLE"—verse 18.

The word here translated double is the Hebrew word *mishneh* and signifies, a repetition. The repetition can refer to nothing else than the time. It was not a repetition of the same method of dealing with them; for he just states that he will deal differently—he will cast them off and show them NO *favor*, etc. And it is now a fact of history that the time of their cast-off condition has been an exact repetition in length of their time of favor, that is 1,845 years ending in 1878. They had 1,845 years *favor* and 37 years fall. They have had 1,845 years without *favor*, and will have 37 years of rising. But, some may think we base a great deal upon that one prophetic statement, and inquire, Are there other evidences? Yes, there are; but I dare to trust to one statement, of one prophet; for he is a mouthpiece of God, who cannot lie.

Let us hear Zechariah (9:9), who will tell us the very day they were cast off. Just five days before his crucifixion, Jesus rode into Jerusalem on an ass in fulfillment of this prophecy. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation; lowly and riding upon an ass and upon a colt the foal of an ass." Nationally, they did not receive Him with shouts of rejoicing; but the multitude shouted, Hosannah! For "if these should hold their peace, the very stones would cry out." The prophecy demanded shouting and must be fulfilled. "Turn you to your stronghold, ye prisoners of hope:" Christ was their stronghold, had they but received Him; but they rejected Him, and therefore comes the denunciation. "Even *today* do I declare that I will render double unto thee." [Literal—*The other half.*] This agrees with Jeremiah, and tells us the very day the favor toward them ended. Yes, says Paul, "because of unbelief they were *blinded.*" Jesus wept over them, and said "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but *now* they are *hid from thine eyes.*" This was their blindness. Then he begins to foretell the trouble coming. (Luke 19:41-44). But another prophet has a message on this subject—Isaiah 40:1. Here are the three principal prophets, all explaining to us about Israel, but they take different standpoints of observation. Jeremiah says, looking down future, "I *will* cast you out," etc. Zechariah's standpoint of prophecy was beside Jesus on the colt, and he says, "Even *today.*" Isaiah takes his stand away down here, where you and I live, after they have had their *equal* time of punishment. Hear him: "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her *appointed time* [margin] is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

"Believest thou the prophets?" I do. And when Jeremiah foretells that because of sin and iniquity they would have double, and Isaiah that that double having been ended the sin and iniquity is pardoned, I cannot help believing it. But let us inquire whether 1878 brought any outward sign of God's returning *favor?* I answer yes. The fig tree, which was withered up from the roots (Israel), is beginning to "put forth leaves." The year 1878 witnessed an end of Turkish oppression in Palestine, and by the treaty of Berlin a *Hebrew*, as Prime Minister of one of the greatest of nations, assumes its protection and guarantees its peace. And recently the statement is published that the Rothschilds, Sir Montefiore, and other wealthy Hebrews, have arranged for the purchase and colonization of Palestine. And Russian persecutions are now driving many thither. Truly, favor seems to be returning.

But where is the measure of the Gospel dispensation? Paul furnishes us the key for this in the text before mentioned (Rom. 11:25): "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in"—that is, Israel will remain blinded until the full company of the Gospel Church—the Bride, being taken out from the Gentiles for His name—have been selected, or have come into covenant relation with him, and thereby separated from the world. To express the same thought differently: while the Jews were cast off as a people for 1845 years, from A. D. 33 to A. D. 1878, was the time appointed for the selecting of all who will be part of the Bride of Christ.

But as favor continued to individual Israelites, after that house as a whole was rejected, so after the rejection of the Gospel house (the nominal Church) as a whole, special favor to individual saints is still continued. The Apostles and early disciples, the "remnant" of Israel (Rom. 9:27) received the increase of knowledge and high privileges then due to the Gospel age, while all the rest of Israel were blind to them.

So here, the same class, the meek and faithful of the Gospel house, receive the increase of knowledge due in the dawn of the Millennial Age, and by means of this clear apprehension of the truth are being completed and perfected for their place in the glorious kingdom shortly to be made manifest.

Since the two houses of Israel—the Jewish and Gospel houses—stand in relation to each other as type and anti-type, let us notice some of the parallels:

The law was a shadow of good things to come, and in the Gospel dispensation we find the substance which cast those shadows. We must bear in mind also that the shadow is not the substance, but that it has marked features of similarity.

The Jewish house was a house of servants—"Moses was faithful in all his house as a servant." The Gospel house is a house of sons—"Christ as a son over his own house, whose house are we." (Heb. 3:5, 6.) The founder of the typical house was Jacob, surnamed Israel; the founder of the anti-typical house was Christ, the true Israel of God. The typical house was founded on the twelve sons of Jacob, the anti-typical on the twelve Apostles.

In worship also they are pattern and reality. The pattern had a tabernacle into which the typical High Priest went every year to make a typical atonement. We have the true tabernacle, into which the true High Priest has entered for us. (Heb. 6:20.) And, as in due time the typical High Priest came out to bless the people typically, so the real High Priest will in due time come out to bless all the world.

There were under-priests there, who wore bonnets to indicate that they were not the head, or High Priest, while Aaron, their head, wore none. So we are told that the true Church, the body or bride of Christ, is likewise a priesthood, and that Christ Jesus is the head or High Priest of our profession. (Heb. 3:1.) As they offered typical sacrifices, so we may offer up spiritual sacrifices, holy, acceptable to God by Jesus Christ. 1 Pet. 2:5.

They had circumcision of the flesh; we, says Paul, have circumcision of the heart. (Rom. 2:29.) They had a temple in which God's presence was represented; and Paul tells us that we, the Church, are built together a holy temple for the indwelling of God through the Spirit. (Eph. 2:22.) In fact everything that they had was a type of what we have on the higher, spiritual plane.

Their dispensation ended with a harvest, in which harvest-time Jesus was present in the flesh as Lord of the harvest, and the faithful disciples who followed in his footprints were privileged to be co-workers with him in reaping the fleshly house and gathering the ripened grain into the Gospel garner —into the privileged condition of the Gospel saints. In the beginning of that harvest Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest. I send you to reap," etc. John 4:35-38.

Just so the anti-typical or Gospel dispensation ends with a harvest, at which time Jesus is again due to be present, not now as then in the flesh, but in glory, a spiritual being, invisible to human eyes. Say not now that there are yet many years and then cometh harvest; but, ye faithful children of God, lift up your eyes and look on the fields now, for they are white already to harvest. And every faithful disciple who now follows in the Master's footprints has the privilege now of being a co-worker with him in reaping this harvest. Such are the angels or messengers referred to in Matt. 13:39, who are reaping under his direction. And he directs them through the Word by opening their understanding to discern the times and seasons there indicated, and the work to be accomplished therein.

Their harvest was a period of seven years, beginning with our Lord's ministry; and up to the time of his death (a period of three and a half years) special effort was made to enlighten the Jewish house, as a whole, with reference to its high privilege. But as a people their ears were dull of hearing, and they "knew not the time of their visitation." Though this was true of that house as a whole, yet there were scattered individuals here and there among them who were ready to believe and follow the Master as soon as the truth could be made clear to them. To this class the remaining three and a half years of harvest work was devoted. The sickle of truth presented to them separated them from the rejected and blinded Jewish house, and brought them under the Gospel dispensation of favor.

This seven years is the "seventieth week" of Danl. 9. Seventy weeks (symbolic time, weeks of years instead of days,) or 490 years, were set apart or determined upon Daniel's people, the Jews. Sixty-nine of these reach to *Messiah*, the prince. (Christ came as the *Messiah* at the time of his baptism, when he began his ministry, being thirty years old.) "In the midst of the week [the seventieth] Messiah shall be cut off [die] but not for himself." ("He was wounded for *our* transgressions.") But, though cut off, and though their Church was left desolate, yet, as the prophet had predicted, "He shall confirm the covenant [seventy weeks' agreement] with many for one week," i. e., until the *full limit* of the promised seventy. Accordingly, Jesus charges his disciples to "begin at Jerusalem" with the Gospel message, and it was confined to the Jews until the seventieth week ended—three and a half years after Jesus' death.

So the Gospel dispensation is the anti-type of all this. Its harvest also is seven years, plus thirty-three, beginning in 1874, where another line of Scripture proves Christ's presence to be due, and continuing seven years, in which the ripe wheat is being garnered and separated from tares, and thirty-three of consuming and removing the *nominal system*. The fullness (the elect number and membership) of the Gospel Church was due to come into covenant relation with God in 1878, when Israel's time of favor was due to begin; and yet, although the nominal Church was then cast off, and that house left desolate, the chosen vessels yet *in* that house must be separated and gathered into the barn, a position of safety and security, above the trouble which is coming on the Church nominal. That favor, ending in the fall of 1881, found all true wheat separated, at least in spirit, from the rejected, lukewarm, fallen, nominal Church. And all such gathered into this separate condition, will be ready to separate from it in name and person as they discover this to be the Lord's will.

The time of trouble coming on the Church nominal is for the purpose of gathering out of his kingdom (Church) all things that offend. (Matt. 13:41.) They shall be swept out by the incoming flood of infidelity, overthrown by the winds of false doctrine, and finally burnt up by the scathing reproach of the world when it comes to fully discover Babylon's hypocrisy. Blessed is the man who has built his house upon the rock with the gold and silver and precious stones of truth. The floods may come and the winds may blow and beat upon that house, and the fire may test it, but it shall stand. Thus shall long-established and corrupt systems, claiming to be the Church of Christ, go down in complete wreck, and above its ruins the real, the true and faithful Church—a "little flock" —shall with Christ their head establish the glorious reign of righteousness.

If these things are so, we are living in an important time, and upon our present decisions and actions the weighty interests of our future hinge. It behooves us, then, to take heed lest our hearts be overcharged with the cares of this life. Let us lay aside every weight and run with patience. And seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness—as the prospective bride of Christ making herself ready.

HAS THE MASTER NEED OF MY SERVICE?

It is a part of the economy of God, as well as of all right-thinking men, to seek to accomplish desired ends with the smallest possible outlay of expense. While in God, and in all his perfect creatures, there is a beautiful balancing of this principle with that of justice and benevolence, in fallen man it has generally overleaped the bounds of love and justice.

But in the proper use of this principle of our nature, it is right to inquire, Is there any use or necessity for this or that course? Recognizing this principle, God does not call upon us to do anything that is useless. Though we may not always be able to discover the design of his commands, it is a sufficient guarantee of their necessity and good to know that he commands. If then, he has called us into his service, it is because he has a definite purpose to accomplish through us. Since there is actual service to be accomplished, and God has chosen to use human instrumentalities in accomplishing it, there is then actual need of faithful service, though God's resources are by no means exhausted when you or I refuse the privilege. In that case the loss is ours, not his. When the toil and weariness and sacrifice are ended, we will have no need to say, I have labored in vain; I have spent my strength for naught.

Because there is need for actual service, we are exhorted to be faithful, diligent, obedient servants, always abounding in the work of the Lord, to make full proof of our own ministry, to so invest our one or many talents as to secure the greatest possible advantage to the Master's cause. It was because

Paul and others of similar mould realized the necessity and privilege of such service, that they so boldly undertook the great work of stemming the popular tide, and proclaiming the glorious Gospel at the risk of life and every earthly good.

Ah, says one, that is placing too high an estimate upon human effort. God is able to accomplish his work if I never touch it. Yes, that is very true; but, if you do not touch it, some one else will, and you will lose the privilege. Did you ever think of that? Beware! Let no man take thy crown! O, how easy it is just here to fall short of overcoming!

One will say, Well, I have only this one talent, and I have need to use that for myself. It would not bring a very large interest if I should invest it for the Lord. If, like some other brother or sister, I had many talents, it would seem to be of some use, and I would heartily invest nearly all for the Lord. Another, with more talents, will cheerfully render much, but hold back *part* of that which he covenanted to give, which was his *all*. Ah, say they, the Lord has no need of that little; he is rich, and can accomplish his work without it. Well, that is true with reference to others, but without your full and complete sacrifice of all, he cannot accomplish the work of bringing *you* to the glory to which you are called. And so far as others are concerned, he will raise up some other human agency through which to minister to them.

It is his purpose to accomplish the great work in hand, largely through human agents, under the direction and leading of his Spirit. And if one human instrument withdraws from the service, another will fill the gap. Whether the Lord could have accomplished his work through other means is not for us to surmise; but since this is the method that infinite wisdom chose, who are we that we could devise a better? Let us see to it then that we work in harmony with his plans, faithfully utilizing every available talent in his service. "Blessed is that servant whom his Lord when he cometh shall find him so doing." Matt. 24:46. MRS. C. T. R.

"SAY YE NOT, A CONFEDERACY"

ISA. 8:9-20

A confederacy is a league or covenant, a compact or alliance for mutual support or common action. "In union there is strength," is everywhere the expressed sentiment of today. Confederacy—Union—is the watchword in civil, social, and religious circles. This sentiment now so common, has grown out of the felt necessities of the times, and the fear of coming trouble and danger.

The prince of this world (John 12:31) sees the approaching storm. He believes and trembles at the sure word of prophecy which indicates the overthrow of his power; but with characteristic genius, energy and presumption, he arrays himself to oppose, and if possible to thwart the plans of the Almighty. At present and for some time past he has been actively engaged in planning, organizing and arranging his unconscious forces. We are glad in one sense to say unconscious, for to be the conscious and willing servants of Satan would imply a fearful state of depravity. And yet we would that men were not so blinded as to be unconsciously led by their wily and deceptive foe.

Leagues or confederacies are forming all over the world. The kingdoms are forming alliances for mutual protection against the increasing independence and power of their subjects, while communism or socialism is secretly plotting and forming its world-wide confederacy to resist enthroned power. Capitalists are forming alliances with each other to protect their interests, while the laboring classes are also combining their forces for self-protection.

In religious circles we see the same policy pursued. The two great classes most bitterly opposed to one another are so-called Orthodoxy and Infidelity. Each is struggling for supremacy and power. On the orthodox side are Papacy and Protestantism, while the non-religious world stands in opposition. All the various sects of Protestantism have formed a confederacy—"The Evangelical Alliance"—for mutual support and common action, agreeing to almost entirely ignore doctrine, and to preach simply morality, and the necessity of union with them, in order to be saved. And now friendly relations and proposals of union are beginning to be thought of even between Papacy and Protestantism. The latter is losing all sight of doctrine and sees no special hindrance to union in a lower standard of morality, while the former is not slow to speak of itself as one of the Christian denominations, and of others as their "Methodist and Presbyterian friends, etc.," while both agree and unite in branding as Infidel all who oppose their system, no matter how firmly their faith may be rooted and grounded in the Word of God. Infidels are also uniting forming liberal leagues, and banding themselves together to resist superstition and to advocate morality and benevolence on a basis of common sense and expediency.

While all this seems expedient and necessary to these various classes in the world, while human reason says, Surely in Union there is strength, shall we as Christians who are by no means less interested in the final issues than others, act contrary to such reason, and battle singly and alone with the mighty powers of darkness? In this as in all matters, we look to the Word of God for instruction. And that instruction is given plainly and clearly—"For," says the Prophet, taking his standpoint down here in our time, "the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

Thus instructed we should have nothing to do with these confederacies either civil, social or religious. We are to walk separate from all these, joined only to the Lord and loyal to the kingdom of God as yet unrecognized by the world. We are to have no confederacy, no union with any other. The Lord's Prophet speaks most emphatically concerning the outcome of all these confederacies.

Thus we read (Isa. 8:9, 10) "Associate yourselves, O, ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces. *Take counsel together* and it shall come to naught; speak the word and it shall not stand." How plain and forcible these expressions! They need no comment; and only the unbelief in the Word of God—the spirit of infidelity—in the church nominal, prevents them from understanding their import.

In the Lord of hosts alone is our sanctuary, our defence, and all who would walk with him must walk separate from the world. Those who thus walk with the Lord are so led into the knowledge of his plans, that those things which cause fear and trembling to others, are to them but the indications of the development of God's glorious plan.

"Behind his frowning province
They see his smiling face."

While the Lord is thus our defence and rejoicing, he is a stone of stumbling and a rock of offence to both the houses of Israel—Israel after the flesh and the nominal Gospel church, "And many among them shall stumble and fall, and be broken, and be snared, and be taken." They stumble and fall over the truth and are taken in the snare of the adversary, their faith shattered and broken; and the great flood of infidelity will engulf the church nominal.

But the prophet continues, "Bind up the testimony, seal the law among my disciples." This is equivalent to Daniel's prophecy. "The wise shall understand" (Dan. 12:10); and David's—"They shall walk O Lord in the light of thy countenance" (Psa. 89:15); and Paul's—"Ye brethren are not in darkness." (1 Thes. 5:4.) Yes, to those consecrated ones who walk with God separate from the world and worldly alliances, the law and the testimony is precious—a constantly unfolding treasure-house of blessed promises, inspiring such with glorious and blessed hopes which dispel all fearful apprehensions. But it is bound up and sealed among these, and none of the unfaithful shall understand their glorious import.

"Praise God from whom all blessings flow."

MRS. C. T. R.

CLARKE says in his comment on 1 Cor. 15: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!*" How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it' So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect.—*Sel.*

NO MAN BUYETH THEIR MERCHANDISE ANY MORE

REV. 18:2

There are already evidences of consternation and forbodings of disaster in the nominal Church, because of the general apathy and indifference of her membership and the falling off of attendance at her services. We hear reports far reaching of flocks without pastors, and pastors with rapidly diminishing flocks, and this state of things exists not only in this country, but also in Europe and elsewhere, as the following clipping from the New York *Herald* of January 6th will show:

PASTORS WANTED

"Much is printed in the religious newspapers on the other side of the Atlantic regarding the scarcity of ministers in the United States and Canada. It appears that the disease complained of—pastorless flocks—is not confined to this continent alone. From a recent publication giving some religious statistics for France it is gathered that not less than 60,000 Protestants—nearly one-tenth of the whole Protestant population of the country—belong to churches which are without pastors. One of their churches has been without regular pastoral superintendence for twelve years. Eighteen churches have been deprived of their pastors during the year just ended. There is surely room for improvement here."

Not many months ago it was stated in the WATCH TOWER, as quoted from some other publication, that the Presbyterian Church was 500 ministers short, and from the Cleveland Leader of Oct. 25, 1883, we quote the following report of the P. E. Conference: "There are now in the United States 48 dioceses and 15 missionary jurisdictions, 67 bishops, 2,500 other clergy, 3,000 organized parishes, and more than 353,000 communicants: the report referred to the inadequate number of candidates for holy orders." This report shows the number of bishops to exceed the number of dioceses and missionary jurisdictions, while the number of pastors to parishes shows a deficiency of at least five hundred.

That there has been a much larger decrease in membership and attendance at services, we believe, but these cannot be arrived at by figures. Observation, however, and the statements of ministers and others go far to prove it to be in a very demoralized condition. The Rev. Dr. Collyer evidently thinks we are on the verge of a religious panic. We quote from his sermon preached on Feb. 3d, and published in the New York *Herald* of Feb. 4:

PANICS IN RELIGION AND LIFE

Rev. Dr. Collyer on the harm done by faithless men in the Church

"I notice," said the Rev. Dr. Collyer, in his sermon yesterday morning in the Church of the Messiah, "that when I talk with those who watch the world's great markets, they say that when there is an ever growing fever in the centers of business, if this continues we are going to have a panic. And I answer 'God forbid,' for I know of but few things in this world and life of ours so cruel and ruthless as a panic, or that take the manhood so completely out of men, leaving only a mob of poltroons and monsters. It makes no matter what form the evil and ugly thing may take, in a public hall or a theater, or in a church where men go to worship God, or in Wall street; and it is no matter what our conduct may have been down to the day when we were confronted in a moment by this last and most terrible test of our manhood. If we have lost on that day the quality Herbert Spencer insists on as one of the choicest blessings we can possess—'the supremacy of self-control'—it is all over with us the rest of our lives.

"I notice that my brethren in their conferences deplore the deadness in their churches. I do not wonder at this, but I do wonder a little that they should even by inference lay the blame on God and talk sometimes as if they believed with the priests of Baal that he was asleep in his heavens or had gone on a journey. Because if they only look deeper they will see that the whole trouble lies with the Christians themselves. I venture to observe, that with no mean spirit, God knows, that the most cruel and ruthless blows ever struck against our common faith have been made, not by men like Robert Ingersoll, but by deacons of good standing in their churches, and prominent persons in Christian associations. Where men I will not name do things I will not name under the mask of religion—the safest mask I know of—it is no wonder so many should go apart and say, if this is the fruit I do not believe in the tree. No wonder that so many should leave the churches and that we should have what we may call a religious panic. And when this panic occurs no words of mine or of any one else can estimate the damage it does to the world: for it means that men throw aside all religion, all morality, all that is really precious in this life. But such panics and desertions from religion will invariably take place when we see unworthy men who have no real religious life in them assume the high places in Christian councils."

The Rev. Wm. Lloyd in a sermon (which we quote below) preached on the same day and published in the New York *Herald*, Feb. 4, takes a different and wider view of the situation: he regards, we think truthfully, the misrepresentation or malrepresentation of God in the horrible dogmatic theology of the dark ages, as the chief cause of all that is now transpiring within the walls of that "great city, Babylon."

HINDRANCES TO CHRISTIANITY

Dogmatic theology driving people out of the Church and preventing its growth

"Rev. Wm. Lloyd, in the pulpit of the Central Congregational church, spoke with more than his ordinary vigor. His congregation was a large one, for it had been announced that the pastor was to talk very plainly upon the position of the Church and its relation to the public at large. Christianity, he declared, had not made the progress which it ought to have shown. Today, after nearly twenty centuries of existence, the Christian Church had failed to make more than the slightest impression upon the world. The vast majority of the inhabitants of the globe were strangers to it, and even in countries where Christ was officially recognized fully seven-eighths of the people were not connected with the Christian Church. The intellectual and cultured classes had withdrawn almost wholly from the Church, and those who kept without its pale were not people to whose immoral habits and tendencies the teachings of the gospel were obnoxious, but people of the most blameless lives. These people refused to accept the assertion of the Church that Christ was really the Son of God, and that through Him there was salvation. They accepted the teachings of morality, but rejected all that was of real pith in fixing the divinity of our God and Saviour. The thinkers of the age, here and abroad, have in almost every instance held to these skeptical views, and now, in place of writing their views only for the few who read books of philosophy and obstruct thinking, these thoughts were embodied in the popular novel and through the current works of fiction strongly put and attractively worded. There is no failure of Christianity in itself, but there is a failure of Christianity to get a secure hold upon the popular heart and become a guide and mentor in the daily life of the people.

"In conclusion Rev. Mr. Lloyd considered the causes which had brought about this state of affairs. They were, he said, to be found within the Church itself. God had been malrepresented. In place of the forgiving Father for all, he had been held up in the frightful dogmatic theology of the past centuries as a Creator of countless millions of human beings who were from birth doomed to an eternity of suffering and woe. Christianity had suffered, too, from the secularization of the Church and from Church quarrels. One such dispute did more to hinder the progress of Christianity than a thousand skeptical tracts scattered abroad over the land."

Infidelity, skepticism and apathy to religion are but natural results of the bad representation of God by the nominal Church, notwithstanding that God has little by little, "line upon line," made known his true character as exemplified in a great and grand plan for the redemption of all his human creatures from the consequences of Adam's transgression. The different sects, Protestant and Romanist, have so distorted and falsified it at every stage that God, whom they say is all-wise, is made to appear unwise; and, though they proclaim him a God of love, they make his acts appear those of a cruel and vindictive monster, to be feared rather than to be loved.

This, together with the gathering unto her, as into a cage, every "unclean and hateful bird," and the love for and conformity to the world of her members, in church matters and in social life, have caused the Lord to spue her out of his mouth, and to leave her desolate. She is unfit to be any longer his mouth-piece. In her conformity to the world, and departure from the narrow way, she has sought out many inventions—many questionable modes for raising money, ostensibly to pay the Lord's bills, but really to gratify worldly pride in erecting costly edifices, fine organs, and in general display. Her ministers delight in high-sounding titles, contrary to the express command of Him who only is the Head of the Church—"Neither be ye called masters, for one is your master, even Christ," Had these men whose significant remarks we have quoted, taken heed unto the words of the Master, they would have been able to discern the signs of the times, and would not be walking now as blind men. "They shall look unto the earth and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Isa. 8:22.) "And he shall be for a sanctuary [to the sheep that hear his voice], but for a stone of stumbling and rock of offence to both the houses [Jewish and Gospel] of Israel." (Verse 14.)

Jesus said the tares, the children of the wicked one, and the wheat, the children of the kingdom, would grow together until the harvest, and he explained that the harvest is the end of the age—consummation of the age (Revised version). And Paul says: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, ... high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power; . . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 1:5-13.) And again he says, "The time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears," i. e., teachers taking pleasure in hearing the praise of men.

Peter, referring to this same time, says, "And there shall come in the last days scoffers, in scoffing walking after their own lusts, and saying, Where is promise of his presence?" (2 Peter 3:4, Sinaiatic MS.) We have here the testimony of Jesus, Paul and Peter as to what would be the condition of the nominal Church in the harvest, or last days, and we find this inspired testimony to exactly correspond with its present condition. And added to this we have the words of Jesus (Matt. 24:14) literally fulfilled now: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations then shall the end come," *i. e.*, the end of the Gospel age. Every nation under heaven has heard the Gospel, and it was so declared by the Bible societies as far back as 1866. That the nations have not received the Gospel testimony is true, but witnessing to nations is not witnessing to individuals—not one in a thousand have heard, and most of those who have heard have not accepted it.

The nominal Church, in looking for the conversion of the world before Jesus comes, is totally at variance with the Scriptures. This falsification of the truth, and adulteration of that which should be the children's meat, has brought her to her present condition of barrenness and confusion. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird . . . . The merchants [symbolic—the clergy] of the earth shall weep and mourn over her; for [shortly] no man buyeth their merchandise any more: . . . . the light of a candle [lamp—the Word] shall shine no more at all in thee; and the voice of the bridegroom [Jesus] and of the bride [the Lamb's wife] shall be heard no more at all in thee." Rev. 18: 2, 11, 23. These are not our words, but God's denunciation—the final doom of a false system.

S. O. BLUNDEN

LOST AND SAVED

"For the Son of man is come to seek and to save that which was lost."—LUKE 19:10.

Nearly two thousand years ago Jesus, then present, affirmed this to be his mission; but as yet no visible evidence of its accomplishment appears. The world moves on in its downward course now, as then. Sin and misery triumph still, and century after century plunges successive generations into death. Have we failed to understand the import of the Master's words? or has he been unable to accomplish his purpose? or may it be that his purpose is so far-reaching as to be of future fulfillment? With these queries in view, let us consider the subject before us.

The words *lost* and *saved* have a common significance known to all: A thing lost is a thing once possessed, and a thing saved is a thing once possessed and then lost and finally recovered. Jesus said the thing he came to save was the thing that men had lost; and the implication is, that since *he* had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. Now if we can determine just what man lost, we will know just what Jesus came to save. Man could not lose what he never had. Adam, who stood as the representative of our race, had a perfect human organism, and a right to everlasting continuance of life, on condition of obedience to God. He was privileged to enjoy all the delights of his Eden home, and the communion and blessings of God; in short, all the privileges that everlasting life under perfect human conditions is capable of enjoying and looking forward to.

All this Adam lost through sin, both for himself and his posterity. Home, happiness, communion with God, health, and life itself, were lost. Consequently, mankind lies in utter wreck and ruin, dead and dying. In having lost his right to life he fell under the dominion of death, whose successive steps of misery, depravity, sickness and pain, end in total extinction of being, from which he can never recover himself.

Jesus came then to save and restore *that which was lost;* to restore man to his original (human) perfection, and to communion with God, to give him back his paradise restored, and all the pleasing prospects of future blessings that accumulating ages can bestow, and that the powers of perfect humanity will be capable of enjoying. What! does some one say, Is so much implied in those words of our Lord? Yes; this is one way in which our Lord foretold the restitution of all things. All this is implied in the word saved. Think of it; could the words mean less than this? Certainly not; and, from this and many other scriptures, we have learned to trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10). There is a special salvation for some, as well as a general salvation for all men, as Paul here intimates, but we are not considering the special salvation now.

In the above text Jesus was speaking of the general salvation of all men—the saving of that which was lost. For God "*will* have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4). When men are actually saved, their restored existence will be as at first, dependent on obedience for its continuance, which obedience will be easy and productive of constant happiness when evil and temptation are fully removed, and the great deceiver and tempter is bound and finally destroyed, and when the law of God is written in their hearts. (Jer. 31:33).

But, we might inquire, when does our text indicate that Jesus would thus save the lost? However crude and indefinite the ideas of the Jews and the early disciples at first were concerning the promised salvation, they had learned both from the prophets and from Jesus' teaching, that it would be accomplished when the kingdom of God should come. And when Jesus stated that he had now come to save the lost, they at once concluded that the kingdom of God should immediately appear.

Because they had drawn this inference, and, to correct their false impression, Jesus spoke a certain parable, the import of which was, that he must first go away and receive for himself the kingdom, and return; and that they, in the meantime, should, as faithful servants, occupy till he would come, using the talents entrusted to them according to his directions, and in the interest of his cause and of his coming kingdom, patiently waiting for their reward at his coming.

But Jesus implied that in some sense he came at that time, to save the lost—"The Son of Man *is* come," etc. And in one sense it was true, for he then purchased them with his own precious blood, and though not yet liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid, for their raising out of death was from that moment made sure. Just as you might say of a pardoned criminal that he is a saved man, although even he himself may not yet know of his pardon nor have yet experienced a release.

Though no one is actually saved now, yet the Scriptures speak of believers as now saved by hope, that is, by accepting of God's promises as unquestionably sure, they may *reckon* themselves as already fully saved; not as merely awakened from death, but as saved from the last vestige of death and sin—as made perfect. "We are saved by hope: but hope that is seen is not hope, for what a men seeth why doth he yet hope for?" We do not *see* our salvation yet, except by faith. "But if we hope for that we see not, then do we with patience *wait for it.*" (Rom 8 24, 25.) Our hope and faith would indeed be vain unless salvation means much more than we now enjoy.

The Apostle's statement that "God is the Saviour of all men, *especially* of those that [now] believe," and that God "*will have* all men to be saved and come to a knowledge of the truth," as well as many other scriptures, prove to us that all men are to be saved by Christ from the degradation, misery and death now upon all through Adam's disobedience. And yet they show us two classes of saved ones—all mankind and the Church. While all are saved, one class is *specially* saved. That is, by *special arrangement*, some (all believers of the gospel age) are *reckoned saved* in season to run for the prize offered during this age. One class is not more saved than the other: both the Church and the world are and will be completely saved from sin and its penalty: and the mass of the world will realize this in due time in their restoration to perfect human life, while those *reckoned* saved now, as though they had already received the perfect human life, are privileged to relinquish their new claim and title to it, presenting it as a sacrifice to God, holy and acceptable to him when offered in the acceptable time (the gospel age). And being thus sacrificed with Christ, they will be privileged to partake with him of a new nature. (2 Pet. 1:4.) These will receive glory, honor

and immortality—the divine nature; while the world in general will receive the glory, honor and blessedness of the perfect human nature, which is an image of the divine. (Gen. 1:27.) The former class is thus specially saved, severely disciplined and highly exalted that through them the blessings of restitution may flow to all the world when God's due time shall come.

We see, then, that while the full import of our Lord's words has not been understood by many, and while many believe that he is unable to save the lost as he promised to do, the fact is that his plan was so far-reaching that short-sighted, dying men could not measure or comprehend it. As now seen, the truth uttered in those few words required nearly three thousand years for its full accomplishment. At his first advent Jesus gave himself a *ransom* to save all (1 Tim. 2:6); during the centuries since, he has been developing the class who have in this time followed him in sacrifice, and who are to share with him in the work of saving or restoring all things, and within the coming thousand years the work of saving men will be completed. "If," then, "when we were enemies we were *reconciled* to God by the death of his Son, much more being reconciled we shall be *saved* by his life." (Rom. 5:10.)

Because in God's order men could only be *saved* by a payment of their penalty which would be the BASIS of their reconciliation and atonement with God, therefore, as a means to an end, we see that Jesus's mission at his first advent was to *save* in the sense of *redeeming*, while his second advent will complete the work by restoring to perfection *all the redeemed* —all for whom Christ died, and by the grace of God he tasted death [sin's penalty] for every man. (Heb. 2:9.)

There is one other thought of special importance in this text. It is that the Son of Man came to *seek* that which was lost. Now we inquire, Is there any evidence of very earnest seeking of lost ones on the part of our Lord? Some would think not. All men were lost, and this text implies, while John 12:47 clearly declares his purpose to save all; but he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) He did not seek out any of the lost Gentiles, and charged his disciples not to do so for some years. But Jesus did seek out a certain class—the meek—who were waiting for the promised salvation; and it was his purpose to begin with Jerusalem, to save such as would believe, and to give to those of the seed of Abraham who believed, the first offer of the high calling. And during the centuries since, he has only been seeking out and saving (reckoning saved) the same class (the meek) among the Gentiles, and making to such believing ones the same offer of the divine nature—a heavenly calling.

But a grander time of seeking is yet to come, for all the millions that are completely lost in death are yet to be sought out and saved. And where shall they be found? Notwithstanding the theories of men to the contrary, the Scriptures plainly teach that in death man's being is dissolved, that he is destroyed, blotted out of existence, that he is nowhere to be found. And with this fact in mind we might inquire with the Prophet Job, "If a man die shall he live again?" With men such a thing seems quite impossible, but "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8.) He that was able to create is also able to re-create those once completely destroyed. And through the Prophet Isaiah the Lord speaks of the restitution as a new creation, saying, "Behold, I *create* new heavens and a new earth"—not the physical earth, for that abideth forever—but the world of mankind is to be re-created. And the Lord says: "Be ye glad and rejoice forever in that which I *create*." (Isa. 65:17,18.) That the restored or re-created being will recognize himself and also his neighbors of former acquaintaince, is unquestionably proven by many scriptures (Ezek. 16:61, 63; 20:43; 36:31; Zech. 12:10; Psa. 22:27), and illustrated in the few cases where the dead have been measurably restored, as Lazarus and others.

Job answers our question very clearly when he says (chap. 7:21), "Now shall I sleep in the dust; and thou shalt *seek* me in the morning, [the morning of the resurrection or restitution] BUT I SHALL NOT BE"—I shall be destroyed, blotted out of existence. But nevertheless, though thus destroyed, he says, "Thou shalt call and I will answer thee." (Job. 14:15.) Like Lazarus, at the call of Jesus, earth's dead millions shall again spring into existence. David declares the same truth when he says, "Thou turnest man to *destruction* and [then] sayest, *return*, ye children of men." And with him we must say, "Bless the Lord, O my soul; who redeemeth thy life *from destruction!*" (Psa. 90:3; 103; 1, 4.) O that all the world could now realize the glorious import of those words of our Lord. "The Son of man is come *to seek* and *to save* that which was lost." It was a glorious truth to realize at his first advent, that the plan of God had so far developed that the promised Messiah had actually come to save men by the sacrifice of himself. But it is still more glorious now to realize that our Lord has come the *second* time, to apply the *benefits* of that sacrifice, to claim and restore his purchased possessions, to actually and completely save that which was lost.

While we have thus stated what we believe to be the Scripture teaching concerning the salvation of men, we would yet more particularly answer the inquiry of some—

WHAT MUST I DO TO BE SAVED.

Perhaps the reader already sees that he has *nothing* to do. All that was necessary to procure your salvation was done long ago, before you were born; and in consequence of the redemption provided, all mankind, whether they ever knew it, or believed it or not, are going to be brought to life again, are going to be saved from the Adamic death. God will have *all* men to be saved; and though they may never have known him before, to be *then* brought to a knowledge of the truth.

Well, we seem to hear some one say, that is a strange answer. I thought you would tell me to pray or to get some Christian friends to pray for me, that I must try to realize that I am the chief of sinners, that I must kneel at a mourner's bench, or something of the kind, but you have not even told me to repent or believe. You simply say that I *am* saved, and that I have had, and can have nothing to do with it.

No, friend, we do not say that you *are* saved, but that you *will be* saved; and that you have had, and can have nothing to do with the means which procured your salvation. It is a free gift of God, in consequence of which you will be saved in the coming age; but you are in no sense saved now unless you have come to believe in Christ as your Redeemer. If you do believe this Bible truth, then you may through that faith *reckon* yourself as saved now—saved by hope; but you must *wait* for the actual salvation until God's due time. (2 Thes. 3:5.) Of course faith in and reliance on Christ as your Redeemer implies a realization of your need of a Redeemer, and a repentance and turning from sin. You may have been one of the very chief of sinners, or you may not have been so bad as some others; however, you were bad enough to merit the just condemnation of God's law, for he who offends in *one point* is guilty of all. (James 2:10.) He is a violator of the law, and as a consequence is under condemnation. If you have always lived just as morally and as carefully as you could, you have fallen short of perfection, because of the weakness of your nature, inherited through Adam's fall. (Rom. 5:12.) But though nothing that you have done or could do could save you from death, that which Christ has done procures your release from it.

Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This is the condition on which we receive the *reckoned salvation* now, and it will also be the condition on which the world will receive their actual full salvation in the ages to come. We must bear in mind that the awakening of men from death is only the beginning of their salvation. Not until they have, under the discipline of the next age, reached perfection, are they fully saved. Although we might truly say men are saved when first awakened from death, they are not "saved to the uttermost" until brought to full perfection of being. But none will be thus *"saved to the uttermost"* who do not accept of their release from death as the direct result of the sacrifice of Christ. And realizing this, they must repent of past sins and turn to God. Otherwise they die the second death, from which there is no release.

Well, says our inquirer, this seems true and Scriptural, but what advantage is to be gained by being reckoned saved now? Would it not be as well to wait and give ourselves no concern about it, but let God's plan take its course? O no, we answer, there is an advantage, a great advantage to be gained by prompt faith and obedience as soon as we can gain sufficient knowledge on which to base our faith and obedience.

The special privilege of those justified by faith (or reckoned saved) during the gospel age, has been their right to present themselves as acceptable sacrifices to God—*joint-sacrifices* with Jesus Christ, and thereby to become *joint-heirs* with him of all things. That privilege, we believe, began with the day of Pentecost and ended in October, 1881.* While *this* special privilege was not offered to any before or since that time, another special privilege was granted to believers before this age, and we see no reason why a similar privilege may not be granted to believers since the gospel age ended.

Those justified by faith in past ages will have no need of trial and discipline in the next age, for their judgment is

* It may be proper, to guard against misunderstanding, to say that though all had *sacrificed* to the extent of CONSECRATION at that time, all have not yet completed the sacrifice and will not till actually dead.

† [See Vol. III, Scripture Studies, for later light on this point.]

past; and consequently in the instant of their resurrection they will be raised to perfect human existence.

A similar blessing, we believe, is in store for those of the world who now repent of sin, believe on the Lord Jesus Christ as their Redeemer and rightful Lord, and wholly turn to God. As heretofore frequently shown, we find that we are now living in the Day of the Lord, in the beginning of the Millennial Age—the Times of Restitution. And since our Lord is present for the very purpose of restoring life and all things, we think it possible for such to remain without ever passing into death. It is just as easy when God's due time comes to keep men from going into death as it is to raise them out of it. This is not possible in the case of those who are to change their nature and become "new creatures"; it applies only to those justified ones who never started for the high calling. Therefore we should expect that such should in answer to prayer be healed from sickness, etc., but they cannot be brought to full perfection until the saints are first glorified; for "They without us shall not be made perfect." (Heb. 11:40.)

Probably very few will come to realize their privilege now. The tendency of the world is more and more towards skepticism, and few can claim this privilege; nevertheless; we believe it to be the privilege of any such who have faith to claim it.

In answer, then, to the question, What must I do to be saved? we would say, "Believe on the Lord Jesus Christ and thou shalt be saved." Your salvation may begin now, and progress until you are restored to the perfection of your being—saved to the uttermost. For "he (Christ) is *able* to save *to the uttermost* all that come unto God by him." (Heb. 7:25.)

ED. D. R.

QUESTIONS AND ANSWERS

Question. Please explain Mark 16:15-20.

Answer. It is very important to observe the times and seasons indicated in the Scriptures. This commission was given in the spring-time of the Gospel Age, when the all-important work of the Church was seed sowing. The commission, "Go into all the world and preach the gospel to every creature," indicated that it was no longer confined to the Jew.

But seed sowing was not the only work of the Church. They had something to do in the way of cultivating the tender plants which spring up from the sown seed.

The spring-time and the summer of the Gospel Age are both past, and the autumn with its harvest work is here. "Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that *soweth* and he that *reapeth* may rejoice together. And herein is that saying true, One soweth and another reapeth," etc.

Jesus spoke these words with reference to the harvest of the Jewish Age, but since that age was a pattern of this, it is as emphatically true here. The principal part of the sowing of this age was done by the early church, while all the reaping is *our* special privilege. But when the golden grain is all gathered in the faithful sower and the faithful reaper, who diligently observed the times and seasons, shall rejoice together.

Paul's counsel, "Do good to all men as you have opportunity, especially to the household of faith," should be continually borne in mind. While about our special business of reaping in presenting advanced truth to consecrated saints, we should improve every opportunity for dropping some seeds of truth among others with whom we come in contact.

But we should not make the mistake of expecting this new seed to flourish and come to maturity in this age. There are a thousand years ahead of us for this work, and it will be the *special* work after this harvest is ended. But it is consecrated believers only who may be developed and perfected now. He that believeth and is baptized with the baptism that Christ was baptized with—into death—shall be saved now to the high calling offered in this age. But he that believeth not shall be damned (condemned) as utterly unfit for the high office to which those saved in this age are called. But though thus condemned now, they will have abundant evidence for faith, and ample opportunity to be saved and brought to human perfection in the coming age, when the blind eyes shall be opened and the deaf ears shall be unstopped.

Verses 17 and 18 mention certain signs which should accompany believers, and verse 20 shows that the Lord did thus work with the early Church, cojoining their word with the promised signs. But Paul shows us (1 Cor. 13:8-10) that when the necessity for such signs is done away they no longer continue. They were a necessity in the introduction of Christianity, but we have now abundant and substantial evidence on which to rest our faith without them.

Q. Does Matt. 24:6 teach that "wars and rumors of wars" are a sign of the end of the Gospel Age?

A. No; we think not. Wars and rumors of wars have characterized earth's history, with varying frequency and cruelty, ever since the fall of man. But the Scriptures assure us that the time of the end of the Gospel Age, or end of the dominion of the "prince of this world," will witness a more general and wide-spread warfare than was ever known before, involving all the powers of earth. The indications of such an uprising we now see in the rapid and world-wide development of the principles of Communism. Already men's hearts are beginning to fail them for fear of those things that are coming on the earth, and the cloud, which continues to grow darker, is fast overspreading the whole heavens. Before many years the storm will burst in all its fury, "and there shall be a time of trouble such as never was since there was a nation." Dan. 12:1.

Jesus tells his disciples that they will hear of many wars and rumors of wars, but tells them not to be troubled about it, for all these things must come to pass. As long as Satan rules the world strife and war and confusion must reign, and you shall be hated and afflicted and killed for my name's sake. But amid all these troubles the saints, knowing that these things *must be so* for a time, and that *"the end is not yet,"* must patiently endure until "he comes whose right it is" to take the kingdom from the usurper and reward his faithful saints.

So also famines and pestilences and earthquakes are not to be regarded specially as signs of the end. Though they will doubtless be frequent, and perhaps more so in the time of the end, like wars have been a part of Satan's policy from the first. It is not to be presumed that the prince of darkness will suffer the binding influences of the new Prince, which are now at work, to fetter his power without a struggle. Without a doubt his rage will spend its force in distressing mankind in various ways, for he knoweth that he hath but a short time.

Q. If the punishment of the wicked is merely a blotting out of existence, how do you understand that the punishment of the wicked is equal to the reward of the righteous?

A. The Scriptures nowhere state that there will be such equality. They do not teach that the misery of the wicked must tally with the glory and blessedness of the saints. That idea was promulgated by the adversary through Papacy, but has no existence in the Word of God. All other punishments except that of the second death are designed as corrective, and this final punishment shows that God in mercy takes away the being which could only be a source of misery to itself and others. In mercy God will blot such out of existence. But, "As I live, saith the Lord God, I have *no pleasure* in the death of the wicked." (Ezek. 33:11.)

Q. Please explain 1 Pet. 4:17, 18—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

A. The term judgment may be properly applied to the process of trial, or to the result of trial—the decision or verdict. In the former sense the judgment of the Church began over eighteen hundred years ago, and has been progressing ever since. But in the latter sense, it is due in the end or harvest of the Gospel Age. Hence the separating of wheat and tares, and also of the ripe and unripe wheat, now going on.

And if the judgment of the Church, as to who is fit or unfit to receive the Gospel prize offered to us, has begun, what shall the end or decision of this judgment be concerning them that obey not the Gospel of God?—not concerning them that never heard, or that had no ears to hear it (Rev. 2:11), but concerning them that had a hearing ear, that did once hear with gladness and appreciate the Gospel, and then, for various reasons, did not obey it—the ungodly, not necessarily vicious and in direct opposition and defiance of God, but those claiming to be his and yet not fully obedient. There are very many such. What shall the end of this judgment be to them?

Let the Psalmist answer: "They are like the chaff which the wind driveth away. Therefore the ungodly shall not *stand* in the judgment, nor sinners in the congregation of the righteous." (Psa. 1:4, 5.) Like the chaff they will be carried away by the winds of false doctrine, or the storms of oppo-

sition: they will not be able to stand the test, or counted worthy to be gathered with the faithful. But, "blessed is the man that walketh not in the counsel of [such unfaithful ones] the ungodly, nor standeth in the way of [these] sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he mediate day and night." Though in this judgment a thousand unfaithful shall fall at his side, and ten thousand at his right hand, he shall stand, and in due time will receive the great reward.

Verse 18 shows that the righteous, or those who pass the judgment of this age and win the prize of the high calling, will scarcely, or merely, be saved—that is, with difficulty. It will require all their faith, and all their effort: those who do not exercise faith and put forth all their effort will not be *able* to stand.

Q. Please compare Luke 6:20, 30, with 1 Tim. 5:8, and tell me how both these principles can be carried out. There is a miserly and idle class who would completely strip the frugal and industrious if they would literally obey Luke 6:29, 30; and before long we would find the command of 1 Tim. 5:8 impossible, while the class referred to would be encouraged in indolence and improvidence. What is duty?

A. This is a very practical question, and one not unfrequently forced upon many. We think, however, that Luke 6:31 settles the difficulty. It reads: "And as ye would that men should do to you, do ye also to them likewise." Mark, it does not say, as *they* would have *you* do to them, but, as you would have them do to you. This makes quite a difference. You, as a true child of God, are controlled by the highest principles of love and justice, and would therefore only desire the same of your neighbor. Love and justice would, if possible, feed and clothe your neighbor if he is unable by industry and economy to do it for himself. But neither love nor justice to him nor to yourself would encourage indolence, prodigality or meanness.

Verses 27 to 30 are not in opposition to the principle expressed in the golden rule, but teach what should be our attitude towards our enemies who hate and despitefully use us. Their simple teaching is, Don't strike back or try to get even with them. Show them that you are willing to endure hardness, and even to suffer violence and injustice if need be. Verses 30-36 teach us to show a spirit of liberality that will shame their meanness, and a love and mercy that will win their secret respect even while they openly oppose us. The kingdom of heaven suffereth violence now, but in due time the reward will be realized.

Q. Please explain the following texts: (1) John 3:36—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

A. It is proper to say that we have a thing either when we are in actual possession of it, or when we have a clear deed or title to it. Thus you might say you *have* a piece of property in Europe, though you are not there to possess it, but you hold the deed signed and sealed and made out in your name. Just so he that now believeth on the Son of God, the Redeemer who purchased us with his own precious blood, has *now* everlasting life; not that he is in actual possession of it, but he holds a clear title to it, signed by Jehovah himself and sealed with the precious blood of Christ.

In the next age, when brought to a knowledge of the truth, all the world must likewise recognize Christ as their Redeemer and Lord and trust in and submit to his authority, else they shall never see life in its fullness and perfection; and God does not recognize as *life* anything short of perfection. The wrath or condemnation of God abideth on all others, and will end in final destruction, if not removed, either in this age or the next. Only a few are yet free from condemnation (1 John 5:19), and many blind eyes must be opened and deaf ears unstopped before the mass of the world can believe, come into harmony with God, and have life everlasting.

Q. (2) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

A. He that believeth and is baptized in the likeness of Christ's death shall be of the special class saved during this age. The advantage to the class saved during this age is the high exaltation to a new nature—the spiritual. But he that believeth not shall be damned, or condemned, as entirely unfit to receive the favor offered during this age. Nearly all the world is so damned, or condemned, but they are not irrecoverably damned as unfit for any service; for we have seen that God has glorious favors in store for them when they shall have been brought to knowledge, faith and obedience—even restitution.

Q. (3) "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2:11, 12.)

A. The preceding verses show that the reference here is to the development of the "Man of Sin"—Papacy. But all who have been deceived by the great Papal system were not of the class who *had pleasure in unrighteousness.* The deceptions and errors of Papacy, still promulgated through Protestantism, even today continue to fetter many of God's children to some extent. But, however, since were many of the ignorant and deceived ones who afterward formed a part of the Papal syster, its "COMING was *after the working of Satan,* with all power and signs and lying wonders, and with all deceivableness of unrighteousness." That is, those who were instrumental in introducing this system where men who, though they knew the truth, received it not in the love of it, but had pleasure in unrighteousness. They sought to pervert the truth for their own selfish ends, and in so doing they found able support in Satan, "the god of this world."

For this cause God left such, as he always does, where they placed themselves, in the hands of the enemy, who strongly deluded them into believing the lies they sought to propagate, that they all might be condemned who had pleasure in unrighteousness. We have often heard it lightly remarked that if one tells an untruth several times he begins to believe it himself. This is indeed a fearful fact, and an evidence of the increasing power of Satan over such. What a fearful condition to be in, especially for any whose judgment is in the present age, and whose trial must be completed in this life. [See article, "The Judgment," in December issue.] Perilous indeed is the condition of those who at any time pervert the truth of God for selfish ends; though they do it at first with trembling and fear, they will shortly do it with boldness, and with a degree of sincerity which gives evidence of their strong and awful delusion.

Q. (4) "Thou believest that there is one God: thou doest well: the devils also believe and tremble." James 2:19.

A. Though it is true that "without faith it is impossible to please God," Paul here shows that faith is not the only thing necessary to please him. To believe that there is a God is well; that is a step in the right direction, but that is not enough. There is no special virtue in believing an evident truth; but it is lying and self-deception to disbelieve any truth of which we have clear evidence. The devils also believe and tremble at the word of the Lord because they *know* his power. Faith must be accompanied by obedience to God in so far as the imperfect earthen vessel is able to render it. The daily life must give evidence of faith in all God's promises, and of a love and gratitude which humbly and gratefully accepts his favors.

One other thought might be noted here, viz: that the faith of devils can only inspire trembling, dread and fear, for having presumptously sinned against God in the fact of truth and knowledge, so manifest to those dwelling in his actual presence, there remaineth no more opportunity for them. That was *their judgment day,* and in it they decided their final destiny, which is destruction. And knowing it, they tremble as the time draws near. (Luke 4:34; Matt. 8: 29.)

But because of God's gracious promises our faith inspires us with hope and joy; for *our judgment day* is not yet past. But it is a solemn thought that it *is passing* with those who have been brought to a knowledge of the truth. And therefore it becomes us, while rejoicing in hope, to "take heed lest we fall."

Q. (5) "Then he [Jesus] said unto them [the disputing Pharisees], I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come."

A. Jesus was going away to the Father to a higher condition, the divine nature. Had these Pharisees acted differently, they might have followed him to that high exaltation. The privilege of following him was soon to be offered to the meek and lowly of heart. And as a mark of special favor it was to be offered to the Jew first; but these Pharisees, in their pride and unbelief, lost their opportunity. Not having faith in Christ, they were not even justified, and therefore they died in their sins.

But being blinded—at least partially so, as Jesus said they were (Matt. 15:14)—in the coming age their blindness shall be taken away, their pride will be humbled, and then will they seek Him whom they with wicked hands had crucified and slain, and will humbly acknowledge him as both Lord and Christ. And the forgiveness sought in Jesus' dying prayer will be granted; but the opportunity of following Jesus to the divine nature will have forever passed.

Q. (6) "And as many as were ordained to eternal life believed:" Acts 13:48.

A. To ordain means "to set in order," "to arrange ac-

cording to rule." (See Webster.) To ordain, or set in order, for eternal life, is partly our work and partly God's work. God's part of the work was to provide the necessary sacrifice for sin, and to make known to us its efficacy and our privilege of sharing its benefits. Our part of the work is to believe God, to accept these benefits, and act accordingly.

If, when men hear, they are not disposed to be sincere and honest with themselves, but rather love darkness than light because their deeds are evil, they have not taken the first step toward the setting in order for eternal life. If they are not even disposed in favor of truth and righteousness, how can they believe? The sense of the passage, then, is that as many as were disposed, or inclined, toward truth and righteousness, believed. The idea is clearly expressed in Rotherham's translation—"As many as had become disposed for age-abiding life, believed."

Q. Was the promise to Abram, Gen. 13:14-17, ever fulfilled? If so, when—if not, when will it be, and how?

A. In Acts 7:5, we read that God gave to Abram none inheritance in the land of promise; no, *not so much as to set his foot on*, yet he promised that he would give it to him for a possession, and to his seed after him. And in Heb. 11:13, we read: "These all (Abram and others mentioned) died in faith, not having received the promises, but having seen them afar off were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." As heretofore shown, the promise will be literally fulfilled to Abram in the incoming Millennial Age, and will soon be realized; for already the fig-tree begins to put forth whereby we know, even if we had no other evidence, that summer is nigh.

Q. I have read in "FOOD," page 98, the answer to part of a query which arose in my mind while learning of the coming *restitution*, viz.: Would there be room for them on the earth if the billions of the dead were resurrected? But while that is fully answered, I still query, How would so large a population *subsist?*

A. Even if we could *think of no way*, it should be no obstacle to reposing faith in the positive promise of God. Remember Abraham, God's promise to him was most improbable (Gen. 18:10, and 22:2; 17:21), yet he "staggered not" at that, but *believed God*—so should we. But foreseeing this query on our part, our Father has explained how it shall be accomplished, saying, "The earth shall yield her increase;" "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." "In the wilderness shall waters break out and streams in the desert." (Isa. 35:1-6.) Thus we see that the changes which God has in contemplation, indicate that he has foreseen all the necessities of his plan, and will make provision for the needs of his creatures in what is termed a *natural* way, and at the same time let us remember that he shall be there to superintend who turned water into wine, and with two loaves fed five thousand.

Q. Since we read that God can "by *no means* clear the guilty," how shall we harmonize that with other statements of Scripture which show that our sins were *imputed* to Jesus and he died for them; while his righteousness was imputed to us, and we shall live on that account, or as elsewhere stated by his (Jesus') stripes we are healed?

A. Suppose a man found guilty of some crime is condemned to imprisonment or $1,000 fine. He has no money, and is imprisoned. His friends go to the Governor asking his pardon, and get his reply thus: I cannot and will not pardon any man who is really guilty. If you can show that the law was bad, or that the decision of the court was unjust, that would be a reason why I should do him justice by pardoning him, and setting aside the penalty. But if it is admitted that the "law is good," and the decision and penalty just, then I can by no means *clear* the guilty—I cannot *pardon* him.

Suppose, then, that you sold your property, and securing the amount of the fine, went and *paid it* FOR the guilty one. Would not this illustrate the sinner's case? Jehovah does not *clear* or pardon them, but redeems them by providing the ransom for sin.

Q. When the Millennium begins, what becomes of those who are not Christians? Are all to die and then to have a resurrection, to be brought to Adamic perfection?

A. As you are doubtless aware, we understand Scripture to hold out very different promises to the true Church of this age, from those to the world to be fulfilled in the Millennial Age. Hence we answer, Your question supposes that you ask concerning the world, which, however, includes many *nominal* Christians who are in a general way believers in Christ, but who never have sanctified themselves, never *consecrated*, and who, therefore, are not *new* creatures, but still of the *human* nature and heirs with the world of those promises of restitution and blessing which shall flow to the natural man.

Among all these, light, knowledge, truth shall increase and bring attendant blessings and happiness. For a further answer to your first question, we refer you to article entitled "Sanctifying the World," in the TOWER for Feb., 1883.

From your second question we judge that you do not *fully* appreciate DEATH. Death *has* passed upon all humanity, and all are *in death* and under its control, even before the last spark of life becomes extinct. Strictly speaking, everything is *in death* which is perishing; hence only two men ever were fully alive—Adam through sin brought death. The sentence against him was, "Dying, thou shalt die" (Margin), and as soon as the sin had been committed the penalty *began* to take effect. And Jesus when he became a man, like Adam before the fall, had neither death nor *cause* of death (sin) in him, but "in him was *life*" which he gave as a ransom for ours. All others have been in the dead or dying condition.

Likewise we have seen that *resurrection* does not merely mean to lift men from the tomb with only a spark of life, but includes this and all the process following it, which brings them up entirely out of the dying condition to the *perfection* of their *human* nature.

Thus seen, there will be no occasion for others to enter the tomb when the kingdom of heaven has been fully established in the earth. [Which we understand will be about 1914 A. D.] The Great Physician—the Christ—will then be among men in power and the work of healing and restoring all things, but faintly foreshadowed by Jesus' earthly miracles, will commence. The resurrection work will progress both with those who are in their graves and also those *not so far down* in the dark "valley of the shadow of death," and all will have the strength and help provided, by which they may regain the mountain top of human perfection and life which Adam lost the right to through sin, but which *right* was redeemed for all by Christ.

Q. What am I to do? I am a Baptist. I cannot now agree with them, and cannot see how I can consistently remain in the Baptist Church—giving my influence and support to what I now see to be error, even though there are good people in it, and some seeming good moral influence is being exerted by it. Yet there is no Church here holding the views which the WATCH TOWER maintains. Should I withdraw?

A. We can only repeat to you the word of the Lord, quoted and expounded in other issues of the TOWER. If his command, "Come out of her (Babylon) my people," be not sufficient for you, what could *we* say that would have *more* weight with you?

We believe the "Baptists" to have as little error as perhaps any of the sects. Back in the days of Bunyan they were evidently very near the Apostolic arrangement of the Church, but it has drifted into the popular sectarian channel with the others—it now has its creed, boundaries and its titled ministry, and ignores the teachings of the Scriptures to teach human tradition, and is now as much a member of the "Image" (Rev. 13:14-17) as any other sect. We can see no other way for you to do than to withdraw your name, influence and support from the institution.

You are probably mistaken about there being no members of the Church of Christ [whose names are written in heaven] in your place; and as a member of that Church to whom God has given greater light, it is your duty, as it should be your joy, to let your light shine, and thereby bless the other members. There may be some of them with you in the Baptist Church, some in the Methodist, Presbyterian, and other sects, who, while really consecrated to the Lord, have been deceived as you were into rendering to sectarianism the service *meant* for God. Remember that Elijah once thought himself alone, and supposed that all Israel was worshiping Baal's image, but God informed him that there were seven thousand who had not. So it is today, the truth is daily seeking out those who are faithful and feeding them. All such will heed God's Word, and are willing to face the frown of the popular sentiment of the nominal Church, and confess Christ and his teachings.

It should be our constant endeavor to seek out such. You know not how many starving saints may be hungering for the bread which you can supply. Don't expect to find them among the most popular Christians—the *eminently* pious—though there may be some such, but as a general thing it is now as it was in Jesus' day, that the poor of this world are the rich in faith. May God bless the humble messengers and receivers of his glorious truth.

Q. In the July issue you say "the Jew . . . . could not

keep the Law." Please tell us what portion of it they could not keep? You also mention "the life promised under that Law covenant." *What* life was promised under that Law?

A. The Law is *one whole* law with ten divisions. To keep the Law was to meet the requirements of each of the ten items The promise of life was to any who could keep the *whole* perfectly, and he who offended or violated *one* part was a violator of the Law, and had no claim on the *life* promised to the obedient. (Jam. 2:10.) The Apostles and Jesus assure us that none but Jesus ever *kept* that law inviolate, therefore he was the only one who had a right to life, hence it is that the Law did not demand his death, but when he died it was willingly a sacrifice for *our* sins. (See 1 Pet. 3:18; 1 John 3:5; John 6:51; 10:18.)

The *life* promised was a right to continue to *live*—human life.

Q. Please explain Rom. 8:14-17. You teach that the *Spirit* is not received by any until sanctification, but these brethren here addressed were seemingly unsanctified as shown by Rom. 6:19.

A. These two Scriptures are in harmony with our teaching, and with each other. Rom. 6:4, 8, 11, 12, 18, and 22, show that the persons addressed were truly consecrated in heart and mind to the Lord. The *"presenting"* vs. 13 and 19, refers not to consecration, but to the carrying out or fulfilling of the covenant already made. They *had* covenanted to render, or had presented their minds to the Lord, now they must not forget to *spend* the life and strength of every member of their bodies in his service.

Q. What became of Jesus' *flesh* when he as a *spiritual* being ascended to heaven?

A. See "Food for Thinking Christians," pages 61 and 62. If you have none you can get a copy free by addressing this office.

Q. Please explain Isa. 11:11. "And it shall come to pass in that day that the Lord shall set his hand again, the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

A. This prophecy of Isaiah seems parallel to that of Jeremiah 16:14-17. "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north (Russia, north of Palestine, where the greatest number of that people are now found, and from which they are now being driven by fierce persecution), and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Yes, the deliverance from Egypt of the remnant of Israel, who lived to see it, was a deliverance they never forgot, but that deliverance will seem insignificant when compared to the great deliverance which the Lord will accomplish when he sets his hand *again, the second time,* to recover the remnant of that people living in the day of the Lord, here referred to. For proof that the day of the Lord is now upon us, see "Food for Thinking Christians," and note that these things are already beginning to come to pass. *This day* is this Scripture being fulfilled in your ears—whosoever hath an ear, let him hear.

VOL. V PITTSBURGH, PA., APRIL AND MAY, 1884 No. 9

VIEW FROM THE TOWER

THE DELAY of the last two issues has been unavoidable; a variety of circumstances rendered it so. We hope the readers will excuse it. The same circumstances will still further delay the long-promised book, MILLENNIAL DAY DAWN, but we are doing the best we can.

We have removed our business office to No. 44 FEDERAL ST., ALLEGHENY CITY, PA. Hereafter all mail matter should be directed to the new office, but MONEY ORDERS should be made payable at Pittsburgh. Pa.

Our removal and other circumstances have so far delayed us that we think it prudent to omit one number and let this one do for the two months. This will help to get matters straight in our office, and each subscriber can reckon his subscription as paying for one month ahead so that it will be no pecuniary loss to any of you.

The central point of interest during this month was the commemoration on the night of the 8th inst., of the death of Christ our Passover—slain for us. This has always been an interesting occasion, and this last was no exception, as indicated by our own experience here and the letters received from every direction from those of like precious faith.

In some places only two or three assembled, in others more, and some isolated individuals *alone,* but the general testimony is that the Master was present at least in spirit; and for aught we know was personally present. All seem to have felt, "It is good for us to be here."

The church at this place had a precious season, several from other parts making it convenient to be with us. The little company numbered about a hundred, and while we partook of the symbols of the body and blood of the Lamb of God—"our Passover"—we called to remembrance the import of the ceremony—the necessity that whoever would be of the first-born must be under the blood and must eat or appropriate the slain Lamb. The thought was impressive, too, that we not only partake of Christ Jesus' merit, but that, as shown in the supper, we commune with or share with him as members of the body broken, being made members or parts of the same *loaf.* We heard his words to those who asked for a place in the kingdom, "Are ye able to drink of the cup that I shall drink of?" And with them we answered, By the help of God we are able; and we heard the Master's response, "Ye shall indeed drink of the cup"—ye shall indeed share in my sufferings and be privileged to fill up that which is behind of the afflictions of Christ: "Drink ye all of it."

We tried to realize the privilege we enjoy during this Gospel age, in that we are *permitted to share* in the sacrifice without which we could not hope to be accounted worthy to sit with him in his throne. (Rom. 8:17.) After supper we sang a hymn and went to our homes, remembering the scenes and incidents of the night and following day over eighteen hundred years ago, and rejoiced to realize that the sufferings of Christ are nearly ended and the glory to follow almost begun.

Many letters recently received ask for preaching, and truly the laborers are few. Pray ye the Lord of the harvest to send forth laborers into his vineyard, and as you earnestly pray you will come to the point where you will say, "Lord, cannot I do something?—Lord, send me." Whoever seeks will find, and to those who knock a door of opportunity will open. Unwillingness to serve in an obscure and small way is the trouble with many. In the Lord's army as in earthly ones there are more privates than captains and corporals needed. Let us fall into line, put on the uniform of a Christian life, and engage in whatever branch of the *service* we find opportunity. If faithful in lesser things we may be advanced to service requiring still greater self-denial and sacrifice. Let each seek to put into active service whatever talents he possesses; thus he will prove himself a good and faithful servant, and enter the joys of his Lord.

AN INTERESTING LETTER

Passaic, Co., N. J., March 31, 1884.

DEAR BROS.:—The WATCH TOWER for this month has not reached me, and I think the subscription may have expired. Sister —— paid it last year, I think, and it seems I ought not to be among "the Lord's poor" when I have the comforts of home, etc.; but I am flatly refused the amount for a paper that has been the means of my withdrawal from the M. E. Church, and even my postage and change are watched so closely that I have not been able to save even the small price of the subscription. However, I have the prospect of some change by washing, which I will send as soon as accumulated, with that of an acquaintance who is reading my "Food" and will be a new subscriber. Meanwhile please continue sending the paper, for it furnishes me more food than any reading matter I can get, explaining to me Scripture, and increasing continually my interest in God's Word. And in almost every case where I become puzzled or troubled over some text, the next paper (by direction of God I am sure, not chance,) furnishes the solution. I am compelled to suffer because of my non-relation to the nominal church, being accused of self-righteousness, etc., but I endeavor to count it all joy, treading alone, like Jesus, the wine-press. Pray that God may keep me in all humility, making my calling and election *sure.*

Yours in Jesus, ———.

WATCH YE THEREFORE

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

The careless, indifferent, and luke-warm may lightly heed the words of warning, and scarcely discern the necessity which prompted them; but the faithful saints earnestly aspiring to attain that whereunto they are called, realize the necessity and thankfully heed them.

We should bear in mind that our foes are unseen, wily, and deceptive, and that if there is a weak or unfortified place that is where the enemy will make the attack. We need therefore to study well our position, and to know every avenue by which the enemy may approach. First, last and all the time we need to watch that the Spirit of Christ in us is not displaced by the spirit of the world which so continually surrounds and allures us from our chosen course. We need to watch that we be not entangled with the cares of this life; we need to watch that no root of bitterness springing up may trouble us. We need to watch that the fruit of the Spirit of God is manifest in all our actions. Have we got them, and are they being cultivated and developed in us daily? Let us read slowly and bring not our neighbors, but our own hearts to the test of God's Word—"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . . . And they that are Christ's have crucified the flesh with the affections and lusts."

What a glorious character yours must be if you have all these fruits in their perfection! But that I know you have not. The soil of your heart and mine is too poor to expect so much from it, but are we pulling up the weeds and doing the necessary pruning and cultivating; and in consequence are these fruits developing *toward* perfection? Is our love broad enough to make us patient with those whose Christian graces have not developed so rapidly as ours may have done? O how we need to watch here, and to guard against the roots of bitterness which may spring up!

Has our love for God and our desire for that goodness which so shines in his character drawn us often to his Word? and has our faith so laid hold upon its precious promises as to fill our hearts with joy and peace. We know this is the case with many, but this joy and peace may grow yet more by constant feeding on the Word of truth. Watch here that you do not neglect to feed upon the word, and watch that in coming to it you may come with meekness, a simple child-like desire to learn God's ways, and not to establish your own.

While thus exhorted to set a vigilant watch over our Christian character lest it be dwarfed, withered or utterly destroyed, we are also told to "stand fast in the faith"; and in order that we may so stand fast, to equip ourselves and be strong, as men arm and prepare themselves for the battle.

Many make a great mistake in supposing that it is not a very important matter to stand fast in the faith; but Paul esteemed it of utmost importance. It is possible for every student of the Scriptures to have a clear, definite, positive faith, symmetrical and harmonious; and to be able to give to every one that asketh, a reason for the hope that is in him. If our faith is not thus definite and clear, we are just in condition to be blown about by every wind of doctrine. O how we need to watch here. Only those strongly supported by the truth will be able to stand in this evil day.

Finally, not only must we keep a vigilant watch over our faith and character ourselves, but if we would be strong, we must watch unto prayer, and thus keep constant and open communication with the heavenly grace and secure the necessary help in every time of need. Mrs. C. T. R.

WHAT IS IT, AND WHEN AND HOW?

DEAR SIR: Please explain in your next issue the following sentence in the March WATCH TOWER, page 6, middle of second column, viz: "Those *reckoned* saved now, as though they had already received the perfect human life, are priviledged to *relinquish their claim* and title to it, presenting it as a sacrifice to God, holy and acceptable to him when offered in the acceptable time. And being thus sacrificed with Christ," &c. This relinquishing their claim to salvation, and being sacrificed with Christ, *What is it, and when and how?*

Dear Sister: It affords us pleasure to endeavor to make still plainer the point referred to. Former ideas of *salvation* were so vague and indefinite that when now we speak as the Apostle did of a "common" or general salvation, and of a special one, many are confused. The central thought in *salvation* used to be to us, as with most Christians it yet is—*an escape from everlasting torture.* But now we have learned that salvation is an *escape from death*, and that it will be fully accomplished by a resurrection. And we find that while *salvation* has been purchased for ALL MEN by the precious sacrifice of Jesus, and that consequently all men will be saved out of death [which includes a release from all present imperfections of body and mind], yet we find that there is a *special salvation* to be shared only by the *few*, and that the salvation [resurrection] of these is called a chief or *first* resurrection, and that it is attainable *only by a class*, who, during this Gospel age follow the example set by Jesus in the beginning of the age—who suffer distress and reproach during this age for Christ's sake.

To come more particularly to your questions: What is this special salvation? we answer, It is a *salvation from death*, and in that respect like the "common" salvation; but it is more, for while mankind in general get back "*that* which was *lost*" (Luke 19:10), viz.: *human* nature (a fleshly image of the *divine*) in all its beauty and perfection of mind and body, and a right as such to live forever, these esteemed worthy of this *chief* resurrection, this *special* salvation, will receive everlasting life as new creatures of the *divine* nature. Thus it is seen that salvation to both is from *death* and to *everlasting life*, but life as *human* beings to one class, and as *divine* beings to the other.

To answer your second question: *When* may this *chief* salvation be obtained? we answer, In the Gospel age. The invitation to run the race for the prize of our *high* calling was never made before the Gospel age began. In fact Jesus was the first one to run the race. He was the first or fore-runner, and we seek to follow in his footsteps, as he hath set us an example. This is the age in which as a FAVOR some are *called* to "fill up that which is behind of the afflictions of Christ," and to enter into his glory, which is to *follow* when the sufferings are all *filled up.* Since, then, this age fills up or completes the sufferings of Christ, a share in which is the *condition* on which the new nature is bestowed, it follows that the attainment of *divine* glory is limited to the Gospel age. Now is the ACCEPTABLE year [or time] of the Lord, *i. e.*, whoever during this time, while the sacrificing is in progress, presents himself a sacrifice to God, will be ACCEPTABLE, provided he is one of those "called"; and none are called but those who are JUSTIFIED by faith in Jesus as a propitiation or satisfaction for their sins.

That only *justified* believers in Christ are acceptable sacrifices, and that only such are "*called*" or invited to become heirs of God and joint-heirs with Jesus Christ" by suffering with him (Rom. 8:17; 1 Pet. 2:20, 21), is proved by many plain statements, and forcibly illustrated in the typical circumstance of Abraham calling a bride and joint-heir for his son. That is unquestionably an illustration for the calling of the Gospel Church as a chaste virgin (2 Cor. 11:2), to be the Bride, help-meet, and joint-heir with the true Isaac—Jesus. It has before been shown that Eliezer, the servant sent to select her, typified the Holy Spirit of God by which the Church is "called" and "*led*" to her journey's end. But the point to which we now call attention, is the particularity of Abraham about the class of people from whom this bride of Isaac was to be selected. The servant might not go *anywhere*—"Thou shalt not take a wife unto my son of the daughters of the Canaanites . . . . but go unto my country, and unto my kindred, and take a wife unto my son." The teaching of this is clear—sinners (typified by Canaanites) are not called to be the Bride of Christ, no, the invitation is sent to those who are by justification esteemed to be related to God. In a word, it is those who by faith in the ransom have become justified as human beings—these are invited to a still closer relationship, to become joint-heirs.

Your third question is: *How* may this *chief* salvation be obtained? We answer: It can be obtained only by the *sacrifice* of the human nature. It must be "worked out," "run for" and "fought for;" we must suffer with Christ *if* we would reign with him. We must give up, surrender, sacrifice, the human nature and its rights and hopes purchased for us by our Redeemer, if in *exchange* we would have existence of the *same* duration, everlasting, but on a higher plane of existence, the divine nature. Though we must work it out and sacrifice to obtain it, yet when it is remembered that the human nature as we inherited it through Adam was *forfeited* and that the *justified* human nature which we exchange was a *free-gift* of God through Jesus, then it would be but proper to esteem that divine nature which we get in exchange for its sacrifice—as a GIFT also.

DON'T UNCHAIN THE TIGER

"Don't Unchain the Tiger!" was the trumpet blast that terrified triflers at a perilous period of the late war. It was the title of a fly sheet of warning which was not unheeded in those days.

The warning has again been heard: Don't unchain the tiger!

A warning to the fools of fortune, squatted on their golden piles amid the surging hordes of starvelings: Don't unchain the tiger!

A warning to the ruck of millionaries whose millions have been racked out of the men by whose muscle they were created: Don't unchain the tiger!

A warning to the huge, grinding, swindling corporations, which disregard all right and every man's rights in their vampirish lust: Don't unchain the tiger!

A warning to the gamblers in men's food, men's toil, men's land, and men's lives, who grind the faces of the people that fall in their tracks. Don't unchain the tiger!

A warning to all who live by the organized brigandage of the times: Don't unchain the tiger!

The tiger is gaunt and hungry, as he restlessly trails his chain.

The tiger got loose for a moment in New York, in the summer of '63, and we who remember the week of the draft riots are not likely to ever forget it.

The tiger got loose again in the summer of 1877—the year of the continental railroad strike—and it took a hundred thousand armed men to scare him back to his lair in the jungle. *Don't unchain the tiger!*

The tiger is not mankind, though he may lurk in the heart of the community. He is bred there by wrong; raised to life by it he would have no being but for it.

The right thing to say to the wrong doers now under warning, is not, "Don't unchain the tiger," but *don't breed the tiger;* don't raise him to life; don't stir the hot-bed out of which he grows; don't let us have a tiger among us that needs to be chained; let us have neither tiger nor chains; away with the wrongs by which he is generated. Sure as death, in the long run, he will be here if they are not put away.

But what of the men who, in the interest of mankind, ought to put them away? Congress and the Legislatures are full of schemers who reck not of aught but their own ends, and think of naught but the bribe-giving corporations upon which they fatten.

The people themselves must take things in hand. *Chain up wrong,* and chain it strong, before it breeds the tiger."—*John Swinton.*

The above words by a well known representative of the labor interest, contain much truth. The Cincinnati riots during the past month have added another illustration to the ferocity of the "Tiger" when brought to life.

But though wise men and good men may cry aloud and warn of the dangers ahead, yet the warnings will not be heeded. The love of money will still further grind and the love of power will lead to still greater frauds until the Tiger, bred of almost despair, will devour and destroy his adversaries.

Yet this, with other evils, will work out for mankind a deliverance and under the guiding hand of the New King will prepare the way for the rule of righteousness, when Justice shall be recognized and the GOLDEN RULE govern among men.

That present government will be overturned by this "Tiger" is the united testimony of the prophets. Thus God often causes the wrath of man to praise Him.—EDITOR.

JOY UNSPEAKABLE

A good story is told of a little blind child who once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument which had prevented the light from passing through to the retina, and then the eyes were bandaged for awhile, until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially and temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself, who as yet had never seen. This child, when her eyes could bear the light, and she was permitted by her kind physician to open them, and for the first time to look out upon all the beauty there was around her, realizing indeed as no words could ever show "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight, "O mother, why did you not tell me it was so beautiful?" The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words wouldn't make you understand." Precisely; and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost, and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things.—*Sel.*

INFIDELS AND THE BIBLE

A German writer relates that at a literary gathering at the house of Baron von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying, "But it is wonderful, gentlemen, it is wonderful! I know no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly with good reason, of this book, I do not believe that you, any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence and awakening so deep and universal feeling, and the power of which after so many hundred years would still be the same." This unlooked for remark filled every one with astonishment, and was followed by a protracted silence.—*Selected.*

CUMBERED WITH MUCH SERVING

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
This waiting attitude of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why the Lord has placed us
Within a place so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

Well, God loves patience; souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a part that every eye may see;
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty
Be sure to such he gives but little heed.

Then seek to please him, whatsoe'r he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he leads us,
If in it all we sought to do his will.

—*Selected.*

FLESH AND BLOOD

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life." "The words that I speak unto you are spirit and are life." "It is the spirit that quickeneth, the flesh profiteth nothing." Jno. 6:53, 54, 63.

It was a custom with Jesus to express truth under cover, in "dark sayings," and to many this is one of the darkest. When they heard it the Jews wondered, saying, "How can this man give us his flesh to eat?" and many of the disciples murmured, and said, "This is a hard saying. Who can hear it?" And to-day, while it is generally recognized that Jesus did not mean that they were to eat his literal flesh, few have a clear idea of what he did mean.

Some have hastily concluded that because the Master said his words were spirit or spiritual, that therefore to appreciate them they must seek the very opposite of the literal meaning of the words; and such have concluded that the expression "flesh and blood" means a *spiritual nature.* They overlook the fact that Jesus did not say that the flesh was spiritual, but the words.

That the Lord did not refer to a *spiritual nature* when he used the words "flesh and blood," is easily seen when all of his words are remembered. Did he not say, "My flesh . . . I will *give* for the life of the world?" (ver 51.) Did he mean that he would *give* his spiritual nature? If so, if he *gave that* for us, then he has not a spiritual nature now; for we remember that he "gave *all* that he had." (Matt. 13:44.) It cannot be that he gave away *all that he had* of the divine nature for the life of the world. Speaking of the same thing again he said, "This is my body broken for you . . . and my blood shed for many for the remission of sins." Who can for a moment suppose that the *divine* nature is here meant? Was it the spiritual that was broken and shed, or was it the human —the "body *prepared*" for sacrifice (Heb. 10:5) and taken for the suffering of death (Heb. 2:9)? Which think you?

In view of these and other statements of Scripture, let none interpret these words of Jesus to mean that his spiritual nature was broken, and that all are to eat it. Better far confess as did some of the Jews, "We cannot tell what he saith"

But some one else suggests that possibly "flesh and blood" here is used as referring to MORAL PERFECTION, and that all must eat or receive moral perfection from Jesus or they have no life. This is as far from the import of Jesus' words as the other suggestion, for while it is *true* that to have everlasting life all must have moral quality, yet such is not the meaning of the words of our Lord now under consideration. Let us test it and see. Was Jesus' MORAL PERFECTION "laid down," "given," or "broken" for us? Assuredly not; to "break," or give up, or lay down moral perfection, would be to become MORALLY IMPERFECT. Hence it is clear that the *"spirit"* or MEANING of Jesus' words was not that we are to eat his divine nature nor yet his moral qualities.

What, then, is the *spirit* or import of the words "blood and flesh" here used? We answer, The same spirit or significance should be attached to these words here as elsewhere. Flesh and blood uniformly represent HUMAN NATURE, as many Scriptures prove.*

Now, let us try this definition of "flesh and blood," and see whether it will fit and fill all the conditions. Was Jesus' *human nature* "laid down," "given" and "broken" for the life of the world? Yes, verily; he took our human nature, which is a "little lower" that the nature of angels, that he might give it as a ransom for all. He gave his *human nature* as a ransom for our human nature; he bought us with his own precious blood; he "gave *all that he had*" (Matt. 13:44) for us. And thus "as by a *man* came death, by a *man also* came the resurrection of the dead." (1 Cor. 15:21.) It was the *man* Christ Jesus that became our substitute or representative, giving his human nature a ransom for ours.

If then, this definition is found to meet all the conditions under which the expression is used, it is thus proved to be the correct meaning or spirit of the Master's teaching.

But we inquire: In what sense can we eat Jesus' human nature? We must still remember to look for the spirit or meaning of the words, for the EATING is as much a symbol as the flesh and blood. To *eat* is to appropriate to one's self the life-giving properties of the thing eaten. Now, let us see, how does it harmonize to say, Unless you *appropriate* to yourself Jesus' human nature given, broken, and laid down for that very purpose, you have no life in you. This is in perfect harmony. Humanity lost all right to life through Adam, hence are now dying and *dead,* having in them no right to life; and though the ransom has been given, though the body has been broken, it is a part of God's plan that no man shall ever reach human perfection (life) again, except by a full recognition of the *ransom* price and an *appropriation* by faith of those rights which the *man* Christ Jesus secured by giving his flesh (human nature) for all. And as fast as we appropriate, God imputes; and thus the righteousness of Christ and its right of life everlasting, are *imputed* to us.

Thus by faith we eat or appropriate to ourselves that which was sacrificed for us. Unless we thus eat or appropriate to ourselves the rights and merits of the *man* Christ Jesus, who was sacrified FOR us, it is evident that we would have no life, nor right to life in us. It is in or by or through him that we obtain back again the life lost for us by the first Adam—niether is there *salvation* (life) in any other, for there is none other name under heaven given among men whereby we must be saved [from death], Acts 4:12. How dangerous, then, is the position of those who deny the *ransom* and its necessity and value as the *life-restoring* power given for the whole world. Neither they nor any shall ever have life until they do eat or appropriate that which was sacrificed. Hence the Apostle marks as one of the most serious offences any attempt to depreciate that sacrifice, or deny its necessity, saying, "Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he *was sanctified* an UNHOLY [common or ordinary] thing?"

So, then, the eating or appropriating to ourselves of the "flesh and blood" [human nature] of Jesus, JUSTIFIES us *from* sin and its penalty death—justifies us *to* human life and its privileges. (Rom. 5 18, 19.) This is the *"common,"* that is to say, *general* salvation. (Jude 3.) But to the "little flock" being selected or elected out from among the saved world—called to be saints, joint-heirs of God with Jesus Christ, there is a *special* salvation mentioned by the Apostle. (1 Tim. 4:10.)

These called to this "high calling," and to become "partakers of the *divine* nature," not only eat or appropriate life by appropriating the value of Jesus' sacrifice, but THEY *do more.* Having been *justified* to life as men *i. e.,* having obtained back again (in faith) the rights lost for them by Adam, the call or privilege of *this class* during THIS AGE is that they may *sacrifice* or "break themselves, laying down their lives as Jesus did, thus becoming "dead *with* him" in hope that thereby they shall be accounted worthy of the promise made to them, that they shall live *with* him, and partake of the *divine nature* bestowed on him as a reward for the sacrifice of the human nature.

It is thus that the Apostle refers to this class, not only as having eaten or appropriated Jesus' sacrifice to themselves, but also as having become associated with him in the sacrifice. He says of the Lord's Supper: "The cup of blessing which *we* bless, is it not the communion [*sharing*] of the blood of Christ? The bread which we *break,* is it not the communion [*sharing*] of the body of Christ? [Is it not thus that we illustrate the "filling up of the afflictions of Christ?" Col. 1:24.] "For we being many are *one* bread [loaf] and *one body* [the body *anointed*]" 1 Cor. 10:16, 17.

So, then, in a word—one loaf of life-giving bread has been provided from heaven for all mankind, and during the Gospel age an opportunity has been offered to some of joining the body of Christ and sharing with him in sacrificing the human nature and inheriting with him the divine nature.

Thus we see that while to have eaten Jesus' flesh literally would have profited nothing, yet to appropriate the rights which he possessed and laid down for men, is to have a right to perfect human life and all it privileges. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have *no life* in you."

THE times are critical, not here alone, but all over the world. Prospering in purely material interests, as I fully believe the people at large have never done before, the elements to bring on the gravest moral changes are simultaneously at work everywhere. The problems now lavishly presented for agitation touch the very foundation of religious faith, of moral philosophy, of civil government, and even of human society. New forms of power are developing themselves, seriously menacing the solidity of all established institutions. Even that great conviction, ever cherished as the apple of your eye, and which really is the rock upon which our political edifice rests, the durability of representative government, bids fair to be sooner or later drawn into question on solid grounds. The collision between the forces of associated capital and those of associated labor is likely to make itself felt throughout the wide extent of human civilization.—*Charles Francis Adams.*

* Matt. 16:17; Jno. 1:14; Col. 1:22; Phn. 16; 1 Cor. 15:50; 1 Pet. 1:24 and 3:18, and 4:1.

"WHO ART THOU THAT REPLIEST AGAINST GOD?"

ROM. 9: 20.

It is the mistaken idea of some that justice requires that God should make no difference in bestowing his favors among his creatures; that if he exalts one to a high position, in justice he must do the same for all, unless it can be shown that some have forfeited their right, in which case such might justly be assigned to a lower postion.

If this principle be a correct one, it would show that God had no right to create Jesus higher than angels and then to exalt him to the divine nature, unless he intended to do the same for all the angels and for all men. And to carry the principle still further, if some men are to be highly exalted to be partakers of the divine nature, all men must eventually be elevated to the same position. And why not carry the principle to its extreme limit, and apply the same law of progresion to the brute and insect creation, and say that since they are all God's creatures they must all eventually attain unto the very highest plane of existence—the DIVINE NATURE.

Perhaps none would be inclined to carry the principle—if principle it is—so far. Yet if it is a principle founded in simple justice, where could it stop short and still be just? And if such were indeed the plan of God, where would be the pleasing variety in all his works? All nature, both animate and inanimate, exhibits the glory and diversity of divine power and wisdom. The modest violet does not develop into a rose, the blade of grass does not develop into a tree, a bird does not develop into some other creature. But if progression from lower to higher natures were a part of God's plan, how inferior that plan would be to what it really is! If every blade of grass were to become a tree, or every flower a rose, and every forest warbler had ceased its song, what a weary, monotonous picture we should have!

But such is not God's plan; for as "the heavens declare the glory of God, and the firmament showeth his handiwork" in wonderful variety and glory, *much more* shall his intelligent creation exhibit the variety and superior glory of his power. So we conclude from reason, from the analogies of nature, and from the express teaching of the Word of God.

It is very important that we should have right ideas of justice. A *favor* should never be esteemed as a justly-merited recompense. If you bestow a favor, and it is received as an act of simple justice, as nothing more than you *ought* to do, you feel disappointed. An act of simple justice is no occasion for special gratitude, nor is it any proof of love; but God commendeth his great love to his creatures in an endless train of unmerited favors, which call forth their love and praise in return.

God had a right, if he chose, to make us merely the creatures of a brief space of time, even if we had never sinned. Thus he has made some of his creatures. He might have permitted us to enjoy his blessings for a season, and then blotted us out of existence. It is only of his favor that we have an existence at all, but how much greater favor is the redemption of the existence once forfeited by sin.

And further, it is purely of God's favor that you are a man and not a beast; it is purely of favor that angels are angels, a little higher than men; and it is purely of God's favor that Jesus is made a partaker of the divine nature. It becomes all his intelligent creatures, then, to receive with humble gratitude whatever God may bestow. Any other spirit justly merits condemnation, and if indulged will end in abasement and destruction. It is a mark of gross ingratitude to say, "My favor is of less value than my neighbor's," and to aspire to attain a favor not promised. A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel a right to aspire to the divine nature, that never having been offered to them. This was the crime of Satan which brought his abasement, and will end in his destruction. (Isa. 14: 14.) "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," (Luke 14:11), but not necesarily to the highest position.

Partly from this false idea of justice, and partly from other reasons, the subject of election as taught in the Scriptures has been the occasion of much dispute and misunderstanding. That the Scriptures teach election few would deny, but on just what principle the election or selection is based is a matter of considerable difference of opinion, some claiming that the election is an arbitrary, unconditional one, and others that it is conditional. There is a measure of truth we believe in both of these views.

An election on God's part is the expression of his choice for a certain purpose, office, or condition. We have just seen that God has elected or chosen that some of his creatures should be angels, that some should be men, that some should be beasts, birds, insects, etc., and that some should be of his own divine nature. We also see that their election to these conditions is not because of their own merit or demerit, but that it is purely of favor that they have existence in any condition.

But let us confine ourselves to God's elections among men. None, we presume, would question the fact that the election of Isaac rather than Ishmael, of Jacob rather than Esau, and of Israel rather than other nations of the world, to enjoy the special favors of God, were unconditional elections. And Rom. 9:11 makes the very plain and positive statement that the election of Jacob over Esau was made before the children were born, so that it might be evident that the election was not because of the merit or demerit of either, but of God's unconditional choice. So also Isaac and the nation of Israel were chosen before they were born.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," or favor. (Rom. 9:16.) It was not because these chosen ones were better than others that God selected them, but it was because God had a right to do as he pleased with his own, and because he chose to exercise that right for the accomplishment of his plans. If you owned a number of buildings, and chose to use one as a dwelling, to turn another into a store, and another into a factory, who could dispute your right to do so, since the buildings are your own property? So God asserts his right to do what he pleases with his various creatures. And "Who art thou, O man, that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus? Hath not the potter power over the clay to make one vessel unto honor and another unto dishonor [without honor]?" Rom. 9:21. From nothingness all were created by the same divine power.

"Thus saith the Lord, the Holy One of Israel, his [man's] maker: ASK me of things to come. Concerning my children, and concerning the work of my hands, command ye me? I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, *he formed it to be inhabited.* I am the Lord, and there is none else." (Isa. 45: 10-12, 18.) None has a right to dictate to him.

If God has established the earth, and if he formed it not in vain, but made it to be inhabited by restored, perfect men, who are we that we should reply against God and say that it is unjust not to change their nature and make them all partakers of a spiritual nature like unto the angels, or like unto his own divine nature? How much more becoming to come humbly to God's Word and "ASK concerning things to come," than to "*command*" or assert that he must carry out our ideas!

"Lord, keep back thy servants from presumptous sins: let them not have dominion over us." None of God's children, we believe, would knowingly dictate to the Lord; yet how easily and almost unconsciously we may fall into such an error. We need to look into the glass frequently, lest such dispositions remain undiscovered.

The human race are God's children by creation—the work of his hands—and God's plan with reference to them is clearly revealed in his Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy—human—adapted to the earth. (1 Cor. 15:38, 44.) David says that man was made only a little lower than the angels, and crowned with glory and honor, dominion, etc. (Psa. 8: 4-8.) And Peter, and Jesus, and all the Prophets since the world began, declare that the human race is to be RESTORED to that glorious perfection, and are again to have dominion over earth as their representative, Adam, had.

This what God has elected, or chosen, the human race for. And what a glorious portion! Close your eyes for a moment, if you can, to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word, but love welling up from every heart to meet a kindred response in every other heart; benevolence marking every act. Then there shall be no more sickness, not an ache, nor a pain, nor any evidence of decay—not even a fear of any such thing. Think of all the pictures of *comparative* health and beauty, of human form and feature, that you have ever seen, and know that perfect men and women will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping, bereaved ones will have their tears all wiped away when thus they realize the resurrection work complete.

And this is only the change in human *society*. We call to mind also that the earth which was "made to be inhabited" by such a race of beings, is to be a fit and becoming abode for man. It shall no more bring forth thorns and briers, and require the sweat of man's face to yield his bread, but "the earth shall" easily and naturally "yield her increase." "The desert shall blossom as the rose," and the lower animal creation will be perfect, willing and obedient servants. All the grasses will not develop into trees, nor every modest flower into one monotonous form of beauty. No; nature with its pleasing variety will call to men from every direction to seek and know the glory and power and love of God, and mind and heart will rejoice in him.

Think you that with ungrateful heart man will turn from such loving favor to envy an angel's estate? No, not for an instant. We call to mind the expression of gratitude from an only child when Christmas morning displayed the special evidences of a mother's love. Viewing his treasurers with childish delight, he said, "Mama, did you *do all this for one little boy!*" Such will be the gratitude of perfect human hearts. Men will not then, as they now do, with restless, feverish pulse and morbid desire, crave and long for exciting change or greater variety. No, they will have learned and proven that "Godliness [God-likeness] with contentment is great gain." (I Tim. 6:6.) This restless desire for something new, that now prevails, is not a natural, but an abnormal condition, due to our imperfection and to our present unsatisfactory condition. It is not God-like to restlessly crave something new. Most things are old to God, and he rejoices most in those things which are old, and have attained their perfection. So will it be with man, when restored to the image of God.

Well, says some one, will not Abraham and the Prophets, and others of past ages, who were so faithful to God, and who suffered so much for conscience sake, have a right to feel envious of the Gospel Church, some of whom have not suffered half so much, and yet will be so much more highly exalted? Not at all. They will recognize God's right to do what he will with his own, and they shall *be satisfied* when they awake with God's likeness as Adam had it. (Psa. 17:15; 36:8; 63:5; 104:13; Jer. 31:12-14.) The perfect man will not know nor understand the spiritual glory, that being wisely hidden from him; and he will be so absorbed and enraptured with the glory that surrounds him on the human plane, that he will have no aspirations for things unseen and not revealed. A glance at present experience will illustrate this—for how hardly, with what difficulty do those who are rich in this world's goods enter into the kingdom of God. The few good things possessed even under the present reign of evil and death so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

We notice also that the election of the Gospel Church is in a sense an unconditional election; for we read (Eph. 1:4, 5) that it was chosen or elected "before the foundation of the world"—long enough before they were born, to prove that it was not of merit, but of favor. And moreover we read that "whom he did foreknow he also did predestinate to be conformed to the image of his Son; . . . and whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified,"

This shows that the election or choice of the Church was a pre-determined thing on God's part; but mark, it is not an unconditional election of the individual members of the Church. Before the foundation of the world God determined that within a specific time (the Gospel Age) he would offer a special favor to those living during that time. And the *class* he then intended to favor (and no others) he also determined to conform to the image of his Son, who is "the express image of the Father's person"—that is, he determined to change the nature of this class from human to spiritual, and the highest form of the spiritual, the "divine nature." (2 Pet. 1:4.)

And whom he thus determined to favor he called; but all who receive the call do not appreciate it. Some fail to make their calling and election sure, and therefore of the many called only a few are chosen. The class who actually receive the great favor offered "are *called*, and *faithful* and *chosen*" (Rev. 17:14.) Their being called or invited to the high position is mentioned to show that they do not presumptuously aspire to it without invitation.

"And whom he called, them he also justified." The class whom God calls to this high position he first *redeemed* and justified through Christ. Such believers as appreciate and accept the invitation to the high position, were *first* JUSTIFIED through faith in the Redeemer—reckoned free from sin, sin being no longer imputed to them. Being thus divested of all condemnation, they are free to so run that they make their calling and election sure. As long as we were in bondage to sin and death we could not move, but having by faith passed from death unto life, we are reckoned as free from sin as the world will be when actually made perfect, and therefore we may strive lawfully for the prize of our high calling. Since the privilege of running for the great prize was the only advantage to be gained by being justified during the Gospel Age, those who disregarded and did not appreciate the call are not reckoned justified.

"And whom he justified, them he also glorified" (Gr. *doxazo*, honored.) They are honored now by being *set apart* for this special position, separated from the world, and marked or sealed with his Spirit; and in due time they will be more highly honored in the full realization of the "exceeding great and precious promises."

All this wealth of favor predetermined on the Gospel Church was wholly unconditional—of God's own free will and choice. We never should have thought of seeking such a thing, nor dared to claim it on the strength of *merit*, nor to aspire to it without invitation.

But as to whether you and I shall be of that favored class is quite another matter. *That is conditional*, and if we would be counted in this class we must fulfill those conditions, all of which are well known to us. "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) While the great favor is not *of* him that willeth, nor *of* him that runneth," it is *to* him that willeth, and *to* him that runneth.

Having thus, we trust, clearly vindicated God's absolute right and purpose to do what he will with his own, we would call attention to the fact that the principle which characterizes the bestowment of all his favors is the design of each for the general good of all. The highest exaltation is for the greatest service and blessing of all. Let meekness, humility and benevolence make ready the sons of God for their high service

"AS" AND "SO"

NEWELL W. FIELDS.

"*As* thy days, *so* shall thy strength be." Deut. 33:25.

"*As* the heaven is high above the earth, *so* great is his mercy toward them that fear him. *As* far as the east is from the west, *so* far hath he removed our transgresions from us. Like *as* a father pitieth his children, *so* the Lord pitieth them that fear him." Psalm 103:11-13.

"*As* the mountains are round about Jerusalem, *so* the Lord is round about his people henceforth even forever." Psa. 125:2.

"*As* the heavens are higher than the earth, *so* are my ways higher than your ways. *As* the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, *so* shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it." Isa. 55:9-11.

"*As* the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; *so* the Lord God will cause righteousness and praise to spring forth before all the nations," Isa. 61:11.

"*As* the living Father hath sent me, and I live by the Father; *so* he that eateth me, even he shall live by me." John 6:57.

"*As* by the offence of one judgment came upon all men to condemnation; even *so* by the righteousness of one the free gift came upon all men unto justification of life. For *as* by one man's disobedience many were made sinners, *so* by the obedience of one shall many be made righteous." Rom. 5 18, 19.

"*As* in Adam all die, even *so* in Christ shall all be made alive." 1 Cor. 15:22.

"*As* ye have therefore received Christ Jesus the Lord, *so* walk ye in him." Col. 2:6.

As Christ forgave you, *so* also do ye." Col 3:13.

"He that saith he abideth in him ought himself also *so* to walk, even *as* he walked." 1 John 2:6.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because *as* he is, *so* are we in this world." 1 John 4:17.

"THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE"

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6.

A reckless application of Scripture without due consideration of the context has ever been a fruitful source of error among Christians, and not unfrequently proves a stumbling block even to those considerably advanced in the knowledge of the truth. A single expression of any writer or speaker, when isolated from his line of thought or argument, might be construed to prove the very opposite of what he intended. This if done intentionally would be dishonest. But as a general thing it is merely the result of a reckless habit. A single text occurs to the mind from memory, and a meaning is attached to it without consulting the context to see if the line of thought there pursued will bear it out.

For this reason, a peculiar, and we think hurtful conclusion, has been drawn by many from the above words of the Apostle Paul. We would therefore inquire—the letter of what, killeth? and the spirit of what, giveth life?

Many presume that it is the letter of God's Word and are therefore inclined to esteem the word lightly, while they attach all importance to the spirit. But the Word is the voice of the spirit. An esteemed Christian friend expressed the sentiment of this class as follows: "I look for divine guidance in three ways: through God's Spirit, his providences, and his Word, which I esteem in the order named." And some evidently mistaken leadings, entirely out of harmony with the Word, gave sad evidence that the supposed leadings of *God's* Spirit were merely the fancies of the *human* spirit. "Sanctify them through thy truth, thy Word is truth," was Jesus' prayer; and his command, "Search the Scriptures. . . . for they are they which testify of me." Again he says, The spirit shall receive of mine [those things written in the Scriptures] and shall show them unto you. John 16:14.

We have no intimation in the Scriptures that the Spirit of God leads his children through any other medium than that of his Word. In fact we have the express statement of our Lord to this effect, in John 16:13—"He will not speak *from* himself; he will speak whatever he may hear." (See Diaglott, R. V., Rotherham and Young.)

To speak *from himself*, would be to speak independently of the Scriptures and to render them of only secondary importance. God could speak to his children now in visions and dreams, as he did before the Scriptures were completed, but since these, his "two witnesses," the Old and New Testaments, were prepared, he has honored them as the medium for the communication of his will.

We do not doubt that God sometimes impresses some scriptural truth or principle upon the mind both in our waking and sleeping hours, to thus arouse and quicken us; but if we have any strong impression that is *not in harmony* with the Word of God, we may be sure that it comes from another spirit, and not from the Spirit of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Just so we would also scrutinize the circumstances of life, lest that which is only a device of Satan might be mistaken for the providence of God, and an indication of his will. We should call to mind the fact that in this age "the kingdom of heaven suffereth violence," that we are opposed by the powers of darkness at every step. How often for instance when we would make some special effort to advance the truth, do we find one or a variety of circumstances conspiring against us. And if the adversary can only delude us into the idea that these circumstances are the providences of God indicating his will, how easily will he accomplish his purpose and our hindrance: whereas if we recognize their true source, as soldiers of Christ we will battle against adverse circumstances, and plant the standard of the heavenly kingdom in view of the world.

We should not expect to conquer circumstances without experiencing suffering, deprivation, and loss of earthly things; often we shall be wounded, and sometimes partially defeated and greatly discouraged. But if our purpose is founded in the truth, don't let us be deceived into the idea that the providence of God is against us, but let us look to the Captain for direction as to how we may master the situation. While thus bearing in mind the policy and deceptive arts of our great opposer, we also remember the comforting assurances that "The steps of a good man are ordered by the Lord," and that "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Psa. 37:23, 24.

Yes, circumstances which are now largely in the hand of the enemy—"the prince of this world," such as sickness, business perplexities, loss of friends, strong opposition by the enemies of truth, and many things which may appear merely accidental, may even cause us to fall for a time partially defeated in our purpose to glorify God. But, blessed thought! though we may sometimes thus fall, we shall not be utterly cast down, for "the Lord upholdeth with his hand."

But without a full conviction that we are really doing the Lord's will in that which we strive to accomplish, it would be unwise thus to strive against opposition, and therefore we would inquire, Is there any way by which the soldiers of Christ may know and fully recognize the command of their Captain? In other words, How may we *know* when our steps are ordered or directed of the Lord, and that we are not being deceived by the enemy? The Psalmist, we think, gives the key to the answer, when he prays, "Order (direct) my steps *in thy Word.*" (119:113,) Yes, just so we find it; the steps of a good man are all *ordered or directed in the Word*, and with "the law of his God in his heart, none of his steps shall slide." Psa. 37:31.

The Word of God furnishes principles, precepts and examples broad enough to indicate the Lord's will in the minutest affairs of life, but we must have constant recourse to it; and with full purpose of heart we must not only seek to know, but to obey it.

Seeing, then, that God has thus honored his Word as the channel for communicating his will to men, we cannot conclude that it is his Word that kills, while his Spirit, acting independent of it, and as a superior guide gives life. If this were our belief, we should cease to study the Word, and look for the leadings of the Spirit through dreams and visions and circumstances.

But referring again to 2 Cor. 3:6, we notice that Paul is comparing the Jewish dispensation with the Gospel dispensation. He shows that the law given to Israel, which was indeed ordained unto life, *i. e.*, which guaranteed life to the obedient, was found to be unto death, because Israel was totally unable to keep it. The only condition of the law was, Obey! and he who fails in one point is guilty of all. If you can obey it *perfectly*, then you can have life. But though Israel with united voice said, "*All that the Lord hath spoken we will do*" (Exod. 19:8), doubtless greatly rejoicing in the prospect of everlasting life, yet not one was able to keep it. Why? Because they had only the *letter* of the law engraven on the tables of stone, and not the *spirit* of the law (which is *love*) written in their hearts. Therefore as death had reigned from Adam to Moses, so it continued to reign, for all were unable because of inherited weakness to keep God's perfect law. And so that glorious law ordained or arranged to perpetuate life, was found to be "the ministration of death."

But since the Son of God took our nature, being born under the law, fulfilling all its requirements, and thus having a right to life, gave his life as a substitute or ransom for ours, we are introduced into a new dispensation. We are no longer under law, but under grace. (Rom. 6:14:) God's requirement is not now, "*Do* if you would live," but the good news is, that "there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

In our present imperfect condition, no matter how much we endeavor to keep the law, and thereby merit life, we fail; it is impossible. The letter of the law condemned or killed every man that ever lived, except Jesus; and very many, inspired by its promise of life, tried to keep it in all sincerity. Verily, it has been abundantly proven that the letter of the law killeth.

But since we have been freed from the letter of the law by the death of Christ, he having fulfilled and settled our obligation, we have a new offer of life on a new condition, viz., if we *walk after* or *strive to keep* the *spirit* of the law. To such there is no condemnation. They may thus have life through Christ. The spirit of God's law is love. As Jesus and Paul taught, "Love is the fulfilling of the law." (John 22:37, 40, and Rom. 13:10.) We are as unable to fully keep the spirit of the law as Israel was, but *we* are only required to *walk after* or strive to keep it, and in so far as in our weakness we fail, the merit of Jesus supplies our deficiency.

It is then the spirit of the law (love) manifested in us, which, through Christ, gives or guarantees life. Even though that spirit be not fully developed, "he that has begun the good work in us is able to complete it." Our *desire* and *effort* to keep the very spirit of the law is reckoned as a perfect keeping of it, while our ability to do so is *compensated for* by the sacrifice of Christ. When men are restored to perfection the law of God will be written in their hearts (Jer. 31:33), and its spirit of love will permeate their whole being, and *its retention* will be their guarantee of everlasting life. The letter of the law killeth, but the spirit of the law giveth life. "Thanks be unto God who giveth us the victory *through our Lord Jesus Christ.*" (1 Cor. 15:57.)

THE PRINCE OF THIS WORLD

When Adam was created it was that he might be the Lord of this world. To him was given "the dominion" [Gen. 1: 28] after "the likeness" of God; to be an "image" or miniature representation of the Lord of all. When Adam fell, he, of course, lost his *birthright*—if we may so express it. His dominion and possessions passed into the hands of the crafty conqueror. Since then Satan has been the Prince and God of this world.

Paul calls him "the god of this world," "the prince of the power of the air," etc. Jesus recognized his position in the words of the title of this article. (John 14: 30.) In the great temptation (Matt. 4: 1-11), when Satan could neither make our Lord to doubt nor tempt the Father, his last desperate stake was "the dominion." He evidently knew that the mission of the Christ was to win back "the kingdom" which he (Satan) now held and ruled through his minions, the blood-thirsty kings of earth. This offer was no farce; it was the climax of the temptations, the *last resort* of a baffled enemy.

Hades is—not the place, but—the prison-house of Satan. His castle is in the air, his dungeon is the prison-house of death. Into this he has been packing his victims since Adam's fall. Into this Jesus himself entered, but he captured the kings, and will yet bind "the strong man," "spoil [rob] his house," and lead forth "a multitude of captives."

Sickness, disease, *accidents* and other mysterious dispensations of Providence (so-called) are but the instruments of Satan; and the messengers—not of light but of darkness—by which he gathers in his harvest.

The grim reaper, death, is Satan's Brigadier-General—not the Lord's. Can a house be divided against itself? Jesus was manifested that he might destroy death, and him that hath the power of death, THAT IS *the* DEVIL. (Heb. 2:14.)

The arch-deceiver, he who was a liar from the beginning, has carefully instructed his messengers to blame the God of love for all the misery that exists and comes upon the world.

When the cherished little rose-bud baby is secretly stricken by the arrow of the arch-enemy, it is said to be the Lord's hand who has transplanted it in Paradise. A very pretty thought, if there was any truth in it, although even this fiction (as was intended) does not reconcile the parents to the act of the spoiler. Frequently it is just the opposite. The widow and orphan in their anguish doubt the love and goodness of Him whom they blame for robbing them of their loved protector. This is just what the deceiver wanted.

When the prophet of the Lord would comfort the stricken he said, "Refrain thy voice from weeping, and thine eyes from tears." Why, Jeremiah? Are they in heaven, transported there as our and the Lord's jewels, to draw our hearts there, and lead us to follow them, thus putting aside Jesus as our Leader and Desire? No, the prophet of the Lord says: "They shall come again from *the land of* THE ENEMY."

When the hidden shaft suddenly strikes some one who had been apparently well before, ignorance delivers the verdict "Died by the hand of God," when a promising and useful member of society falls by the hand of a hell-inspired ruffian, we are told to bow to the decision of the All-wise.

If our Lord set up his kingdom eighteen hundred years ago and has been ruling ever since, would there not be an excuse for the citizens who sent the message: "We will not have this one to reign over us?" Can any one look calmly at the misery of the past six thousand years and not discern who has been the ruler of this world? Surely they would exclaim with Job: "The earth is given into the hand of the wicked one; he covereth the faces of [deceiveth] the judges thereof: if not, where and who is he" [the rightful ruler]?

Let those who have the truth stand up for the character and glory of the Father and of His Son, who is about to take to himself His great power *and reign.*

Then, when the battle is over, we shall see a different order of things; when earth's sons may each sit fearlessly and peacefully under his own vine and fig-tree, rejoicing in the fruit of their own planting. (Micah 4: 4.)

Then there will be no more appalling *accidents* [?] as are now so common—caused frequently by a refusal to bear the expense of safeguards and preventatives.

Death is everywhere. Carelessness, recklessness, covetousness, drunkenesss, or devilishness may each be the instrumentalities, but Satan is the director of all. Let us give the Devil his due in the fullest sense, and bravely stand for the honor of the name of our Lord, praying, "THY KINGDOM COME."

W. I. M.

JEWISH HOPES

Referring to the future of Palestine and the hopes of the Hebrews centered therein, the N. York *Herald* says:

"While the great Christian Powers stand with mail-clad hands to grasp the coveted and tempting bit (Palestine) when the moribund Turk lets go his hold, a historic figure steps forward and declares, 'The land is mine!' And when the Powers turn to look at the Speaker they recognize the Jew—the child of the patriarch who lived in Palestine when it was first invaded and who would himself fain be present to receive it as his own when its possession is disputed thirty-six centuries after.

"What a wonderful coincidence! 'Not so,' says the Jew, 'it is not coincidence, it is my destiny.' Let us now briefly glance at the position of the Jew in this question of the future Palestine. Nations are born from ideas. From the idea of German unity grew the German Empire into actual fact, proclaimed to the world in Versailles, with French cannon to answer amen to German prayer for its welfare. From the cry of 'Italia irridenta' was born the new Italy of today, whose thunder will again wake Mediterranean shores. From the tradition of ancient Greece the modern Greece was created. So Christians understand how the long cherished aspirations of the Jew may yet be realized; and while they fully concede that while to the Jew above all belongs Palestine, while he above all is specially qualified to develop the future of that teeming country, while his possession of it would solve the fears of the jealous Powers, the establishment of the Jew in it would be an act of justice, and a worthy atonement for the fearful wrongs perpetrated upon him—the martyr of history."

THE PROPHECY OF RESTORATION

"As for the Jews themselves, to say how they long for restoration is hardly necessary. On the 9th of their month Ab, they fast for the destruction of their temple and the national calamities attending those events. There is not a morning or evening but what they pray, 'Gather us together from the four parts of the earth'; 'Restore our peoples as of old'; 'Dwell Thou in the midst of Jerusalem,' and these words are uttered in every city where the Jew is found—that means throughout the world. Such constancy is almost beyond belief. Their patriotism is beyond all bounds, and to this day the Spanish Jew in all lands (even in this distant country), put some of the dust of Palestine or 'tierra santa,' as they call it, on the eyes of their dead—a pathetic evidence of their love for the sacred soil.

"'When the railway reaches Jerusalem, Messiah comes,' alludes to Isaiah 66: 20, where the prophet in his vision sees the exiles returning by all manner of conveyances, among them what he calls 'kirkaroth.' The English version translates it 'swift beasts,' which is, of course, too indefinite, or 'dromedaries,' which is certainly incorrect. Philologists are not wanting who derive the word kar, 'a furnace,' and kar-kar 'to sway.'—asserting that the prophet sought thus to coin a word for what was shown him in his vision, a train in rapid motion. 'When Nicholas reigns redemption comes' is in allusion to Isaiah 63: 4, from which verse Hebraists evolve, by what they term 'Raise Teboth,' the sentence, 'All Judah shall hear and behold the fall of Nicholas, emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Gichbite prophet.' These and such as these are important inasmuch as they indicate Jewish thought."

THE LIBERTY OF THE SONS OF GOD

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21.

At present none have liberty; the entire human race is under a fearful yoke of bondage. A bitter, relentless and merciless enemy holds the dominion, and leads his unwilling captives along the pathway of suffering, down to the prison of death. By reason of this" the whole creation groaneth and travaileth together in pain."

But the earnest expectation of the creature waiteth for deliverance. Will it ever come? Six thousand years of tyranny and suffering has not obliterated earnest expectation and longing hope. All do not hope for deliverance because of the promise of God. With many the hope is begotten of desire. From the very earliest ages of history men have hoped for a good time coming, a "Golden Age," in which a balm for life's various ills should be discovered. Groaning in pain, they waited and hoped, though they knew not, and know not yet, how their earnest expectation shall be more than realized. In some hope has almost died out in despair, or has become vague and uncertain; but believers in the Word of God, clinging to his promise, anxiously inquire. How long, O Lord, how long must we wait for its fulfillment? To this inquiry the inspired Apostle replies, that mankind must wait the manifestation of the Sons of God; and the saints must wait until the entire "body" of Christ, of which they are members, is *complete* and adopted to the higher plane.

Again we inquire of Paul, Who are these sons of God, and how will they be manifested? His answer is that all those who are now led by the Spirit of God, and who consequently received the spirit of adoption, are the sons of God, for whose manifestation the groaning creation waiteth (vs. 14, 15). These adopted sons—adopted into the divine family, made partakers of the divine nature, and joint-heirs with Jesus—shall be manifested together with him. When he shall appear, then shall they also appear with him in glory. Col. 3:4.

For this glorious appearing of the divine sons and heirs of God the groaning of creation must await. But thank God! we have the glorious message to bear that the manifestation and the blessing are just at hand. At present the world does not recognize the sons of God, for now they, in following the footsteps of their Lord, are as he was, despised and rejected of men. But shortly this will be reversed, and mankind will recognize their exaltation and glory. Already their Lord and head has come to gather and glorify his chosen ones.

The deliverance of the groaning creation, we are told, is to be into the same glorious liberty that these sons of God will then be enjoying. It will be a complete deliverance from the bondage of corruption. When all are fully delivered "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:4.

It is the mistaken idea of some that deliverance into the liberty of the divine sons of God means a transforming into the same nature and condition. But deliverance, or liberty, has reference simply to a common bondage, in which both classes had been held, and from which both classes will be released, one class to the perfection of life as human beings, "a *little* lower than the angels," (Psa. 8: 5, 6), the other class to perfection of life in the divine nature—"so much *better* than the angels" (Heb. 1: 4; 2 Pet. 1: 4) that is, the bondage of corruption, or death. As Jesus was delivered from the bondage of death, and as the church will be delivered from the bondage of death, so likewise will the whole creation be delivered from death. "Now Christ has been raised from the dead, a first-fruit of those having fallen asleep." And just as sure as the first-fruit came, so surely will all the after-fruits appear. All will enjoy the same liberty from death, and from all its accompanying distress and sorrow. All tears shall be wiped away.

But there is still something more implied in this expression, "the glorious liberty of the sons of God." It carries with it the idea that the liberty which God will grant will not be license to follow the bent of a depraved nature, but that it will be a blessed liberty that depravity, and full freedom to follow the inclinations of a nature free from sin and in harmony with God, where the good of self and others will receive due and equal consideration. Surely that will be glorious liberty. Men sometimes call that liberty which is only Satan's license to trample on another's rights; but how different will be the glorious liberty of the sons of God! Though Jesus and his bride will be of the divine nature, while the mass of mankind will have a restitution to the perfection of the human nature, all will enjoy the same blessed liberty from the bondage or corruption (death), and the privilege of following the inclinations of their perfect being, which will be in harmony with and well pleasing to God.

One other statment of Paul in this connection—"The creature [mankind] was made subject to vanity [frailty—*Diaglott*], not willingly, but by reason of him who hath subjected the same in hope." (v. 20) That is, God, through the penalty of Adam's transgression, placed the entire race under death's dominion and bondage—made them *subject* to it. Not that man *willingly* came under the control of his captor, death, but contrary to his will and choice, God put him under it as a penalty for transgression.

Yet it was not a *hopeless* bondage, for when God condemned and gave mankind into death's control, he planned his redemption and ultimate deliverance again to the former liberty—the liberty or freedom from death and pain which is the common privilege of all God's sons on every plane of being. In hope also that his experience under bondage would be of future benefit, and forever thereafter deter him from evil.

For this very purpose—the delivering of the groaning creation—the sons of God, now being prepared, are shortly to be exalted to that nature and consequent position of power, which will enable them to accomplish the glorious work—a "RESTITUTION of all things spoken by the mouth of all the holy prophets since the world began."

MRS. C. T. R.

NO USE

There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gew-gaws and finery. There is no use in putting up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money clinks in the pockets of "the head of the household," groaning to get out to see the light of day. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joints.—*Sel.*

SPIRITUALISM AND THE CHURCHES

Dr. Sprecher, while pastor the First Presbyterian church in Oakland, Cal., preached against Spiritualism, or at least in such a manner that Spiritualists could not claim him as one of their fraternity. But a sermon of his on Sunday evening, February 24th, in Calvary church, San Francisco, of which he is pastor, presents him in quite another aspect. It is true that in this sermon, or lecture, as it was called, he speaks against spirit mediums and materialization; but Spiritualists will care little for that while he endorses and pleads for all that is essential to the existence and growth of Spiritualism. That we are correct in this statement every reader must admit who has any knowledge of Spiritualism and of the claims upon which it is based, when he reads the following, which we clip from the *Chronicle's* report of this lecture:

"The subject of Dr. Sprecher's lecture last evening was, 'Do the spirits of the departed revisit this world, and do they manifest themselves to men at this day?' There was, he said, an almost universal belief in an intermediate state of spiritual existence between death and the day of resurrection, during which period the soul was conscious, but in a different state from that upon which it would enter after the final judgment. This caused some doubt, but it was difficult to see the reason why. The Scriptures speak of angels and ministering spirits, and there are also instances mentioned therein of the spirits of the departed reappearing, while there is not a word which prevents a belief in the power of a spirit to revisit the earth if it so desired. The probabilities were all one way, and it was not at all unreasonable that if in the spirit world we retain the affection for those we leave behind, which we entertained while on earth, that we should desire to see them again. The speaker believed that the affections did not die with the body, and that our friends, either as disembodied spirits or as spirit bodies, may visit and minister to us. This belief was not Spiritualism, as the term is generally understood, and was not incompatible with Christianity, and a Christian who held such a belief should

not fall into the error that he had forsaken his faith and must therefore seek refuge in Spiritualism."

We record our emphatic denial of the assertion that the Scriptures give any instances of "the spirits of the departed reappearing," and we invite any one to point out to us the texts wherein such reappearing is supposed to be given. We will examine them in our columns for the benefit of our readers.

But, aside from this, we remark that the doctor is right in saying that the belief he announces is "not incompatible with Christianity"—as he and his associates understand Christianity. But we insist that it comprises all that is vital to the existence of Spiritualism. And Spiritualists would no doubt rather have the doctor remain in his church and bring up the members to a recognition of spirit intercourse and spirit ministration, than to leave the church and professedly "seek refuge in Spiritualism," where his influence in favor of the assumed facts of that belief would not be so great as it now is, as pastor of a popular orthodox church.

And Spiritualists will not care much for his avowed disbelief in the reliability of mediums. They are always ready to admit that there are impostors among the mediums, and this admission robs the doctor's indictment of its force. But when he claims that his statements will apply to all mediums, then they confront him with some millions who oppose their observation and experience to his, many of whom have put the mediums to the severest tests, and are fully convinced that there was no collusion or trickery in the manifestations. We give the doctor's position on this point as reported:

"He then turned to the second head of his discourse, and said that whether or not spirits did manifest themselves at the present day, was a question of fact which could be put to the proof. The modern Spiritualists assert that they can materialize spirits, and volumes on the subject have been written by men of science and of no science. If such a thing were true, it was the most stupendous subject of the age. It was a subject to which the speaker had paid a great deal of attention, and after carefully following up the records of all the most celebrated mediums of the world, he was unable to recall one who had not, sooner or later, been proven a fraud. Whenever any one was bold enough to seize the materialized spirit, it had turned out to be either the medium or an accomplice. This had occurred so often that there was no room for doubt in the mind of any one that the whole thing was an imposture. Again, if a medium could call up the spirits of the mighty dead they could tell us something new; but, although the spirits of the great masters of poetry and prose, great scientists and inventors, have been time and again materialized, they seemed to have left all their genius behind them, and know no more than the least gifted of mortals. And this could not be laid to any lack of expression or want of education on the part of the medium. for a great as well as a small thought could be expressed in defective language."

Thousands upon thousands have with him concluded that "if such a thing were true, it was the most stupendous subject of the age." And the great majority, having a greater love for popular error than for unpopular Bible truth, will take the premises assumed and laid down by Dr. Sprecher, and logically conclude that the thing is true. We do not believe that mesmerism, psychology or clairvoyance can be explained upon natural principles. We are aware that professed scientists have their explanations of these things, but, as one said to us when closely questioned on the subject, "That is our theory of the matter; but whether or not it is true we cannot positively say." But the number who have heard inexperienced and illiterate mediums, while entranced, speak in language which they could by no means command in their normal conditions, is so large that the last part of the paragraph quoted above will have no effect at this day in overthrowing their claims to "spirit inspiration." The following paragraph concludes the report. As it is a noteworthy discourse on the subject, we thus give the report in full:

"There were many who believed in Spiritualism because they saw wonders which they could not account for on natural principles. But that was simply folly, for no medium had ever performed tricks equal to those of the professional jugglers of India, who disclaimed the agency of any supernatural power. They are simply illusions. Mesmerism and clairvoyance and mind-reading, which are agencies of mediumism, are all explainable upon natural principles, as is also the belief that many persons have that they see spirits. Medical works abound in instances of the latter, and prove that it is the result of an abnormal condition of the system, and that these supposed visions can be produced by mechanical appliances. The speaker had no faith in the habitual appearance of spirits, but there was one case in which it did seem possible for the spirit of one to communicate with another—at the hour of death. Many instances have occurred where a person has been apprised of the death of some dear relative or friend in that manner, and the fact of the death and the very hour and minute has been subsequently confirmed, together with the circumstances as they appeared at the time. The power of the mind and will of one upon another in close sympathy of thought and feeling was very great, and it was possible that the soul in its extreme experience might communicate with a kindred soul. These occurrences could not be coincidences. But this was not Spiritualism. The communications came direct without the aid of a medium. The speaker concluded by warning his hearers against the danger of being led into grave mistakes by listening to the advice of mediums, who are often in collusion with those who sought not their welfare."

We cannot think he has shown his reasoning powers to great advantage, according to this report. First, every probability, and facts of Scripture, he claims as proof in favor of the spirits of the departed reappearing. Then he states his belief that the interest of the departed in the welfare of the living is not lessened by their death. And next he attacks the mediums, clairvoyants and materializers as humbugs, and finally claims the *possibility* of one spirit communicating with another at the hour of death. But "possible" has no more place in this connection than in the other cases, as phenomena are presented under other circumstances which can be accounted for only by admitting their supernatural origin. And if his premises are correct, then all the phenomena shown by the most pretentious mediums *may be true* or genuine. To admit his premises is to admit the *possibility* of every claim of the Spiritualists to be just.

Not long since we saw the belief expressed by a writer that Bishop Bowman is a Spiritualist. We heard the Bishop speak of the presence and ministrations of his departed in such a manner as to lead us to believe that he was a full believer in Spiritualism; and his disclaimer, immediately made, did not change our opinion, if he meant just what his words expressed.

These positions of well-known ministers are the positions of hosts of ministers in the land who are making Spiritualism popular, and preparing the way for its general acceptance by the churches. *The churches and the Spiritualists are drawing more closely together.* In a "reception" recently given to a Mrs. Lord, in Boston, she said, as reported in the *Banner of Light:*

"She remembered that in the audience before her were some who had not yet seen their way clearly to accept the light which was shining upon the pathway of mortals to-day. But why *should* the Christian Church deny the possibility of present as well as past inspiration. Though human tongues fall out of speech, would immortal love send back *no* echo across the waves of death? *Could* he who promised the full harvest forget the weeping sower? If such a bridge as that of Brooklyn could be reared by feeble human means across the pulsing tides, could not angel-minds plan and spirit-workers build a bridge of communion over the soundless waters of death? Spiritualism came to take away no one's faith, but to give *knowledge* to each and all—to make assurance doubly sure that the course of human life is an upward one, and the chain of being stretches through an eternity of progress."

This profession that Spiritualism came to take away no one's Christian faith, but rather to give *knowledge* of that which before was only *belief*, is "a new departure" for Spiritualists, but they are all fast advancing to that position. All now claim that Spiritualism is *a religion*, while very many claim that it is the christian religion perfected. This is their part of the "compromise," while the churches are admitting the return of the spirits of the dead, and their intercourse with mortals, which is all that Spiritualists ask them to admit, and the members are assured that they need not leave their communions because of their entertaining such belief. If anything more is needed to place the churches and Spiritualists on common ground, we cannot imagine what it is. These main points admitted, minor questions will settle themselves.

These things are not unexpected to us. He who knows "what is man," and "who knows the end from the beginning," has placed on record in the "sure word of prophecy" just such a state of things. Miracles to deceive, yet professing a pious intention, are plainly spoken of in Rev. 13 and 16, as being done in the last days. Our Saviour, in Matt. 24, and Paul in 2 Thess. 2, speak of these things, and all

place these deceptions just before the second advent of the Lord. Why, oh why, will not Bible readers and professed Bible believers look at these matters candidly, and accept the warning message which heaven sends for our instruction at this time? If the multitude will follow in the broad way, and choose darkness rather than light, we pray that God will give zeal and power in the proclamation of the message, that a little flock, a remnant, may accept it and receive the kingdom as their reward. (Luke 12:31-37.)—*Selected.*

WHAT SIN WILL DO

There was but one crack in the lantern and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul. It matters little how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in a thousand things, if he tolerate one darling sin. Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured not by the strongest, but by the weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride, our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, our virtues and graces might be the gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*C. H. Spurgeon.*

THE TRADITION OF THE MEHDI

Oddly enough Mohammedans are the most stubborn of adventists, looking forward with full assurance of faith to the second coming of Christ. Closely connected with this article of Moslem belief is the doctrine of the Mehdi, who is to prepare the way for the coming of Christ and is to assist him in conquering an evil world. The universal acceptance of this doctrine by all Moslems is the source of the attention now paid in the Moslem world to the claims of any adventurer who calls himself a Mehdi.

Since the fame of the rebel chief of the Soudan has extended to the ends of the earth, it may not be amiss to group together the principal traditions accepted among Moslems as to those last days of the earth, of whose approach the coming of the Mehdi is to be a sign.

The Koran forms but a small part of the basis of the Moslem faith. It is explained and extended by a vast array of reputed sayings of the Prophets, These traditional sayings are authenticated by a long chain of evidence, and have among most Moslems equal force with the Koran itself. It is in these traditions that one must look for the full details of the prophecies by which Moslems are taught to forecast the approach of the end of all things. It is true that the traditions are often conflicting and abound in wonders. A Moslem divine once said to me frankly: "I am ashamed to speak of these things; for when men set about making a religion they always forget that their work will be criticised." But the traditions are accepted by the masses in Turkey; and he who should openly reject them would be accounted as worse than a blasphemer. The traditions are the main source of the Moslem religion as expounded in Turkey.

Mohammed is reputed to have said that the world was already in its last period when he entered upon his ministry. "Comparing your times with the times of past revelations," he said, "your epoch is the time between mid-afternoon and sunset." The Jews had the morning, the Christians the noon, and to the Moslems was given the perilous period of the decline of light. The duration of the Moslem era is fixed by tradition at more than one thousand and less than fifteen hundred years.

These signs of the end are to be of gradual development. There will be an increase of ignorance among the people. The exposition of the holy law will decline and cease. Doctors of the law will be wicked and oppressive. The people will drink wine. The fool and the son of a fool will become a ruler of the people, and men will give bribes to be delivered from his wickedness. Men will obey their wives and disobey their parents. It can easily be seen that the time of the end cannot be far off if these are its signs. New Yorkers had best look around them as they read among other tokens that "very high houses will be built, and love for musical instruments will increase," in the wicked last days!

There will be so great a scarcity of honest men that every trustworthy man will be famous far and wide, and those who are accounted wise and brilliant will not possess the smallest atom of faith in God. The people will hate, and try to destroy all who speak the truth, and missionaries of Anti-Christ will preach, in all the world, lies acceptable to men. Finally, most terrible of all, women will become rebellious, and will begin to put various sorts of curious things on their heads, and will begin to wear tight-fitting dresses. We may, perhaps, agree with the pious old Moslem who, long years ago, grouped these "signs" together—"My brethren, the most of these evil customs are already in full vigor among you."

But these lesser tokens only lead up to the greater signs, without which the end of the world will not come. Prominent among these greater signs is the appearance of the Mehdi, or "Guide." He will be of the family of the prophet and his name will be Mohammed, son of Abdulla. He will be a perfect man, full of holy knowledge, and he will come at a time when there is no longer a Caliph. This provision, by the way, the Soudan Mehdi avoids by declaring that the Turks are not true Mohammedans, and that, therefore, their Sultan cannot be recognized as Caliph. The Mehdi will become the center about whom all true believers will be grouped. He will himself believe that which is true in the faith of all religious sects, and all true people of God will be united in him without sectarian differences. All these people he will lead to Jesus Christ. For about the same time with the coming of the Mehdi, Moslems believe that *Dejjal* (Anti-Christ) will appear. Some seem to regard him as a beast, but the best authorities among the Turks declare that this *Dejjal* will prove to be a one-eyed Jew from Khorasan. On his forehead will be written the word *Kiafir* (blasphemer) in letters which all true believers—and they alone—can read. Seventy thousand Jews will follow after him, and he will go through the whole world, visiting all countries, during a space of forty days. It should be remarked, however, that of these forty days the first is to be as long as a year, the second as long as a month, the third as long as a week, and the rest each twenty-four hours long. During the time of this *Dejjal* Moslems expect that Jesus Christ will descend from heaven for a period of forty years. He will slay *Dejjal* with a javelin, and then the whole earth will be filled with righteousness. Neither man nor beast will any more know hate, but everywhere happiness and equality will reign. So shall begin the last stage of the earth's existence. Then other great signs and wonders will occur. Gog and Magog will overrun the earth, and by their oppression of the people of God will usher in the last day. Then they will be miraculously destroyed, and God's true people will be translated in the twinkling of an eye, so as to escape the horrors of the age of fire.

Such is the tradition of the Mehdi and its chronological importance to Moslems. In Turkey, pious souls point out that the demoralization of the people is fully up to the mark that has been foretold. Immorality is rife. Men are crushed for speaking the truth. The one fixed rule for business is fraud. Ignorant men are put in high places. Courts of the holy law sell their decrees to the highest bidder. Women are discontented with their state of subjection, and they hate the uncouth envelopes which the law forces upon them in the place of a graceful dress. The year 1300 of the Moslem era has passed. According to the traditions, the world has less than two hundred years to live, and it is high time for the Mehdi to come. With an eagerness that arises from sincere faith in these prophecies, the Moslems of Turkey watch every obscure man who seems inclined to rise up and become a leader of the people. Any such man they are ready to hail as the Mehdi, if they can find for their faith the shadow of an excuse.

There is something pitiful in the sight of these multitudes, conscious of hopeless corruption, so enervated that they have hope of renewal only in a direct intervention of God, and yet so convinced that this intervention can only be through some visible agency that they are content mutely to drift along just as they are rather than risk taking steps which might be disapproved by him that is to come. But

pitiful as the spectacle is, there is in it much to stir the Christian's heart.

The followers of the false prophet are at last arriving at an epoch in their history when they are taught to expect enlightenment through Jesus Christ. Discount, because of their wrong idea of Christ, all we choose from this expectation of the Moslems; allow for their supposition that Christ will come to enforce the Koran upon the nations; remember their firm hope that Christ's first act on earth will be to put to the sword all the Christians of the present day; modify the picture of the faith of these people by all such considerations, and still you have the fact that the waiting millions of Islam believe the time to be drawing near when Jesus shall teach them the truth. To the Christian there is something thrilling in the thought that even now the Moslem nations are anxiously watching for a "guide" to lead them to Christ—*H. O. Dwight, of Constantinople, in N. Y. Independent.*

TENT-MAKING IN CORINTH

Among the Jews in early times it was customary to teach all the children the full details of some useful calling . . . . And here now in a verse we learn that Saul of Tarsus had been reared to the trade of a tent-maker in his early years, and resumed it as an occupation when, as Paul, the apostle, some necessities fell upon him to understake the work of personal support. There will be profit in our contemplating him in this altogether new character as a working-man about his business.

I. Let us begin with a careful examination of the singular artisan life he lived in Corinth.

1. Our earliest point of notice is found in the fact that he chose a decent and reputable calling. This trade was an honorable one for the craft was composed of industrious citizens, and then products were useful and valuable. Note this explicitly. Some occupations there are which no one can follow, and keep his Christian profession clean and clear.

2. Then we must observe that Paul sought consistent partners in his business. God guided him when he "found" such amiable people as Aquila and Priscilla already established there in the strange city. . . . .

3. But most of all, in these degenerate times of ours, we must notice that Paul pursued the work of his calling honestly. . . . . As this small, tired man sat there, in the midnight and the noon, sewing industriously till his feeble eyes ached with the overstrain, talking meanwhile with Aquila and his bright wife, we have not the slightest doubt that he always knotted his thread when he took up his needle, that he pulled each stitch through conscientiously as in the sight of God, and that he fastened the end of it when he finished the seam. For we do not see how those people could have had family prayers, unless they knew they had been "doing successful business on Christian principles."

4. Once more: We must observe that Paul held his business cautiously in hand. No doubt his tents brought excellent prices, and it is likely the trade increased. But he looked on tent-making as a means to an end; and he did not set himself just to gain money. He never let his business run away with him, or interfere with his religious life.

5. Hence, we are not surprised to discover that Paul used his opportunities wisely even when hardest at work. We do not suppose that Aquila and Priscilla were Christians previous to Paul's arrival at Corinth. . . . Probably Paul was the instrument in their conversion. Think of the glorious talks they had together!

II. So now we reach a second question: What was the effect of this apostle's working at his trade upon his profession as a Christian preacher? We answer, It gave vast force to it.

1. For one thing, it illustrated his often-repeated maxims concerning the dignity of honest labor. If an able-bodied follower of Jesus Christ refused to work, he had no right to eat. 2 Thess. 3:7-13. This vigorous and busy apostle evidently believed that there remained no room whatsoever for drones in a Christian hive. . . . If any further illustration is needed than is furnished in these words already quoted, think of his address down there by the lonely seashore, when he bade farewell to the elders of Ephesus. Oh, how that scene rises on our minds! See the worn man as he stands there on the sands; every line on his face shows labor and care: he is true and genuine, and can be trusted. Acts 20:32-35.

2. But now let us lay alongside of this another consideration: Paul's tent-work in the shop of Aquila added immeasurable force to his ministry, because it removed all ground of cavil as to his making a gain out of godliness. There was some reason for his peculiar solitude in this vain and fastidious city; we know he did not refuse money sent him from other places. It is worth our while to ascertain exactly what was Paul's whole doctrine on this subject. 1 Cor. 9:4-14. We understand from a passage so extensive and so explicit as this that Paul never intended to prejudice the rights of others, or surrender his own. He instructed his young friend Timothy to preach on this point. 1 Tim. 5:17, 18. But when indiscreet men caviled, Christians must avoid the very appearance of evil. So this cheerful-hearted preacher laid hold of his needle, pulled the silesia up over his knee, and went on sewing tent-coverings five days in each week. He afterwards told them frankly that he used some of the Philippians' gifts to him to help out that season. 2 Cor. 11:7-12. And he seems rather proud and glad as he tells them so.—*Chas. S. Robinson.*

QUESTIONS AND ANSWERS

Mechanicsville, Mo., April 13, 1884.

"DEAR BRO. RUSSELL:— . . . . The Apostle, in writing about the Lord's Supper, says: 'Ye shew the Lord's death *till he come*' (1 Cor. 11:26). And the Lord said: 'Do this in remembrance of me,' evidently meaning, Remember me in my *absence*. To me the inference seems strong that the commemoration should now cease, because the Lord is now present. What think you?"

Answer. A careful reading of Paul's words quoted above, with the context, fails to indicate to us any *prohibition* of the observance after the Lord has come and is present. On the contrary, the Apostle's argument here is, that when we break the loaf, etc., we show our communion or participation with Christ in death, as members of the one loaf, the one body. Hence it is quite proper that we should. So long as we are in the flesh, and so long therefore as the sufferings of the body of Christ are not ended, and the measure of his afflictions not filled, it is both proper for us to fill them up and share the cup, and also to *symbolize it.*

Concerning our Lord's words, "Do this in remembrance of me," we do not think he meant, Remember me during my *absence.* He was present at the first supper, and if it be improper to remember his death except during his absence, it was equally improper to remember it before his absence.

What Jesus did mean we think was this: The Passover as a type and a part of the law shall surely have a fulfillment. The *fulfilling* of it is now commencing. I am the anti-type of the lamb that was slain and eaten, and every other feature must be fulfilled—the entire type will be fulfilled when the kingdom of God shall have fully been established; when you, all my disciples who follow me, as parts of the first-born, shall be passed over, delivered from death, in the resurrection. Therefore, as oft as you eat this—commemorate the Passover—look beyond the type and realize in me the anti-type of the lamb. Do this in remembrance of me, and no longer in remembrance of the typical lamb.

Q. Are Enoch and Elijah dead or living?

A. Of Enoch very little is told us, except that he walked with God (Gen. 5:24), and that God revealed to him some things relative to the kingdom of God, will be seen by reference to Jude 14, 15. Gen. 5:24 tells us that "he was not [found], for God took him;" and Heb. 11:5 proves that he did not die. How, or where, God took him, or for what purpose, is not revealed. This seems to be one of the secret things which Moses says belong unto God. Deut. 29:29.

Elijah, we are told, went up by a whirlwind *into heaven.* The word here translated heaven is *shamayim, meaning* "heaved up," or "high things." It is sometimes applied to the firmament or region of the air (Gen. 1:8), and sometimes to the throne of God. When the latter is referred to, the term "heaven of heavens" is frequently used. (1 Kings 8:27.) We must judge of its meaning in this case by its harmony with other Scriptures. Jesus, after his resurrection, went to heaven, the throne of God; but John says (chap. 3.13), "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man." Hence we must conclude that the atmospheric heavens were the heavens into which Elijah ascended.

It is nowhere stated that Elijah did not die; and that he ascended into the air until lost to sight does not prove that

he did die. Neither does the vision on the mount of transfiguration prove that he is, or was then alive, since that was only a *vision*—as Jesus said, "See thou tell *the vision* to no man." As Elijah was a type of the Church, his ascension was also typical of the ascending bride, soon to meet her Lord in the air—not the literal air: air is symbolic of the universal kingdom. Heretofore Satan has been the prince of the power of the air; now Christ has come to reign, and Satan will shortly be dethroned. Soon the overcoming Church, being changed from human to spiritual conditions, will meet her Lord in the kingdom.

What became of Elijah's body we do not know, neither do we know what became of the body of Moses. Things not revealed belong to God.

Q. A class of people called Sabbath or Seventh-day keepers, claim that the Roman Catholic Church *established* the First day of the week as a substitute for the seventh. Is this true?

A. The claim of Romanists in this matter as in others, stands or falls with their other claim, that their Church was established in the first century by the Apostles—Peter being their first Pope. All this we deny, and claim that the Church whose "names are written in heaven," was the original and only Church established or recognized by the Apostles, and that is OUR CHURCH. Romanism was an *apostasy* from OUR CHURCH, as are also all other sects. As to the *observance* of the first day by *our Church* in early days and the teachings of the Apostles on the subject (who are the STANDARDS of our Church,) see article "The Ten Commandments," in the October, 1883, issue. So, then, if the early Church was the Church of Rome, they say truly; but if not, the claim that SHE instituted the change from the Seventh to the First day, Sabbath, is false like many others she puts forth.

LIFE AT HOME

For all of us our life at home must constitute a great part of that life in which, by patient continuance in well-doing, we have to seek for glory, honor and immortality; for many of us it practically constitutes the whole.

There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity and gentleness they are to illustrate in their spirit and conduct must be illustrated there. And even men who have their business and their profession to follow during the greater part of the day find occasion in their home-life for forms of well-doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself—full of varied interests; and I should like to see the lives of most men, and of most women too, animated by the inspiration and refreshed by the free air of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, ill-temper in the family; and the noblest public virtues have roots in the gentleness, the industry, of self-sacrifice and the truthfulness of which only those who are nearest to us know.

IMPORTANCE OF BEING ABLE TO DESPISE RIDICULE

I know of no principle which it is of more importance to fix in the mind than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance? It is to toss courage and firmness to the winds to combat with the mass upon such subjects as these. But learn from the earliest days to insure your principles against the perils of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm; resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from you those feelings which every man carries with him who has made a noble and successful exertion in a virtuous cause.—*Bible Banner.*

WESLEY ON DRESS

If you could be as humble when you chose rich apparel (which I flatly deny) yet you could not be as beneficent, as plenteous in good works. Therefore every shilling which you needlessly spend on your apparel, is in effect *stolen from the poor!* For what end did you want these ornaments? To please God? No!—but to please your own fancy or to gain the admiration and applause of those who were no wiser than yourself. If so, what you wear you are in effect tearing from the back of the naked; and the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creatures.

Many years ago, when I was at Oxford, on a cold winter's day, a young maid (one of those we keep at school), called upon me. I said, "You seem half-starved. Have you nothing to cover you but that *thin gown?*" She said, "Sir, this is all I have." I put my hand in my pocket, but found no money left, having just paid away what I had. It struck me, "Will thy Master say, 'Well done good and faithful steward. Thou hast adorned thy walls with the money which might have screened this poor creature from the cold.' O justice! O mercy! Are not these pictures the blood of the poor mind? See thine expensive apparel in the same light; thy gown, hat, head-dress!"

Everything about thee which costs more than Christian duty required thee to lay out, is the blood of the poor! O! be wise for the time to come. Be more merciful; more faithful to God and man; more abundantly clad (like men and women professing godliness) *with good works.* I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century.

Let me see, before I die, a Methodist congregation fully as plainly dressed as a Quaker congregation; only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let there be no costly silks among you, how grave soever they may be. Let not any of you who are rich in this world endeavor to excuse yourself from this by talking nonsense.

It is *stark, staring nonsense* to say, "Oh, I can *afford* this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can *afford* to throw away any part of that food or raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste to spend any part of it in gay or costly apparel.

For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires" which tend to "pierce them through with many sorrows." O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes and lead us blindfold into the pit of destruction.—*Sermon by John Wesley.*

"A little while, earth's fightings will be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to Millennial Day.

"A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the Perfect Day."

VIEW FROM THE TOWER

"IT SHALL SURELY COME AND NOT TARRY"

"I will stand upon my watch, and fix my foot upon the Tower: and I will watch, to see what will be said to me, and what I may answer to him [the unbeliever] that reproveth me. And the Lord answered me [or gave me an answer for such] saying: Write the vision and make it plain upon tables that he that readeth it may run over it [be able to prove to himself its correctness.] For, as yet, the vision is for an appointed time, and it shall appear at the end, and shall not lie. If it [appear to] make any delay wait for it: for it shall surely come, and it shall not tarry." Habakuk, 2:1-3.—*Douay Translation.*

This command has been obeyed. By various means—Charts, Diagrams, Concordances and explanations the vision or revelation of God's word has been placed within the reach of the people; yet they are slow to believe that this Gospel age will ever pass away and give place to another; and they say, as was foretold, "Where is the promise of His coming (*presence*) for since the fathers fell asleep all things continue as they were from the beginning." (2 Pet. 3:4.) This indicates that the class who when the end comes are in darkness concerning it, are unbelievers of God's testimony. This is also further stated by this same prophet (verse 3) "Behold, he that is unbelieving, his soul [understanding or mind] shall not be right in himself; [It will be because he is not right at heart,] but the just shall live in his faith [not slow to believe that all that God hath spoken by the mouth of all His holy prophets.]

When we and others called attention in 1876 and 1877 to the *presence* of the Lord, and showed that it was taught by the revelations of God's word, we found few ready to believe our report, and many said, "Where is the promise of His presence?" The only answer we could then give them was, that they should examine the Scriptural evidences offered. But soon outward evidences appeared which corroborate the Scriptures! the railroad riots of 1878 came, and Socialism in Germany, Nihilism in Russia, and Communism in France, began to put on a bold front, and it became evident that the governments of the whole civilized world are resting on the very edge of a smoking volcano, which at any moment might burst forth and destroy them.

In their haste some supposed that all things concerning this day of the Lord, were to transpire immediately. But no, the apostle shows that its trouble will come like spasms, like great waves following each other, each bringing nearer the grand climax stated by the prophet: "I will overthrow the throne of kingdoms and I will destroy the strength of the kingdom of the nations." (Hag. 2:22.)

These increasing spasms of trouble are referred to by the apostle under a striking illustration, when he says, it comes "*As* travail upon a woman." (1 Thes. 5:3, Psa. 48:6.) Indeed the troubles of the day of the Lord are but the labor pains of the old, as the new dispensation is ushered into existence.

Just when men had almost forgotten the trouble of 1878 and Socialism, comes another pang—a semi-panic—but not as previous panics have been, severest on the poor, but the very opposite, severest on the rich; millionaires are suffering now.

The prophet proceeds to describe this feature of the day of trouble, saying: "As wine deceiveth him that drinketh it, so shall the proud man be [deceived], and he shall not be honored who enlargeth his desire as the grave and is *like* DEATH, which cannot be satisfied though he [death] gather unto him all the nations and assemble unto him all the people." (Ver. 5.)

What a photograph of today! Once to be extremely wealthy was to be "honored," but we have reached the time mentioned by the prophet when such as have no limit to their greed for gain, but like the grave would endeavor to swallow all yet never be satisfied "shall not be honored," but rather the reverse.

As knowledge increases throughout the world among the masses, they are coming not only to question the rights of kings, and to inquire how and why one man is supposed to be born with the *right* to command and rule another; his equal or superior in ability, but they are inquiring also, "How comes it that these millionaires roll in wealth which they not only cannot spend, but cannot even know how to stow away, while so many others, their intellectual, moral and physical equals, barely have life's necessities?" Since money stands as the equivalent of service, and since the possessors of vast wealth have never rendered the world extraordinary service, the logical conclusion is that they accumulated the excess of their wealth dishonestly, *i. e.*, without giving an equivalent service to the world for it.

This verdict of the people is expressed by the prophet also, (vs. 6, 7,) "Shall not all these take up a parable against him and a dark speech concerning him? And it shall be said, Woe to him that heapeth together that which is not his own. How long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee; and they be stirred up that shall tear thee, and thou shalt be a spoil unto them?"

This calls to mind a New Testament prophecy which corresponds to the above: "Go to, now ye rich men, weep and howl for your miseries which shall come upon you. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud crieth: and the cries of them which have reaped have entered into the ears of the Lord of armies. . . . Be patient, therefore, brethren, unto the coming of the Lord." (James 5:1-8.)

This trouble upon the rich, it is expressly stated, will be among the events of the last days of this age; and not only so, but the apostle refers to it as taking place in the Day of the Lord—when he has come. And these circumstances now transpiring corroborate exactly the testimony of the Scripture—the vision "written and made plain upon tables," that we are now living (since 1875) in the beginning of the Day of the Lord.

All that is written of this day will not transpire at once, but each convulsive spasm will prepare for another until the climax is reached. The scriptural evidences of the Lord's presence were clear to some of us before these outward evidences commenced, and these only corroborate previous convictions, but as the Day of the Lord advances others who could not see it from the Scriptures will learn it from the transpiring events, until all—the rich men and the mighty men, and the poor men, the bondmen, and the free men, all shall realize that "the great day of His wrath is come" and shall seek the protection of the great mountains (governments) and rocks (societies) to shield them from its trouble. (Rev. 6:15-17; Luke 23:30.)

It is asked why the presence of the Prince of Peace should cause so much trouble? We answer that he is not only a peaceful governor, but a King of righteousness and there can be no true and lasting peace or happiness aside from principles of *justice*. In the establishment of his kingdom it is necessary to overthrow present kingdoms, because they are upheld by injustice and tyranny. For the same reason titles, and honors of birth based upon fraud and injustice of the past ages, no less than the wealth and honor grasped dishonestly in our own day, must all fall under the condemnation of the new King, who declares that the humble and lowly shall be exalted, and the proud and arrogant debased. During his reign, "the meek shall inherit the earth."

The present financial trouble among the rich is probably not yet ended, their weeping and howling will probably be yet greater, and it is not confined to this land alone, but seems to affect all the money centres of the world. Presently it will cease, to be succeeded by a still more severe trouble after another interval of rest.

Nor should we forget that the *present* prince, our Lord, is no more favorable to religious monopolies and boastful titles, etc., than to financial and political ones, and these shall no more than others, escape destruction. The same proud and haughty spirit which leads the world to grasp titles and honor and to increase its wealth, has been and is leading the various sects of the nominal church; and the result to both is the same—"Pride goeth before destruction and a haughty spirit before a fall." Let us not be deceived; it is the same spirit which boastfully says, 'Our denomination is building at the rate of one church a day and hopes soon to double this,' which during the past month introduced into a conference for the election of Bishops, the trickery and wire-pulling of a political convention, in the endeavor of the various candidates to be *greatest* while making a show of in honor preferring one another.

Yes all these fraudulent earthly *systems*, each claiming to be the true church, shall lose the honor and prestige they so much covet. Their falsities and shams shall be disclosed in this day that shall try every man's work of what sort it is It will be a blessed deliverance from a man-imposed yoke, to many of God's dear children who are now in these sects and

who are influenced and bound by their theories and customs, mistaking the nominal churches of earth for the true church whose names are written in heaven, and whose law is the word of God and not of men.

Yes this liberty, religious, financial, and political, is what mankind needs and longs for. It is a precious boon, but the path by which it shall be gained is steep and thorny. The overturning of present gigantic systems and monopolies, religious, financial, and political, by the new King in this His day, causes "a time of trouble such as was not since there was a nation"; "no, nor ever shall be." (Dan. 12:1; Matt. 24:21.)

"Now the world is full of suffering,
Sounds of woe fall on our ears,
Sights of wretchedness and sorrow,
Fill our eyes with pitying tears.

"'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
We can wait, for just before us
Beams the morning's roseate glow.

"We are waiting, hoping, praying,
For Messiah's glorious reign,
For we know He'll reign in justice,
Right and truth shall triumph then.

"Worldly pleasures cannot win us
While we wait for that bright day:
Worldly splendor cannot charm us,
While its light beams on our way."

HABAKKUK'S PROPHECY

Our running comments below are in brackets, and the translation is one gleaned from several authorities.

Chap. 1:2-4. "How long, O Lord, have I entreated, and thou wouldst not hear? How long shall I cry out unto thee because of violence, and thou wilt not save? Why hast thou shown me iniquity or grievance, and the robbery and violence that are before me? And there is a judgment, but oppression is more powerful. Therefore the law is powerless and justice cometh not forth victorious; for the wicked compasseth about the righteous: therefore doth justice come forth perverted.

[Certainly these words can well be applied to this "present evil world," when God seems to many to be indifferent as to whether good or evil succeeds, and permits evil to triumph, the godly to suffer persecution, and the wicked to flourish. In view of this, the prophet asks as the representative of all who love righteousness, "How long, O Lord," shall it be thus? When shall the present evil world give place to that wherein dwelleth righteousness?]

[The Lord answers the cry, declaring]: "Look ye about among the nations, and behold and be astonished and astounded, for I will fulfill a work in your days ye would not believe if it were only told you. [If you did not see some evidences you would consider the things impossibilities.] For lo, I will raise up the Chaldeans, that bitter and hasty nation [people], which shall march through the breadth of the land to possess the dwelling places that are not theirs (vs. 5, 6). [The people who are to do the astounding work among the nations are here called Chaldeans, and represent, we believe, the masses of the peoples of earth, who, under the names Communists, Nihilists, Socialists, etc., are organizing with avowed intention of overturning present governments. Chaldeans is a fitting name. Literal Babylon was the capital city of literal Chaldea, a vast country, so symbolical Babylon reigns over the people of the civilized world, who, therefore, might in symbol be fitly termed the Chaldeans.]

"They are dreadful and terrible, and from them shall proceed the judgment upon these [evils and nations] and their burden [or restraint].

"Swifter than leopards are their horses, and fiercer than the evening wolves; their horsemen spread themselves abroad, for their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat. They will all come for violence. [Horses represent doctrines in symbol, and horsemen teachers of those doctrines. The ferocity of the doctrines is here shown. and the rapidity with which they will spread and the fact that the teachers of these doctrines will be foreigners.]

"Their faces will be set in opposition to the east. [The east is the direction of the sunrising, and here represents the dawn of the Millennial Day. Hence, the language here indicates that though these shall cause a measure of judgment to come upon evil institutions, yet they will not be in harmony with the true light, but in *opposition* to it; their mission is violence.] And they gather the bounden ones as the sand.

"And they will make sport with kings and princes will be a play unto them: at every stronghold they will laugh, and they will cast up earth mounds and capture it. Then [by reason of their success] doth their spirit become arrogant and they are surpassingly proud, and offend, imputing this their power unto their god. [Not realizing that they have been used as the Lord's great army to overthrow oppression and to bring down the proud and to thresh the mountains (kingdoms), they shall boast themselves of the victory of Liberalism.]

"Art thou not from everlasting, O Lord, my God, my Holy One? We shall not die. O Lord, thou hast ORDAINED THEM for judgment; and, O Protector, THOU hast, appointed them to CORRECT NATIONS." [This is the confidence of the saints, as here expressed by the prophet.]

In the third chapter of this same prophecy the standpoint is changed, and the prophet rehearses the trouble coming upon the world during the day of the Lord, from the Lord's standpoint, showing whose power it is that shall really shake the kingdoms and bring in everlasting righteousness. Primarily reference is made to the marvelous display of God's power on behalf of Israel in their deliverance from Egypt, but we must not forget that Israel's deliverance from the darkness and bondage of Egypt into fruitful Canaan, was but an illustration of the world's deliverance, to be accomplished in the establishment of earth's new kingdom.

Chap. 3:2. "O Lord! I have heard thy fame and was afraid: O Lord! thy work—in the midst of the years of sorrow [or time of trouble] revive thou it; in the midst of the years make it known; in wrath remember mercy.

"God came from Teman, the Holy One from mount Paran. Selah. His glory covered the heavens, and of his praise the earth was full. His kingdom was like the sunlight; rays streamed forth out of his hand unto them, and there was the hiding [or secret] of his power. [In truth, when realized properly, the Lord's coming and kingdom are blessings; for as the Sun of Righteousness he brings light and blessing and joy; when properly seen his every act (hands in symbol) sheds light and blessing. This is for a time kept secret and not recognized by men, though it is the object of his taking his great power.] Pestilence shall go before his face [moral pestilence shall flee, as darkness does when the sun rises] and burning coals went forth at his steps [dross and stubble shall be consumed as righteousness steps in.]

"He stood and measured [judged] the earth; He looked and melted the nations and the ancient mountains [governments] were crushed to pieces; there sunk the perpetual hills: his ways are everlasting. I saw the tents of Cushan [dwellings of darkness or blackness, symbolizing iniquity] in affliction: they trembled—the curtains [those who caused obscurity or darkness] in the land of Midian [strife].

"Thy bow was made quite bare; like severe rods of punishment goeth forth thy sword. Selah: thou didst cleave [open] the rivers [truth-channels] of the earth" . . . "In indignation thou wilt tread the earth under foot in thy wrath thou wilt astonish the nations. Thou wentest forth for the salvation of thy people; for salvation with thy Christ. Thou struckest the head of the house of the wicked [Satan] and destroyed the foundation with the high towering walls. [It is a complete overthrow.] Thou didst strike through with his own spears the chief of his warriors—them that came out as a whirlwind to scatter me . . . . But thou didst pass along over the sea with thy horses, over the piled up billows of great waters. [The Lord's doctrines were enforced and conquered the great multitude—the "raging waves of the sea."]

"I have heard and my inmost parts tremble, at the report my lips tremble . . . I trembled in myself that I might REST in the day of trouble."

In this "Day of the Lord" those only can REST who are built upon the rock foundation, who are strengthened by the heavenly manna, continually refreshed by the living water of truth, and in obedience to their covenant are following in the footsteps of Jesus. Such shall know the truth and the truth shall make them free. Such shall walk in the light and not be in darkness that that day should come upon them as a thief and a snare. (I Thes. 5:1-5.) Such may rest in the remembrance that the trouble brings the chariots of salvation for the deliverance of the just.

THE SECRET OF THE SAINTS

To play through life a perfect part,
  Unnoticed and unknown;
To seek no rest in any heart
  Save only God's alone;

In little things to own no will,
  To have no share in great,
To find the labor ready still,
  And for the crown to wait.

Upon the brow to bear no trace
  Of more than common care,
To write no secret in the face
  For men to read it there.

The daily cross to clasp and bless,
  With such familiar zeal,
As hides from all that not the less
  The daily weight you feel.

In toils that praise will never pay,
  To see your life go past,
To meet in every coming day
  Twin sister of the last;

To hear of high, heroic things,
  And yield them reverence due,
But feel life's daily offerings
  Are far more fit for you.

To woo no secret soft disguise
  To which self-love is prone,
Unnoticed by all other eyes,
  Unworthy in your own;

To yield with such a happy art,
  That no one thinks you care,
And say to your poor bleeding heart,
  "How little you can bear!"

Oh, 'tis a pathway hard to choose,
  A struggle hard to share,
For human pride would still refuse
  The nameless trials there;

But since we know the gate is low
  That leads to heavenly bliss,
What higher life could God bestow
  Than such a life as this?

—*Selected.*

THE DOCTRINE OF ELECTION

It is well known that for years past I have opposed the popular, or Calvinistic view, of election. That view is essentially this: "God did, from all eternity, unconditionally elect a certain number of persons to be saved, and these cannot be lost; and at the same time, did pass by all the rest of the human family and left them to eternal damnation"; i. e., He reprobated them to eternal torments, or death, leaving them in a helpless and hopeless condition.

Such an idea of election I have opposed for fifty years past, and shall probably oppose it to the end of life, as unharmonious with the character of God and his professions of "love to the world," and the fact that Christ "tasted death for every man," and "gave himself a ransom for all," and that "God will have all men to be saved [to live] and come to the knowledge of the truth" (1 Tim. ii. 4-6; Heb. ii. 9).

With this statement before my readers, I trust they will not mistake nor misconstrue what I am about to say on election. That there is a Scripture doctrine of election it is useless to deny; and that it is a "Sovereign" one must also be admitted. God, of his own sovereign pleasure, elected the first Adam before he was created to be the head and representative of the human race in its animal nature. The same Sovereign will elected, "before the foundation of the world" (Eph. i. 4), the second Adam—the Christ—to be the head and representative of a *spiritual* race, to be developed in due time.

SCRIPTURAL ELECTION HARMLESS

These elections are necessarily followed by a harmless reprobation, i. e., no other man can take either the first or second Adam's place in the plan of God relating to our race. Neither of these elections is designed to exclude any of the race from the favor or love of God, but both are ordained for the benefit of the *non*-elected, to bring life and well-being to the entire race. The first Adam was elected to the *office* or work of multiplying and replenishing the earth, by filling it with inhabitants and subduing it (Gen. 1:28). The second Adam was elected to the office or work of bringing out a spiritual element in men and subjecting them to the will of God, so that they should find their happiness and joy in "communion and fellowship with the Father and Jesus Christ," the spiritual Adam (1 John i. 1-3.)*

These two heads (the first and second Adam) were each elected, in distinction from all others, for these special *offices* or works; but it was for the benefit of others in both cases, though all others were reprobations in the sense these were *elected.*

THE CREATOR'S RIGHT TO ELECT

The sovereign right of the Creator to elect whom he will to certain offices, or to perform a particular work, is undeniable. To deny this would be to deny that he is God, the MAKER of all things; and to such the language of Paul is applicable—"Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). Without variety in the human family, what would society be, even in this life? If all are rulers, who would be the subjects? If all were subjects, who would be the rulers? It is evident to all that some men by nature are endowed with five talents, some with two, and some with only one; and each was thus endowed, not by his own choice or will, but by the will of the Creator. Each was elected, before he was born, to this capacity found in him by nature; improvement may increase this capacity in them all; but I speak now only of the election which gives them their place, at first, in the race—all ordered in infinite wisdom for the highest good, improvement and happiness of the whole race.

Men claim the right to elect their own rulers; and the act of doing it is called "Election"—that is, certain persons are elected to fill particular offices, not for their own benefit or aggrandizement, but for the good of the whole community. From the offices thus filled all others for the time being, are reprobated or rejected; but the reprobation is a harmless one; the election was designed to benefit all the reprobated; to watch over their interests and see that all were protected in their lawful pursuits, and to punish the disturbers of the peace. The elect rulers are armed with authority to enforce law and order, and under such a well-ordered administration the greatest amount of good will be possessed by all well disposed, both of rulers and the ruled. In this view election is stripped of its hateful aspects.

A CALM LOOK AT THE SUBJECT

Let us now see if we can look calmly on the Scripture doctrine of election. In the first place, suppose it is an election of individuals, though that view may be modified as the investigation proceeds. For what are they elected, or to what? Is it to be saved, while all others are to be damned? Preposterous assumption! as unfounded in the Word of God as it is blasphemous. They are "chosen *in* Christ" and *for* Christ, to aid him in his work of blessing the race of Adam, for whom Christ "tasted death"; that is, "every man"—"every creature"—the "all" for whom Christ "gave himself a ransom," which will "be testified in due time" (Mark 16:15; 1 Tim. 2:6; Heb. 2:9). The elect are to become the "Bride of the LAMB"—his "joint heirs"—to reign with him (Rev. 19: 7, 8; Rom. 8:17; 2 Tim. 2:12); and will sit with Christ on his throne in the regeneration (Rev. 3:21). Shall He not have the right to select his own Bride? May not He and His Father elect whom they will for the Bride of Christ? How can that be doubted? Her office is not to exalt herself, nor *for* herself. It is to exalt the Bridegroom and be *workers* together with him in blessing the race and carrying out God's great purpose of blessing "the world"—the human family

Viewed in this light, what Christian's heart can object to the doctrine of election? No one is harmed by it; no one

* Some of our readers will recognize the writer of the above as a former soldier of the cross who laid aside the earthly armor some years since. The above, from the pen of our esteemed fellow-laborer, was written probably ten years ago, and before we had come to see that the election of the church, now in progress, is to a change of nature, from human to spiritual: hence, in the fourth paragraph, the writer speaks of Christ selecting a *spiritual element* in man, instead of saying, as we now would, that the Second Adam becomes the *head of a new* or spiritual race, and the *restorer of the human race.*

In the sixth paragraph also, under the light of further unfoldings of the same truth, we, instead of saying each was endowed with many or few talents "by the will of the creator—each elected before birth to the capacity found in him by nature," we would say: Originally, the race in its perfect representative, Adam, was fully and perfectly endowed with a full range of talent; but, by reason of sin, and the degradation and imperfection consequent to the fall, the original range and scope of talents has been more or less interfered with and destroyed.

It affords us great satisfaction to recall how clearly our Brother Storrs, in the above and other writings, presented the *conditions* which we were elected to fulfill if we would be joint-heirs of Christ's glory—that we must suffer *with* Him if we would be also glorified together.—EDITOR.

is excluded from salvation or eternal life by it; but their ultimate possession of those blessings is more likely to be secured by it. There is greater hope for those who are not of this elect Bride than there would have been but for her being thus elected and prepared to bless the others of the human race. This election need not and should not cause any jealousy in the minds of the non-elect; for, first, it is for *the benefit* of the non-elect that this election has been made; and, second, these elected ones have, in this life, to "drink of Christ's cup, and be baptized with his baptism" of sufferings, sorrows and reproach, be despised, reviled have their names cast out as evil, their motives misconstrued, endure persecution in some form; many of them even unto death, having "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, harassed, maltreated, (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth" (Heb. 11:36-38). Such in some sort or some measure, is the lot of the elect Church of Christ, who, having been made partakers of his sufferings, will be sharers in his glory, having been fitted therefor by being perfected by sufferings like their Elect Head, Christ Jesus. They do not and cannot live as other men do in this present life. They are called out from the world, and live not for this world, but live above it, looking for a "kingdom prepared for them from the foundation of the world" (Matt. 25: 34). Christ is not only their Redeemer, but their great Exemplar: to be Christ-like is the grand ruling motive; and this makes them separate from all other men in this life. They have taken Christ's yoke upon them, and are now learning of him who was "meek and lowly in heart."

These remarks lead to another branch of the subject. That the elect I have spoken of are a definite number, which can neither be increased nor diminished, is highly probable. But I shall not argue that point at this time, another question of more importance—that is—

IS THE ELECTION ABSOLUTE AS TO PERSONS?

Or, *Is it an Unconditional Election of certain individuals to fill the position of Bride to the Lamb?* That the offer of this honor is confined to a portion only of the human family is a self-evident truth; for only a few of the race have ever heard the proclamation of the grace of God in Christ. It seems to follow that only those to whom the good news has been preached are *candidates* for this high and holy calling. That this election is not absolute, *i. e.*, irrevocable, seems clear both from the Old and New Testaments. Peter calls upon believers to make their "calling and election sure" (2 Pet. 1:10). Paul tells us. "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27): and again he says, "I have suffered the loss of all things . . . that I may win Christ. . . . that I may know him and the power of his resurrection . . . if by any means I might attain unto the resurrection (*exanastasin*) out from the dead." or out from *among* the dead" (Phil. 3:11); which language shows that Paul did not consider his election to that honor absolute: hence, his laborings to "make sure" that result.

Thus it appears that election, though it may be of individuals, is not absolute; it may be forfeited by "transgression." Paul is clear on this point when he says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. 6 4-6). Again Paul says, "If we sin wilfully *after* we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb 10:26, 27). Such testimonies go to show that individuals may be elected to run in the race for the *offices* of "kings and priests" unto God and the Lamb, and yet may "come short of" a confirmation or inauguration into those offices by failing to obtain that maturity and perfectness which Gods calls them to, and by non-improvement of the grace bestowed on them; hence, the apostle exhorts on this wise, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The Scriptures are full of cautions against carelessness in the use of God's grace, and against quenching the Spirit, and admonitions not to grieve the Holy Spirit of God, all of which go to show that there is a danger, at least a possibility, of failing to "make our calling and election sure." Too many persons, while writing or speaking of election, fail to make the distinction between being elected to *run* a race, and being elected to receive the *prize*. All who believe in Jesus have been elected (from the foundation of the world, if you please,) to run in the race for the kingly and priestly *offices* of the Kingdom of God; but none have been absolutely elected to the possession of those offices; this last election is suspended on conditions to be performed; hence, says the apostle, "so run that ye may obtain" (1 Cor. 9:24); obtain what? "An incorruptible crown." This belongs "to him that overcometh."

GOD'S DESIGN BY AN ELECTION

This view of election, while it acknowledges the sovereignty of God and his right to bestow his gifts according to his will, shows that all is done with the design to benefit the race of men, as a whole; so that while some are exalted to rule and teach, the others are blessed under and by their rule and instruction, thus uniting the whole family of man in a perfect harmony, diffusing perfect happiness and joy: "every man," ultimately, sitting "under his own vine and figtree," having none to molest or make them afraid, "for the mouth of the Lord of hosts hath spoken it" (Micah. 4:4).

Such an election as here set forth, is a most powerful stimulus to holy living, deadness to the world, self-denial, patience in tribulation, watchfulness, constant reliance on God for help and support in all the conflicts to which we are exposed in this life: in short, it leads to that spirit of consecration to God and the Lamb which few professed Christians seem to have an idea of in these days, for most of them appear to be tolerably satisfied to be saved from hell or death; and a deep communion with the Father, and with his Son, Jesus Christ, seems of no great importance to them if they can *only* be saved. *Saved* they may be; but never gain a part in the company composing the Bride of Christ: they have not made that "calling and election sure," and hence, fail of being kings and priests unto God and the Lamb; though saved with an inferior salvation through the abounding love of God, they may be subjects but not rulers in the Kingdom of God; they are not *heirs* of the Kingdom but they may share in the blessings which flow from the reign of Christ and his Bride in the Kingdom, when that age is established over all the earth. How great their gain or loss will be by their neglect to make *"sure"* their election, is a matter at present impossible to tell. Let each believer in Jesus see and feel that he or she is called, yet, *elected* to something more than to be saved; they are chosen to put *on* Christ; *i. e.*, to become Christ-like, so as to be of his Bride, and occupy the place of kings and priests to God and the Lamb. Not to live for this end and *office;* to be satisfied with the idea of merely being saved somehow, is to undervalue their high calling and lightly esteem the exalted honor of being joint-heirs to Christ's throne and possessing the intimate relation of Bride of the Lamb. It is too much like despising the birth-right, like Esau; or selling it for a mess of pottage. What are all the charms of this present age—its honors, its luxuries, its wealth and grandeur—compared with the eternal honor and pleasure of being of the number that "follow the Lamb whithersoever he goeth" (Rev. 14:4), and associated with him in all the wondrous works and glories of the "ages to come?"

Let all believers in Jesus "strive to enter in at the strait gate," and walk in "the narrow way," if they would make *"sure"* their "calling and election," and not rest in the bare idea of being saved. The *prize* is before us: let us "so run that we may obtain" it.—*Geo. Storrs.*

SONS OF GOD AND DAUGHTERS OF MEN

[This article was reprinted under title "Angels Which Kept Not Their First Estate" published in issue of July 15, 1894, which please see.]

"What poor despised company
Of travelers are these.
Who walk in yonder narrow way,
Along the rugged maze?"

"Ah, these are of a royal line.
All children of a king,
Heirs of immortal crowns divine.
And lo, for joy they sing!"

EGYPTOLOGY AND THE BIBLE

There is no point, says the *Sunday School Times*, where the Bible record and the claim of infidel scientists—not sincere and reverent, but skeptical and scoffing scientists—are at greater variance, than as to man's beginning in knowledge and character. The Bible says that man started on a high plane, and gradually declined through sin and neglect of his privileges; the scoffing student of science says that man started on a level with the brute, and has been gradually making progress from that beginning until now. Whenever a rude stone hatchet or a bit of primitive pottery, has been found in some subterranean cavern, it has been claimed by the doubter of the Bible as a new witness against Genesis. But the believer in the Bible has rested on the Bible story, the Word of God.

In view of the recent remarkable discoveries there, a Cairo correspondent of the *Nation* has referred to "the growing conviction of Egyptologists [not of Bible defenders, but of Egyptologists, mark you!] that the earliest Egyptian civilization we know of is the highest and that all that we know of it is its decadence." Why, the book of Genesis tells us that! "The oldest pyramid is the largest and best built; the oldest temple—that besides the Sphinx of Gizeh—shows masonry since unapproached; the oldest papyrus—though as yet hardly understood—is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete." That's it! All that is necessary to bring a scientist to the defence of the Bible story is—science.

WHAT ARE "CHRISTIAN NATIONS?"

"Anything to make money," seems to be the motto of the nations. Christian countries have no hesitation in doing things that must, if continued, inevitably utterly wipe out of existence the aboriginal inhabitants of the sea islands if they can only make a little money thereby. "Take," says the *Independent*, "the case of Madagascar, where rum merchants, aided by the English and American Governments, are trying to undo the work of our missionaries. Both the English and American Government levy a tax of some two dollars a gallon on distilled liquors: but the English Government forced on Madagascar a treaty which made that people receive rum at an import of only thirty-three per cent, which was in 1867, reduced to ten per cent., or about two cents a gallon. There are imported annually from Mauritius over 400,000 gallons of rum, which sells at about eighteen cents a gallon, and which, with native liquors made from stills imported from Mauritius, is inflicting an injury which the missionaries find hard to resist."

A correspondent of a Mauritius paper, says the *Commercial Gazette*, says that "the whole population have become inveterate drunkards, women and children as well as men;" that the women are becoming sterile throughout the country; and "if something is not done to stop this unlimited consumption of spirits, the bulk of the race will have disappeared from the face of the earth before the beginning of the next century, and those who remain will have just cause to curse the day upon which the white man invaded their country, under the pretext of showing them the way to Heaven." In a little while we shall be hearing that "civilization" has destroyed the Hova race. It is the civilization of rum and gunpowder, not of Christianity.

In the month of August, 1879, Messrs. Dunville and Co., distillers, of Belfast, shipped about a thousand cases of whisky, *via* Larne and Liverpool, to Cyprus. This island has just escaped from Mohammedan misrule, impoverished and almost depopulated; and now Irish whisky, sent by "Christian distillers," comes to the front, to complete the desolation.

Yet with these facts in view, with India, where English example has made a thousand drunkards where it has made one Christian, with China, where each day more than a thousand natives die the most horrid deaths, murdered by British opium forced on them at the cannon's mouth; with the South Sea island races rotting out from immoral diseases, which the sailors of Christendom have left behind;—the only exceptions being islands that have no harbors where ships can lie:—with the liquor traffic driving the ploughshare of destruction not only through Christendom, but through the virgin soil just opened in Asia and Africa for the reception of the good seed of the kingdom;—with all these horrible exhibitions of Satanic craft, backed up by the force of evil habit and the covetous greed of gain which rules the so-called Christian world:—with all these facts before them, dainty divines, dealing in a gospel of lavender and rose water, draw glowing pictures of a good time coming, and tell us that the world's conversion is just at hand! Do such men know much about the world, or much about conversion? Or are they saying peace and safety when sudden destruction cometh upon them?—*The Christian.*

LIFE AND DEATH

Under this head we find the following lines in a paper claiming the name of "Christian":—

"Life and death are sisters fair;
Yes, they are a lovely pair.
Life is sung in joyous song;
While men do her sister wrong.
Calling her severe and stern.
While her heart for them doth burn.
Weave, then weave, a grateful wreath,
For the sisters, Life and Death.

"If fair Life her sister lost,
On a boundless ocean tost
She would rove in great unrest,
Missing that warm, loving breast;
Now, when scared by wild alarms,
She can seek her sister's arms—
To that tender bosom flee,
Sink to sleep in ecstacy."

We have no comment to make on this. As the paper publishing it claims to be pre-eminently Biblical in its faith, we will let the word of the Lord speak for itself.

Gen. 2:17—"In the day that thou eatest thereof thou shalt surely die."

Deut. 30:15—"See, I have set before thee this day life and good, and death and evil."

Prov. 8:36—"All they that hate me love death."

Isa. 28:25, 18—"Because ye have said, We have made a covenant with death, and with hell are we at agreement." etc. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Ezek. 18:4—"The soul that sinneth it shall die." Also verse 20.

Verse 32—"I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Hos. 13:14—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues."

Rom. 5:12—"Sin entered into the world, and death by sin."

Rom. 6:23—"For the wages of sin is death."

1 Cor. 15:26—"The last enemy that shall be destroyed is death."

Verse 54—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory."

2 Tim. 1:10—"But is now made manifest [his purpose and grace] by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Heb. 2:14—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."

These are a few of the great multitude of texts which show in what light God regards death. It is the penalty, the result, the wages of sin; and the devil introduced it into the world. Christ came to destroy it, and, as the last enemy, not friend, of man, it will be destroyed. Let them make a "covenant with death" who hate wisdom; but we abhor death, and seek for life through the Life Giver, the Lord Jesus Christ.—*Sel.*

THE most painful way *may* be the right one, but it is not the right one *because* it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice *may* be rooted in spiritual pride.

TRANSFORMED

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

It should be noticed here that these words of the Apostle are not addressed to the unbelieving world, but to those whom he recognizes as brethren, as shown by the preceding verse—"I beseech you therefore, *brethren*, ... that ye present your bodies living sacrifices, holy and acceptable unto God."

It is the prevailing idea among Christians that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to faith, obedience and reliance upon him, that is the transforming Paul meant. Truly it is a great change—*a* transformation, but not *the* transformation that Paul here refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the Gospel Age, on certain conditions, and was urging *believers* to fulfill those conditions. Had such a transformation of character not already taken place in those whom he addressed, he could not have termed them brethren—brethren, too, who had something "holy and acceptable unto God" to offer in sacrifice. Only those who are justified by faith in the ransom are reckoned of God as holy and acceptable.

This *transformation of nature* will result to those who during the Gospel Age present their justified humanity a living sacrifice, as Jesus presented his perfect humanity a sacrifice—laying down all right and claim to future *human* existence, as well as ignoring present human gratification.

The first thing to be sacrificed is our human will; and henceforth we may not be guided either by our own or by any other human will, but only by the divine will. Gradually then the divine will becomes our will, and we reckon the human will as not ours, but as the will of another, to be ignored and sacrificed. The divine will now having become our will, we begin to reason, to judge, to think, from the divine standpoint: God's plan is our plan, and God's purposes and ways are ours.

None can understand this transformation who have not in good faith presented themselves as sacrifices, and in consequence come to experience it. Hitherto we might enjoy anything that was not sinful for the world and all its good things were made for man's enjoyment; the only difficulty was to subdue the sinful propensities. But the consecrated, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God. As through sacrifice we daily realize that this is not our rest, that here we have no continuing city, our hearts and hopes are turned to that "rest that remaineth for the people of God." And that blessed hope in turn quickens and inspires to continued sacrifice.

Thus through a sanctified will the mind is renewed, transformed; and the desires, hopes and aims begin to gravitate toward the spiritual and unseen things promised, while the human hopes, etc., die. Those thus transformed are reckoned as "new creatures," begotten of God and partakers to that extent of the divine nature.

Mark well the difference between these new creatures and those who are only justified. The latter class is still of the earth earthy, and their hopes, ambitions and aims are such as will be fully gratified in the promised restitution of all things. But the former class is not of this world, even as Christ is not of this world, and their hopes center in the things unseen, where Christ sitteth on the right hand of God. The prospect of earthly glory, so enchanting to the natural man, would not now be a satisfying portion to those begotten of this heavenly hope—to those who are now sharers of the divine mind.

We see, then, that it is a mistaken idea, though a common one, that all good men, such as Abraham, Moses, and the Prophets, were begotten of the spirit.

This new divine mind is now the earnest of our inheritance of the complete divine nature—mind and body. Some may be a little startled by this expression, a divine body; but we are told that Jesus is the express image of his Father's person, and that the overcomers shall be made like unto his *glorious body*. "There is a natural [human] body, and there is a spiritual body," and we have no idea that either our divine Father or our Lord Jesus are only great minds without bodies. They are glorious spiritual bodies, though it doth not yet appear how great the glory, and shall not until we also shall share the divine likeness.

While this transforming of the mind from human to spiritual is a gradual work, the change from a human to a spiritual *body* will not be gradual, but instantaneous.

It may be difficult for some to see in this change of mind the beginning of a change of nature; but a little consideration, we think, makes it very clear. That there is a change of nature for the church is a scriptural truth; and it is also as clearly taught that the change of this class begins here and is completed in the resurrection. (2 Cor. 1:20-22; 1 Cor. 15:52.)

Now, as Paul says, we have this treasure (the divine mind) in earthen vessels, but in due time the treasure shall be in a glorious vessel, the spiritual body.

The Scriptures show us that the human nature is a likeness of the spiritual (Gen. 5:1). For instance, man has will, so have God and angels; man has reason, so have they; man has memory, so have they. The character of the mental operations of each is the same. With the same data for reasoning, and under the same circumstances these different natures are able to arrive at the same conclusions: hence God can say to men, "Come, let us *reason together*."

Though the mental faculties of both natures are similar, yet we know that the spiritual nature has powers beyond and above the human—powers, we think, which result, not from different faculties, but from the wider range of the same faculties, and the different circumstances under which they operate.

From all that we can gather, we conclude that the human nature is a perfect earthly image of the spiritual nature, with the same faculties, only confined to the earthly sphere, with ability and disposition to discern only so much beyond it as God sees fit to reveal for man's benefit and happiness.

The divine is the highest order of the spiritual nature; and how immeasurable is the distance between God and his creatures! We are only able to catch a glimpse of the glory of the divine wisdom, power and goodness as in panoramic view he causes some of his mighty works to pass before us. But we can measure and comprehend the glory of perfect humanity. Truly there is a vast difference between the divine and the human nature; but, as the Scriptures teach, there is a likeness, else God and man could have no communion, no fellowship. It is because there is not a likeness of God in the lower animals that they cannot know or commune with him.

With these thoughts clearly in mind, we are able to more fully understand how the change from the human to the spiritual nature is affected—viz., by carrying the same mental powers over to higher conditions. When clothed with the heavenly body we shall have the heavenly powers which belong to that glorious body. We shall also have the range of thought and scope of power which belong to it. The change of mind from human to spiritual which we experience here we see is the beginning of that change of nature. True it is but a very small beginning, but the begetting, as this is termed, is always but a faint, a small beginning; yet it is the earnest or assurance of the finished work. (Eph. 1:13, 14.)

Some have said, How shall we know ourselves when changed? How shall we then know that we are the same beings that lived and suffered and sacrificed that we might be partakers of this glory? Will we be the same conscious beings? Yes, most assuredly. The Scriptures declare that if WE be dead with Christ, WE shall also live with him. (Rom. 6:8.)

Changes which daily occur to our human bodies do not cause us to forget the past nor to lose our identity, so the promised change from human to spiritual bodies will not destroy either memory or identity, but will increase their power and range. The same divine mind that now is ours, with the same memory, the same reasoning powers, etc., will then find its powers expanded to immeasurable heights and depths, in harmony with its new immortal or incorruptible body, and memory will trace all its career from earliest human infancy, and we will be able by contrast to fully realize the glorious reward of our sacrifice. But this could not be the case if the human were not a *likeness* of the spiritual.

These thoughts may help us also to understand how Jesus, when changed from spiritual to human conditions, viz., a human body and earthly limitations, was a man; and though it was the *same being* in both cases, under the first condition it was spiritual: under the second condition it was human.

Because the two natures are separate and distinct, yet the one is a likeness of the other, therefore the same mental faculties (memory, etc.) being common to both, Jesus could remember his former glory which he had before becoming a man, but which he had not when he had become a man, as

his words prove—"Father, glorify me with the glory I HAD with thee before the world was" (John 17:5), the glory of the spiritual nature. And that prayer is more than answered in his present exaltation to the highest form of spiritual, *viz.*, the divine nature.

Referring again to the words of our text, we notice that Paul does not say, Do not conform yourselves to this world, but transform yourselves into the divine likeness; but he says, "*Be* not conformed . . . . but *be* transformed." That is well expressed, for we do not either conform or transform ourselves; but we do submit ourselves either to be conformed to the world by the worldly influences around us, or else we submit ourselves to the will of God, to be transformed by the heavenly influences exercised through his word and his spirit.

You that are consecrated, what influence are you submitting to? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God. To such the will of God is made plain. May grace divine enable us to walk according to the will of God through suffering, until ushered into the promised glory—until fully transformed into his glorious image!

"SEE THAT YE WALK CIRCUMSPECTLY"

Not long since, many who are now rejoicing in the light of the present truth were under the cover of darkness, uneasily seeking rest in the short bed and narrow covering of Babylon's creeds. Some loved the darkness, but few anxiously longed for the dawn of day.

To such a voice has come, saying: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." This light that has come is none other than the glorious light of our Lord's *presence*, for the long-promised second advent is due. At his first advent Jesus said, "I am the light of the world," and the early disciples were bidden to arise and shine, their light having come. But since he has come in the glory of power the Church is now bidden to arise and shine with increasing glory, her glorious light having come.

Few at our Lord's first advent discerned his light because the majority preferred darkness; the few gladly received the light, and through them it has been reflected all through the gospel age. Thus they in turn became light-bearers as Jesus said—"Ye are the light of the world . . . . Let your light shine." (Matt. 5:14-16.) Had not the mystery of iniquity begun to work, that light would long since have flooded the world with its glory. But it was a part of the plan of God *to let* the mystery of iniquity work, interposing its clouds of error and superstition, thus obscuring the light, that the world might not see until the "due time" had come for binding Satan and ushering in the reign of righteousness. (Rev. 20:2.)

So great has been the deception and darkness brought about through this agency of Satan, that but feebly have even the children of light been able to discern and follow it. In fact, as the mystery of iniquity increased in power, the whole heavens have been overspread with clouds and thick darkness, and nearly all of God's children have submitted more or less to the drowsy influence. But to the few who, feeling the discomfort and longing for the day have escaped from the short beds, the message, Let your light shine, has increasing significance now that the great light, the glorious head of the Church, has come.

Yes, we have seen the light; we have felt its blessed influence; our drowsy sensibilities have been quickened into new life, and our hearts leap for joy as we recognize present truth and by faith discern the glory of the coming day.

Well, say some, If the Lord were indeed present would not the whole earth be filled with his glory? Yes, in due time it will be, but we remember that he comes as a thief, and for a time is unobserved by the world. The world will not see his light, neither will unfaithful, sleeping children of God discern it. The gross darkness of ignorance and unbelief will everywhere prevail and only the faithful few will discern Christ's second advent, until the day of the Lord is well advanced and the Sun of righteousness and truth shall have scattered the vail of gross darkness which now covers the earth. And to this the prophet's words agree—"Behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon *thee*, and his glory shall be seen upon thee." Seeing, then, that these things are so, what manner of persons ought *we* to be in all holy conversation and godliness?

Paul exhorted those who enjoyed the light of our Lord's first advent to be followers of God as dear children . . . . "to walk circumspectly, not as fools but as wise, redeeming the time [securing the opportunity] because the days are evil." With still greater emphasis would the Apostle's words apply to those now enjoying the light of his second presence.

To walk circumspectly is to walk cautiously, with watchfulness every way, with attention to guard against surprise or danger, and not as fools or those destitute of understanding. In this evil day it is important that, having escaped from the former darkness, we be not again deceived and led back. Once started on the backward track, it is only a question of time how soon we reach the former, or a worse darkness.

We have for some time noticed, and called attention to the destructive tendency of the errors advanced in this day of the Church's final trial, as well as to the superior light which should enable her to contend against it. Every departure from the straight course of truth seems now to lead with unerring certainty and haste to a denial of the whole system of truth, even to its very center.

There is special need now to heed Paul's warning to walk cautiously, with a constant guard against surprise or danger, and not as those destitute of understanding, or as those who have never been enlightened. To some, under the delusive snares of the adversary, we have noticed that the most unreasonable and most unscriptural assertions were received and held to with a tenacity which baffled all efforts for their rescue, while that which they once hailed with delight as the truth of God, seemed but an idle tale. To such we would again repeat Paul's exhortation, "Be not unwise, but understanding what the will of the Lord is." The glory of the Lord has risen upon thee; arise, and let it shine through thee! That is not truth, by whatsoever route it may lead, if its course leads away from the very center of our hope—redemption through the precious blood of Christ.

This blessed truth, on which hangs all our hope, has, like a well-grounded anchor, held God's children all through the gospel age. Other truths have been either mutilated or destroyed, but God has not permitted the devil in his wrath to throw away the Christian's anchor. Once let go your anchor and you find yourself drifting on an unknown sea. Thank God the anchor will never be destroyed, but you may lose your hold on it. Above the stormy billows of a tempestuous sea let our brother's words be heard—"Cast not away therefore your confidence which hath great recompense of reward." Hold fast to the anchor.

See that ye walk circumspectly, securing, or making sure, the present opportunity because the present evil day makes increased vigilance and steadfastness necessary. R. W.

"ONE SOWETH AND ANOTHER REAPETH"

JOHN 4:37.

"Order," it is said, "is heaven's first law." Certain it is that the great designer and framer of all things had regard to order in all his works. "He spake, and it was done; he commanded, and it stood fast." How sublime the utterance: how worthy its divine source. Not less sublime the progressive steps in creation, extending, perhaps, through thousands and tens of thousands of years, until the completed universe in all its perfection appeared.

Notice the order observed in the various organizations endowed with life. Whatever department in nature we select, we pursue the same intricate pathway through various gradations, till we reach the highest order in the class. The variety and perfection in both the vegetable and animal kingdoms excite our wonder and admiration. But, however great may be the interest in the lower orders, man, the crowning act of creation: man, made only a little lower than the angels, endowed with reason, privileged with communion with his Maker, absorbs all our attention.

Not less real, though possibly less conspicuous, is the order shown in the work of man's recovery from the withering blight of sin.

God having foreseen all that would befall his creature,

devised a plan of redemption which could by no possibility fail to accomplish the purposes intended. Just here is where many well meaning people are at fault. It seems to be a common belief among Christians that God's plans are not only liable to defeat, but that they usually are defeated.

Such belief, however, is dishonoring to God, and comes from a faulty interpretation of the Scriptures.

In the light that now shines on the sacred page, God's children are enabled to more fully comprehend his wonderful plan than was formerly their privilege. The faith of the just is as the shining light that shineth more and *more* unto the perfect day. (Prov. 4:18.) This light shining on the Word discovers in God's method a well-defined plan, embracing various steps or stages. It has been termed by some the "plan of the ages," because it embraces within its scope several different dispensations. We notice the patriarchal in which the knowledge of God was confined principally to one man at a time. The Jewish age during which this knowledge was confined principally to the Jewish nation; and the Gospel age during which Christ is selecting a Church or bride to be associated with him finally in the work of blessing all the families of the earth. (Gen. 12:3.)

Scripture also mentions "ages *to come*," in which God will show the *exceeding* riches of his grace. (Eph. 2:7.) These ages each have a definite time appointed them, and a definite work to perform. In each there is a *seed time* and a *harvest*. Christ came to harvest the fruit of the Jewish age. He sent his disciples forth, not to preach to the Gentiles, but only to "the lost sheep of the house of Israel." In this harvest he burned the chaff, but the wheat he gathered into the garner. As many as received him, to them gave he the power to become sons of God. (Jno. 1:12.)

The disciples were sent forth to reap where others had sown. The prophets were God's messengers to the people; they sowed the seed. When a sufficient time had elapsed, the reapers came to do their part of the work.

The Gospel age, Christ informs us, is also to have a seed time and a harvest. After the resurrection he sent his disciples into all the world to preach the gospel of the kingdom. At the end of the world (age, dispensation), the Son of man will send the reapers, who will gather the wheat into his barn. (Matt. 13:30.)

Many laborers, though very anxious to be at work, seem not to know whether they are to sow or to reap. Perhaps we should rather say, They want to sow and reap at the same time. Failing to comprehend God's plan, or, more likely, failing to discover any plan at all, they work *haphazard* as they suppose God is doing.

Wheat and tares have been growing together in the field. To the casual observer it promised an abundant harvest, but to him who needs not that any should testify of man, because he knows what it is in man, it presented a very different view. The harvest is now in progress, and to all appearances the tares far outnumber the wheat.

As stated above, many who seem anxious to labor for the Master, have no conception of God's plan. They work on human plans, and as a consequence those whom they endeavor to instruct are confused rather than enlightened.

"If the blind lead the blind, both shall fall into the ditch." It seems to be true of this harvest, as of that of which Jesus spake, "The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

S. T. TACKABURY.

LOVEST THOU ME MORE THAN THESE?

Of the company called to be the Bride of Christ, but one requirement is made, and that is, supreme love for the Lord which will recognize no rival.

You may have inherited a disposition which more or less continually wars against your efforts to please God, but that need not interfere with your acceptableness. The Apostle Peter was afflicted with two perverse elements of character, which doubtless often led to great discouragement and almost to doubt of his acceptance. He was naturally very desirous of the approval of men, and also very impulsive.

That Peter loved the Lord, is evident from the fact that he so far overcame these tendencies as to become an open and constant follower, thus sharing the reproach of Christ. But when the dreadful hour came that to the popular mind proved Jesus an imposter, and his disciples despised and blinded fanatics, that was too much for Peter, and pride and impulse, coupled with fear, led to an emphatic denial that he ever knew the Lord. Just before this, the same impulsiveness had led Peter to draw the sword in the Lord's defence.

Notwithstanding Peter's denial of the Lord when under severe trial, he sadly remembered Jesus' words and repented, as his actions show. He still kept in company with the other disciples, all of whom were greatly perplexed and disappointed. Love still cherished the blessed memory of the past, though sadly they said, "We trusted that it had been he who should have redeemed Israel."

When Mary learned that the Lord had risen, she ran at once to tell Peter, knowing it would be welcome tidings to him; and his impulsive love now bounded with joyful hope to find his risen Master.

When the Lord had met the few disciples and Peter, after ministering to their temporal wants in the old familiar way, which led all to recognize him, he addressed Peter, saying, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." A second and a third repetition of the Lord's question brought a second and third assurance and emphasis of Peter's love and a second and a third repetition of the commission to feed the Lord's children—to preach the Gospel.

It should be noticed, however, that though Peter was thus commissioned to preach the Gospel, he and all the disciples were told to tarry first at Jerusalem until endued with power from on high. And in due time—on the day of Pentecost, they received the anointing which was the earnest of their inheritance of the divine nature and the pledge of their acceptance as members of the prospective Bride of Christ.

There is much encouragement for weak, yet earnest and loving, saints in the Lord's dealings with Peter. His impetuous, ardent temperament, while it yet overflowed with love for the Master and could truthfully say, "Thou knowest all things; thou knowest that I love," was yet constantly a great disadvantage to him, even after he had received the spirit of adoption into the divine family.

The one most praiseworthy trait in Peter's character was his perseverance inspired by his ardent love. If he made a misstep, he was just as quick to realize it and to retrace it. He never deliberately and entirely turned away from the Lord or admitted another as a sharer of that supreme affection. If asked, "Lovest thou me more than these"? could you say with Peter, "Yea, Lord, thou knowest all things; thou knowest that I love thee"? Then, to the best of your ability, show your love by your works. Then, though you may fall or stumble, you shall not be utterly cast down, for the Lord upholdeth with his hand, (Psa. 37:24,) and in due time, by constant effort, you will be able at least measurably, to overcome the weaknesses of your nature.

But, lest we should become so discouraged with our repeated failures or only partial victories over old tendencies, we should ever bear in mind that all this imperfection of our old (Adamic) natures was imputed to Jesus Christ, and that his death canceled it, and that now his righteousness is imputed to us; and, therefore, through faith in him, and not in our own actual righteousness, we are acceptable and may have a well grounded hope of acceptance.

To him that overcometh is the blessed promise of eternal union with Christ—but not to him that overcometh every perverted tendency of his human nature and is able to present himself *actually* perfect. If that were the requirement, not one of us could meet it. But "this is the victory that overcometh the world, even our faith." (1 John 5:4.) If we have that love for the Lord which leads us to persevere in our efforts to show ourselves approved unto him, even though we persevere through great difficulty, and if our unwavering confidence abides in his finished work of our redemption, then we are overcoming, and in the end will be reckoned of God as having overcome, even though we and those about us will realize our human imperfection.

Courage, then, disheartened one! Go feed my sheep. I would not send thee on such important mission did I not know thy love supreme for me and mine. And all thus sent I will endue with power from on high—the spirit of adoption, which is the pledge of your great inheritance with me.

MRS. C. T. R.

OUR LORD'S PRESENCE

"Art thou he that should come, or look we for another?" Matt. 11:3.

John the Baptist was a brave, devoted, faithful servant of God. He counted no privation or suffering too great if thereby he might serve and honor God. And the experience of John was very much like the experience of very many of God's children.

When he first started out on his mission full of zeal and enthusiasm, doubtless he had high hopes of great success—not success as it is often measured today, by popularity and fame for oratory, or a great salary, for he was content to live on locusts and wild honey and he wore no soft clothing. No, his great anxiety was to have men repent of sin and to be ready to recognize and receive the promised Messiah of whom he was the forerunner. To know that he was chosen of God to actually introduce to the world the Messiah, the great deliverer promised away back in Eden and expected for four thousand years, must indeed have inspired him with deepest enthusiasm and zeal.

For a time John met with great success and great multitudes repented of sin and were baptized. And after six months of such effort John was permitted to point his disciples to the Lamb of God that taketh away the sin of the world. But it proved to be only Jesus of Nazareth, John's cousin. And many said, "Is this not Jesus the son of Joseph the carpenter, whose father and mother we know?" and others said, "What good thing can come out of Nazareth?" Jewish expectation was indeed greatly disappointed.

John was not so popular after that; his influence began to wane and his bold faithful course soon led to prison. This was a severe test of faith. Doubtless John in common with other Jews had failed to comprehend the object of Christ's first advent, and began to think how strange it seemed that his own cousin, of humble birth and without worldly honor should be pointed out as the Messiah in whom the hope of the world should center.

In his discouragement and loneliness John's faith began to waver—had he indeed been deceived in this matter? Instead of this prison and this reproach among men, he might have been enjoying the honors and comforts of the world: had he in his enthusiasm made a great mistake?

Thus disturbed by doubts John sent two of his disciples to Jesus saying, "Art thou he that should come, or look we for another?"

At this time Jesus was publicly preaching and calling attention to the fact that according to the prophets the time was fulfilled and the kingdom of heaven was at hand. Mark 1:14, 15. But in answer to John's question Jesus did not say, Go and tell John that we are now living in the beginning of the 70th week of Daniel's prophecy. (Dan. 9:24-27,) though that was true; nor did he furnish all the other prophetic evidence that pointed to him for fulfillment: But Jesus said, "Go and show John again, those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." (Matt. 12:3-6.)

Notice that the things they could plainly see and hear were evidence sufficient that this was indeed the Christ. When God would make known to us any great truth he does not confine himself to any one method of proving it, but gives evidence in various ways.

Just so it is that the great fact of our Lord's second presence is now made known. To those saints who now like John inquire, "Art thou he that should come, or look we for another?" our Lord sends answer, saying, "Go tell them again the things which ye do see and hear. And blessed is he whosoever shall not be offended in me."

At his first advent the people not only heard the proclamation, "The time is fulfilled," but they could see the actual fulfillment of those prophecies concerning Christ which were then due. The Prophet had said, referring to Christ, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isa. 61:1.)

It was to the fulfillment of this prophecy of his mission that Jesus called John's attention. He could not then say, This day is *all* prophecy concerning me fulfilled; but he could and did call attention to certain marked features of prophecy then being fulfilled which afforded sufficient evidence that he was indeed the Messiah: For instance—his preaching was especially to the meek, the poor. Unlike the professed teachers of the day, he did not court the favor and flattery of the rich and neglect the poor, but the very reverse. The poor had the good news preached *to them*, and if the rich desired to hear they had the privilege of coming on the same conditions and on the same footing, which would certainly incur the reproach of their rich neighbors and of popular religious sentiment.

Jesus also began to proclaim liberty to the captives of death, to teach that a time was coming when death should be no more, and to illustrate his power to liberate all by loosing a few from the bands of death: "These things did Jesus and manifested forth [before] his glory." (John 2:11.) Go and tell John *again* these things, said Jesus. He knows them, but needs to be reminded of them again. This was but a small part of the long line of prophetic evidence since made manifest to the Church, but it was evidence sufficient for strong, unwavering faith.

The same thing is true today. While all that is prophesied concerning the second coming of Christ is not yet due to transpire, yet we see that those things due in the beginning of his day are actually coming to pass before our eyes. Nominal Zion now, as at the time of the first advent, is proud, popular and corrupt, and it is only those who have come to realize this—those who mourn in Zion—who are comforted by the good tidings now brought by the great Head of the Church, whose promised presence was to bring new light. Now, as then, it is the poor—the meek, who receive him gladly and to whom his special attention is directed; these are receiving the exceeding beauty and glory of God's unfolding plan for the ashes of old human traditions, the oil of joy for mourning and the garment of praise for the spirit of heaviness.

The prophecy of Isa. 61:1-3 was due to have only a partial fulfillment at our Lord's first advent; its complete fulfillment is due in this, his day. But we should not expect all of its fulfillment in the first dawn of the day. The opening of the prison doors of death to those that are bound by it is not yet due, but will follow in its order. The "day of vengeance" foretold is now due, and every student of the signs of the times is able to recognize the gathering storm. As Jesus said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3.)

Doubtless, the principal cause of John's doubts was the disappointment of his Jewish expectations as to the *manner* of Christ's coming, and this, we see, is a cause of stumbling to many today. Let us ever bear in mind Jesus's words—"The kingdom of God comes not with outward show, nor shall they say, Behold here or there, for behold God's royal majesty is among you"—unseen by the natural eye, and at first undiscovered by the world. (Luke 17:20. Diaglott.)

"If anyone should say to you *then*, Behold here is Messiah, or there, believe it not . . . . If they say to you, Behold he is in the desert! go not forth; or, Behold he is in secret apartments! believe it not. For as the lightning emerges from the east and shines to the west, so will be the presence of the Son of man." (Matt. 24:23, 26-28.) The evidence of the kingdom being come is the fulfillment of the last part of this prophecy of Isaiah, the former part of which Jesus gave as evidence of the first presence (Luke 3:18-20.) The day of vengeance upon every form of evil, oppression, and sin, is here, and the evidences are ever thickening. We recognize his presence by these very evidences—the lightning flashes of truth. And where the truth—the food—is found there the eagle-eyed, far-seeing, hungry saints are gathering and are being fed and enlightened. (v. 28.) Yes, we see the flashes of light which attend and attest our Master's presence, and we are being richly fed at his table (Luke 12:37); but though Christ has been seen and known in the flesh, we expect to see him so no more, (2 Cor. 5:16), but we shall see him as he is when made like him.

WE WORK TOGETHER

We work together, if far apart,
Hands in unison, heart to heart.
We work as having one common aim;
We work as bearing the same good name;
We dare not loiter, but still pursue
The work of the Master, with him in view.

HUMANITY'S TRUE SUPPORT

Father, thou knowest best,
  This thought is all my stay;
I see but just the step ahead,
  Thou knowest all the way.

To me, as on I walk,
  The way seems all obscure,
But thou wilt guide my trembling feet,
  And make my footsteps sure.

E'en though the darkness falls,
  And hides the path from view,
Thy rod and staff direct me still,
  And will my strength renew.

Father, the way seems long,
  My strength is very weak,
Support me still by thy right hand,
  And words of comfort speak.

THE WILL OF GOD

"Who will have all men to be saved, and come to the knowledge of the truth."—1 Tim. 2:4.

The term "saved," in general signifies to *deliver*. What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies temporal or spiritual; from sin; from temptations; from death, temporal, spiritual, or eternal; it may be from ignorance, or a helpless state that prevents our attainment of good that our Creator has prepared for his creatures. In this case it is the removal of these disabilities, etc. These uses of the terms save, saved, and salvation, it is presumed will not be questioned by any one.

Two facts are stated in the text above: 1. God "will have all men to be saved," 2. God will have all men come to the knowledge of the truth." On these two facts rest the sum of the gospel. Without controverting the truth that the terms save, saved, etc., are used often in a restricted sense, or are applied to a deliverance which is conditional, I proceed to notice the first fact stated in the text:

1. "God our Saviour, who will have all men to be saved." Here is a salvation which is clearly *unconditional*, and depends alone on the *will* of God. It is equally clear that an ultimate or final salvation is conditional, based on the "belief of the truth" as well as through "sanctification of the Spirit," (2 Thes. 2. 13). Texts need not be multiplied on this point. The salvation in the text under consideration admits of no conditions, as we shall see; it depends entirely on the "*will*" of "God our Saviour; who *will have* all men to be saved;" not *desires* them to be saved: but has willed or determined they shall be saved.

The question then is, What is the nature of this salvation which is unconditional and certain? Paul answers: "As by the offense of one, judgment came upon *all men* to condemnation [to death]; even so, by the righteousness of one, the free gift came upon *all men* unto the justification of life: for as by one man's disobedience *the* many [all men] were made sinners, so by the obedience of one shall *the* many be made righteous" (Rom. 5. 18, 19). That is, as all men die by one man's sin—Adam's—so by one man's righteousness—Christ's—shall all men be made alive from the dead. This revival from the dead is to all men unconditional: but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"—annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God *will have* all men" receive, irrespective of any will of their own. This will further appear as the examination of the second fact in the text proceeds.

2. "God our Saviour, who will have all men . . . . come to the knowledge of the truth." This second fact shows why God will have all men revived from the dead. How else can innumerable millions ever come to the knowledge of the truth? They have died without such knowledge; but Paul, who received his commission and his message directly from the Saviour's personal manifestation, declares, "God our Saviour, *will* have all men come to the knowledge of the truth;" and in order to this, He "will have all men to be saved." Observe, the salvation is placed *before* coming to the knowledge of the truth, and in order that they shall have that knowledge; for, no man's final state is fixed till he has first had it. When I say "the salvation is placed before coming to the knowledge of the truth" I do not mean that in the order of the work all men must actually be saved or made alive from the dead *before* they receive that knowledge; but, that God's will to revive all men is based on the fact that in no other way can the mass of the race ever come to the knowledge of the truth, the reception or rejection of which is to determine their final state: and God's impartial "love of *the world*" is a pledge that "every man" shall come to the knowledge of that love in the gift of "his only begotten Son" to bestow life eternal on all who will receive him when made known to them.

It is a fact the gospel is to be preached "to every creature"; the gospel of God's love to the world, and of Christ as the LIFE-GIVER for all men: and until it is proclaimed to "every man," or, to each individual, that individual has not the proper probation, and his final state cannot be fixed according to the gospel preached to Abraham and confirmed in Christ. Then, saith Paul, "If we sin *wilfully after* that we have *received the knowledge of the truth*, there remaineth no more sacrifice for sin" (Heb. 10:26). Thus the Apostle keeps the two facts of the text in view, and shows that death must be abolished and all men saved from it or God's *will* would be defeated, and all men could not have the knowledge of the truth. But God's *will* shall be accomplished, and death cannot prevent it; he has taken care to see that that "last enemy shall be *destroyed*" (1 Cor. 15:26), so that no man who has died in ignorance of God's love and his provisions for their ultimate redemption from sin and all its final consequences, shall fail of eternal life except by a wilful rejection of the truth, when, or after, he has come to the knowledge of it.

Such is "God our Saviour's *will*"; and who or what can defeat his counsel so as to make his word void? Has he not said, "My counsel shall stand, and I will do my pleasure" (Isa. 46:10)?

That I have taken the correct view of the text the context shows. The Apostle says: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for *all men* . . . . for this is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved," etc.; "for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom *for all*, to be testified in due time" (1 Tim. 2:1-6). Hence the absolute necessity that all men be saved from death, else God's will, that they shall "come to the knowledge of the truth," is defeated, and his "due time" will never be reached. The death by Adam is annulled, so that no man can be held by it. If held in death at all, it is because he has sinned "wilfully *after* that" he has received the knowledge of the truth. Such exceptions no more affect the general truth of the salvation of all men from death, than the general truth that "death passed upon all men" is affected by the translation of Enoch and Elijah, or that of saints alive at Christ's return from heaven. The word *all* embraces the mass of the race; the exceptions are the few. Some may never be released from death, because, personally they have involved themselves in its dominion by a wilful rejection of the DELIVERER *after* he was made known to them.—*Geo. Storrs.*

DUTIES OF DAILY LIFE

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline.—*Selected.*

QUESTIONS AND ANSWERS

Question. Your explanation as to how death is to be destroyed in the next age seems most reasonble, but there has ever seemed to be one scripture in the way, viz., "The child shall die a hundred years old." (Isa. 65:20.) This child must be one in process of restoration; how, then, can it die?

Answer. By reading the entire verse, especially as given in Leeser's translation, the thought will be more clearly understood. Verse 17 shows that the time referred to is under the new heavens (new ruling powers) and the new earth (mankind regenerated or brought to life again). Verse 20 reads: "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old."

The inference is plain. No infant shall be born to die in a few days, as many now do, but every one born in that time shall come to years of maturity. Now they die because the fathers have eaten the sour grape of sin, but if any die in that age it will be on account of their own sins, and not of their father's sins. (Jer. 31:29, 30.) If he dies at all in that age, it will not be until he has reached the age of one hundred years; but he need not die if he will comply with the conditions for retaining life. If he dies at a hundred years, it will be because he is a sinner, because he will not submit to the easy yoke and light burden which is necessary for his development and perfecting. It will be his own fault, and cannot be attributed to any other. He dies for his own sin, not Adam's, and as Adamic sin has been cancelled so has Adamic death, and when he dies it is not Adamic death, but the *second* death from which there is no redemption.

The shortest period of probation in the next age will be one hundred years. And such as refuse to make progress under those favorable conditions, will be cut off from life after one hundred years trial, but even then he would be but a lad comparatively.

But some might inquire, How will it be with those born in this age and regenerated or brought to life again in the age to come? Would the time they lived here count as part of their probation there? No, for the Prophet says, Neither shall there be an old man that shall not have the full length of his days, *i. e.*, the full length of his days of probation, a hundred years. The old man who died, and who will be brought to life again, will have just the same chance as the infant in that age. He shall have the full length of his probation, and all who improve it may have everlasting life.

"True and righteous are thy ways, Lord God Almighty."

Q. Is it anywhere stated how long a time will intervene between the coming of Christ for his saints, and his coming with them to judge the world; and what will be the moral aspect of the Church and world during this period?

A. We have learned, as heretofore shown, that the coming of Christ for his saints was in the fall of 1874, and that the *first* work before him was the glorifying of the saints. There, the harvest time began—the separation of wheat from tares, etc. Since the fall of 1881 we learn that "blessed are the dead that die in the Lord *from henceforth*"—blessed because they would not have to sleep, for to them the instant of death is the instant of change.

At that time we believe that the resurrection of the dead saints was due, because the living were not to be changed until first the dead are raised. (1 Thes. 4:16.) Rev. 14:13 (Diaglott) also informs us that those who thus find it blessed to die, "rest from their *labors*, and their works follow with them." That is, the labor and toil incident to the work here will cease, and they will continue their work untrammeled by earthly hindrances.

Of course, as soon as they are changed they are with the Lord, and like him are present but unseen, and engaged with him in the present work. This being true those engaged in the work on the earthly plane are co-workers together with them. The condition of the Church and world during this period, observation will show. "Behold," even now "the Lord cometh with ten thousand of his saints." (Jude 14.) Just how long it will be before the whole body of Christ is changed is wisely hidden from us to prove our faithfulness. It may be a very brief time, or it may be some years yet. Blessed is he that endureth to the end.

The theory that Jesus would divide the second advent into two parts, first to gather his saints and afterward to with them judge the world in righteousness, is a misleading theory which has gained some prominence of late years, being advanced by some people called PLYMOUTH BRETHREN. It seemed to them a necessary theory because of one truth and one error which they attempted to unite. They saw from Scripture that the Lord's coming would be *as* a thief unobservedly. They saw, too, that a separation of the true from the lukewarm and cold in the Church must take place, and the little flock be exalted to power before the world's trial commenced. These considerations and others led them to the correct thought, that Jesus would be *present* and accomplish a work for and in the Church before it would be glorified.

But we think that in holding to a visible fleshly coming of Jesus they erred, and to have a place for both thoughts they concluded that Jesus would go away with his Church all unseen to the world, and then all come together in the flesh visible to human sight—with observation or demonstration to establish a visible dominion in some spot of earth—probably Palestine. (Luke 17:20.)

To our understanding there is only *one second coming.* He comes to do a variety of work, and shall not leave it nor return until he hath accomplished to put down all power and authority. "He shall not fail nor be discouraged till he hath set judgment in the earth" (Isa. 42:4), having first selected and glorified his saints.

Q. Will infants come up infants in the age to come?

A. Since "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10), we believe that infants and all will be raised just as they went down, excepting infirmity and disease.

WORDS AND DEEDS

They do the least
Who talk the most:
Whose good designs
Are all their boast!
For words are dew.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

And if the heart
Be pure and good,
The life will be
Just what it should—
Not dew, but true.

—*Selected.*

LET NOT YOUR HEARTS BE TROUBLED

"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (Jno. 14:1, 2.)

Emboldened by his success in Eden, Satan attempted again to thwart the benevolent designs of God, by deceiving the second Adam.

He, therefore, boldly presented himself, and proposed a compromise, which would avoid the necessity of suffering and death on the part of Jesus, and enable him in another way to accomplish the purpose for which God sent him into the world, viz.: "that the world through him might be saved" (Jno. 3:17.)

Jesus, however, had the necessary knowledge to enable him to see that this suggestion was only to oppose the plan of God. He knew that as all human life had been forfeited by Adam's transgression, to purchase back—redeem that life—his own must be given, as written by the prophet (Isa. 53:11.) "By his knowledge shall my righteous servant justify many; *for he shall bear their iniquities.*" In harmony with this, Peter says, (1 Pet. 2:24.) "Who his own self bear our sins in his own body on the tree."

Jesus, knowing the Father's plan, and his own will being in entire harmony with that of the Father, went steadily forward to accomplish that will, even unto death.

There is no evidence that the adversary ever renewed the encounter of the wilderness. The "Forerunner" had given evidence that all Satan's arts were exercised on *him* in vain. But there was still hope; for the "followers" could be met one by one, and might he not be more successful with them?

Jesus knew what the plan of Satan would be, for God had given him a revelation of the things that must shortly come to pass "to his servants." Jesus foreknew that taking a *new departure,* the wily foe of God and man would hence-

forth seek to turn the "followers" aside from the path-way, by transforming himself into an angel of light, and causing errors to be substituted for truth.

To acquaint the disciples with these "wiles of the devil," Jesus uttered the parable recorded in Matt. 13:24-43. He knew the enemy's subtle power, and that he would "deceive the very elect if possible." He foresaw the "falling away" foretold by Paul, (2 Thess. 2:3), and that man of sin revealed, and knew the artifice by which it would be done.

He, therefore, affectionately warned his followers against giving heed to doctrines of devils, (so termed by Paul, 1 Tim. 4:1), assuring them that error could lead only into trouble and darkness.

The more effectually to fortify their minds against doctrines of seducing spirits, he explains that part of God's plan necessary to refute them, and says in the words quoted at the head of this article, "Let not your hearts be troubled." We now inquire briefly, What are these errors that were so surely to cause trouble to such as should be deceived thereby, and how a belief in Jesus could save from this trouble?

The first we name is that which Satan found so effectual in Eden—"Thou shalt not surely die." Out of this falsehood Satan has made more capital, seemingly, than out of all others combined. On it he has founded all those horrible systems of religion among heathen nations, the bare mention of which shocks the sensibilities of every human being. By this he has kept his seat firmly as the ruler of this world, and relentlessly caused his cruel mandates to be obeyed..

In Christian communities, with an open Bible where it is written, "Only God hath immortality," (1 Tim. 6:16,) this has been scarcely less prevalent; and may we not add, hardly less baneful in its effects. On it has been built the awful and God-dishonoring dogma of eternal torment, which teaches that the wicked are assigned, immediately at death, to endless torture, without a ray of hope that the wrath of God will ever permit them to repent. Strangely enough, those who teach this doctrine fix a day somewhere in the dim future, in which these millions of beings, with those who also, at the moment of death, entered the bliss of heaven, shall be summoned forth to judgment, to be rewarded or condemned to the very condition in which they have existed, some of them for thousands of years.

We can now see how necessary to Jesus' followers the many assurances of the Word, that all rule and all authority opposed to his will shall finally be subdued. Into what trouble what anguish of heart, has a contrary belief cast multitudes of God's children.

To the mother who looks for the last time on the lifeless form of her wayward boy, believing him already enduring the torment of a world of woe, how like mockery seem Jesus' words, "Let not your heart be troubled."

Ask her to be joyful when one she loves better than life, is doomed to endless despair! It is impossible, and all the sophistry which theologians have made use of to reconcile Orthodoxy (so called) with the teachings of Jesus has signally failed. Happy they who "come to Jesus" and find rest. Happy they, who so fully believe in Him as to be able to cast on Him every burden and every care.

But how can a belief in Jesus save from these errors?

We answer, A belief in Jesus comprehends a belief in him as sufficient to accomplish the purpose of God, in sending him into the world. A belief that he is stronger than the "strong man armed," and competent to bind and destroy him. (Matt. 12:29; Heb. 2:14.) That "he gave his life a ransom for *all* to be testified (to them) in *due time.*" (1 Tim. 2:6.)

Finally, to believe the words quoted at the head of this article, that in his Father's house (Kingdom) are many mansions (conditions of being) and that what he was going to prepare for his church was not all that is to be attained by God's creatures.

On the contrary, a kingdom had been prepared from the foundation of the world (Matt. 25:34) for the human sons, and though forfeited by man on account of disobedience, is to be restored as taught by all God's prophets (Acts. 3:21) and all mankind brought back to life, (Jno. 5:28), and given an opportunity to come into harmony with God's laws and need no more.

Thus, as God's children come to a knowledge of his glorious plan, and are enabled to realize that his work is surely going forward to success, doubts and fears give way, rejoicing takes the place of despondency, and with the angelic choir they sing, "Glory to God in the highest, and on earth peace and good will to men."—(Luke, 2:14.) S. T. T.

"FEAR HATH TORMENT"

So saith the Apostle. Some Christians are paralyzed for life by the monomania of fear. They fear to pray in public. They fear to be singular for right. They are afraid to give to the Lord's cause lest they come to want. They fear to rebuke a brother for his fault. They fear to confess Christ before men. They are afraid to leave a church or party that has left the truth. They are afraid to espouse a good cause where it is not popular. They are like the invalid afflicted with the delusion that he was made of brittle clay and if struck would snap into fragments. He was cured by a friend deliberately upsetting him from his carriage, when he arose from the ground sound in mind as well as body. The cure for a foolish fear is faith and a forced obedience of duty. Just as there is one cure for selfishness—self-sacrifice; as there is one cure for spiritual laziness—work, there is one cure for timidity and that is to plunge into a disagreeable duty before the ague shiver has time to come on. Whatsoever thy hand findeth to do, do it with thy might.—*Selected.*

THE COMING CONFLICT

"That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State, and the ecclesiastics who represent the Romish Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of educator, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty—or that if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle-field, and decided in the most terrible of conflicts, a religious war."—*Hon. John Jay.*

A BEAUTIFUL THOUGHT

Our Lord says, "I will guide thee with mine eye." The eye is very expressive of every emotion of pleasure or pain, and a loving nature, whose delight is in the favor of another, will carefully note the look of approval or disapproval before a word of commendation or reproof is uttered. Thus our Lord would guide us, but only those whose DELIGHT is in the law of the Lord can be so led. Such loving ones may walk from day to day in delightful communion with God, and even while their human nature is being crucified daily, the new nature may rejoice with joy unspeakable and full of glory.

AN EXCHANGE says: "A man crossed the Mississippi river on the ice, and fearing it was too thin, began to crawl over on his hands and knees in great terror, but just as he gained the opposite shore, all tired out, another man drove past him gayly sitting upon a sled loaded with pig-iron. And for all the world that is just the way most Christians go to the heavenly Canaan, trembling at every step, lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land."

"THE STOUTEST TIMBER stands on Norwegian rocks, where tempests rage, and long hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer, 'I have a great work to do, therefore I cannot come down.' "—*Selected.*

VIEW FROM THE TOWER

"Thus saith the Lord Eternal, Behold, I will be against the shepherds, and I will require [take] my flock from their hand, and I will stop them from feeding the flock; neither shall the shepherds feed themselves any more. And I will deliver my flock out of their mouth that they may not serve them for food.

"For thus saith the Lord Eternal, Behold, I AM HERE, and I will both inquire for my flocks and search for them.

"As a shepherd searcheth for his flock on THE DAY THAT HE IS AMONG his flocks that are scattered, so will I search for my flocks, and I will deliver them out of all places whither they have been scattered, on THE DAY OF CLOUDS and tempestuous darkness." (Ezek. 34:10, 12)—*Leeser's Trans.*

The Good Shepherd who gave his life for the sheep has various flocks as intimated above, and by His own words: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be *one fold* and one shepherd." (John 10:36.)

The above scripture not only relates to "Israel after the flesh," one of the flocks to be gathered and fed by the Shepherd, but it has *special* reference to the spiritual flock, the saints of the Gospel Age. As represented in Matt. 13:52, the under-shepherds whose duty it was to "feed the flock," bringing forth to them things new and old, have sadly neglected their office and devoted much of their time to feeding themselves upon the husks of science and man-made theology, and in honoring each other with the titles Rabbi, Master, Reverend, and Doctor, seeking not rather the feeding and strengthening of the flock in the knowledge of the truth, and that honor which cometh from God only.

As prophetically foretold in the preceding verses of this chapter: "The fat ye [shepherds] eat, and with the wool ye clothe yourselves; those that are well fed [that despite the neglect of the shepherds find pastures of truth, and feed, these] ye slaughter [not now, as a century or more ago *literally slaughter*, but slaughter their influence, casting out their names as evil]. But the flock ye feed not." Ver. 3.

"My sheep have to wander about on all the mountains, and upon every high hill; yea, over the face of the land is my flock scattered." Ver. 6. The Lord's sheep are intermixed with various nations (mountains) and in various high hills (societies of earth—churches) "there is none that inquireth, none seeketh after them." The shepherds sanction the scattered and divided condition of the Lord's sheep, even claiming that it is the Chief Shepherd's will that they should be *separated.*

But the words at the head of this article assert that at a certain time the Lord comes to the rescue of his sheep, and casts aside the unfaithful shepherds. Mark well that this will be when he is *present* "here" and "among his flocks that are scattered." Notice also that his presence "among his flocks" is in the "day of clouds of darkness"—in the day of trouble. Trouble on the nations and upon the unfaithful shepherds.

Surely we have evidence that we are now in this cloudy day—that the Chief Shepherd is present. If not, whence comes the food upon which we are feeding, and the refreshing rest of faith which we *now* enjoy. Is it not in fulfillment of what was written—"And I will feed my flock, and I will cause them to lie down." Ver. 15.

The same lesson is expressed through Jeremiah (23:1, 4) and Isaiah touchingly refers to the Lord's care for even the weakest of the flock in the *day of His presence*, saying: "Like a shepherd will he feed his flock: with his arm will he gather the lambs, and in his bosom will he carry them." Isa. 40:11.

The Shepherd has been feeding us wonderfully during the past few years, and all who are being strengthened thereby should be aware that he is collecting his sheep, and though scattered over the hills of sectarianism, he calls His own sheep together into one fold—one church—as it was at first.

How strange it seems that some cannot realize this; but when they hear his call, "Come," "Come out of her." [Babylon —confusion,] they seem loath to leave, and unused to the *liberty* wherewith Christ makes free, they inquire, If we come out, *into what* shall we go? They are so used to bondage to systems and forms and rules of men, that they cannot realize the strength of the fold which has no other bars than the Word of God; they cannot realize the ONENESS of that flock which is kept together simply and only by bonds of *love* one for another and for the Shepherd.

Looking from the TOWER it seems that there are many such sheep now, who, because of weakness of faith in the words of the Shepherd, and holding to the traditions of men, may lose the high honor of membership in the chief flock—a place among the overcomers. Let us take heed.

But the work of the Shepherd will be first directed to the assistance, feeding and gathering of the first or special flock, yet we thank God that this Shepherd will leave none who truly belong to his flocks to starve. "With his *arm* [power] he will gather the lambs," and lead them and feed them. Yes, when the arm of the Lord is revealed—when his power is manifest in the overturning of all false systems, then some will SEE, and hear, and obey, who have not the overcoming strength now.

It is of this class we read, "These are they which came out of great tribulation," and "The Lamb which is in the midst of the throne [then in exalted power] shall *feed them* and shall LEAD them." (Rev. 7:14, 17.) They will then be ready to be led out of false systems to follow the Shepherd's leading.

Meantime, "Israel after the flesh" will not be neglected; for though of another flock, they are under the same Shepherd. Liberty and restoration to national union and favor will be granted to them, that in due time they may be fitting channels through which the truth of God may pass to refresh, revive and bless all the families of the earth.

WORKING WITH GOD

In an article in June ZION'S WATCH TOWER, page 6, by Bro. Tackabury, showing the advantages of understanding God's plan of the ages, and the importance of knowing the seasons—as seed time and harvest—that we may work in harmony with God's plan, we find this paragraph: "Many laborers, though very anxious to be at work, seem not to know whether they are to sow or reap. Perhaps we should rather say, they want to sow and reap at the same time. Failing to comprehend God's plan, or, more likely, failing to discover any plan at all, they work *hap-hazard*, as they suppose God is doing."

How true the picture—*hap-hazard* just expresses it—and the reason, "As they suppose God is doing." As I read, the picture Jesus gave us of these times came up, and the stupid and falsifying answer of the slothful servant: "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth," etc. (Matt. 25.) Instead of developing the talent confided to his care by the Lord, he buried it. Why? He was ignorant of his Lord's character and will. He imagined that the Lord was selfish and exacting, claiming more than he had any right to. Is it strange that the nominal Church should have the same spirit? Greedy, intolerant, haughty and boastful, she wants to reap without sowing, to gather where she has no right. She would rather fill the Church with the devil's children, (especially if they were rich,) that she might boast of her numbers and influence, than to have a few who are consecrated. In fact, the truly converted are not what she wants at all; they would, by their "old fogy" notions, keep out the very class she wants to have in.

Among her favorite songs are, "Gather them in," and "Whosoever will may come."

She seeks to reap without sowing. The plough and spade are not suited to her dainty hands. But she has reaping machines, and patent binding machines, and combined threshers and winnowers, that cast out the wheat and save the chaff; and recently she has borrowed from the politicians an elevating machine to store her treasures in the coveted places in her barns.

Seriously, the Churches have plenty of machinery, good facilities and well systematized work by many workers. Why, then, do not the nations fall before her? Some of their blind leaders, looking with pride upon their facilities, boast that it will take but a few years more to convert the world.

Looking from their standpoint, it is not unreasonable that they should think so. Surely such a vast amount of machinery and organized effort ought to accomplish wonders. Think of the Young Men's Christian Association, with its myriads of workers everywhere; the Women's Christian Temperance Union, rapidly spreading its numbers and influence, the Home Missionary enterprises of various kind; the International S.

S. system; the sermons, lectures, inquiry meetings, etc., etc.

Why is it that in the presence of this vast army of zealous, tireless workers so little is being accomplished? The accessions to the Church do not keep pace with the population, so that, instead of conquering the world, the Church is actually falling behind, and that rapidly. Secret skepticism and blatant blasphemy are steadily increasing; crime and corruption fill the newspapers, which, in many cases, are eagerly bought for the sake of their filthy record.

Why cannot some see that something must be radically wrong in this matter? Is God unable to give this army the victory? What of Gideon, and Samson, and David, and Nehemiah, and many others who fought the Lord's battles? If a handful working *in harmony with God* could do so much, what should be done through these millions?

There can be but one answer: their zeal is not according to a knowledge of God's plans—they are not working *with* God?

Jesus said: "He that is not *with* me is *against* me: he *that gathereth* not *with me scattereth.*" (Matt. 12:30; Isa. 26:17, 18.) W. I. M.

THE SALT OF THE EARTH

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13.

Salt is permeating in its character, and is a well known preservative against decay, and is therefore a fitting symbol of the prinicples of Christianity and those in whose life those principles are exemplified. The character of a child of God is known and read by those of the world who never think of reading God's written revelation, and it is emphatically true, that these living representatives of the principles of Christianity, are the salt of the earth.

If we would see the effect of this salt we have only to consider the difference between the so-called Christian and heathen nations of the world today. The superstition and ignorance of the latter impede progress in every direction. Take, for instance, China. In morality her standard is exceedingly low, and the mass of that vast nation seem to have lost those manly traits of character which distinguish the human from the lower orders of being; its system of education is a mere memorizing and inculcating of the old fables and superstitions of the past. These superstitions forbid any advancement in science, philosophy, art, and what is generally called civilization. Railroads and telegraphs can scarcely be constructed because they come in conflict with those old superstitions. So it is in India and in every heathen country.

"Yes," we hear many voices say, "this great progress in civilization in Christian nations is due to the influence of the Church;" and by the Church they mean that great organization, or rather union of diverse organizations, which the Scriptures term *"Babylon,"* (Rev. 17:18)—the great development of the "Mystery of Iniquity." But this is a great mistake: Jesus never said, Babylon, or the Mystery of Iniquity is the salt of the earth; but *"ye"*—the *true children of God*—"are the salt of the earth."

Let us notice, then, how this salt of the earth has been working. But first, we object to the expression "Christian nations," for there is not a *Christian* NATION on the face of the earth. If such a nation did exist, *it* would indeed be the salt of the earth.

What is termed civilization is nothing more than the arrest of those elements of decay which are at work in the human family, and a preservation or salting of the good qualities which have not yet become extinct. And this, in so far as it has progressed, we claim has been done solely through the agency of the children of God, though hindered, not helped, by the great "Mystery of Iniquity." Every truth and principle that has been brought to light from the Divine Revelation, and exemplified in the faith and life of the saints, has made its influence felt to some extent on the world, and the aggregate of that influence is seen in the present development of civilization. Every martyred saint, and every persecuted, despised and rejected faithful one, who bravely defended the truths and principles of Christianity, has done his part in thus salting the earth, although the false or ignorant professors who persecuted them, did so in the name of the Lord, saying, "Let the Lord be glorified." Isa. 66:5.

As thus through the suffering, sacrifice and toil of the faithful few, sufficient truth has dawned upon the world to liberate them from the thraldom of superstition, they have enjoyed a greater degree of liberty. And in that blessed liberty and just to the extent that they have received it, has heart and mind expanded; morality has increased; philanthropic enterprises have been undertaken; and art, science, invention, and every branch of education has flourished. And yet the nations thus favored are not Christian nations; no, they have only been salted a little with the truths and principles of Christianity, though they do not realize from whence they received them, and generally consider these things as the result of their own wisdom.

This salt has, at least to some extent, penetrated all nations with results corresponding to the amount received. Since these who have been the salt of the earth, have grown up largely under the shadow of the Mystery of Iniquity, that great system has not only persecuted them, but it has claimed as the result of its own working, all the benefits which have accrued to the world as the result of their effort. But the real character of the great Babylon system has ever been to becloud the truth, advance error, promote superstition, fetter thought, and retard progress. Whatever progress the saints have made in gaining a knowledge of the truth has ever been *against* her strong opposition. Yet God permitted the true and the false, the wheat and the tares to grow together until the harvest. (Matt. 13:28-30.) And now, in the harvest time, the saints, the real salt of the earth, are being separated from the false ones in the Church, and shall soon be exalted to power, and through that power they will be enabled to thoroughly salt all nations. The blessed truths and principles of Christianity shall then permeate not only all nations, but all hearts. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9.

But there is another important thought in the text under consideration. Jesus inquires: "If the salt have lost its savor, wherewith shall it be salted?" and answers, "It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Here is a solemn fact that we should all lay well to heart. That which constitutes the saints, the salt of the earth, is the fact that *they have been salted with the truth* and that truth received permeates their being, affecting their actions, thoughts and words.

But if these who are the salt of the earth lose their savor, (saltness,) that is if they lose those truths and principles of the gospel wherewith they *were* salted, wherewith shall they be salted again? There is no other gospel that can salt them, or preserve them from decay, putrefaction and ultimate death. There is no better gospel; there is no grander plan of salvation than that we have learned, and no better teacher and guide into truth than the Comforter we have received, and who has led us in plain paths since first we submitted implicitly to his leading.

Tell us then, if you can, "If the salt have lost its saltness, wherewith shall it be salted?" Jesus said, *"It is good for nothing."* O, can that be the sad condition of any who once were enlightened and who rejoiced in and were sanctified by the truth? Were such a circumstance not possible, then surely the Master would not have warned of such danger. Let us, therefore, consider well, and beware, and be not too hasty to decide that the solemn warning is unnecessary and called attention to by the mere caprice of a brother who for some selfish end would put the brakes on the wheels of progress.

"It is thenceforth good for nothing." Lord, will it then be worthy of eternal life? Will God perpetuate the existence that is *"good for nothing"?* No, it is to be "cast out and trodden under foot"—destroyed. Once esteemed of God as the salt of the earth, afterward "a vessel of wrath fitted to destruction." But while it is possible thus to fall, let us rejoice in the blessed assurance that none can pluck us out of our Father's hand, (John 10:29;) and "He that keepeth Israel shall not slumber" (Psa. 121:4). If the salt loses its savor it will be because we abandon the truth and turn unto fables, and not because God fails to supply it to his saints with abundant and convincing proof. R. W.

THE only perfect friendship subsists among those who resemble each other in virtue, because those who love their friends for their virtue, love them for what is not a temporary appendage, but a permanent essential in their character.

ST. JOHN, THE AGED

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs have followed Him—my Master—oft
From Galilee to Judea! yea, that stood
Beneath the cross and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch:
God lays His hand upon me—yea, His *hand*,
And not His *rod*—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship, such as passeth woman's love.
I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life;
But that dear face, and every word *He* spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then *He* came and called me. Then I gazed
For the first time, on that sweet face. These eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical. The incarnate love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had
Through harvest fields, and desolate, dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and wayworn, I was young and strong,
And so upbore Him. Lord, now I am weak
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong Thou art! The twilight draws apace
Come let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see
Has gone some steps before.

What say you friends?
That this is Ephesus, and Christ has gone
Back to the heavenly kingdom! Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've seen
The touching of His garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my flock! Once more
There let me tell them of the Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near.
Coming, I trust, to break the vail, which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So, raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children. God so loved the world
He gave His Son: So, love ye one another.
Love God and man. Amen. Now bear me back
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What, call the folk my name? The holy John;
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When in the dreary isle of Patmos, Gabriel came
And touched me. See, it grows!
And hark! It is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are those who crowd
The shining way? Say!—joy! 'tis the eleven,
With Peter first! How eagerly he looks!
How bright the smile on James' face!
I am the last. Once more we are complete
To gather round the paschal feast. My place
Is next my Master. O, my Lord, my Lord!
How bright Thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.—*Sel.*

FELLOWSHIP WITH THE FATHER

There is a story of a young man who, having some financial scheme which required a large amount of capital, called on a very wealthy banker to interest him in the enterprise. He declined to advance the funds that were needed for the undertaking, but promised to put him in a way to get them; and so, taking his arm they walked once or twice up and down the Exchange, conversing with him as they went. When they returned, he told him he could go among the bankers and get what he wanted. The young man found that the statement was true. The very fact of his being seen with that wealthy man gave him all the credit he wanted.

It is thus when men walk with men. The world is quick to see and draw inferences from our associations. But what must it be for a man to walk with God?

What do angels say when they see a weak, helpless, sinful, fallen mortal taken into fellowship with their Master, and walking with him along earth's desert way? So Enoch walked with God many hundred years ago. Men knew him as one who lived a hidden, secret life, whose mystery they could not penetrate; the demons of darkness knew him as one clothed in armor which they could not pierce, and defended by One into whose presence they dared not intrude; but the angels knew him as a man who walked with God, and were not surprised when at last "he was not, for God took him."

To such fellowship and intimacy as this, Christians are called. We are invited to draw nigh to God, and have fellowship with him, to maintain such intimacy that the world shall know that we have been with Jesus.—*Selected.*

THE times are critical, not here alone, but all over the world. Prospering in purely material interests, as I fully believe the people at large have never done before, the elements to bring on the gravest moral changes are simultaneously at work everywhere. The problems now lavishly presented for agitation touch the very foundation of religious faith, of moral philosophy, of civil government, and even of human society. New forms of power are developing themselves, seriously menacing the solidity of all established institutions. Even that great conviction, ever cherished as the apple of your eye, and which is really the rock upon which our political edifice rests, the durability of representative government, bids fair to be, sooner or later, drawn into question on solid grounds. The collision between the forces of associated capital and those of associated labor is likely to make itself felt throughout of the wide extent of human civilization.—*Charles F. Adams.*

"Another indication of the conscious weakness, and apprehension of danger in the nominal church, is seen in the effort of the High Church section of the Established Church of England to ingratiate itself with the leading disciples of British Socialism—doubtless desiring to hold the guiding reins of what it astutely imagines to be the force of the future. To this end a series of meetings has been organized in London, under the auspices of the English Church Union, for the purpose of public discussion and advocacy of what it terms "Christian Socialism." The term is misleading, for the only true *Christian* Socialism is that union of Christian Believers in love and good works, and natural help and sympathy, taught and enforced by the Word of God, upon the basis of union with Christ. This, however, is very different from what is meant by the two parties it seeks to bring into alliance."—*Bible Standard.*

THE SPIRITUAL LAW

The Law is spiritual, but I am carnal, sold under sin.—ROM. 7:14.

The ideas associated with the words carnal, natural and spiritual are various and generally confused. And before defining the above Scripture let us glance briefly at the meaning and scope of these words.

Natural signifies according to *nature.* Nature has two principal definitions—"The sum of qualities and attributes which make a thing what it is as distinct from others"; also, "the regular course of things, the usual order of events."—*Webster.* The first of these is the primary or strict meaning of the word, but from custom the latter is generally understood and used.

Using the word *natural* in connection with mankind in its primary sense, the strict meaning of the expression, *the natural man*, would be a man possessed of the *sum* of qualities and attributes which belong to human nature, i. e., *a perfect man* According to this strict definition, there is not a natural man living in the world today; for there is not one who possesses in perfect measure all the qualities and attributes which belong to human nature. But the general use of the word natural, would define the expression, "the natural man," thus: a man in harmony with the *regular,* course of things, and after the *usual* order of mankind as it exists at present, which Scripture asserts is a *fallen* or depraved condition, and not the condition which belonged to, and was enjoyed by, the first of the race.

The word *spiritual* is used in two ways also. The strict or primary meaning is, "Consisting of spirit—a *spiritual* substance or being." A secondary meaning, and the one generally used is, "Pertaining to the intellectual and higher endowments of the mind—as influenced by the spirit, controlled and inspired by the Divine Spirit." According to the primary meaning of the word, to become spiritual would be to become a spiritual substance or being. According to the second definition, it would be to have the intellect under the guidance of God's spirit.

The expression, "the law is spiritual," cannot be understood according to the first definition—the law is not a spiritual being—but according to the second. The Law appeals to the intellectual or higher endowments of men and represents the Divine mind or spirit.

In answer, then, to the question: "Can a natural man *keep* a spiritual law?" we answer, It depends upon what you mean by a *natural man.* If you use *natural* according to the second definition, your question would in substance be, "Can a man after the *usual order* of men [fallen and imperfect] as we see them about us today, keep the Law of God which is spiritual and represents his perfect will? And our answer to this question would be, No; the race has become imperfect in mind and in body, and has lost the original likeness to such an extent that it is *impossible* for them either to fully appreciate that law, or to keep it. "There is none righteous; no, not one."

But if the question be changed so as to give the word *natural* its primary meaning, it in substance would be: "Could a man possessing *all the qualities and attributes* which BELONG to the human nature keep a spiritual law?" To this question we would say, Yes: God made man in his own image [endowed with *like* mental and moral qualities, though of less *scope*] for the very purpose of having him able to appreciate his law—which is spiritual, or which represents his mind. It is in this particular that man differs from, and is superior to the lower animals. He was made capable of appreciating fully the will of his Creator

Sin and its consequences have warped and twisted man's intellect and judgment by which he was intended to apprehend God's dealings and laws, to such an extent, that now, with somewhat perverted judgment, he, in his present fallen state, is unable often to discern the righteousness of God's rulings, and cannot ever fully keep the requirements of His perfect law.

This agrees with Paul's argument in the connection in which this text occurs. He reasons that the Law was just and good—in fact, was *spiritual,* or represented the mind or judgment of the perfect Creator, hence, could not be wrong; and since he and others by nature (second meaning, *i. e.,* in in the condition usual or common to all) were out of harmony with that Law, and were condemned by it, it proved that they were imperfect and sinful. He then explains how it comes that man is out of harmony with the perfect law, saying: "I am carnal, [have a *fleshly mind,* or a mind conformed to the ordinary or depraved course of this world], sold under sin"—sold by the first Adam, for a momentary gratification, into slavery to sin and its train of consequent evils, terminating in *death.*

This is the reason that a variance exists between the perfect law and man as he is—under sin. Not that man, as originally created in the image of God, was at variance with the law of God and unable to keep it, but that, having lost much of God's image in the fall, and having become depraved through sin, he is unable to keep the Law now, *because he is carnal*—sold under sin.

The perfect man of God's creation—Adam—had the full range of mental and moral faculties which constituted him God's image, but of *practical knowledge* he of course had none, the design of the Creator being that His (God's) knowledge should be accessible to the man. And so long as Adam was content to follow his Maker's instructions perfectly, that is, to be controlled by God's spirit, or mind, or will, so long he prospered and was happy. The fall was occasioned by his leaning to his own understanding or judgment, which, from lack of experience, was defective.

Losing the mind or spirit of God, he not only was condemned by the Law of God, which represents or expresses God's mind, but the race soon began to lose even that perfection of organism and mental balance, which at first enabled Adam to see and appreciate things from the standpoint of the Creator. Hence it is said that the mind which men now have is *carnal*—made up according to their earthly circumstances and surroundings—and not the mind of God.

OUR NEW MIND

Believers in Christ, who realize through his sacrifice the forgiveness of sins, are exhorted to make a full surrender of their will (which in all, is *carnal*) to the will of God: that is, to cease to look at matters from the depraved standpoint, and to use every effort to look at things from God's standpoint. This is a much more difficult matter for us now, than it was for Adam, because of the bent which sin has given us constitutionally, which is offset to some extent by our *knowledge* of the circumstances as revealed in God's Word.

As we may become acquainted with the mind or spirit of our fellow creatures by attention to their words, so God has given us His Word that thereby those who desire to do so, may ascertain his mind or spirit. If we consecrate ourselves fully, and ignore our own will, to accept of God's will, then we are said to be *spiritually minded.* Then we stand in precisely the position which Adam occupied before disobedience —controlled by the mind of God. "To be *carnally minded* is death, [to be controlled by any other will than God's will, brings distress, misery, trouble, and eventually death, according to the perfect and unalterable law of God]; but to be spiritually minded is *life and peace.*" (Rom. 8:6.) To have a mind in perfect harmony with that which is perfect and which is working all things according to the counsel of his own will, is the way not only to insure peace and happiness, but the only way to insure everlasting life; for God declares that all who will not be subject to his perfect will or law, may not live forever, since such lives would be an injury, both to themselves and others.

THE SPIRITUAL MIND TO BE RESTORED TO MANKIND

Since this condition of *spiritual mindedness* was one of the things lost by mankind in the fall, it would surely be one of the things restored to men by the Redeemer and Restorer in the times of restitution of all things. Mankind may again come into God's likeness, and being freed from sin by the Redeemer, will in due time be freed from the *carnal mind,* (of opposition to God,) which is the *result of sin.*

This is expressed forcibly by the prophet, who says of the work of the Times of Restitution: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." That is: I will remove the calloused and depraved elements of disposition—your *carnal mind*—and give you a mind such as you should have as men, such as belongs to perfect manhood, a heart of flesh. Again: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Ezek. 36:26, 27, and Jer. 31:33, 34.)

Again it is stated:

"It shall come to pass AFTERWARD, that I will pour out *my spirit* upon all flesh." [After the Gospel age is ended, the spiritual mind is to be restored to all flesh, during the Millennial reign.] "And *in those days* I will pour out my spirit upon the servants and upon the handmaidens." (Joel 2:28, 29,) [*During* the Gospel age none can receive God's spirit except they first become his servants by consecration, while in the next age, the carnal mind being removed by the process of restoration, the acquirement of the mind of the spirit will be without difficulty.]

THE SAME SPIRIT PRODUCES DIFFERENT RESULTS UNDER DIFFERENT CIRCUMSTANCES

Since, then, the Spirit of God is one Spirit and is to be *in the world* in the next age, as it is *in the Church* in this age, the question arises, Will it not produce the same *effects* in them (the world) that it now produces in the Church, and will not the *results be the same?* if the possession of the Spirit by the world gives evidence as with Adam, of *perfect* MANHOOD, does it not indicate that the highest aspirations of the Church under the same Spirit should be perfect MANHOOD? or, on the other hand, if the hope is well founded that the Church through the possession of the Spirit and as a result of it, becomes changed from *human* to SPIRITUAL NATURE (a spiritual body as well as mind), does it not prove that if the world comes under the influence of the same Spirit the result will be the same to them?

From a surface view one might answer, Yes. But we think we can give the best of logical, as well as Scriptural reasons for answering, No, the possession of the same Spirit or mind will not lead to exactly the same results because of the difference of circumstances during the two ages. The same Spirit, or mind of God, under the *same circumstances*, would produce the same results, but under opposite circumstances would produce different results.

The mind of God is always in harmony with justice and love, hence if we possess that Spirit *now*, during "this present evil world," while in contact with sorrow, trouble, pain, injustice, etc., we must of necessity oppose them, and use our influence against them, and this Spirit of God will lead us not only to sympathize, but to *sacrifice*, in our endeavor to bless and alleviate. As the apostles saw the dreary darkness of those about them, and knew the joy and comfort and peace of heart it would give them to know of a Ransom by Jesus and a coming blessing upon all through him, they sacrificed much to

"Tell the whole world the blessed tidings."

Because led of the same Spirit or mind of God which prompted the Father to send the only begotten that the world through him might live, and which inspired our Lord when he "gave himself a ransom for all," therefore the apostle could exclaim even in the midst of tribulation, "Woe is unto me if I preach not the gospel." (1 Cor. 9:16.) Under the influence of that Spirit he could take pleasure in nothing else. Possessed of that Spirit, his own comfort, ease, pleasure, honor or wealth appeared as loss and dross, to be gladly abandoned for the privilege of being a co-worker with God, and joining his life in sacrifice to the Master's. And in *proportion as* WE *possess* the Spirit or mind of God, we will so view matters and so act, so long as ignorance, blindness, trouble and sin exist.

If the miseries, etc., of the present should continue during the coming age, the Spirit of God would ever prompt in the same way to its alleviation, and the results would still be *sacrifice* among all possessing the Spirit: but it will not be so. With the end of this age the predominance of evil will cease; and with it the necessity and opportunity of suffering by opposing it, will cease. The time of suffering will have given place to the time of rejoicing and glory. Glory to God in the highest, glory to Christ and the Church, and on earth peace and good will toward men, with naught to molest or make them afraid. The Scripture will be fulfilled: "In His day the *righteous* [right-doer—those possessing God's Spirit] shall flourish." Whereas, *now*, "Whosoever will live Godly [according to the Spirit of God] shall suffer persecution."

Thus we easily and quickly show that the possession of the Spirit of God would have different effects according to the circumstances—one time necessitating and producing suffering, sacrifice and dishonor, and at another *the very reverse*, blessing and honor.

It only remains for us to show from Scripture, that *different rewards* result from the possession of and obedience to the Spirit of God, which we now proceed to do briefly.

When the difference of circumstances is kept in mind—the favorable circumstances of those in the coming age, when Satan and evil are bound, and blindness, ignorance, and depravity, are being removed, and when the full knowledge of the Lord is flooding the earth as the waters cover the sea, and the unfavorable circumstances of the present age, when Satan uses his blinding arts and ensnarements, when we must walk by faith and *not by sight*, when to have and exercise the Spirit of God demands self-crucifixion, self-denial, dishonor and adversity, are kept in mind, who can *wonder* that God has provided "some *better* thing for us" than for the world in general. (Heb. 11:40.) Not that the world's portion will not be good, yea PERFECT, but that our portion will be better inasmuch as it will be a perfection on a higher plane of existence than the human, even a partaking of the *divine nature*. (2 Pet. 1:4.) Do you question *how* both could be PERFECT yet one better than the other? Let us illustrate: When Jesus was "*made so much* BETTER than the angels," think you that it implies that they are degraded or *imperfect?* Nay, every creation of God in its perfection is very good, though there are various orders or kinds, and the perfection of each differs from the other. So with the *perfect man* RESTORED to God's image and controlled by his Spirit, he will still be "*a little lower* than the angels" in comparison, (Ps. 8:5,) while the glorified Church like her Head and Lord will be "so much *better* than the angels," inasmuch as with her Lord she becomes partaker of the *divine nature*, which, though no more perfect than angelic nature, both being perfect, is nevertheless superior as a higher order of nature—above all.

The proof of a different reward for those who during this Gospel Age suffer with Christ is briefly stated thus: All the promises to Israel according to the flesh, and the world, which they in figure represented (the priesthood excepted, who represented the Church,) are earthly promises, adapted to perfect human beings, viz.: the land, fruitful fields, abundance of peace, restoration, etc. (Gen 13:14, 15; Exod. 20:12; Micah 4:4.)

The promises to the Church are the *reverse*—on earth suffering, poverty, affliction, persecution, self-denial, and in the future, heavenly glory, honor, power and association with and likeness to Christ Jesus. They have the privilege of not only suffering with him, but of sharing with him in the restoration of mankind.

"Rejoice and be exceedingly glad: for great is your reward *in heaven*."

IS IT A CONTRADICTION?

"Ye shall see . . . . *all the prophets* in the kingdom of God." (Luke 13:28.)

"But what went ye out for to see! A prophet? *Yea*, I say unto you, and more than a prophet . . . . Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:9-11.)

In the above Scripture we have what might appear to many candid students a contradiction in Jesus' teachings. The Jews regarded John as a prophet, and Jesus agreed with them, ("Yea,") showing that he was not only *a* prophet, but the greatest of them, in that he was the immediate forerunner of the Messiah. And notwithstanding his teaching on another occasion, that all the prophets, (which of course would include John,) would be in the kingdom of God, he now states that the least one in the kingdom would be greater than this greatest prophet. And this statement excludes John, as well as the other prophets, entirely from the kingdom.

One of two things is certainly true—either this is a contradiction, or else Jesus was speaking of the kingdom of God in two different senses. The latter we find to be the case, and so these statements prove to be harmonious. As there was a fleshly house of Israel developed during the Jewish age, so a spiritual Israel has been developing during the Gospel age. (1 Cor. 10:18; Gal. 6:16.) The promises to the former were of an earthly character, while the promises to the latter were "*exceeding* great" and "better promises" of a heavenly or spiritual character. So the kingdom of God which is to rule the earth in the age to come, is to consist of an earthly, visible phase and a spiritual phase which is higher and invisible to men. And Jesus affirms that the least one in this higher phase, shall be greater than the greatest in the visible, earthly phase of the kingdom.

Paul shows us further that those who shall have part in the earthly kingdom shall partake of the earthly or human nature, while those who have part in the heavenly or spiritual kingdom shall partake of the spiritual nature:—

"Some will say, How are the dead raised up? and with what body do they come? . . . . God giveth it a body as it hath pleased him, and to every seed his own body . . . . There is a natural [human] body, and there is a spiritual body. . . . . As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly." (1 Cor. 15:35-48.)

This exceeding great and precious promise, the spiritual

kingdom, was never made known until Jesus brought it to light, (2 Tim. 1:10,) and he as the head of that spiritual kingdom, was the *forerunner* of all that "little flock" who shall inherit it. It will be seen also that this high exaltation of the few, is for the blessing of the many subjects of the kingdom.

Upon the recognition of the two natures, human and spiritual, and the two corresponding phases of the kingdom of God, depends to a very great extent our ability to rightly divide the word of truth. If we fail to discern this distinction so clearly set forth in the Scriptures, we fail entirely to discern the high calling of the saints of the Gospel age, and all necessity for this age, as distinguished from the next. MRS. C. T. R.

"THE MAN OF SIN"

A. J. GORDON.

In a recent lecture on the "man of sin" mentioned in 2 Thess. ii:3, we took the ground that the mysterious power there foretold is that of the Papacy, springing up and holding sway in the Christian Church, alleging that this was the view strongly held by the Reformers, and by the best expositors from their time onward.

An honored brother, the editor of *The Truth*, who is strongly wedded to another view—*viz.*, that the words refer to a future infidel, Antichrist, sitting in the rebuilt Temple at Jerusalem—heard with astonishment that we used the following language, and wondered how any one laying claim to accurate scholarship, could make such an assertion: *viz.*, *"The Greek for 'the temple of God' in 2 Thessalonians never, in a single instance elsewhere, means the literal Temple, but is always applied to the Church of God, which temple believers are."* We used precisely these words, and are most glad to be called upon to reiterate and substantiate them.

Let us say at the outset, that in interpreting difficult passages of Scripture, we know of no sure method of finding their meaning except to give attention to the exact words and phrases employed, and then to collate these with the same expressions in other parts of Scripture; and so, by "comparing spiritual things with spiritual," to find out the teaching of God. Those who hold loose views of inspiration, say that the thought is the main thing; and that this phrase is equivalent to that phrase, provided it contains the same general idea. We do not admit this. We believe that the Bible is written "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth;" and that the Spirit is infinitely accurate in the use of language. Holding this in view, the interpreter can move forward with confidence; to him the words of Holy Scripture are "nails fastened by the master of assemblies," and he can hang his expositions upon them without fear.

Now, in seeking to determine the character and seat of this mysterious "man of sin" predicted in Thessalonians, we use just this method, comparing the words here employed to describe him with the same words used in other parts of Scripture. And we have the uttermost confidence that this will give us the true solution of the secret. Let us seek to determine them.

I.—THE SEAT OF THE "MAN OF SIN."

"He, as God, sitteth in the temple of God, showing himself that he is God." The Greek phrase here employed for "temple of God," is *"ton naon tou Theou."* Now, from Matthew to Revelation this expression occurs seven times only. The following are all the instances·

1. "This fellow said, I am able to destroy *the temple of God*, and to build it in three days." (Matt. 26:61.)

2. "Know ye not that ye are *the temple of God*, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

3. "If any man defile *the temple of God*, him shall God destroy." (1 Cor. 3:17).

4. "For *the temple of God* is holy, which temple ye are." (1 Cor. 3:17).

5. "And what agreement hath *the temple of God* with idols?" (2 Cor. 6:16.)

6. "For ye are *the temple of God*, the living one." (2 Cor. 2:6).

7. "So that he as God sitteth in *the temple of God*, showing himself that he is God." (2 Thess. 2:4).

Of the first six of these passages, not one refers to the Jewish Temple, and, therefore, we believe that the seventh cannot. Our critic quotes the first indeed, as so referring; but remembering that this was the language which Christ's enemies imputed to him, we have only to turn to his own words as recorded in John 2:19, to find the real meaning of what he uttered It is there said, "But this he spake of *the temple of his body.*" Thus we see that Christ's meaning corresponds exactly with that of Paul in his letter to the Corinthians—the temple of God being the body of believers, individually and corporately, as "the habitation of God through the Spirit," or, in other words, the Church of God, including the Head and the members, as indwelt by the Holy Spirit. This is the primary and literal usage of the phrase, thus far employed in the New Testament. And can we believe it possible that in this passage in Thessalonions the Holy Spirit uses the expression "the temple of God," with a totally different meaning from that which it bears in every other instance in the Gospels and Epistles? Is it credible that Paul in this place signifies the Jewish temple, when in every other use his language clearly means the body of the believer, or the Church of Christ? And this inquiry is especially pertinent when we remember that Paul, in the same Epistle to the Corinthians, wherein he five times calls the Church, individually and collectively, "the temple of God," has one clear reference to the Jewish Temple (1 Cor. 9:13), but in alluding to it employs a totally different term, simply *to heiron*, the word constantly used by Christ and his disciples of the Temple in Jerusalem.

If, now, we turn to the Revelation, we find this term three times employed: "Him that overcometh will I make a pillar in *the temple of my God*," (3:12); "And *the temple of God* was opened in heaven," (11:19). By general consent, these texts refer to the Church glorified, or the heavenly Jerusalem, and there need be no controversy about them. The other passage is the eleventh chapter, first verse: "Rise, measure *the temple of God*," etc. This, our critic considers, plainly points to the literal Temple at Jerusalem. But Alford holds that the *naos tou Theou* is here to be taken symbolically, and that so taken the words "can only bear one meaning, *viz.*, *the Church of the elect servants of God.*" With him agree the most eminent expositors of the Apocalypse, ancient and modern, from Mede to Elliot.

These citations exhaust the list of texts in which this inspired phrase occurs. Admit, if need be, that the last one is doubtful, and can, therefore, throw no certain light upon the significance of the others; then, excepting this as uncertain, the case would stand thus: First, that in applying the phrase *naos tou Theou* in 2 Thessalonians to the Jewish Temple, we give a name to that Temple which, in every other determinable instance in the New Testament, belongs to the Church of Christ, individual or corporate, on earth or in heaven; and, secondly in so applying language we give a name to the Temple at Jerusalem which the inspired writers of the New Testament, while making scores of allusions to that Temple, never in a single instance, apply to it. Undoubtedly the Jerusalem Temple was and is called "the temple of God," in popular phraseology; but we must interpret by the Spirit's language, not by the people's language. And so interpreting, we contend that to apply this inspired phrase as our critic and those of his school do to the Hebrew Temple, is an instance of exegetical violence exactly like that of which they complain in those who take the Greek word for "leaven," uniformly meaning corruption in the New Testament, and make it signify, as used in the parable of Matthew 12:33, the gospel in its diffusion through society.

Thus we have measured "the temple" exegetically, as it stands before us in this Epistle to the Thessalonians, and it will be seen that we have not measured it "according to the measure of a man;" that we have not brought the passage to the test of current phraseology, but have tried it by the rule and the plummet of the Spirit's own words—words employed, we believe, with more than human accuracy.

II.—THE ORIGIN OF THE "MAN OF SIN"

Led by our investigation thus far to look for the Evil One in the Church of God, we find all the other language of the prophecy pointing in the same direction.

The first stage in the predicted development of the wicked one is that of apostasy. Speaking of the return of Christ, Paul says, *"For the day will not come except there come a falling away first."* The Greek word for falling away is *He apostasia—the apostasy.* The word is very clear in its meaning, and, as used in Scripture, invariably signifies a spiritual defection. The exact noun is employed once in the New Testament, Acts 21:21, where Paul is charged with teaching the Jews apostasy from Moses by abandoning cir-

cumcision. It would be impossible to find a word to describe more accurately the beginnings of the Papacy, which consisted in a forsaking of the simple faith and worship of primitive Christianity for Jewish rites and Pagan ceremonies. In 1 Tim. 4:1 we have the same word in its verb form: "But the Spirit saith expressly, that in later times some shall *fall away from the faith*" (R. V.) This refers not to the very last times, but "to the times subsequent to those in which the Apostle was writing." (See Alford.)

And when we note the salient features of this predicted falling away—"giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry, and commanding to abstain from meats*," etc.—it requires no stretch of ingenuity to discover in them the great outlines of the Roman apostasy. And remembering that "the apostasy" is antecedent to the revelation of the "man of sin," preparing his way, and furnishing the condition out of which he emerges, we feel sure that we are on the right trail in finding the realization of this in the early corruption of the Apostolic faith. No blatant infidelity assailing the Church from without, no development of Jewish Antichristianism, can at all answer to the language. It is evidently a spiritual defection, the germs of which were already planting in secret, and which in later times were to appear in a manifest lapse from the faith. Thus, as a rigid verbal examination of the prophecy gives us the Church of Christ as the seat of the "man of sin," so the same method points, we believe, unerringly, to the Church of Christ as the place of his origin and development. Let us consider further:—

III.—THE PERSON OF THE "MAN OF SIN"

He is called the "man of sin," and this expression is qualified by another, "*the son of perdition.*"

As before, we search the Scriptures to learn what use the Spirit has elsewhere made of this phrase, and we find it employed in only a single other instance—John 17.12, where it is applied to Judas Iscariot. But how suggestive again of the character of an apostate, for which we have already been led to look! Judas was a minister of Christ before he became revealed as the "son of perdition." He was not an infidel, denying Christ, but an apostle confessing Christ, to the very end. He communed at his table while meditating his betrayal; he saluted him with "Hail, Master," just at the moment he gave him the traitorous kiss. It is not atheism, but hypocrisy, not the open iniquity that reviles the Lord, but the mystery of iniquity that confesses him while betraying him, which we find in this typical person, whom the Holy Spirit sets before us to describe the predicted "man of sin." We said that he was an apostle; we may add—what may startle the English reader of the New Testament—that he was a *bishop.* For not only does Peter say in the first chapter of the Acts, that "he was numbered with us, and had *obtained part in this ministry*," and that one must be chosen "to take part in *this ministry and apostleship from which Judas fell*," but he quotes the words, "which the Holy Spirit by the mouth of David spake concerning Judas"—"*His bishopric let another take.*" Now, here is wisdom in a mystery. For who does not know that *the apostasy*—the one before which all others in the history of the Church pale into insignificance—appeared when the Bishop of Rome and his successors began to betray Christ while professing to serve him, perverting his doctrines and ordinances by mixing them with Pagan and Jewish corruption, while yet formulating and defending much of pure orthodoxy. It was not the apostasy of open denial, but of false profession—exactly that which Paul warns against when setting forth the duties of a bishop, in his epistle to Titus, admonishing him of such as "give heed to Jewish fables, and commandments of men that turn from the truth, who *profess that they know God, but in their works deny him.*"

Was Judas grasping for the temporal power of Christ in delivering him up? Did he hope thus to bring on a crisis, and force the Lord to assert his kingship, and set up those thrones which he has promised to his disciples, as sharers with him in his reign? Here we have no intimation of Scripture, and can therefore express no opinion. But remembering that Satan has now entered into Judas, and that he was acting under his inspiration, this would not be an improbable conjecture: for this was exactly the temptation which the Devil set before Christ as he was entering upon his public ministry—the temptation to prematurely grasp his temporal power. "The Devil taketh Him into an exceedingly high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give thee if thou wilt fall down and worship me." These kingdoms were Christ's by the Father's promise, but not yet. There must first be the cross, and the rejection by the world.

"The sufferings of Christ and *the glory that should follow*," is the divine order both for the Lord and for his mystical body. "Fear not, little flock," he says; "it is your Father's good pleasure to give you the kingdom." But to be content to be a little flock in this dispensation, waiting the Father's good pleasure to give us the kingdom in the next, to accept our present calling of preaching the gospel, in order to gather out "a people for his name,' and patiently to wait till the Millennium for the universal conquest of the gospel—this has ever been the severest test of the Church's faith. And the constant problem has been to find some way of breaking over the bounds of this divine election. The Ritualist, by his sacrament, would bring all into the Church, without regard to a regenerated heart; the Broad Churchman, by a godless catholicity, would include the Greek and Roman apostacies, the Rationalistic schools, and the Brahma Somaj in one comprehensive Church; and the Evangelical, by his sincere assurance of "the conversion of the world," would prove by his computations that only a brief time is required before every one will become Christian under the preaching of the Gospel. What are all these theories but an unconscious grasping after a present universal dominion and glory for the Church?

Now, when "the Prince of this world" offered all the kingdoms of the earth to Christ, he declined the gift. Instead of receiving a present throne by yielding to the Evil One, He accepted a present cross and a present rejection, by yielding to his Father. But what the Son of Man refused, the Roman bishop, a few centuries after, accepted from the "princes of this world" and from "the Prince of this world." At the price of the spiritual chastity of the Church, he received the temporal power of the kings of the earth, and that shout of triumph, which belongs only to the Redeemer in his Millennial glory, was taken by the apostate Bishop of Rome as early as the third century—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." This we believe to be the wicked one of whom Judas was the prototype—a bishop who, while communing with Christ, is consorting with the rulers of this world, enriching himself with their silver and gold at the price of crucifying the Son of God afresh, and putting him to an open shame.—*The Watchword.*

THOSE SIX QUESTIONS

It is now eighteen months since we proposed *six pointed doctrinal questions* to three contemporaries who were teaching that Jesus was not our *substitute* in his death. We claimed that they used the scriptural words, "*Ransom*," "*Redeem*," "*Bought with a price*," etc., unfairly, and put upon them a *private interpretation* calculated to mislead some who were not well acquainted with the *true meaning* of these English words, or the Greek words which they translate. We suggested then that the full answer of these six questions would show to all just *what* our contemporaries did believe on the subject.

One of these journals stated that the questions would be answered in *due time*, but has not yet answered them. Another (*The Millenarian*) proposed to answer in a year these questions, which a babe in Christ could be able to answer pointedly and scripturally at once and in brief space; and it has now completed the work, we presume, to its own satisfaction.

The third contemporary contented itself with quoting extracts from the answers of the second. And from the fact that it *now* seldom uses those texts which mention *Ransom*, etc., and throws discredit upon the *inspiration* of all the statements of the New Testament, we infer that it would no longer consider it necessary to answer, or to attempt to *hormonize* any of these with other New Testament statements. This we certainly think the more reasonable method of dealing with the subject. Either give words their proper import, *or* deny that they are inspired, and thereby take from them all weight by claiming that the writers of these scriptures had mistaken ideas on the value of Jesus' death.

We have some quotations from "*The Millenarian's*" answers to these questions.

In answer to the question, "Why did Jesus die?" it says:

"When this question is viewed from a physical standpoint, and we see Jesus exposed to crucifixion upon the cross, we are *ready to decide at once* that his [physical] system was not such as could long survive—*death was inevitable.* This evidently was the case with Jesus; *as much so* as it would have been by any other human being, or as it was the case with those crucified with him.

"It is claimed that Jesus had a life free from the *penalty of death;* . . . . that he could have resisted death with success, but gave his life for his brethren in this sense." [All italics are ours].

This shows that the writer appreciated the question at issue. It also shows that he was *"ready at once to decide"* with the Jews on the outward appearances and AGAINST the testimony of Jesus' words; for Jesus declared: "I lay down my life; . . . . No man taketh it from me, but I lay it down of myself." (John 10:17, 18.)

It continues:

"The great *object* of our Lord's mission was to teach the doctrine of a resurrection. . . . . See the *necessity* of his own death and resurrection *as a proof* of his doctrine." "The great object of the mission and death of Christ being to give the fullest PROOF OF A FUTURE LIFE of retribution, in order to supply the strongest motives to virtue."

That Jesus' *resurrection* confirmed the promise of the resurrection of all, is true, but that the *"object"* of his death was to prove to mankind the possibility of a future life, is not true, and can find not one text of Scripture to support it. The incongruity of such a view must be apparent to all thinkers. If that was *the object,* does it not suggest a great waste of effort on God's part? That *result* could have been as fully accomplished by raising one of the Patriarchs or Prophets from the dead. Could not they, indeed, have served such an object even *better,* in that they would have presented the *"proof"* of a future life to millions who died before Jesus came.

But the weakness and falsity of such an argument is made still *more* apparent by its quotations from Scripture to sustain itself, as shown in the following extract from the same article:

"Hence the *peculiar* propriety of the Divine appointment explained by St. Paul (1 Cor. 15:21) That since by man came death by man should also come the resurrection of the dead."

There can be no question that such a Scripture used as a proof that Jesus died to illustrate the resurrection doctrine is *very "peculiar";* so much so, that we cannot see how any reasonable mind could so use it. If Jesus merely gave *proof* of the possibility of a resurrection, then Paul would be made to mean that Adam merely *proved* the possibility of death. It would suit the theory of our contemporary if Paul had said, Since by man death was proved, by man also the resurrection was proved.

What the Apostle declares, is, that by a man *came death,* not an illustration of it, and that by a man *came resurrection*—not an illustration of it, in one case more than the other. In our opinion that is a *miserable theory* which in sustaining itself, so blinds the intellect, that the meaning of so plain a Scripture could not be discerned; *or else* in spite of intellect and reason, would prostitute Scripture and distort the truth.

Is it not very *"peculiar,"* too, that all the *sacrificial types* which pointed to Christ's work, pointed to and illustrated his death, and in no way illustrated his resurrection? Truly this is "peculiar," if this writer's theory is correct, that the very *object* of Jesus' coming was to illustrate and *"prove"* a resurrection. Does this writer conclude that Jehovah was ignorant of the *"object"* and caused typical shadows to be made which illustrated the wrong thing? We suggest that he go slower, and learn from Bible statements and illustrations, that Jesus "made his soul an *offering* for sin." and "died *for* OUR SINS."

Again we quote:

"That Jesus did not die in the room and in the stead of humanity, or in his death become a substitute for humanity in any sense, appears to us, in the *light of observation and reason,* to be a self-evident proposition. But in the minds of some the question may arise, why not upon this point appeal simply to Scripture and to Scriptural language instead of to reason and observation?

"Our reply is that we are in doubt of the meaning of certain texts, and to *reason and observation we must appeal* to learn what they do signify. For instance, when it is said that "He bore our sins in his own body on the tree," (1 Pet. 2:24,) are we to learn that our sins legally and literally were transferred from us to him as is generally supposed? Or are we to learn that as a son and *as a descendant of Adam he bore our sinful nature*—the Adamic nature—upon the tree?"

Upon the above we offer no comment, but remind our readers of an article in the January, '84, TOWER, under the caption, "HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES."

In replying to the third question of the series, "How did Jesus put away sin by the sacrifice of himself?" (Heb. 9:26), our contemporary says:

"This position [of Z. W. T.] assumes that for, or on account of Adam's transgression, all humanity rests under death. This we consider, without any argument, *accepting at once its claims.* This position assumes further, *which we believe to be correct,* that this death is not the mere act of dying, ... but the *state of death,* as the penalty upon Adam reads: 'Dust thou art and unto dust shall thou return.' Then the text under consideration contemplates the putting away of this condition. But . . . . how is this state of death put away, borne away, or blotted out? and to this work, what relation does the sacrifice of Jesus sustain? (Heb. 9:26).

"To this first question no other reply can be made, than it must be brought about by a resurrection from the dead. To the second question— . . . . The sacrifice of Jesus was not commercial, and was not representative, but moral; therefore *it was only a pattern* to which persons or the world must conform.

"Peter wrote of *this work* as the blotting out of sins. . . . . He did not here refer to the blotting out or putting away of the *act* of sin, or the *fact* of sin, ... but to the *penalty* of sin—*the death state.*"

In the above mark well how the writer *mis-states* the question in order to prepare for the answer he wishes to force upon it. After pointing out the *consequence* of sin to be *death,* and in this agreeing with us and with Scripture, he attempts to exchange in the mind of his reader the *consequence* for the *sin* which produced it, by saying as above, "Then the text under consideration contemplates the putting away of this condition [death.] But how is this state of death put away, &c.?"

This text says nothing about putting away *death,* not a word; it treats of "putting away *sin.*" Of course, when sin is put away or blotted out, its consequence, death, will be removed, as *shown in* OTHER Scriptures; but to remove the *consequence* of sin would not be putting away or removal of the sin which produced those consequences. To illustrate: A man condemned as *guilty,* is imprisoned. If his penalty be paid, his guilt atoned for, he may go free as a consequence; but the settlement of his guilt and the freeing in consequence are entirely distinct: for suppose he were to gain his freedom while still guilty, would he not be liable to re-imprisonment? So with the Great Judge. His "condemnation passed upon all men"—all are guilty, and all are under the *penalty* of that guilt—*death.* But should any be released from the *penalty* of sin without their guilt being canceled, they surely would be liable again to the penalty, if justice could reach them. However none could possibly *escape.* But "thanks be unto God for his unspeakable gift"—"The Lamb of God which taketh away the sin of the world"—for Christ died for our *sins* according to the Scriptures, and "gave himself a ransom for all." Thus our release is permanent and final, because it is *legally* accomplished by the cancelling beforehand of our guilt. In a word, the release from *death* the penalty, is a CONSEQUENCE of the release from guilt which caused it.

Our contemporary having wrested this Scripture to mean what it does not say, proceeds to use it in its distorted form, saying, "How is this *state of death* put away?" "To this work what relation does the sacrifice of Jesus sustain?"

But even if its *mis*-statement of the question were considered, it would demolish his answer; for if the *sacrifice* of Jesus "was only a *pattern*" to which persons of the world MUST conform," then one of two conclusions must be true:—either all "persons" who lived before the *pattern* was made, are lost in death forever, *or else* the sacrifice of Jesus as a pattern was *entirely unnecessary.*

We now come to the question answered last in the Millenarian, and with which it concludes its answer to the series. The question is number five in the list, viz:—In what way was Jesus "a propitiation for our sins?" (1 Jno. 2:2 and 4:10.)

We are at a loss for fitting words whereby to express our *righteous indignation* at the shameful deception attempted

in the answer of this question. We say *attempted*, because we hope that at least some of the readers of that journal were sufficiently critical to notice it.

The ordinary King James' version contains the word *propitiation* three times; two of these are proper translations, and one is improper.

The Greek word *hilasmos* is correctly translated "propitiation." It signifies—*That which satisfies or propitiates.* It occurs only twice. (1 Jno. 2:2 and 4:10.)

The Greek word *hilasterion* rendered "propitiation" in Rom. 3:25, is not a good translation. It should rather have been rendered *Propitiatory.* It signifies *The* COVERING *on which propitiation is accomplished.*

This Greek word occurs but one other time (Heb. 9:5) and is there more correctly translated *"Mercy Seat,"* and refers to the golden lid which covered the Law, in the Ark, in the Tabernacle of the wilderness, (Ex. 26:34,) which was *the propitiatory* covering, in type—that on which *satisfaction* was presented to God, and where, as a consequence *mercy* was dispensed. Really, however, the word signifies no more a *mercy*-seat than a *justice*-seat; it was both. We here quote both the texts in which this word *hilasterion* occurs.

"The ark of the covenant covered around on every side with gold, in which was a golden jar holding the manna, and the rod of Aaron that sprouted, and the tables of the covenant [Law]; but over-above it the cherubim of glory overshadowing *the propitiatory.*" (Heb. 9:5.)

"Whom [Jesus] God set forth as a *propitiatory*-covering through *faith in his* BLOOD." (Rom. 3:25.)

In a foot-note to the last quotation of Scripture, Rotherham says: "This complex idea we get partly from the word *hilasterion* itself, partly (as used in the *Septuagint*) from its association in Hebrew legislation. The mind of an Israelite would be carried back to the central word *Kopher*: *the living*, covered, shielded, saved by *the dying.* Substitution is there [*i. e.*, suggested in the word]; appropriation also, and acquittal—all emanating from the *propitiousness* of Jehovah."

Hoping that all can clearly see the distinctness and difference of these two Greek words, and yet their relationship, it becomes our duty to point out the deception attempted by our contemporary.

Our question contained words from 1 Jno. 2:2 and 4:10, which were in quotation marks. "A propitiation [satisfaction] for our sins," and our contemporary started out with the correct words. But after a roundabout reference to popular opinions, he befogs his readers by saying of *propitiation*:

"It occurs in the apostolic writings three times. We shall call attention to the first occurrence, and then from this one to the others."

Thus in a manner well calculated to mislead the unsuspecting, the writer starts out to discuss Rom. 3:25, saying:—

"The word propitiation as it occurs *here* [our italics] is from the Greek word *hilasterion.*"

And does the writer omit entirely the statement of the different Greek words in the two other places that the word "propitiation" occurs—the very text which he *pretends* to be answering? He does; and the only reference to them is at the close of the article, where he says:

"All this prepares us for an easy comprehension of the other occurrences [of the word propitiation], so much so that it is hardly necessary for us to write of them at all."

And he *does not write of* THEM *at all.* What perfidy is this, what deception and misleading, to attempt to confuse the English reader who has no knowledge of the Greek, by AN *explanation* of one word as a sample of a totally different one, and then, to make the deception complete, adding, "this prepares us for an easy comprehension of the other occurrences." Such treatment of Scripture is worthy of the Church of Rome. All should be on their guard against a theory which needs to resort to such false statements for support.

It is truly wonderful—the lengths to which men will go in support of this false doctrine—denying that the Lord *bought* them (2 Pet. 2:1.)

From what we have above shown of the real meaning of these two words *hilasmos* and *hilasterion*, we trust that all may clearly see that Jesus was our *"hilasterion"* or propitiatory covering (Rom. 3:25); that is to say, he is set forth by Jehovah as the expression of his propitiousness (his favor) in the forgiveness or covering of sins through *faith in his blood*—faith in his sin-offering.

And *in order to be* thus set forth as the one through which Jehovah's propitiousness is shown, it was necessary that he should first become our *"hilasmos,"* our substitute, the *satisfaction* for our sins; and not for ours only, but also for the sins of the whole world.

In a word, then, *"hilasmos"* refers to that part of Jesus' work which is *finished*, (the sacrifice of himself,) while *"hilasterion"* refers to that work which *results* from the sacrifice. He now and ever will be the personal centre through and from whom, Jehovah's favor will be obtainable, *because* he became the [*hilasmos*] propitiation or satisfaction for our sins, and not for ours only, but also for the sins of the whole world.

WE ANSWER FOR THEM

It will be remembered that when two months after our questions were suggested, no answers were offered by our contemporaries, we answered them *for them*, from what we believed to be their standpoint. It was then, however, thought by some that we did not fairly represent their views. So now we repeat *our answers* FOR THEM, putting them side by side with our gleanings from the only one of the number which even attempted an answer. We hope you will carefully compare. We believe in a few words we did fully and fairly represent *their ideas* on this subject. We quote from our issue of April, 1883:

(1) Why did Jesus die?

Their answer: Because he was an *imperfect man*, and hence as liable to death as any other member of the Adamic race, and death passed upon all. (See Rom. 5:12.)

We object and answer, that no cause of death was in him —"in him was *life*" and not death. In him was *no sin*, hence on him the punishment of sin—death—could have no *power.* His death was a free-will sacrifice as our redemption price. He could have sustained life as a perfect and sinless man forever, but he *"gave his* life a ransom for many."

Paul substantiates our position, saying: "Christ died for our sins according to the Scriptures" (1 Cor. 15:3.)

(2) "How does Jesus' death affect our sins?"

Their answer: It has no *direct* effect upon our sins. We die for our own sins and thus *pay our own penalty.* Jesus died for himself and thus paid for his *imperfection* (which they do not care to openly call *sin.*) The indirect effect of his death was, that he furnished us an example, or illustration of fortitude and endurance, etc., and thus his death was valuable to us only as an example of how we should suffer and die for truth and right.

We object and answer, that while it is true that Jesus' life and death were *valuable examples*, yet they were *more—much more* than this, or else scores of Scriptures are meaningless and false. The prophets, who, because of their witness for and loyalty to truth, were sawn asunder, stoned to death, etc., and the Apostles, who were crucified and beheaded, etc., these all were valiant for truth, and full of faith, and are all *good examples*, and are so recognized in Scripture (Phil. 3:17). But where is it claimed that by their *examples* they redeemed or ransomed or *bought* us with their blood?

The penalty of our sin was *death*, and we could never have been freed from that great prison-house—we could never have had a resurrection to life had not some one done more than set us an example. The question would still be, "Oh, wretched man that I am, who shall deliver me from the body of this death?" And the answer points out only the *one* able to deliver from the condemnation of death. "Thanks be to God who giveth us the victory through *our Lord* Jesus Christ." "For to this end Christ both died, rose and revived that he might be *Lord* [master—or have authority over] the living and the dead." (1 Cor. 15:57 and Rom. 14:9.) We answer this question then: HE BARE OUR SINS in his own body on the tree" (1 Pet. 2:24).

(3) How did Jesus *put away sin* by the sacrifice of himself?

Their answer:—By his *example* and teaching he taught men to *put away sin for themselves*, and thus, in a sense, it might be said that *he* put the sin away.

We object, that Moses and the prophets had taught men to abstain from sin; hence, if Jesus put away sin only by precept and example, he did no more than others. And, if it is true, that "In him was *no sin*," how could he be an *example* of how to put away what he did not have? But note, the question is a quotation from Paul (Heb. 9:26), and it reads that he put away sin, not by precept and example of his life, but "by the *sacrifice* of himself." Read the connections and try to view the matter from the Apostle's inspired standpoint, and unless you think, as one of these contemporaries does,

that Paul often made mistakes and misquotations, you should be convinced of his meaning when penning these words.

Remember, too, that when Moses, as a type of Jesus, taught men to abstain from sin, he, too, did more—he typically made a sin offering—a sacrifice for sin. And the antitype not only taught purity, but did more—made himself *a sacrifice for sin*—the true sacrifice—"The Lamb of God which taketh away the sin of the world."

(4) In what way did he give "himself a *ransom* (Greek, *antilutron*—an equivalent or corresponding price) for all?"

To this question they can give no answer except by denying the meaning of the word, which any one may see, by reference to Young's concordance. The significance of the original is very pointed. Jesus not only gave a *price* for the ransom of the Adamic race, but Paul says he gave an *equivalent price.* A *perfect* man had sinned and forfeited all right to life; Jesus, another perfect man, *bought back* those forfeited rights by giving his unforfeited human existence a ransom—an *equivalent* price. Read now Paul's argument (Rom. 5:18, 19): "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(5) In what way was he "a *propitiation* (satisfaction) for *our* sins"?

This is another question which they cannot answer. They would like to declare that he was not a satisfaction in this sense, or not a satisfaction in that sense, or not a satisfaction in some other sense; but the question, *"In what sense* was he a *"satisfaction* for *our* sins?" they cannot answer.

[See above that the *Millenarian* did not answer this text, but attempted to mislead its readers by substituting another.]

We answer, that this text is in perfect harmony with all Scripture. The Law of life (obedience) was broken by Adam, and both he and his posterity were condemned as unfit for life. Jesus became our ransom by paying our *death penalty,* and thus justifying us to life, which in due time comes to all, to be again either accepted or rejected. Yes, we are glad that the claims of the Law upon our race were fully satisfied by our *Redeemer.*

(6) In what sense were we *'bought with a price?"*

Their answer: *Bought* is not a good word; it conveys too much of the "commercial idea;" *they* would *say,* rather, Ye were *taken,* etc.

We object; by such false reasonings the Word of God would be robbed of all its meaning. Words are useless unless they carry some idea. What other meaning is there in the word *"bought"* than the "the commercial idea"? It has no other meaning or idea in it. But Paul was a lawyer, and his teachings, more than any other Apostle's are hard to twist; and in this instance he guards well his statements, by saying, not only that we were *"bought,"* but he says it was with *a price;"* and then, lest some one should claim that the *price* was the ministry and teachings of Jesus, Peter is caused to guard it by adding—"With the *precious blood* of Christ, as of a Lamb without blemish and without spot." (1 Cor. 6:20; 1 Pet. 1:19.)

In conclusion, let us say in a few words, what they do think of the value and preciousness of the death of Christ. They believe and have *privately* expressed and it is the covered import of their public teachings, which they do not *yet wish* to state boldly—not until they get false premises and conclusions engrafted first, as a basis on which to place it,—that Jesus' death no more paid your ransom price than did Paul's or than my death would; nay, put it stronger, that his *death* was of *no value* in *redeeming* us.

As before pointed out, this denial of the *ransom* we believe to be the great rock upon which the nominal Church is even today being dashed.

The doctrine of the *substitution* of Jesus, in settlement of the sinner's guilt and punishment, is being scoffed at among the *"great preachers";* and the doctrine, so plainly taught by the Apostles, that the *death* of Jesus was the price of our release from death, is falling into discredit and disrepute among the "worldly great," and hence also among some who would like to be of that class.

The reason of this is evident: it is the story of the two extremes over again. Satan had engrafted on the Church the doctrine of eternal torment, and, to be consistent, led on to the thought that Jesus bore *eternal torment* for every man. This involved eternity of suffering by Jesus. This evidently was untrue; so it was explained, that when in Gethsemane and at Calvary, Jesus suffered as much agony in a few hours as all humanity would have suffered in an eternity of torture. Now it does not take a very smart man to see that something is surely wrong in *such a view* of Jesus' substitution. [Either the penalty of sin is not *eternal torture,* or else Jesus was not man's *substitute.* One or the other is wrong, for Jesus is not suffering eternal torment.] It seems to be Satan's policy now to lead to the opposite extreme and deny substitution entirely.

Instead of casting away Satan's libel on our Heavenly Father's government—the doctrine of *eternal torment*—most men seem to hold on to it, and roll it as a sweet morsel under their tongues, and discard the teachings of the Apostles relative to Jesus' *death* being our ransom price—the price or *substitute* for our forfeited lives.

Would that all might see the beauties and harmonies of God's Word. Man condemned to *death*—extinction; Jesus, man's *substitute* or *ransom,* died *for* our sins and thus redeemed or *bought us back* to life, which redemption will be accomplished by a resurrection to life. Jesus, as *a man,* is dead eternally; his humanity stayed in death as our ransom, and he arose *a new creature*—a spiritual instead of a *human* being—put to death in the *flesh,* but quickened (made alive) *in spirit.* "Though we have known Christ after the *flesh,* yet now henceforth know we him (so) no more."

Beloved, let us stand firm on the *foundation* of all hope—the ransom—and now, when the enemy comes in like a flood, be not afraid to act and speak for truth boldly if you would be recognized by him who lifts up a standard for the people. (Isa. 59:19.)

We ask now the question: Did we answer correctly *for them,* or are they able to answer these questions in as few words differently? Or can they object to our answers, and taking each up singly, can they show that it is not their view *plainly stated, so that all may understand?*

But we must remember that *one* of our contemporaries, "The World's Hope," though it has never yet answered these questions as it proposed to do *"in due time,"* claimed that in the above we had not presented its view fairly. On that account we published an article in which we made extracts from its columns, and answered them, showing that it either used words in an improper sense, or else denied its own teachings. As we are repeating the *answers,* we repeat, in the article below, our criticism of its denial, that our answers may be seen to be entirely fair and applicable; and further, because the subject increases in importance as we see that in these closing hours of the Gospel age, our adversary is using every effort to remove the faith of God's children from the rock foundation—the only foundation upon which any faith-building can stand, without destruction, the storms of this Day of the Lord.

REPRESENTATION—SUBSTITUTION

[This article, excepting the paragraph below, was a reprint of that published in issue of May, 1883, which please see.]

The boldness of this form of INFIDELITY (which we consider more dangerous to *the saints* than that of Ingersoll) is strikingly shown by the following clipped from an exchange:

MESSRS. PUTNAM'S SONS, of New York, have published "The Sacred Scriptures of the World," in which the author omits what he calls "objectionable" and "unnecessary" parts of the Bible, retaining such as are worthy of use for devotional and practical purposes. His alterations are bold enough. Thus, instead of "A man is not justified by the works of the law," he puts, "A man is not justified by formalistic piety." "Without shedding of blood there is no remission," gives place to "Without the the life completely consecrated there is no remission." The expurgated Bible is said to be "designed for common use in pulpits and Sunday schools and homes," but it is not likely to be accepted. The author is the Rev. M. K. Schermerhorn.

"IT is easier to find a score of men wise enough to apprehend the truth, than one intrepid enough to stand up for it in the face of opposition."

"CUSTOM may lead a man into many errors, but it justifies none."

THE MOSAIC ECONOMY

"There never was a saner law than the Mosaic. It loved nature, could not bear to see the fields impoverished, and decreed that they should not be. It could not bear to see the human form mutilated, and declared only the unblemished beautiful in the sight of God. It did not love to harass or burden the dumb creation; the ox that trod out the corn was not to be muzzled. The young, tender tree was protected, and was not unduly taxed to yield abundance. The law was full of a great sense of the good of nature, a great sense of the glory of humanity, and of the large and lovely harmony without. . . . . There never was so careful a law about what we call sanitation. It cared for the cleanliness of the body. It feared infection, and separated those with infectious diseases from the great multitude, declaring them unclean. Its laws and ceremonial uncleanliness had great health in them —a real human sanity. Then, though it knew slavery, as all the ancient world did, the slavery it knew was the gentlest, and most generous. Every man taken slave could in the sabbatic year, regain his freedom, go forth a free man. Its laws, too, of property, were noble laws. They made property sacred, did not allow its accumulation into a few hands, or into one, but secured its fair and equal distribution. Every Jubilee year the land was redistributed: the old families that had lost it might again possess their inheritance. If by misfortune or by crime a man had lost his estate, he had a chance given to redeem himself and his place in the community, to go back into his old and better order. Capital, also, was carefully guarded, that it should not become an immense and oppressive power in the hand of the rich, to make them extortionate over the poor. Jewish law is the justest law to the poor yet framed, to the man that toiled, to the man prepared honestly by sweat and labor to earn his bread Do it justice. I ask for it from you only justice, but I do ask; and that is a just demand."—*Sel.*

THE THIRD DAY

BRETHREN IN CHRIST:—I find in the sixth chapter of Hosea a reason why Christ was resurrected on the third day.

Hosea says, "Come and let us return unto the Lord for he hath torn and he will heal us, he hath smitten and he will bind us up; after two days, (two thousand year-days) will he (God) *revive us*, in the third day, (Millennial day) he will *raise us up*, and we shall live *in his sight.*" Hosea 6:1-2.

Thus we see the two thousand of the Jew's cast off condition and the one thousand years of favor and resurrection, and it furnishes a reason why Christ arose on the third day.

The 3d verse explains still further—"Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter (or Spring) and former (or Fall) rain unto the earth." So we have Christ's first coming to redeem the inheritance and prepare for his kingdom and call his saints, and his second coming to claim his kingdom and restore lost man to his estate. How beautifully these prophecies blend together showing us that there is a meaning in all that Christ did and it seems glorious that God is willing to disclose some of these mysteries to us in this day. So may we walk as to win the "prize of the high calling" of God. Rejoice, brethren, rejoice! W. E. PARSONS.

THE FAVOR OF GOD

Let the conditions of the present Gospel Age, the besetments of Satan now permitted, the obstacles which now hinder faith, and the *sacrifices* which are now demanded of all who would now be overcomers as shown in the article—"Think it not strange" (See last issue) be CONTRASTED with the favorable opportunities of the incoming Millennium, when the obstacles to faith shall be quite removed, when all shall know the Lord, from the least to the greatest; when Satan's power shall be restrained, and when the requirements of God will be no longer the *sacrifice* of things right and lawful, but merely the rejection of evil, with full liberty to use and enjoy every blessing and privilege, then freely supplied to all. In view of the contrast some would exclaim: "How *favorable* a time the Millennial Age will be! How I wish that I could have lived then instead of now! Why will that age be so much more gracious or favorable than the Gospel Age, if God is no respecter of persons?"

Well, such is a very natural mistake. The fact is, however, that the Gospel Age is the one of *special* FAVOR. The greatest and grandest *favor* that ever has or ever will be offered to any of God's creatures is held forth during this Gospel Age, and closes with its close. While the advantages and opportunities of the next age are most favorable, the prize then obtainable is proportionately less valuable, though the prize offered for obedience during the Millennial Age will be great and grand also: It will be glorious indeed to have everlasting existence, in perfection and happiness under God's approval and blessing. But the fact is, that the prize offered during the Gospel Age to the sacrificing members of the body of Christ, is *exceeding* great, *exceedingly* grand, *infinitely* sublime. So much so, that in the estimation of all who have truly realized its value, it is priceless, and would be cheap at any cost. It no less than to be made of the *Divine* nature, and to share *Divine* honors and glories with our illustrous Head and forerunner. It was when contemplating the EXCEEDING *great and precious* promises, held out during the Gospel Age, and the EXCEEDING riches of God's grace [favor] in his loving-kindness toward US through Christ Jesus, that the Apostle to the Gentiles, looking at its *cost*, in trials, besetments, burdens, sacrifices and sufferings, said: I do count them but loss and dross, and shall rejoice if by *any means* [at any cost—any sacrifice] I may win Christ and be found in him—if I may be a member in that BODY OF CHRIST which is to be so highly exalted and honored in God's due time. Phil. 3:7-14.

So then, in this as in the ordinary affairs of life, an article which costs *far more* may be a *more favorable* bargain than one costing less, though it be a favorable bargain also. Not only the cost, but the things obtained therefore, must be considered, when we decide which is the more favorable thing.

Our conclusion that the Gospel Age is one of superior *favor* [grace] to any before or after it is abundantly proven to be God's estimate by many Scriptures. We quote a few:

"I thank my God always on your behalf, for the GRACE of God which is *given you* through Jesus Christ" (1 Cor. 1:4). "By whom also we have access by faith into THIS GRACE wherein *we stand* and rejoice" (Rom. 5:2). God "hath saved us [from Adamic sin and its penalty through Jesus our propitiation] and *called* US with an holy calling, not according to our works, but according to his own purpose and *grace*" (2 Tim. 1:9). "Of which salvation the prophets have enquired and searched diligently, who prophesied of the *grace* [favor] that should come UNTO YOU." "Unto whom it was revealed, that not unto themselves, but UNTO US they did minister the things which are now reported unto you by them that have preached the Gospel unto you." 1 Pet. 1:10, 12.

Seen in its true light then, the fact is that Jesus' death was the equivalent or *corresponding price*" for Adam's sin and penalty, and quite sufficient to legally effect the release of every member of the race. And the Millennium of blessing and the restoration of all mankind to that human perfection and being which they had lost through Adam, would have *at once* commenced after Jesus' resurrection, but for the Gospel Age of SPECIAL FAVOR offered to believers willing to follow in Jesus' footsteps of sacrifice. They are reckoned as members of the world's Redeemer and their sacrifice [made worthy and acceptable first by his] are accepted as parts of Jesus' sacrifice for the sins of the whole world, and are RECKONED as filling up that which is *behind* of the afflictions of Christ.

This opportunity for sacrifice is a *favor*, because of the great reward and high honor promised to Jesus which we may share by reason of sharing in his sacrifice.

Does some one suggest that the *favor* contained in the privilege of suffering and sacrificing with Christ may perhaps be continued, and thus all come to the same divine nature and honor? We answer, No. This would be unscriptural as well as unreasonable. Wherein would consist the special favor of the Gospel Age unless it be as we have shown, a call to and opportunity for gaining a "high calling" a "heavenly calling," not otherwise obtainable?

Then, too, if the body of Christ "*fills up*" the measure of the afflictions of the anointed, how could there be any to *fill up* in a succeeding age? And if the *sacrifice* for sins is complete, and its measure filled up by the Gospel Church, what occasion and what opportunity could there be for *sacrificing* any in the Millennial Age? Further, we know that had there not been sin in the world, and had it not had *liberty* to flourish, it would have been impossible for either Jesus or his followers to have sacrificed, since there could

have been no opportunity. Hence also, to have sacrifices for sins during any coming age, would imply that evil must *then* be in control, as well as that the sacrifices of Christ head and body were not a sufficient ransom. The fact everywhere expressed in Scripture is contrary to this; Christ shall reign and the wicked shall no longer have *liberty* to insult, buffet, malign and crucify the righteous. Satan shall be bound—restrained—have no power. Christ shall have all power, and in his day the righteous shall *flourish* instead of being sacrifices; and the wicked shall be cut off, instead of prospering in wickedness. Ah, yes! the sufferings of Christ will have ended, and the glory which was to *follow* [the *end* of his sufferings] shall have commenced. See 1 Pet. 1:11.

Yes, though now the world esteem us as it did our Head, "stricken, smitten of God and afflicted," and not *favored*, yet the time is coming when of both head and body it shall be recognized as true, that the Christ was smitten for the world's iniquities, and that the price of the world's salvation was exacted of him, when throughout coming ages God shall display, and men and angels shall recognize—"The *exceeding* riches of his grace, in his loving-kindness toward US through Christ Jesus."

READING THE BIBLE

The late Dr. Maitland, in an ingenious essay on impearments to the right understanding of the Scripture, introduces a man of business, who, with a sort of self-satisfaction, apologizes for his own shortcomings, thus: "I am a plain Christian, worried with the cares of my business and family, and glad to catch half an hour to read my Bible. I must make the most of it. I must employ the little leisure I can snatch at intervals in devotional reading, and my object must be my own edification."

The reply made to him is: "To be sure you must read for your edification, but what is the distinction which you seem to draw between reading for your edification and reading with a view to learn all that God offers to teach?"

He answers: "Why, I mean that I must read the Scriptures with *application to myself*, to my *own circumstances*, to my *own soul*. If I come to a part which I do not understand, I have not time and learning to investigate its meaning; and when I attempt it I often find that the time which should have been employed in devotion has been wasted in turning over commentators, from whom, after all, I get, perhaps, no satisfaction as to the real meaning of the passage, though some of the more pious and practical among them may assist me in applying it to myself. Now, if I do not thus derive a *personal application to myself*, what use is there in my reading such a portion of Scripture at all?"

"The rejoinder which follows—and it expresses the one great lesson we are anxious to impress—is this: "To speak plainly, I do not know that with your ideas there is much use in your reading such a part of Scripture, because, as soon as you have found that you cannot understand it, or make it apply to yourself as it stands, you set to work to make some meaning which you do not yourself believe to be the real meaning, and to fetch out some doctrine or precept which the text does not contain; and this habit is so prejudicial that I believe it would be better for you only to read such parts as you cannot doubt do really apply to your own circumstances. It is not likely that you will reap any benefit from reading the rest of the Scriptures sufficient to counterbalance the injury which must arise from the habit of setting aside all inquiry as to the real meaning of the Word of God, and fancying that any imaginations of your own are more profitable than the mind of the Spirit."

If this method of treating Scripture, so graphically described, be common, and we fear it is, we may cease to wonder that so much of God's Word is unintelligible to the general reader. *Any book*, thus handled, must necessarily become so; for, the moment we allow ourselves to read with any other aim than to understand the meaning of the writer, we darken that which is before us so thoroughly that it is all but hopeless to expect it can ever become clear.

In reading Scripture, we are bound, and that most emphatically—no less by reverence for its Author than by integrity of heart,—to ask but one question: *"What does it say?"* And, if, to get this question answered, it is necessary to ascertain, not only what the precise words are, but when and to whom they were spoken, to observe the connection in which they stand, and to note the circumstances under which they were uttered, we must neither grudge the labor that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging meditation, however devout. When the *true meaning* of a passage is made out, and *not till then*, shall we be able to *apply it* with simplicity of purpose, or receive and realize as living words that which has been written.

In doing this a thoughtful and intelligent reader will gladly avail himself of such helps as he can obtain. The Bible always takes for granted that readers are possessed of *common sense*—that they will give the same time and amount of *attention* to inspired statements that they are in the habit of bestowing on ordinary writings; and that they will read its communications continuously, and ***as a whole.***

No one who has not tried the experiment can imagine what a flood of light falls upon a Pauline Epistle when it is *read through at one sitting*, with quickened attention to its scope and purpose. In no other way can we perceive its lights and shadows, its tone and perspective, or get above the one-sided interpretations which are continually thrust upon us. And that which is true of the Epistles is true also in relation to other parts of the Divine Record.

Instead of treating Scripture in this way—supplicating the Holy Spirit for a right state of *heart*, and in harmony with that supplication struggling manfully against impulses of prejudice and pride—too many never read the Bible at all, excepting under the limitations of chapter and verse; and thus, for the most part, with an utter disregard of the connection subsisting between that which they omit. Prayer for *Divine light* seems to such persons all that is required in order to arrive at truth, however idle, or uncandid, or bigoted they may be.

In relation to *private* reading of the Word, we say deliberately that, if we would be *honest* before God, if we would shrink from sacrificing a true thought, in order to gain thereby the use of *mere words* in favor of some doctrine or practice to which they were never intended to apply, we shall feel that nothing can justify the use of any portion of God's Word apart from the consideration of the context, or in a sense different from that which it bears in the portion of the record from which it is taken.

It is this carelessness about the Truth in the application of Scripture that has made "the fathers," with all their eloquence and piety, such untrustworthy interpreters. It is this which compels us, in perusing their writings, to *pause and doubt*, since passing events, party interests or the hope of polemical triumphs were to them a continual excuse for the most outrageous violations of the original meaning of the inspired volume.

Hence it is that patristic writers so often support a great cause "in a spirit alien to its own," sometimes adopting arguments that are unchristian in their ultimate grounds; sometimes resting upon errors the refutation of errors; and sometimes drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper; *now*, it may be, trespassing against affections which furnish to Christianity its moving powers; and *now* against truths which furnish to Christianity its guiding lights. On behalf of God, they often seem determined to be wiser than God; and in demonstration of spiritual power, they do not scruple to advance doctrines which the Scriptures have nowhere warranted. The issue of it all was—THE ROMISH APOSTACY.

Extravagance in the use of Scripture must eventually lead either to ignorant credulity or to universal skepticism.

HINDRANCES

Are occasioned whenever the *words* of Scripture are so used as to cloud their true meaning; when the reader, instead of being enlightened, is misled by biblical quotation; and when the mind of the Spirit, though professedly expressed, is really neglected or perverted.

Such is unquestionably the case when texts intended for one purpose, are applied to another; when warnings of *temporal* character are silently changed into threatenings of eternal woe; when promises of *earthly* good are transformed into predictions of spiritual blessing; and when Christ is supposed to be referred to in passages which clearly indicate that no such thought was in the mind of the inspired writer.

The habit of quoting passages of Scripture in ways which imply a meaning and application exceedingly remote from their genuine design, *is not a trifling evil.* It is pregnant with injuries to the cause of Scriptural knowledge and practical edification. It encourages among Christians a widely-prevailing practice of reading the Scriptures with little attention, and of applying detached passages in sentences entirely foreign to their proper meaning.

Let the object we have in view be steadily kept in mind —the promotion of a more intelligent reading of Holy Scripture, by pointing out and seeking to remove the various hindrances, and it will be seen at once that the "accommodations" of which we complain, whatever may be the intention of those who make and defend them, do really "darken counsel," and so far tend to destroy the Divine testimony. Read with the impressions produced by careless expositions, the Bible, instead of being felt to be, as it really is, the most *interesting* book ever penned, becomes to the reader dull, because made dark; and hard to understand because treated as if it were a mere collection of disjointed fragments, to be interpreted by the aid of devout fancy.

EXAGGERATIONS OF SCRIPTURE

By the exaggerations of Scripture we understand the use of passages in a sense stronger than that they were originally intended to bear, whether such "adding to" the Divine Testimony—for it is nothing less—arise from *mistranslation*, from the erroneous *interpretation of imagery*, or from general misconception as to the *limits* under which any given statement is to be received.

The misfortune is that these exaggerations prevail most on subjects in relation to which it is of all others important that the exact line of Truth should not be overstepped; that they are often winked at, if not encouraged, from an undue anxiety to produce immediate and salutary impression; and that commonly all discussion in relation to them is deprecated on the ground that, as men are already far too little affected by the evil of sin, and far too careless respecting its consequences, anything which *seems* to lessen the terribleness of disobedience, even though it should be by the removal of error, must be practically injurious.

The result, in accordance with that great law of retribution which operates as surely in religion as in everything else, is that at the present time Infidelity plants its foot on these very exaggerations as the first step to confirm unbelief; insinuates that truth, both in books and sermons, is commonly sacrificed to *effect;* that things are not exactly as they are represented; and that the most alarming appeals may be divested of much of their power by a careful examination of the texts by which they are enforced. So true is it that exaggeration, whatever may be its immediate effect, invariably weakens the cause it is intended to support.

Therefore we warn all honest students of Holy Scripture to "take heed *how* they read"; to beware of interpretations which, however popular, can neither be sustained by the scholar nor justified by the devout; to dread especially those *forms of unbelief* which disguise themselves under the robe of earnestness, but which are really nothing better than expressions of that want of faith in Scripture *as it is* which is the curse of the Church. H. DUNN.

ENDURANCE

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

For some years past we have been led to see by faith, with increasing clearness, the great reward promised to the overcoming Church of Christ. When first its glory began to dawn upon our minds, inspired by it, many of us said, Yes, Lord, we will follow thee whithersoever thou goest. Soon we found that the way leads through opposition, persecution and great self-denial. But, nothing daunted, we said, Yes, we know it and are ready for it; esteeming the glory to follow as worthy of all it might cost.

Under the inspiration of a living faith in the glorious promises, it was comparatively easy to strike off the fetters that bound us to the former customs and ideas, and to take the first steps in the race set before us.

All this was well—a good start. Our hearts were light and bouyant; God's Word was full of a new and blessed import; our sky was all aglow with glorious promise, and we scarcely heeded the thorns that began sharply to prick our feet. But how is it *today?* Some have been one, two, five, or ten years in the narrow way. Has a reaction followed the glowing enthusiasm of your first love? As yet the glory does not appear, except to the eye of faith, but the way grows more and more narrow, the feeble flesh grows weary in the difficult journey, and temptation all around call us away from the course of sacrifice to present gratification.

To those thus tried and weary with the burden and heat of the day comes the encouraging assurance of the Apostle James: "Blessed is the man that *endureth.*" Everything now depends upon your power of endurance. Can you hold out to the end? It is not so hard to run well for a day, a week, a month or a year; but when the years lengthen and the end is indefinite, here is the test of endurance, of faithfulness; but O! with what joy shall that one meet his Lord who has for a long time patiently endured.

These daily trials that you meet are your testing; you stand every moment before the judgment seat of Christ. Every little victory, as well as every great one, will be in your favor in the final decision, as to whether you are worthy or unworthy of the high position to which you called. And when you are tried, when your trial is complete, you shall receive the promised crown of life.

That we may be strengthened for continued endurance, the Apostle directs our attention to the word of truth by which we first received this glorious hope, (v. 18,) adding, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way; and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth [to do so], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

It is only by continual looking into God's word, and the continual putting in practice of that which we thus learn and keep fresh in mind, that we can hope to endure unto the end. If we keep continually looking and doing we will find that the same blessed hope will continually inspire fresh zeal in the way. It will strike its roots deep down in our hearts and its fruit will daily appear in our lives. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured." (Heb.. 12:2.) "Faithful is he that calleth you who also will do it. (1 Thes. 5:24.) MRS. C. T. R.

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VIEW FROM THE TOWER

Many interesting letters from various parts, both across the waters and in our own country, give evidence of the fact that though iniquity abounds and the love of many waxes cold, still the Lord has a people consecrated and endeavoring to carry out that consecration in their daily life.

It is comforting to those who stand isolated in their own neighborhood to realize this. There are many such isolated ones, and all have much the same experience—in the world, tribulation; in Christ, peace. It is also a source of encouragement to learn that while we realize that the harvest is great the laborers are being multiplied, and that so far as we can learn, the saints are realizing their call to make known the glad tidings, and that though their talents be many or few they are not to be folded away in a napkin. We have learned that there are as many ways to preach the Gospel as there are talents among the saints.

We rejoice with all these that we have been so enabled to comprehend the Gospel as to find that out of the abundance of the heart our mouth must speak; that the love of Christ and the knowledge of his glorious truth constraineth us.

But while we thus rejoice together, we can but rejoice with trembling as we realize the secret, subtle, and persevering efforts of the Prince of this world to overcome the saints. No artifice or effort is left untried: Opposition, ridicule, rejection, flattery, false reasoning to disprove the truth, cares of this world, bribery with the good things of this world, and allurements of various kinds, are all used.

This being the case, how important that we give heed to the Apostle's instruction: "Take unto you the whole armor of God that ye may be able to withstand in the evil day" (Eph. 6:13.) Our prayers for ourselves and each other should be constant. To him that overcometh, is the glory that follows. May grace divine enable us to endure hardness as good soldiers of Jesus Christ.

AN INTERESTING LETTER

MY DEAR BROTHER:—The enclosed has been waiting the opportunity of my writing for some days past. I wanted to write a long note, but you will at any rate be saved the trouble of reading and answering a lengthy epistle, as I have not time to say all or ask all I should like, and I should not be surprised if, among so many, I had by this time slipped out of your memory altogether. However this may be, I have been diligently studying and searching the Scriptures.

I was most unwilling to give up the old belief, but I am not anything less than *forced* to do so. Every day's reading and study convinces me that you have the truth on your side. Indeed I am astonished at the amount of light shining and showing up the old sparkling diamonds among the accumulated rubbish of so many centuries. God's word is more sweet and precious now than it ever has been. Am doing my work in a quiet sort of way. Am no orator or speaker, but I can talk privately with thinking and sincere Christians. The real Bible students I can get along with best. The nominal Christian cannot argue from the Word; he can only say, "Well, I believe this and that," simply because others have done the same. Of course it is not worth while giving the time to such, but the more thoughtful will hear you again. I am more convinced every day that the time is very near when the musty dogmas must go down, and the truth as it is in Jesus prevail.

Very faithfully yours, ————. *England.*

PAUL'S EXHORTATION

"I charge thee before God and the Lord Jesus Christ . . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine . . . . Be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service." (2 Tim. 4:1, 2, 5, Diaglott and Common Tran.)

We have heretofore seen that the commission to preach the good tidings comes to all the anointed company—the body of Christ—and that for this very purpose we have received the anointing. That which was true of the Head is also true of the whole body—"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach." (Isa. 61:1.)

But while we who are consecrated and anointed realize that we are thus called of God to preach, it is of very great importance that we consider well what, when, how, where, and to whom, we may preach.

It is a great mistake, and yet a very common one, to go out to preach before being sent. Such, of course, cannot and do not preach the good tidings. Some presume that because Paul said, "Reprove, rebuke, and exhort," that must be the bulk and substance of their preaching, forgetting that he also said, "With all long-suffering (patience) and doctrine." Reproof or rebuke may sometimes be necessary, but it should never be administered merely according to our own whims or imaginations, but should in every instance be *"with doctrine"*—with sound and scriptural reasoning—that it may be recognized as a reproof from the Lord, though administered through the agency of a brother with brotherly patience, and not with an arrogance which forgets that we are subject to similar temptations.

Exhortation may be necessary, but should never degenerate into mere coaxing without sound reason or doctrine. Exhortation without sound reasoning and the strong support of the inspired Word is weak and is *not lasting* in its effects. This is the method of preaching most common at the present day, but was never indulged in by our Lord. Of him it was said, "He shall not cry nor call aloud, nor cause his voice to be heard in the streets." Isa. 42:2—*Leeser.* His preaching, and that of his disciples, was reasonable, doctrinal, and was delivered with the dignity and meekness becoming to Jehovah's ambassadors.

Let us inquire, then,

WHAT ARE WE CALLED TO PREACH?

Paul answers, "Preach the Word," and Isaiah and Jesus call it "good tidings." Before we begin to preach, therefore, we should first be acquainted with the Word and have a clear, definite understanding of its "good tidings." Although as soon as we were anointed, we were called to preach, the Lord would not have us engage in such service until first we have received sufficient instruction. The first duty, then, of everyone who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word, that he may be *able* to minister grace to the hearer, having his speech seasoned with salt. (Eph. 4:29; Col. 4:6.)

You may be *called* to preach some time before you are sent out into active service. Jesus was "anointed to preach" at the time of his baptism, but he was not sent out until after he had endured the wilderness temptation. The early disciples were called, but were told to tarry until endued with power. For a special purpose in the introduction of the gospel, the power came upon the early church suddenly and miraculously as soon as they received the anointing, but this has not been the case with the church since then. Power in presenting the truth comes now to the anointed as the reward of diligent study of the Word.

To many study is distasteful; they have not been accustomed to it, and are not willing to give it the necessary time and labor, yet they want to obey the call to preach, and so they go forth to add to the general confusion of unintelligible preaching, and their work brings reproach and dishonor both upon themselves and upon the cause of Christ. The bearing of such reproach may be for Christ's sake, but it is not to Christ's glory, and the loss is the result of imprudence, and of not heeding the injunction, *"Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Truth, rightly divided, and fairly presented, commands the respect even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. Thus it was in the case of Jesus' preaching, when the very men that were commissioned to lay hands on him and deliver him to death returned, saying, "Never man spake like this man." (John 7:46.) So also Festus said to Paul, "Paul, thou are beside thyself; *much learning* doth make thee mad." "No," said Paul, with becoming dignity and due deference to the powers that be, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things before whom I speak freely . . . . King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.' And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." And the verdict of these unbelievers, in Paul's case, was, "This man doeth nothing worthy of death or of bonds." (Acts 26:24-31.)

Paul's eloquence was the eloquence of truth—the result of a thorough understanding and conviction of the truth, which carried force and commanded the respect of even its enemies. He was a diligent student as well as a preacher, and his hearers could not say, Paul, you don't know what you are talking about, nor turn with disgust from the sound of empty words.

When Jesus our great example went out to preach—*to teach*—the people listened with astonishment, and said "Whence hath this man this wisdom?" (Matt. 13:54.) And thus it is to some extent with all who follow in his footsteps. Act 4:13.

Some zealous brother or sister may ask, How long must I tarry for preparation? and how shall I know when the Lord sends me out? To this we reply that when the Lord sends you out you will be sure to know it. You will be so filled with the knowledge of the truth, and so *inspired by it* that out of the abundance of your heart your mouth must speak. The good tidings will be too good to keep. You will not have all the truth God intends for you before you are sent out, but you will have a clear, definite outline at least. Just how long a time of preparation you will require will depend on circumstances—the amount of time you can devote to study, the degree of effort with which you undertake it, the faith and simplicity in which you receive it, etc. Some may be ready for active service sooner than others, but all require a considerable time for previous preparation.

But even when permitted to engage in active service, we should bear in mind the fact that we are to be constant students. To preach the Word, the good tidings, is our commission, and which of us can yet say, We have sounded all its depths, and measured all its heights, and have therefore nothing more to learn? To have a general outline of God's plan mapped out in our minds is very good, but we should have its various features so clearly fixed as to be able to show it to another; therefore review is very necessary.

When thus prepared and sent out to preach (and be assured you are not yet sent if you are not prepared), Paul says, "Be instant in season" and "out of season." Does he mean to have us pay no attention to fitting and appropriate times? No, for that would be contrary to the Lord's teach-

ing—"Be ye wise as serpents and harmless as doves"—as well as to his own example. He must mean, then, to have no regard to our own convenience or inconvenience, but to be always ready to preach when we find fitting opportunity.

Injudicious breaking in upon the plans of others to teach them what we deem to be of importance, but which they do not yet so recognize, is almost sure to defeat our purpose and to engender prejudice not soon nor easily overcome.

Paul further enjoins that we be sober in all things; that is, that we handle the truth with becoming reverence and humility, living as examples of its influence, not carried away with excitement or self-exaltation, and that we patiently suffer bad treatment, which we should expect from those who love darkness rather than light, although measurably they secretly recognize the light we bring.

In view of the preparation necessary, none need be discouraged or despair of ever being sent out to preach. You may never be sent to speak to a public audience. God uses us according to the human talent we possess. Paul, Peter and others could preach publicly, but Aquila and Priscilla unable to preach in a public way to the many, could invite an Apollos to their home and explain to him the way of God more perfectly. And the devoted and eloquent Apollos, thus more perfectly prepared, went out to declare it publicly. (Acts 18:2, 26. Had Aquila and Priscilla not been students of the truth, what an opportunity they would have lost.

May the Lord's blessing rest upon all the preachers of the *good tidings*, whether in a wide or in a seeming narrow sphere; but let us not forget the fitting counsel, "*Study* to show thyself a workman approved unto God rightly dividing the word of truth." And be assured that when prepared, you will surely be sent to preach it to at least some one.

CHRISTIAN FELLOWSHIP

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."—1 John 1:7.

True fellowship implies love, sympathy, a mutual sharing of good or ill, common principles, common interests, and a common aim. It may exist between parties on equal footing, or between those whose conditions are widely different. Where the latter is the case, benevolence on the part of the superior is shown in acts of favor and blessing, and on the part of the inferior, in gratitude and such returns in action as are possible.

Than such fellowship there is nothing more desirable and more helpful to the saints in the narrow and difficult way they are called to tread. But while we should ever seek and cultivate such fellowship, we need to be very careful to see that our fellowship one with another, is based upon correct principles, else that which was designed as a blessing, will be found to our great disadvantage.

Realizing this, the Apostle Paul admonishes us, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness . . . . or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15.) "How can two walk together except they be agreed?" It is impossible. Let us see to it, then, that our fellowship is based upon the sure foundation referred to in this text—the blood of Jesus Christ that cleanseth us from all sin—and that our rejoicing and communion be of the increasing light as we walk together.

And this great blessing, the Apostle John tells us, it is our privilege to have. He says we may have fellowship with our Father, and with his Son and also with other saints who are walking in the light—the truth.

"This then," says John, "is the message which we have heard of him and declare unto you that God is light, and in him is no darkness at all." The truth is all clear and plain in God's sight and he, by his Spirit, through his Word, will lead all of his children into light (truth) in its due season, if they are in actual fellowship with him. John states this very emphatically, saying, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (Ver. 6.)

Ah, John, says some brother, I think you are too severe; I know many very good Christians who say they are entirely consecrated to God, and only want to know and do his will, and truly they do many wonderful works, and yet they walk in darkness, knowing nothing of the blessed truths now made so plain to us. And not only so, but they refuse to hear it and do not want it. Yet they claim to have fellowship with God; how is it? John's answer is very plain and may seem to many, severe, yet we apprehend it is the severity of truth. He says, "They lie, and do not the truth." They don't want to know it, *because* they don't want to do it.

God speaks to his children through his Word, and he is acquainted with all our circumstances and hears our prayers, but it is a great mistake to imagine that we have communion and fellowship with God, when we only speak to him in prayer, and never examine the Word to hear him speak to us. We may speak and then listen, but we need to hear much more than we say. None can thus commune with God without becoming acquainted in some measure with his truth, and if they are in harmony and fellowship with him, his plans and purposes will become theirs. If they do not desire to obey the truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. And while doing this many hold to the form of sound words while denying their import.

But if as children of the light we walk in the light, not only shall we have fellowship with our Father and our Lord, but we shall also have fellowship with other saints who are walking in the same narrow way. R. W.

THE SECRET OF HIS PRESENCE

In the secret of His presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low,
If when Satan comes to tempt me,
To the secret place I go.

When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring.
And my Saviour rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What He says, when thus we meet.

Only this, I know, I tell Him
All my doubts, and griefs, and fears;
Oh, how patiently He listens,
And my drooping heart he cheers.
Do you think he ne'er reproves me?
What a false friend He would be,
If He never, never told me
Of the sins which He must see.

Do you think that I could love Him
Half so well, or as I ought,
If He did not plainly tell me
Of each sinful word and thought?
No! for He is very faithful,
And that makes me trust Him more,
For I know that He does love me,
Though sometimes He wounds me sore.

Would you like to know the sweetness,
Of that secret of the Lord?
Go and hide beneath His shadow,
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of your Master in your face. —*Selected*

IS THE SECOND DEATH A BLESSING!

"The wages of sin is death."—Rom. 6:23.

"He that overcometh shall not be hurt of the second death."—Rev. 2:11.

Many are the ingenious devices of our great adversary for overthrowing the faith of the saints in the foundation principles of the Gospel of Christ. Among them is the widely accepted notion that death is really part of an evolution by which mankind must reach perfection. The thought is clearly expressed in the following lines of a popular hymn:

"Death is the angel God hath sent
To bear us to the sky."

Out of this theory, as a starting point, many grievous errors have grown. The fact that death is the penalty of sin is ignored, and the necessity of a ransom is denied by many; and even the second death, notwithstanding the plain Scriptural teachings and warnings with reference to it, is represented as a blessing.

In harmony with this error is the idea now prominently advanced, that the first, or Adamic death, is merely a death to righteousness, and that the second death is a death to sin. Thus it is said, Adam and all mankind died to righteousness and became alive to sin; and that a man's conversion is the second death—a death to sin and a becoming alive to righteousness.

On this unscriptural hypothesis a theory is built which, to the undiscerning, has an appearance of plausibility; and it is a sad fact that only the few *search* the Scriptures, and still fewer "try the spirits" (doctrines) by comparing scripture with scripture, and therefore, error has always found it expedient to quote the Scriptures in its support.

In our Lord's temptation in the wilderness the same deception was attempted: Satan quoted, saying, "It is written . . . . ;" but Jesus answered, "It is also written . . . ." So should the disciple be as his Lord, and endeavor to rightly divide the word of God—to apply it as the Spirit designed, and not as every wind of doctrine might twist it out of harmony with its context.

Before proceeding to examine any theory the careful student will first inquire, How strong is *the foundation* on which it rests? for if the foundation of the theory be wrong, all that can be built upon it must be wrong. This is a short, sure, and safe test: the theory must stand or fall with its foundation.

In carefully examining the foundation of this view, it will be found first, that it has no Scriptural basis; and secondly, that it is directly opposed to the clearly expressed statements of the Scriptures on the subject. The Scripture quoted above shows that death is always the wages of sin; but this theory would make it sometimes the reward of righteousness, when it claims that to become righteous is to die to sin. This alone is clear proof that the theory is based upon an interpretation of death out of harmony with the Scriptures and hence unworthy of further consideration.

The passage relied on to prove the position, is Rom. 6:10—"In that he [Jesus] died, he died unto sin." And as he was our example, therefore it is argued, that all mankind must likewise die unto sin and become alive unto God, or become righteous. But let us see if the harmony of the Scriptures will warrant such an interpretation of this passage. First we ask, Can that which is not alive be said to die? Certainly not. Then unless Jesus was *alive to sin*, that is, a person *living in sin*, he could not in that sense *die unto sin*. And just here we call to mind the question of Jesus himself, "Which of you convinceth me of sin?"

If those Scriptures are true which say that Jesus was holy, harmless, undefiled and separate from sinners, and knew no sin, does it not prove that the theory which makes this passage teach that Jesus died unto, or ceased from sin, is a false application of the passage, since he could not cease from that which he never began, never knew, but was always separate from?

That this is a misapplication of this Scripture is made positive by a glance at the preceding verse, which refers clearly and pointedly to the actual death of Jesus, and his actual resurrection—"Christ being raised from the dead, dieth no more: death hath no more dominion over him."

But let us see how this text may be interpreted in harmony with the context. In this verse the word *unto* expresses the idea much less clearly than the word *"by,"* as given in the Diaglott translation. The thought is that Jesus died *by* or on account of sin once. His death was "the wages of sin" as all death is, but not by reason of, nor on account of, nor as the wages of sin which *he committed;* but as elsewhere stated, "Christ died for *our* sins according to the Scriptures" and "Jehovah hath laid upon him the iniquity *of us all.*" (Isa. 53:6, and 1 Cor. 15:3.)

The Apostle's reasoning in verse 11, can only be grasped by one who has clearly in mind his reasoning preceding, as presented in the fore part of the Epistle. Chapter 1 begins the subject away back before the Deluge, when men knew God but glorified him not, but yielded to their own vain imaginings and their foolish heart became darkened. (Ver. 21.) Chap. 2:1 shows that all men have come into some measure of the same darkness, and that the Jews as well as the Gentiles, are all *worthy* of condemnation, and *are all condemned,* because "There is none righteous, no not one." (Rom. 3:9, 10, 19, 20.)

Having thus proved that *"all the world"* has "become guilty before God," Paul introduces the work of Christ as the *remedy* for all this guilt; for though *"all* have sinned and come short of the glory of God," he has JUSTIFIED them freely by his favor, *through the redemption* that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood [the life he gave to *redeem* ours], to manifest God's righteousness in condemning to death, and to accomplish a *remission* of sins. Vs. 24, 26.

In chapter IV., the Apostle continues to further emphasize the justification from sin and death, to life and a condition of righteousness, accomplished as he has shown by Jesus' death, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (vs. 7, 8), and repeats his testimony that the forgiveness and covering of our sins was through him "who was *delivered* FOR OUR OFFENCES and raised again for *our justification.*" (v. 25.) Chapter V. carries the topic further and shows the result of *justification,* that it brings the condemned sinners back to a standing where they can have peace with God through our Lord Jesus Christ (v. 1). And yet more, not only are we justified, but through Christ and through the justification which he accomplished for us, we have *access* into a still further favor of God—access into *this favor* wherein we stand and rejoice, in hope of the glory of God. (vs. 1, 2.) Not only then was our *human* nature justified, and a right to the *glory of manhood* restored, but a door was *thereby* opened to us by which we may have a hope of reaching the *glory of God*—the Divine nature.

And not only have we obtained a hope of future glory, which causes rejoicing, but as we realize that that "glory of God" is promised as a reward for the sacrifice of the justified human nature, it enables us to rejoice in the tribulations by which alone that heavenly glory can be obtained. (v. 3.)

After showing that the sacrifice of Christ was a full settlement of all condemnation and imperfection resulting directly and indirectly from Adam's transgression (vs. 15-21), he inquires (chap. 6:1) What shall we say then? If the sin of Adam has brought forth so much favor from God, shall we continue to sin in hope that still further favor would be manifested on our behalf?—and answers: God forbid. How shall *we* who have *died by sin* live any longer therein?

The *we* here mentioned is the same class mentioned in Chap. 5:2, 3, and 1:7, a class of saints who not only have been *justified* by faith in Jesus, the Redeemer, but have obtained by consecration, *sacrifice,* access into "THIS GRACE"—the begetting and promises of the *divine nature*—"the glory of God." This class had *died,* that is, had consecrated to death, and now reckoned themselves dead indeed. This was as a payment for sin, as death always is the wages of sin. But in this case it was not a payment of the wages of their *own* sin. No; they had been justified from their own sin by the death of Jesus, and had afterward consecrated to death, and that death was to apply for the *sin of others* just as Jesus had died, not for sin of his own, for he had none, but "for our sins." So these *saints* consecrated to die, not for *their own* sins, for they *had none,* since justified from all sin by Jesus' death.

But, says some one, does not the death of *Jesus alone* constitute the redemption price for the sins of the whole world?

We answer, The *merit of Jesus* is the only merit which cancels the sin of the whole world; but whether that merit is applied directly to the world, or indirectly *through "the Church,* which is his body," is the question. This is the *favor* which is specially offered to the Gospel Church, viz.: to share with Jesus in making the *sacrifice for sins,* being first ourselves *justified* through HIS SACRIFICE. This is the Apostle's teaching when he speaks of *filling* up that which is BEHIND of the afflictions of Christ (Col. 7:24), and it was the teaching of Jesus when he said to the disciples: "Ye shall drink indeed of my cup [suffering] and be baptized with the baptism

that I am baptized with" [death] (Matt. 20:23.) And that the Apostle is carrying out this same line of thought in the epistle we are now considering, is evident. How [with what consistency] can we that have died [consecrated to death] by sin [on account of or as sin sacrifices], how could we consistently live any longer in sin, or have any fellowship with that which we are dying to destroy or remove? "Know ye not that *so many* of us as were baptized INTO Jesus Christ [*into* membership in that body of which He is the head] were baptized [plunged, swallowed up, buried] into HIS DEATH?" His death was not Adamic death, but a ransom or substitution for it, and we share in *his death*, and hence share in the results of his death—the putting away of the sins of the whole world.

"We have therefore been entombed with him by the immersion into *that* DEATH [*in order*], that as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life." Our condition is a *reckoned* one, and if we reckon ourselves justified *by* Christ and then dead *with* Christ, we should go yet further and reckon ourselves *as though* we had been resurrected and were now actually spiritual beings, as Jesus now is, and we should act accordingly, abstaining from sin and rejoicing in communion and glory, *as though* we had been made already perfect as spiritual beings. "For [this is the reason why we should so reckon] if we have been planted together in the likeness of his death [or, in the like kind of death—*sacrificial*], certainly we shall be also in that of his resurrection" [we shall share a like resurrection; that is, a resurrection to spiritual perfection]. "Knowing this [remembering in this connection], that our OLD man [our departed, sin-inclined selves, when under condemnation] was crucified with [more properly "*in*"] him [that is, was *represented* in Jesus when he was crucified], so that the body of sin might be destroyed [Jesus in his own person represented sin as a whole, and as such he was "made a curse for sin"], that we may no longer be enslaved to sin; for he who died [and *only* he who died *thus* representatively in Jesus' death, that is, who accepts of the divine statement that Christ died for *his sins*, only such an one] has been *justified* from sin" (vs. 6, 7).

"And if [after being thus as sinners represented in Jesus' sacrifice, and justified thereby] we [as justified persons] died *with* him, we believe that we shall also live with him; knowing that Christ being raised from the dead, dies no more; death no longer lords it over him. For the death which he died, he died by sin [our sin imputed to him], but the life which he lives he lives by [the favor and reward of] God. Thus do you *account* yourselves dead indeed unto sin as sharers with Jesus of the penalty of the world's sin], but [as] living by [the favor or reward of] God in the anointed Jesus." (vs. 8-11—*Diaglott.*)

In view of these facts, "Let not sin therefore *reign* in your mortal body, that ye should obey its desires; neither present your members to sin as instruments of iniquity; but [according to your consecration, and in the carrying out of that *death* which you already *reckon* accomplished] present yourselves to God as if alive from the dead [just as though you were risen actually, and possessed your promised immortal, spiritual body complete], and present your members to God as instruments of righteousness" that you may be used of him as his agents and mouthpieces.

NOT HURT OF THE SECOND DEATH

From the foregoing it will be seen that the death of the saints as a *sacrifice* with Christ, as members of his body sharing his death, is their *second* death. It was *reckoned* that our death as sinners in Adam was accomplished in the crucifixion of Jesus, and our resurrection as justified men, as accomplished in Jesus' resurrection, as shown above. *One* death was therefore in the past, hence when we, as justified persons, presented ourselves as living sacrifices, to be baptized with Jesus' baptism of death and to fill up that which is behind of the afflictions of Christ, we then and there were covenanting a *second* death, and day by day, if obedient to our covenant, we are dying, and soon the second death shall have swallowed up this justified human nature.

But will it be a great loss? It would be a sad and irreparable loss of our existence forever, *were it not* that the Father, who highly exalted Jesus, our Head, to the *divine* nature, has covenanted similarly to exalt all the members of his body—"So many of us as were baptized into Christ," "baptized into his *death*."

These, who during this age follow in the footsteps of the Forerunner, are the overcomers of the world mentioned in our Lord's promise—"He that conquers, in no wise shall be *injured* IN CONSEQUENCE of the second death." (Rev. 2:11—*Rotherham's translation.*)

Shall we conclude then that the second death would injure no one? Nay; death is everywhere presented as the *destruction* of whatever it is applied to. It is the wages of sin *always;* the first or Adamic death which passed upon all men was the penalty of one man's disobedience entailed upon all whom he represented in trial, and it is because Adamic death is to be removed through Christ, that any *could* die again. But the second death shall not be a continuance of the first, a dying on account of Adam's sin, but it will be the result of an individual and deliberate act of each one who suffers it. It shall no more be a proverb, "The fathers ate a sour grape [sin] and the children's teeth are set on edge;" but then, every man that dieth the second death will die only for his own wilful sin, against full light and power to do otherwise. "The soul that *sinneth*, IT shall die." (Ezek. 18:2-4; Jer. 31:29, 30.) And not a single reference of Scripture, in which the second death is mentioned, ever refers it to any but a class of wilful sinners, who, in spite of knowledge and ability, love sin and hate righteousness, *except* this one, which hastens to assure us that though this class will suffer death aside from the Adamic, and, therefore, the second, they will not be *injured in consequence.* The unavoidable inference is, that all others than this class—*the overcomers of the Gospel church*—will be greatly injured by the second death.

Since each one who dies the second death will have had a full *individual* trial, it follows, that to recover them from death would require the *death of a Redeemer for each.* And not only are we told that Jesus dies only *once* for sin, and will die "no more," but we can see that a ransom from the second death would be useless, since there could be no more favorable oportunity presented than that which *they shall have experienced* under the Millennial reign, before being condemned to the second death.

As the first death, or wages of Adam's sin, was not torture, but a destruction of being (Psa. 90:3), so also the second death, the wages of wilful, individual sin, is a *destruction* or blotting out of being forever, but is not torture. As Adamic death would have been everlasting in duration without a ransom and resurrection, *so* the second death will be everlasting because of no ransom and no resurrection from it. "The wages of sin is death, but the gift of God is ETERNAL LIFE *through Jesus Christ* our Lord."

SPECIAL LIGHT FROM HEAVEN

The notion of a *special light* [beyond or *different* from that contained in the Scripture, is evidently the brother's meaning. —Ed.] being vouchsafed to the prayerful reader of Scripture, is as destructive of the divine record itself, as it is of man's responsibility in rejecting it; for if God, by his Spirit, communicates directly with the minds of men now, as an *interpreter*,* such communications will assuredly *control* any words given to mortals eighteen hundred years ago.

So men who hold to this sort of divine aid, are already beginning to reason: "Are we," it is now said—not by skeptics only, but by evangelical teachers—"to bring down the word *inspiration* to a use merely narrow and technical, asserting it only of prophecy and other Scripture writings, and carefully excluding from it all participation by ourselves, in whatever sense it might be taken?' Are we to 'become a class unprivileged, differing from the anointed men of Scripture and Scripture times—shut down to a kind of second-hand life, feeding on their words?' Is it to be believed that *they* were inspired, while we in no sense can be? If so, there is no relief for us, but in *a recoil against inspiration itself*, even that of the Holy Scriptures; for who will credit that men were inspired long ages ago, when now any such thing is incredible?" [Rev. Horace Bushnell, D. D.]

* [The manner in which the Holy Spirit acts as a guide into truth, we believe to be, first, by purifying the moral nature—removing such obstacles as pride, prejudice, etc., and secondly, by directing the careful student through a comparison of Scripture, into such channels as to show its wonderful harmony with every other part of the Divine Revelation, and with a reasonable idea of the character of an all-wise God. What the author here combats is the prevalent claim of numerous careless readers of the Scriptures, that their *fanciful* imaginings—which cannot be proved in harmony with the divine record, are given by the Spirit of God.—ED.]

The recoil thus spoken of as inevitable, finds its expression in those *later* forms of criticism which are now issuing from the great seats of learning, according to which the inspiration of the first century, is to bow before that of the nineteenth: the miraculous is to be expurgated; and if, as a necessary consequence, the Bible loses its authority, the result may be regretted, but it must be considered as inseparable from progress.

The *root* of these terrible errors, is the notion that the Holy Spirit enlightens the mind by other means than by the purification of the nature. This is evident from the ground taken by Dr. Rowland Williams, who boldly asserts, not only that inspiration is a permanent power in the Church, but that the Bible always supposed in its readers, "*an illumination kindred to its own.*" In explaining what he means, he quotes as an authority, St. Basil, who speaks of the Holy Spirit as an intellectual light, affording illumination to every *rational faculty* in the investigation of truth; the light which clears *mental perplexities*, and the secret energy through which every organ discharges its functions aright.

In the faith of this doctrine it is asserted the creeds were developed, doctrine was drawn from doctrine, liturgies were collected, and Gentile customs were adopted.

But what follows? Why, of course this: that as the Comforter at present acts within the bounds of our capacities, leaving us liable to error and the shortcomings of our generation, so [the deduction would be] it is in harmony with the Divine dealings to suppose that while Apostles and Prophets enjoyed a larger measure of illumination, they, too, were left liable to shortcomings in knowledge or humanity *in reasoning*. The argument culminates in the question, What then is the authority of the Scriptures apart from what good men approve, and from what fair historians think credible? The answer implied is, Nothing at all.

Such are the consequences involved in a doctrine which is to this day cherished with the utmost tenderness by all evangelical churches.

But this is not the doctrine of Scripture. The "illumination" there supposed is a spiritual, not an intellectual gift. It is light proceeding from love. It is moral sympathy leading to the recognition of the Divine Word. It is, in short, *reason*, enlightened and sanctified by the Holy Spirit, and thus made capable of appreciating divine truth when it is presented to the mind.

We lay it down then as

A FIXED PRINCIPLE,

That he who would understand the Bible must believe, first, that God in giving it, has not withheld anything necessary for its comprehension, so far, at least, as present duty is concerned; secondly, that to seek to CONTROL the inspiration of Prophets and Apostles by any fancied inspiration of our own, is a *miserable delusion;* and thirdly, that as a consequence, whether we approve or not, we must either feed on the words of men who wrote as they were moved by the Holy Spirit eighteen hundred years ago, or wither in our pride. And this, not because the Apostles and other Scripture writers are set between us and God, to fence us away, but because the action of the Spirit of God on man, when not exercised miraculously, as at the planting of the Christian Church, and as in the case of the Apostles and other Scripture writers, is on the *moral nature only*, and never directly on the intellect; that the Holy Spirit enlightens, not by a process of addition, but by one of subtraction; by *removing moral obstacles* to the free and healthy action of the natural faculties.

The contrary view, however spiritual or consoling it may *seem*, destroys all tangible distinctions between inspired and uninspired communications; favors mysticism; lowers the authority of the written Word: and justifies, so far as anything can do, *the most fanatical* interpretation of Scripture. For it is evident that if a man's understanding of Holy Writ depends on anything else than the right use of the faculties God has given him (which of course implies their non-perversion by dislike or prejudice) it must be interpreted by a light, which, try to explain it as we may, can never be more or less than a *personal inspiration*, in which case, such personal teachings must be *supreme*.

It is both curious and instructive to observe how error changes its form without changing its nature. It would really seem as if Protestants, like Romanists, believed that A DIVINE REVELATION without an INFALLIBLE INTERPRETER was no revelation at all. Dr. Whately has well shown that this craving for infallibility, than which there is no more powerful principle in human nature, not only *predisposes* men towards the pretensions of a supposed unerring Church, or of those who claim or who promise immediate inspiration, but becomes the parent of no small amount of infidelity.

It is an error that falls in at once with men's *wishes*, and with their conjectures; it presents itself to them in the guise of a *virtuous humility;* and they readily and firmly believe it, not only *without evidence*, but *against all evidence*.

Vain, however, is it to hope that by any such means, we can evade our responsibility. What we really want is that blessed indwelling of the Holy Spirit—the only influence we are authorized to seek and to pray for—which is not intellectual, but moral; which is inseparable from candor, love of truth, and obedience generally; which manifests itself in growing sympathy with the divine character; and which *therefore* involves clearer perceptions of, and a deeper insight into, the divine mind and will as exhibited in the Bible, than can be obtained in any other way: For saith the Lord himself, "If thine eye be single, thy whole body shall be full of light."

H. DUNN.

HO, EVERY ONE THAT THIRSTETH!

"Ho, every one that thirsteth, come ye to the waters."—Isa. 55:1.

In all of God's dealings with his creatures, one principle is marked and prominent, and that is the dignity with which he maintains his own prerogatives while granting freedom to his creatures, in the exercise of their God-given powers. Thus having made man in his own likeness—with reason, will, judgment, etc.—he does not afterward deface or ignore that image, but, on the contrary, he honors it.

God never demands of man a course of action out of harmony with his reason, at the sacrifice of his judgment, and in opposition to his will; but in every case he satisfies reason, appeals to the judgment, and leaves the decision subject to a free will, enlightened by an understanding of the inevitable final results in either case. He sets before us inducements or rewards to righteousness, and punishments for unrighteousness, but does not compel either course. With dignity and patience he awaits a sufficient time for our enlightened decision, and then carries out his own purpose with reference to us, in the event of that decision.

In accordance with this principle, is the above invitation through the Prophet Isaiah—"Ho, every one that *thirsteth*, come *ye* to the waters" (truth). Water is unwelcome except to the thirsty, and food produces loathing if forced upon one who is not hungry; so truth is obnoxious to those who prefer error. Therefore, God only gives his good things where they are desired, and *never* compels the acceptance of his favors. But blessed is the man that hungereth and thirsteth, for his soul shall be satisfied through the Divine bounty.

"Ah!" say some anxious Christians, "but there are so many who have no thirst whatever for the truth, and if we don't compel them to hear and accept it we fear they will never get it;" and so they attempt to force the truth upon them at unseasonable times and in obtrusive ways, and sometimes the anxiety to enforce one truth, or supposed truth, leads to a sacrifice and darkening of other truth. But the result is always the same—more harm than good. A loathing of truth is generally the result.

It will relieve such of much anxiety to call to mind what they have recently learned—that God's plan is so broad and generous that its gracious provisions cover all the interests of every creature. None are so small, or so degraded, or so mean, as to be left out. If at present they are so filled with the husks of human traditions, and the muddy waters of human philosophy, there is little use in trying to fill them with anything better. By and by (in the time of trouble) God will furnish them such an emetic that thereafter they will be prepared to receive the truth in its purity and in the love of it. It matters not, as we now clearly see, even if death should intervene, for *all* shall be brought to a knowledge of the truth under the favorable circumstances of the millennial reign of Christ, and have full opportunity to secure everlasting life.

While we may thus rest in faith upon the sure promises of God with reference to these, it is our privilege to herald the blessed invitation—"Ho, *every one* THAT THIRSTETH, come *ye* to the waters." And if they will not come, let them stay away until they are ready to come. In time they will be thirsty enough. A similar invitation is repeated in Rev. 22:17, as applying during the millennial age, after the espoused

virgin church has become the Bride of Christ—"*Whosoever will* [do not compel, but] LET HIM take the water of life freely."

God does not now compel any to accept his great favor to be made the bride of Christ, neither in the age to come will he compel any to accept the favor of everlasting life. But, if when it is offered, they *will* have it, O how freely they *may* have it—"He that hath no money; come ye, buy and eat . . . . without money and without price."

With a full conviction of the love and bountiful provision of God's plan for all mankind, Jesus could, during his ministry, ignore the Gentiles, and devote all his energies to Israel, and particularly to those among them who were anxious to know the truth; and he could tell his disciples to begin at Jerusalem and not to enter into any city of the Samaritans until first the Gospel had been proclaimed to Israel. So now, with equal composure and trust, we can devote ourselves to the work of the present, and carry no care about that part of *God's* work which lies beyond the present.

Wherever we find a thirsty, hungry soul, a hearing ear, and a meek and quiet spirit, there is our work. The harvest work (in which time we are living) is to seek out and minister to the necessities of such; and it is a work in which the humblest saint may engage. The few or many talents may be carefully utilized. But the love of God must be not only the constraining motive of him who would bear the glad tidings, but it must also be the constraining incentive presented to those whom we would have to receive God's favors. God's blessings are *favors*, and will never be *forced* upon any.

A zeal according to knowledge will therefore never resort to those unreasonable and undignified proceedings which make religion a by-word, and bring upon the cause of Christ reproach. There is nothing in the religion of Jesus Christ which is out of harmony with the soundest reason and the most refined judgment. Its methods, according to the Scriptures, are not with sounding brass and tinkling cymbals; with extravagant words and actions that bring the children of God down to the level of those they seek to reach; no, its methods are as dignified, ennobling and elevating as are the precious truths it bears. And both the truth and the truth-bearer, who follows in the Master's footsteps, will command the reverence, even though they incur the persecution of men.

Of Jesus it was said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isa. 42:2.) We are not heard, either by God or men, for our much speaking (Matt. 6:7); therefore let us endeavor to present God's truth in all its native simplicity and beauty, and trust its inherent power to win its way in due time to every heart.

"Now, then, we are ambassadors for Christ, as though God did beseech by us;" therefore, as his faithful servants we should specially study and conform to his methods.

MRS. C. T. R.

FALSE HUMILITY

"Ever learning, but never able to come to the knowledge of the truth."—2 Tim. 3:7.

One of the most serious and dangerous besetments of the adversary is an exaggeration of the truth. It seems to be one of his most successful methods against the saints. Thus faith is exaggerated into credulity, reverence into fear, the wages of sin into torture, and humility into mental listlessness, doubt and uncertainty.

Under the influence of this false humility, how many take pride in saying on nearly all important religious subjects, "I tie to no man's opinion, and have none of my own—I want only the truth." They consider this a saintly humility, which never reaches any conclusion, for fear they should be considered bigoted. They say they are *seeking* truth, but if so, they never know when they find it, and might as well not have sought. These are covered by the language of our text—"Ever learning, but *never able to come* to [arrive at] the knowledge of the truth." Such, because not rooted and grounded in faith, are always tossed to and fro—"carried about with every wind of doctrine." (Eph. 4:14.)

But, says one, since I find that so much which I once believed is error, I never believe anything very strongly, and am afraid to become rooted and grounded, lest it be again a rooting into error. Besides, I see so many rooted and grounded in error so firmly, that the truth cannot shake them. Ah, yes; it is the same snare of the adversary; in spite of him you have gotten free from some of the error, but he drives to the *other extreme* to hinder you from ever getting so grounded in truth that you would be able to stand the storm, let alone assist others to stand.

Can you not see the difference between being rooted and grounded in the teachings of a fallible church creed, a set of man-made doctrines and traditions, and, on the other hand, being rooted and grounded in the statements of God's Word, statements, too, which do not contradict, but, by their harmony and oneness, support each other, and, by their reasonableness, appeal to your judgment as being the *truth?*

The expression of some—"I drive no stakes"—is bad. We should drive stakes; the man who will not do so will have his tent of faith overturned by the first windy doctrine the adversary brings upon it. They should be driven in well—"grounded" well—in the firm ground of God's Word. The Word of God certainly calls for faith, strong faith, settled faith, grounded and well rooted, and without such it is impossible to please God. All the Scripture writers had a *positive* faith and expressed it in a positive manner, and called upon us to receive the same and *be established* IN THE TRUTH.

But if those who seem to hold at least a measure of what we think Scriptural views, in common, shall differ on the minor details of truth, what then? We answer, that while we are in the flesh our surroundings may be such as to make some of the *details* of truth appear somewhat differently for a time, but as we each approach closer and closer to God's standpoint in viewing the matter, our ideas of the details will become more distinct and more harmonious.

It is *harmony* and *fixedness* on the FUNDAMENTAL features of truth that Scripture demands, with so much harmony on the other features as we can obtain by communion of saints in the study of the Testimony, and we have the promise of full harmony ultimately among all true watchmen in Zion. Our desire and vigilance to ascertain the mind of God on even the *details* must not be relaxed, else we cease to grow in knowledge, and cease to do *our share* in bringing the body of Christ as a whole into the perfection of knowledge most beneficial to it and most pleasing to God.

But if those who attempt to teach the Church differ, how shall I decide? says another.

That God has been pleased throughout the entire age to use some members of the body as *channels* through which to send truth to the body, is unquestionable; and that Satan has adopted much the same plan to deceive and spread error in the Church, is also evident, not only from facts, but from Scripture statements. It would be a serious error, then, to believe anything *because* a would-be teacher wishes you to. To do so, would be to throw away chart and compass and let your faith drift before the changing winds of prejudice and preference, and would, sooner or later, make ship-wreck of faith.

A teacher is of value only as an instrument of the Spirit of God in bringing all things to your remembrance and notice, whatsoever things were *written for our instruction* in the Scriptures. Whatsoever is more than this cometh of the evil one and tendeth to evil. The duty and office of a lawyer is not to *make laws*, but to clearly set forth the law and present to the jury its bearing upon the case discussed; so also, the duty of a minister of the Gospel is not to *make truth*, but to cite the TESTIMONY, and quote the covenants, and show their bearing upon any subject discussed; and the duty of the Church as of the jury is to decide each for himself what is the mind of the written and established law.

True, this is not the common idea regarding the ministers (servants) of the church. On the contrary, their testimony is taken so implicitly that it takes the place largely of God's testimony, and thus the law of God is made void, and the traditions and theories of the teachers are received instead. It is because you had received and become rooted, and grounded in *such* teachings of men unsupported by the word of God that you had so much to unlearn and break loose from. We urge, then, that doctrines be received, not because of the teacher, but because tried and found to be the teachings of God's word. "Beloved, believe not every spirit [mind, or doctrine, or theory] but try the spirits [doctrines] whether they are of God." (1 John, 4:1.) But mark well, that the Apostle's words, "*Believe not every doctrine*" gives no support to that FALSE CAUTION which never fully believes anything, and is never grounded; for his other words, "TRY the spirits [doctrines] whether they be of God," shows that it is a duty to DECIDE whether the doctrine is Scriptural or unscriptural. To "*prove* all things" and to "*hold* FAST that which is good," is a statement of similar import. But some would rather be always *unsettled* than go to the necessary labor of "*proving*" by diligent study of the Scripture what is good and what is

erroneous doctrine. Verily, they have their reward. Their indifference will expose them to error, of which the adversary will not be slow to take advantage. If thou *searchest* for her as men search for silver *then* shalt thou find the knowledge of God. (Prov. 2:4.) "Light is sown for the righteous." (Psa. 97:11), but for no others; and that heart is not right, and that soul not really truth-hungry, which, knowing the necessity of labor to prove all things, neglects it.

The pathway of the just will shine more and more until *perfect* day is reached, but it is a sad mistake of some to suppose that they must be ever changing, ever discarding yesterday's light for tomorrow's. The light is *added to*, but never needs EXCHANGING. If we receive as light nothing which we do not first *prove* by the Testimony we will have nothing to throw away, but may both *hold fast* the good and *add* to the same daily.

BE NOT QUICKLY MOVED

"Continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel."—Col. 1:23.

This shows that the Apostle thought it necessary to guard the Church against the adversary's beguilements, by which he would have them "*move away*" their faith-building from the TRUE FOUNDATION. That there was a tendency in that direction, and that some did leave the true Gospel foundation, is evidenced by Paul's words to the Galatians (1:6-12.) He here shows also that those teachers who were attempting their *removal* to "ANOTHER GOSPEL" were making *him* (Paul) the center of their attack upon the true glad tidings. It is here that he uses that very positive language, "If any man preach any other gospel [present any other *foundation* for faith] unto you than that ye *have received*, let him be accursed."

It is evident that the Apostle did not refer to the Galatian Church as having received *all truth* on all subjects, nor *all knowledge* of God's revelation, for he always exhorts to study of the Scripture in order to *growth* in grace and knowledge. While all truth is related, and, therefore, all truth is "glad tidings," or Gospel, yet in the sense in which the Apostle uses the word, it has not so extended a meaning; but he refers it, evidently, to the FOUNDATION upon which all faith and hope must rest and build. Is it not evident, then, that he refers to the *Redemption which is in Christ Jesus?* the same which he elsewhere states as the *sum* of all his preaching: "I delivered unto you first of all, that which I also received [first], how that *Christ died for* OUR SINS according to the Scriptures." (1 Cor. 15:3.)

This is the kernel of all the glad tidings; for had it not been for the redemption through his blood, the forgiveness of sins, nothing else could ever be glad tidings. Hence we should take heed not to be removed from the Gospel—this foundation of all hope and true faith.

We live in a time when the foundation is being attacked by some in the church. It is becoming popular to say, I believe that Christ died, but not that he died *for our sins*. Then the attempt is made to ignore and turn aside those statements of Prophets and Apostles which tell how the Lord laid upon him the iniquity of us all, and that he died the just for the unjust to bring us to God. Meanwhile they will ask you to examine the beauty of another theory—built upon *another foundation*. They say, instead of the foundation that "Christ *died for our sins*, according to the Scriptures," let us substitute another—Christ *died only as an example*, according to our theory. Then they will proceed to show you how beautiful a theory they can build on *this other foundation*.

But every saint should answer, Stop! go no further. Before we can examine the theory built upon *your* foundation; we must be *convinced* that the Gospel foundation which Paul preached, and which we have received, is WRONG. Then we must "prove" *your* foundation, and *after that*, if all things prove that the foundation which we *have received*, and upon which the saints of all ages have built, is faulty, and *yours* right, then we will be prepared to look at and prove the theory built upon it, but not before. But meantime we will "continue in the faith grounded and settled, and be *not moved away* from the hope of the Gospel" which we "have received"—even redemption through his blood, the forgiveness of sins, UNTIL you shall, piece by piece, examine every one of the many statements of which our foundation is composed, and shall have shown us that these statements are all unreliable or mean the reverse of what they say. We *proved* these testimonials once, and have been blessed of God in the development of a faith-structure thereupon, and we shall not even need to go back and unsettle faith to *prove* them again. If *you* CAN DISPROVE them, let us have that evidence, but *none other* until then.

Some of the foundation stones upon which the faith of the saints of all ages has been built, and from which we refuse to be "*moved away*" until these are crushed to powder—which we think will never be—are as follows:

Isaiah says—"All we like sheep have gone astray; we have turned every one to his own way, and *the Lord hath laid on* HIM *the iniquity of us all* . . . . He was cut off out of the land of the living; *for the transgression of my people was he stricken*. And he let his grave be made with the wicked, and with the (Godless) rich at his death, although he had done no violence, and there was no deceit in his mouth. But the Lord was pleased to crush him through disease: when (now) his soul hath brought the *trespass-offering*, then shall he see his seed, live many days, and the pleasure of the Lord shall prosper in his hand. . . . Through his knowledge shall my righteous servant bring the many to righteousness, while *he will bear their iniquities*. Therefore will I divide him (a portion) with the many, and with the strong will he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered, *while he bore the sin of many, and for the transgressors he let (evil) befall him.*" Isa. 53:6-12, K. J. and Leeser's Translations.

Jesus said: "*I lay down my life for the sheep.*" . . . . "No man taketh it from me, but I lay it down of myself." John 10:15, 18.

Paul said: "I delivered unto you first of all, that which I also received [first of all], how that *Christ died for* OUR SINS *according to the Scriptures.*" 1 Cor. 15:3. "Being *justified by his blood*, we shall be saved from wrath through him." Rom. 5:9. "We have *redemption through his blood.*" Eph. 1:7. "Christ hath *redeemed us from the curse of the law, being made a curse for us.*" Gal. 3:13. "Since *by man* came *death, by man* came also the *resurrection* of the dead." 1 Cor. 15:21. "There is one God and one mediator between God and men, the man Christ Jesus, *who gave himself a ransom for all*, to be testified in due time." 1 Tim. 2:5, 6. "When we were yet without strength, in due time *Christ died for the ungodly*. . . . . For if by one man's offense death reigned by one, much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. For, as by one man's disobedience many were made sinners, so *by the obedience of one*, shall many be made righteous." Rom. 5:6, 18, 19.

"Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, *which he hath purchased with his blood*," Acts, 20:26-28.

John said: "He is the *propitiation for our sins*, and not for ours only, but *also for the sins of the whole world.*" 1 John 2:2. "The *blood of Jesus Christ* cleanseth us from all sin." 1:7.

Peter said: "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . . but *with the precious blood of Christ*, as of a lamb *without blemish and without spot.*" 1 Pet. 1:18, 19. "Christ suffered for sins, *the just for the unjust*, that he might bring us to God, being put to death in the flesh, but quickened in the spirit." (3:18).

And the glorified overcoming church exclaims: "Unto him that loved us, *and washed us from our sins in his own blood*, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou *wast slain*, and *hast redeemed us to God by thy blood* out of every kindred and tongue and people and nation." Rev. 1:5, 6 and 5:9.

"BIGNESS is not greatness; and he who judges of value by bulk will find himself seriously mistaken. A boulder is larger than a diamond, but is it as valuable? The passion for bigness is found in connection with public assemblies for divine worship. Meetings are held, and a great effort is made to increase their size. Men go for the 'big meeting.' They publish accounts of crowds which attend, until at last religious interest deteriorates, being overwhelmed by the tide of worldliness. A man who prefers to drink out of a big horse-pond, rather than a little spring, might be pleased with such results, but spiritual and discerning Christians have very different thoughts."—Selected.

READING THE SCRIPTURES WITH PRAYER

An interview with the Pope, during which the claims of the Catholic Church had been earnestly pressed, closed with these words:

"Pray, pray for light from the Lord, for grace to acknowledge the truth; because this is the only means of attaining to it. Controversy will do no good. In controversy is pride and self-love. People, in controversy, make a parade of their knowledge, of their acuteness, and after all, every one continues to hold his own views. Prayer alone gives light and strength for the acquirement of truth and grace. For God wishes that we should humble ourselves, and he gives his grace to the humble."

Such is the process by which perverts to Rome are multiplied. Is there not something wrong about it? Are the words of Pius, after all, true? We think not. In similar tones and language, many an old Rabbi would, in our Lord's time, have addressed a young disciple of Christ, in order to win him back to the old faith; and, in similar tones, many a self-satisfied religionist *still* warns and rebukes the inquiring spirit.

But wherein is it wrong? Is it not true that our first duty *is* to pray for light and grace? Unquestionably it is. Further; is it not true that, for the most part, in controversy there is much pride and self-love? and that men engaged in it often seek rather to display their acuteness than anything else? It cannot be disputed that such is too frequently the case. Wherein, then, lies the error? For if it be an error, it is one that is shared by thousands of Protestants in the present day, who are constantly teaching that all controversy is evil; that doubt is sinful; that free inquiry inevitably leads to skepticism; and that he who would arrive at Truth, must do so by abasing his rational faculties, and by reading his Bible on his knees, rather than in his library; in the light of devotion, rather than in that of research; with the intellect at rest, rather than alert and quickened; with prayer, rather than with careful study.

The error lies in the supposition implied, rather than expressed, that devout submission and intellectual activity are somewhat opposed to each other; that the two cannot, if each be quickened, co-exist, the one being destructive of the other: and that consequently, free inquirers must, as a rule, be a *prayerless race.* But is it true that the intellect and the devout affections are thus opposed? that research and prayer cannot really go on together?

The answer to the question must depend on the character of the prayer supposed to be offered. If, with some eminent modern divines, he regards the faith for which he entreats to be "a *new faculty,*" "a *Divine capacity,*" imparted only as a sovereign gift, it then follows, of course, that the more passive he is, the better; that creaturely activity, as it is sometimes called, is a hindrance to the reception of the divine blessing; and that prayer stands in direct opposition to the exercise of reason.

This has always been the doctrine of the Church of Rome. It manifests itself most in the most devout of her children. It is the distinguishing characteristic of the quietists and mystics in her communion of all ages; and it has always had a charm for devout Protestants of mediative temperament, who do not perceive the poison that it embodies. Protestants also, believing like the Romanists, that God requires them to pray and wait for a light above and beyond any that they can get by the use of their rational faculties, however much these may be disciplined by labor or purified by a right state of heart, try to lay aside reason, in order that they may passively receive from above "the truth as it is in Jesus." They never consider that, from the course they are taking, they will necessarily be acted upon by forces, which, however divine they may deem them, are really as human as any by which they are in other ways affected.

But let us suppose another case. Let us suppose that the praying man expects his answer from God in another form; that he has not the slightest expectation of obtaining light apart from the vigorous use of his faculties; that as, when he asks God for daily bread, he only expects to receive it in the form of a blessing on his industry, his skill, his perseverance, and his trust in God; so, in spiritual things, if, when he prays that the eyes of his understanding may be opened, he expects his answer only in the form of that eye-salve (humility) with which the eye must be anointed, if it would see (Rev. 3:18,)—in the form of purification from the various phases of evil that darken and becloud the faculties of a sinful man; if he bear in mind the words of his Lord—"If thine eye be single, thy whole body shall be full of light;" if he look, therefore, for his answer in growing freedom from prejudice, in a greater breadth of charity, in a more loving appreciation of truth and goodness; and consequently (a necessary consequence,) through the reception of these "fruits of the Spirit," to have a clearer intellect, a sounder judgment, a better balanced mind; the reverse of all we have stated then becomes true. Prayer and intellectual activity go on together, and as on the first supposition, they could not co-exist, so, on this, they cannot be separated.

But which is the true view?

For a reply we simply turn to the book and to the Master.

The Jews came to Christ with their doubts. What was his reply? Pray? No! It was, Search the Scriptures: they are they which testify of me. (John 5:39.) Again he said to them, "I am come in my Father's name, and ye receive me not." Why? Because ye do not pray? No.! The cause of unbelief is thus stated, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God?" (v. 44.) "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

Paul, at Thessalonica, when dealing with unbelievers, does not call upon them to pray; but "*as his manner was,* went in unto them and three sabbath days *reasoned* with them out of the Scriptures," (Acts 17:2.) So, again, at Corinth, "he *reasoned* in the synagogue every sabbath day, and persuaded the Jews and the Greeks," (18:4.) Again at Ephesus, we are told "he entered into the synagogue and *reasoned* with the Jews." And so before Felix, he "*reasoned* of righteousness, temperance and judgment to come" till "Felix trembled." (24:25.)

Nor was his method different with believers. Complaining of some, that, when they "ought to have been teachers," it was needful to teach them "which be the first principles of the oracles of God," he adds, "Strong meat belongeth to them that are of full age, even those who, *by reason of use,* have their senses exercised to discern both good and evil," (Heb. 5:14;) *i. e.,* their faculties exercised by practice in the distinguishing of truth from error.

How different in this particular was the conduct of the Apostle *before* his conversion. He then prayed and persecuted; while Stephen and other Christians, though ever living in the atmosphere of prayer, reasoned out of the Scriptures. Saul and the priests, like the popes, supplicated God and threatened man. Stephen the martyr studied, and quoted and followed the written Word. The persecutor would have nothing to do with controversy.

After his conversion, Paul, as we all know, became a great controversialist. Some of his epistles—that to the Galatians for example—are almost wholly controversial. *Before* his great change, we look in vain for a single argument against heresy; for then, like the Papal chief, he only "breathed out threatenings and slaughter." It was not till he became a Christian that he felt the necessity of giving "a reason for the hope that was in him," (Acts 17:2, 17.)

Nowhere in Scripture, either from the lips of Christ or his Apostles, is prayer set before us as the medium by and through which divine light [truth] is to be obtained. Everywhere we are taught to pray for a right state of heart, for pardon, for purity, for temporal and eternal good, for friends, for enemies, for all men, for a blessing from above on faithful teachers of the Gospel; but *nowhere* for a new faculty, or that which amounts to the same thing. No such petition occurs in the prayer Jesus taught his disciples. Would we know God's will we are to be babes, as distinguished from the wise and prudent of this world; we are to be obedient children; to seek for a renewed nature; for a wise and understanding heart; for a single eye; for the fear of God; and for strength and assistance in the fulfillment of every duty.

Far be it from us to deny that, *in one sense*—the true and scriptural sense—light from heaven is essential to all of us. Our ignorance is often felt to be oppressive, our perplexities so harassing, that it would be crushing indeed to one's spirit to feel that we were forbidden to pray for light. But not in the Pope's sense can we rightly do so. The light we need, and the light God warrants us to expect, is that of love and purity, freedom from pride, prejudice, self-interest, and sin—in short, the indwelling of the Holy Spirit.

In the Old Testament we are taught to "cry after knowledge, and to lift up our voice for understanding," but it is in connection with seeking after it as the miner seeks for silver, by long and unwearied toil.

[Instructed by a careful study of the Word, light will come in by the removal of obstacles, and by increasing faith in God's promises. Thus, the eyes of our understanding being opened, we may comprehend with all saints more of the height and depth, the length and breadth of God's love as exhibited in his plan and Word.—Ed.]

Paul prayed for his converts, that the word of Christ might dwell in them richly, (Col. 3:16;) that they might hold

fast that which is good, (1 Thes. 5:21;) that they might be filled with the knowledge of God's will, (Col. 1:9, 10;) but all these petitions are but so many forms of desire for their sanctification, for increase of grace, and for the planting within them of holy principles and dispositions. In not a single instance does he direct them to pray for such blessings as direct gifts from heaven; but always to watch, to search, to be faithful to duty, to love truth, and to follow it at all risks, not doubting but that in this path they would find it.

We have said nothing as to the danger of praying over the Bible, with the unconscious desire to find ourselves right. Yet nothing is more common; and it is certain that he who does so, will generally succeed in obtaining the object of his wishes. It is the same with Philosophy. If you have a strong *wish* to find phenomena such as to confirm the conjectures you have formed, and allow that wish to bias your examination, you are ill-fitted for interrogating nature. So it is with the Bible. Revelation is to be interrogated not as a witness but as an instructor. It yields its treasures to the consecrated, the studious.

What, then, do we learn from the whole? We learn that *in the acquisition of truth*, prayer occupies precisely the same position that it does in relation to the acquisition of bread; that as God *now* showers not bread from heaven as he did in the wilderness, so he showers not truth upon our minds as he did upon the Apostles. And in each case for the same reason, because it is not requisite. The laborer has now what the Israelite in the desert had not,—the opportunity of gaining his bread by the sweat of his face; and *the Christian has now* what the Christian in apostolic days had not—a complete revelation of the will of God in his hand, and nothing to hinder his understanding of it as it becomes due, save his worldliness, selfishness, and sin.

For the removal of these hindrances let us pray and labor earnestly, assured that only so far as they are supplanted by the Holy Spirit of God shall we be able to discern wondrous things in the Divine Law. H. DUNN.

PARABLE OF THE SHEEP AND GOATS

MATT. 25:31-46

It has been truly said, that order is heaven's first law; yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

As we have seen, God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there was a finishing up of that work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the first dispensation (from creation to the flood), which, as we have seen, was placed under the control of the angels, there was a finishing work—an exhortation through Noah to forsake sin and turn to righteousness, and a warning of certain retribution. And when the *full end* of the time allotted for that dispensation had come, there was a selection and saying of all that was worth saving and a clean sweeping destruction of all the refuse; and with that which remained a new dispensation began.

In the end of the Jewish dispensation the same thing is observed—a harvesting and complete separation of the wheat class from the chaff, and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new dispensation began; and now we find ourselves amidst the closing scenes (the harvest) of this Gospel dispensation. The wheat and tares which have grown together during this age are being separated. And with the former class, of which Jesus is the head, a new dispensation is about to be inaugurated, and these are to reign as kings and priests in that new dispensation, while the tare element is judged as utterly unworthy of that favor.

As a skilled mechanic or artisan puts on the finishing touches and brushes away the refuse materials from one part of his work preparatory to the beginning of another part, so God has made a full end of each dispensation, preserving the finished work and casting off the refuse.

While observing this order with reference to the dispensations past and the one just closing, our Lord informs us through the parable under consideration, that the same order will be observed with reference to the dispensation to follow this.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That this parable refers to the Millennial age is clearly indicated in verses 31 and 32—"*When the Son of man shall come in his glory*, and all the holy angels with him, THEN shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age, every act of those on trial (the Church) goes to make a part of that character which in due time will determine the final decision of the Judge in our case, so will it be with the world (the *nations*) in the age to come. As in the present age, the trial of the majority of the individual members of the church ends, and the decision of their case is reached long before the end of the age (2 Tim. 4:7, 8); so under the Millennial reign, the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in both ages there is a harvest or general separation time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial trial, under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, then, is laid after the time of trouble and after the exaltation of the "little flock" to the throne, when the nations have been subdued, Satan bound (Rev. 20:2) and the authority of Christ's kingdom established. The Bride of Christ, ere this, will have been seated with him in his throne, and will have taken part in executing the judgments of the great day of wrath. Now the Son of man appears (is made manifest) to the world "in his glory," and together Jesus and his Bride "shine forth as the sun in the kingdom of their Father." (Matt. 13:43.)

Here is the New Jerusalem as John saw it, (Rev. 21,) "that holy city [symbol of *government*] . . . . coming down from God out of heaven." During all the time of trouble it was coming down, and now it has touched the earth. This is the stone cut out of the mountains (kingdoms of earth) without hands, (but by the power of God,) and now it has become a great mountain, (kingdom,) and has filled the whole earth, (Dan. 2:35.) its coming having broken to pieces (Dan. 2:34, 35) the evil kingdoms of the Prince of darkness.

Here is that glorious city, (government,) prepared as a bride adorned for her husband, (Rev. 21:2,) and the nations are beginning to walk in the light of it. (ver. 24.) These may bring their glory and honor into it, but there shall in no wise enter into it (or become a part of it) anything that defileth, etc. (ver. 27.) Here, from the midst of the throne, proceeds a pure river of water of life, (truth unmixed with error,) and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day—a thousand years.

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind released from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which Jesus, in this parable, likens to sheep and goats. These, he tells us, he will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during the age, be gathered at the Judge's right hand—symbol of the Judge's approval; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of truth furnished by the Good Shepherd, these are gathered to the Judge's left hand opposite the position of favor—as subjects of his disfavor.

In the end of the Millennial age, in the final adjustment of human affairs, Jesus thus addresses his sheep: "Come ye blessed . . . . inherit the kingdom prepared for you from the foundation of the world." What kingdom? Was not the kingdom under the whole heavens given to the saints? (Dan. 7:22.)

Yes, as we have heretofore seen, a "little flock," "the saints," the *overcoming "sheep" of the Gospel age*, having followed the Lamb (Jesus) whithersoever he went, through evil and through good report, even to the sacrificing of the human life, with him have been exalted to the divine nature, and to the throne of the spiritual, unseen kingdom, and He (the Christ, head and body) must reign, till he has put all enemies under his feet, (1 Cor. 15:25.) The saints shall reign with Christ a thousand years, (Rev. 20:6.)

Jesus calls believers of the Gospel age who know and obey his voice, *his sheep*. But he says, Other sheep I have which are not of this fold (referring to those who should become his followers in the Millennial age,) them also I must lead (into truth and righteousness during that age,) and there shall be one fold and one shepherd. Jesus and the "little flock," the Bride, united as one, will be the Good Shepherd, who will lead mankind into the *one fold* of safety—harmony with God.

This gradual work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual as he comes gradually to a knowledge of God and his will, by conforming or not conforming thereto, takes his place at the right hand of *favor*, or the left hand of *disfavor* according as he improves or misimproves the opportunities of that golden age. By the end of that age, all *the world* of mankind (not the present Church) will have arranged themselves, as shown in the parable, into two classes. As in nature, sheep are far more numerous than goats, so we doubt not that with the perfect knowledge then possessed, the sheep company will far outnumber the goats.

With the end of that age is the end of the world's trial, or judgment, and *final* disposition is made of the two classes. The goats who have not developed the element of *love*—the law of God's being and kingdom—are not counted worthy of life, and must be destroyed, while the sheep who have developed, and by deeds exhibited God-likeness (love) are to be installed as the rulers of earth for future ages.

The work of restitution will not be quite complete until the great mass of mankind, having been restored to the perfect condition, is re-invested with the dominion of earth as possessed by Adam before sin entered, as God had said, "After our likeness let him have dominion over the fish of the sea, and over the fowl of the air, over the cattle and over all the earth, ... and over every living thing that moveth upon the earth"—a ruler over earth, like as God is ruler over all things. And the Psalmist expresses the same idea, saying, Thou hast made man a little lower than the angels and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands. (Ps. 8:5-8.) The dominion is not to be over each other, for when the law of love controls human hearts, there will be no necessity for dominion over one another, though by mutual consent, prompted by love, regulations may be made among themselves for the common good and blessing of all.

This, then, is the kingdom that has been preparing for MANKIND from the *foundation of the world*. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results, misery and death, and in order by contrast to prove the justice, wisdom and goodness of God's law—*love*. Then it requires the *seventh* thousand years under the region of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to inherit the kingdom prepared for him from the foundation of the world.

This kingdom in which all are kings, will really be a GRAND REPUBLIC, whose stability and blessed influence will be assured, by the *perfection* of every member, which result *now* so much desired is almost an impossibility. The kingdom of the saints is on the contrary a Theocracy which will rule the world (during the period of its imperfection and restoration) without regard to their consent or approval.

But the righteous will inquire why they are crowned with such glory, honor and dominion. And the Lord replies: "I was hungry, and you fed me: thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; in prison, and you came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us notice who these are that Jesus calls his brethren, and in what sense the evils here named may be true of them. We observe, first, that Jesus is addressing *all* the sheep or the righteous class, in the end of the Millennial age. Then all of that class will have had opportunity to minister to the necessities of the Lord's brethren. Jesus calls the Church of the Gospel age his brethren (Matt. 12:49, 50,) but all of the sheep class then addressed, will not have had opportunity to minister to *those* brethren. Millions of the sheep class will be of those who lived before the Gospel Church had an existence; and others will have been born during the Millennial age, after the Gospel Church has been exalted and no longer needs their ministry.

The brethren of the Gospel Church then are not the only brethren of Christ. All who at that time will have been restored to perfection, will be recognized as sons of God; sons in the same sense that Adam was a son of God. (Luke 3:38) —*human sons*. And all of God's sons whether on the human, the angelic, or the divine planes, are BRETHREN. Jesus' love for these, his brethren, is here expressed. As the world will now have opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, and raiment, and shelter. However great may have been their possessions in this life, death will have brought all to a common level; the infant and the man of maturer years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded, and all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then permitted the rejoicing friends to loose him from his grave clothes and clothe him and feed him.

Further, these are said to be "sick and in prison." (More properly, under ward or watch.) The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not an instantaneous work. Being not yet perfect, they may properly be termed *sick* and *under ward*. They are not dead, neither are they yet perfect; and any condition between those two is properly called sick. And they will continue to be under watch or ward until made well—physically, mentally, and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement.

Since mankind will not all be raised at once, but in separate ranks or orders (1 Cor. 15:23) during the thousand years, each new rank will find an army of helpers in those who will have preceded them. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are asssigned as the ground for the honors and favors conferred upon the righteous; they have simply come into harmony with God's law—*love*—and proved it by their works. "*Love* is the fulfilling of the law" (Rom. 13:10), and "God is love," so, when man is restored again to *the image of God*—"very good"—man also will be love.

Then follows the message to those on the left—"Depart from me ye cursed (condemned)"—condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these my brethren were hungry, and thirsty, naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (kingdom) for "there shall in no case enter into it anything that defileth." The decision and sentence regarding this class is, "Depart from me into everlasting fire [symbol of destruction] prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read in plain language that Christ "will *destroy* . . . . him that has the power of death that is the devil." And the lake of fire is defined to be the second death (Rev. 20:14).

"And these [the goats] go away into everlasting punishment [cutting off—Diaglott—cutting off from life] but the righteous into life eternal." The punishment is as lasting as the reward. The reward is everlasting life; the punishment is to be forever cut off from life—everlasting death; a death from which there will be no redemption, no resurrection.

To the sheep it is said, "Inherit the kingdom prepared for you from the foundation of the world." But though God give it to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it except as *under* or in harmony with his supreme law. "Thy will be done in earth as it is done in heaven," must forever be the rule.

Man henceforth will rule his dominion in harmony with the law of heaven—delighting continually to do his will "in whose favor is life, and at whose right hand [condition of favor] there are pleasures forevermore." (Ps. 16:11.) O who would not say, "Haste thee along ages of glory," and give glory and honor to him whose loving plans are blossoming into such fullness of blessing!

MUTTERINGS OF THE COMING STORM

We clip from papers of recent date the following suggestive items, which give fresh evidence of the general unrest and forebodings of evil to come. Again and again we are reminded of the prediction of our Lord, that the powers of the heavens shall be shaken, and that men's hearts shall fail them for fear, and for looking after those things that are coming on the earth.

The problems of the present hour baffle the wisdom and skill of statesmen, and with an increasing emphasis demand their attention. Divine wisdom alone can adjust the tangled problem of human affairs. But we rejoice to know that after the storm shall have reached its climax and spent its force, men will be prepared for a better order of things, and then they shall recognize the Son of man coming in power and great glory; and will be prepared to submit to his rightful authority.

SOCIALISM—ITS DANGERS

"Just how long the questions raised by American socialists and so-called land reformers of the Henry George stripe can be kept out of politics is more than can be told, yet it would be foolish to ignore their existence or keep ignorant of their nature. Socialism is a subject that has received very little attention from our students or legislators. Its aims are illy understood. The popular eye has seen little more than a discontented lot of fierce *sans-culottes* and the ear heard only their wild and incoherent ravings. About all that is known of them is that socialists would tear the present order of things to pieces if they only had the power. Sunday's *Globe-Democrat* contains an interview with T. V. Powderly, General Master Workman of the Knights of Labor, an organization of workingmen that bears 900,000 on its rolls, and has an active membership of full 600,000. 'Do you think that labor now enjoys the rights that belong to it?' questioned the reporter. We quote the reply:

"'We do not. The condition of the working classes is truly deplorable in many respects, and I very much fear there is trouble ahead. Capital must learn to respect the claims of labor, and that soon. If not we shall have revolution. It is no use to be mealy-mouthed about the situation. Talk of communism! That amounts to nothing. The relations between the capitalists and the workingmen are all wrong, and they must be righted. It is our mission to do as much to this end as we can. When Gen. Grant came back to this country after going abroad, he spoke of the asphaltum pavement. That he said was what was needed—that and Gatling guns, and then they could adjust these differences of capital and labor. Why asphaltum pavements? Because they can not be torn up and made into barricades.'

"The speaker's eyes flashed and his voice took on the lower tones as he continued: 'But we have a counter-irritant now. Dynamite! That will offset their pavement and their guns. We hope it will not come to this. There are other ways of settling differences and our order is developing itself to a peaceful and a rational solution of the problem.'"

That all sounds like idle bravado, yet it may be the inner thought of a million workers. Men must have worked themselves to a considerable frenzy, when they even talk of dynamite as a means of avenging their supposed wrongs.

On the same day, in Chicago, there was a gathering of working men, and their theme was "Socialists, What they Want, and How they want it." This very comprehensive subject was discussed by Alexander Jonas, editor of the New York *Volks Zeitung*, Paul Grottkau of the *Arbeiter Zeitung* (Workingman's Paper), and a T. J. Morgan. Mr. Jonas is said to be very moderate in his views as compared with other apostles of Socialism, yet they contrived to say:

The object of socialists was that each man should be free to work as much as he thought he owed to the world, and take in return as much as he needed. He did not care for art and science as long as millions were starving and in misery. Socialists did not want charity, but justice, and it was the duty of workingmen who were enlightened as to the aims of socialism to canvass their fellow-laborers actively and impart their own intelligence and knowledge to them. It had been asked why in Cincinnati the workingmen who all had rifles at home did not turn out and shoot. The reason was simply that they did not know enough yet. But the day would come when intelligent workingmen, formed into armed battalions, would turn out, and then, would capitalists and landlords see who was stronger of the two! [Terrific applause.]"

We see that the 'terrific applause' came in just at the point where blood became visible.

Morgan, who spoke in English, did not have a good show to unload himself, but said in substance that socialists demanded that their condition be measured by the possibilities that surrounded them. They were dissatisfied with the existing condition of affairs. At one end of the social system was Vanderbilt, and at the other the tramp. Both must be done away with, and to accomplish this, land, railroads, manufacturers, tools and machinery should be made the common property of the people, and not be controlled by a few.

This was entirely too tame a statement to arouse enthusiasm among the revolutionists, but he was followed by Grottkau, who pleased them better. In his opinion, socialists should attain their ends by a physical revolution, and should do so at once. He was opposed to their taking a part in politics, but wanted a revolution, pure and simple, with plenty of dynamite and gunpowder. Alexander Kempke believed in educating the working people in the principles of socialism, and in their participating in politics. A revolution must surely come about, but they were not prepared for it at present.

These are samples of teachings and expressions that are being inculcated and find utterance in most of our large cities. There certainly ought to be some definite information in the hands of the authorities as to the extent to which these sentiments are entertained among workingmen. We have an unfortunate habit of letting things run until they are practically beyond control.

The city of New York did so with the Boss Tweed Ring. The nation did the same with the propagation of States Rights doctrines, and it resulted in the most tremendous war of modern times. We have done the same with Mormonism, till now it is fairly entrenched in the heart of he continent, and is able to bid defiance to the Legislature and moral forces of the Republic. With these examples before us, it is certainly unwise to continue the *laissez faire* system with so active, seductive and dangerous a thing as socialism.

THE DYNAMITE SCARCE IN LONDON

LONDON, June 22.—The Irish leaders in London just now seem to be anxiously awaiting some expected development of an extraordinary character. The fact that the Parnellites seem to be in a state of constant apprehension would indicate that they have a good reason to know that the 'Force Party' are on the eve of attempting to carry out some well-planned scheme of terrorism. The police are nervously active. London was never so thoroughly patrolled. Strangers arriving at any of the Metropolitan entrepots are closely scrutinized, and in many cases "shadowed" until proved beyond suspicion. All the Ministers are guarded by detectives to and from Parliament and the public offices. The entire detective force has been put on double duty alternately. When Parliament is in session visitors are discouraged from attendance and strangers are not allowed in the building at all. Before each sitting the Parliament buildings are searched by the police from cellar to roof, and immediately after each rising all people are ejected from the palace yard and the gates are locked and placed under guard. All the Ministers and a majority of the Tory leaders have adopted the custom of leaving Parliament in cabs, the Ministers making their exits through the private entrances. During each recess all the corridors and vaults of the Parliament buildings are constantly patrolled by special sentries.

The Thames Embankment has been placed under the care of specially appointed watchmen. Nearly all the well-known Invincibles who recently were conspicuous in London have either disappeared or suddenly become quiet. Peter Tynan, long regarded as the mysterious "Number One," recently left London, leaving word that he was going to America. It has been ascertained that he went straight to Paris, and it is asserted that he was seen in the French capital recently. Capt. McCafferty is known to be there. It is generally feared that the leaders of the Invincibles are in secret session in Paris for the purpose of directing from there the expected developments which are awaited with a fear bordering upon panic.

"BEWARE of evil thoughts. They have done great mischief in the world. Watch against them; pray against them. They prepare the way for the enemy."

"IF you are seeking the comforts of religion rather than the glory of our Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty."

"REJOICE evermore. Pray without ceasing. In everything give thanks."

GOD'S LITTLE ONES

"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."—Matt. 18:10.

Some of the disciples had come to Jesus desiring to know who is the greatest in the kingdom of heaven; and Jesus called a little child to him, and setting him in the midst of them said, "Verily I say unto you, except ye be converted, and become as little children, *ye shall not enter* the kingdom of heaven." What a charm there is in childhood's simplicity, faith, love, hope and its meek teachable spirit. It confidently takes your hand to be led where you please, and you may write upon its blank pages whatever you will.

Just so God would have men be, but it takes very thorough converting to bring them back to the simplicity of childhood. As they have grown to years of maturity hope has so often been blighted, faith so often betrayed, and love rebuffed, that the simplicity and meekness of childhood has been displaced by the art, the selfishness and the proud, haughty spirit which despises instruction.

But God comes with abundant proof of his love, and with promises to inspire hope and faith, and requires of us a return to childhood's simple faith, not in men, but in God who will never betray it. Those who have thus come to childlike faith and obedience to God, he calls his "little ones." And like as a father pitieth his children, so the Lord pitieth his little ones that love him. (Psa. 103:13.) He has pity and patience for all their weak, imperfect efforts to do his will, and his special care is over all his little ones, whether young or old.

God's special care and love for these is strongly expressed in the above words of our Lord. "Their angels do always behold the face of my Father." God has given his angels special charge of these. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" (Heb. 1:14.) And these unseen ministers of the saints always have access to our Father. O how little we realize the wondrous care that is over us. Even "the very hairs of your head are all numbered" (Matt. 10:30); an innumerable company of angels who have constant access to our Father watch over us continually, and no good thing will be withheld, while every seeming ill shall be made to work together for our good. Does poverty, sickness, loss of friends or any other ill distress you? ever remember and be comforted by the blessed assurance that none of these things can separate us from the love of God. (Rom. 8:35.)

Neither should any of these things separate God's children from one another. If they do, it is a sure indication that those so influenced are losing the spirit of God and turning back to the spirit of the world. Jesus specially warns us on this point, saying, that if God and all the heavenly hosts of superior being so love, and esteem it a privilege to serve these little ones, see that ye despise them not.

We believe that there are many of these "little ones" yet in the nominal church who, because of adverse worldly circumstances, are despised and unnoticed by the proud professors of Christianity who occupy the prominent positions in Babylon. We would suggest to the many who have asked, What can I do in the Lord's service? that here is a wide field of usefulness open to the average talent.

There are doubtless those in every locality who are hungry for Christian sympathy and help. You can make it your business to seek them out and feed them with the precious truth which has so nourished you. If you have no ability to preach in a public way, how freely you can tell the blessed story in your own way, when heart to heart you can meet with some of the Lord's little ones. Many of them have become so accustomed to being despised and indifferently passed by, that your genial sympathy and help would be greatly appreciated.

A little special effort, or, perhaps, more than a little, may make you acquainted with many such, and you will find abundant opportunity for the use of your talents right in your own locality. We should not be too quick to decide that all who are in Babylon are of Babylon, else all effort will be paralyzed, and many precious opportunities of service lost. It should be our constant endeavor to be co-workers with God and with all his unseen hosts of ministering spirits.

But in all our efforts, let us remember the instruction to be wise as serpents and harmless as doves, not giving strong meat to those who are babes in Christ, but first the sincere milk of the word, and afterward stronger truth as they are able to bear it.

MRS. C. T. R.

QUESTIONS AND ANSWERS

Question Please harmonize if you can Prov. 17:15 with Rom. 4:5. The first reads: "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." The second is: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Answer. Strictly speaking, no man can justify another, *i. e.*, to make or truthfully pronounce him conformable to God's law. Yet it is quite a common thing for men to pronounce that right which is wrong, and thus they attempt to justify evil and evil doers. And the same disposition which leads them to do this, leads them also to condemn the just. Because they prefer evil, they attempt to deceive themselves and others into the idea that wrong is right and right is wrong. This is an abomination to the Lord.

But while God condemns man's attempt to thus justify the wicked, the second text shows that he can and does justify the wicked. How? Certainly not in the same way he has just condemned—by excusing wickedness, or attempting to make it appear right, and remitting the penalty which he had justly pronounced against it. No, but God devised a way by which he could be just, and yet the justifier of sinners who believe in Jesus (Rom. 3:26), viz.: By giving his only begotten Son who "for the joy set before him," became our willing substitute. Our sins having been laid upon or imputed to him (Isa. 53:6) if we believe on him, his righteousness will be imputed to us; and thus we are justified. Sin having been cancelled by the Redeemer, the sinner will in due time be made actually perfect.

Question. Was the prize of the high calling ever presented as an incentive to entire consecration? Is it not rather a spiritual truth revealed to the newly begotten creature?

Answer. We so regard it. Paul urges consecration to God on account of the mercies of God as displayed in their justification (Rom. 12:1). When the natural man out of gratitude and love surrenders his whole being to God, he does not understand that the will of God is the complete surrender of his humanity, nor does he understand how the new creature develops into his Lord's likeness. Truth relative to his high calling is unfolded to him by degrees.

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury. Oh, no; neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes."

"AS THE sunlight tints the flower and colors the rock; as it alternately sparkles in the dew-drop and shines in the broad ocean; so the true religious spirit should be present in the humblest bargain and the lowliest acts of life as much as in the great songs of Hebrew bards and the profound teachings of Paul."

"COMING to the Saviour we need not fear to place our hand of faith in His hand of power, for He is able and willing to lead from darkness into the marvelous light of love and grace."

AFFLICTIONS are the rough touches and hard rubs that we get to polish us for use, and for shining.

TO NEW READERS

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and *world*-renowned contributors—none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements and your obedience to its requirements, and thus to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various divisions (sects) of Christians into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a *self-interpreter*.

It would be but natural that you should wonder *how* these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the justice, wisdom and love of our heavenly Father.

In answer to your supposed queries we suggest that if a broad view of God's dealings be taken, it shows that he has a plan with reference to men. While he was pleased in past times to reveal an outline of that plan, it was nothing more; no details were given. The *details* of the plan *began* to be recognized since Pentecost. The light of revelation shines with special brightness on the *ends* of the ages. Upon the ending of the Jewish age which was the beginning of the Gospel Age, new and special light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated or understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place and due to take place, in their day—the opening of the Gospel Age. The prophecies had been there for centuries, but the *revelation* or understanding of them, was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled lustre to the diligent searcher, not because of his superior ability to find it, but because God's due time has come for such to understand it. Soon the blessed bow of promise shall span the whole heavens, and weeping earth shall dry her tears.

It is no more surprising that these truths relative to God's plan for the blessing of *all mankind* should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18; Eph. 3:5, 7; Gal. 3:29.) should have been but dimly seen until the Gospel Age began to dawn. We can understand prophetic scriptural statements only as they become due. Thus—"Light, (truth, was long ago) *sown* for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household of faith and the true servants shall bring forth things both *new* and *old*, that the household may have meat in *due season*. The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day. Therefore many Christians of today make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

Oh, that all would turn away from musty church creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative, and hereafter judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today relative to the light now shining clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so enwrapped with their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan is doubtless interested in the promotion of the confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus hinders their hearing Jehovah's voice, saying, "Be still and know that I am God, (the mighty one); I will be exalted among the heathen; I will be exalted in the earth." (Ps. 46:10.) The power to do this is with our Father, and not with us. When he gives the saints with Christ their Lord, the heathen for an inheritance—when *he gives* the kingdom under the whole heavens to the people of the saints, THEN, and not by poor human effort, will God's kingdom come and his will be done on earth as it is in heaven. (Dan. 2:35, 44 and 7:18, 27.)

A FORMER PASTOR'S LETTER

TO THE PRESENT PASTOR AND HIS CONGREGATION

DEAR BROTHER:—Your note, stating that you and the church of which you are the pastor, desire me to write to you, is at hand. Not doubting the general interest of yourself and those for whom you speak, in the welfare of a former pastor whose relations were mutually most amicable, I still suppose that it is particularly on account of my having withdrawn from the ministry and membership in the M. E. Church that you desire to hear. To those who listened to my preaching during my pastorate at Townsendville, it is unnecessary to state that I was at the time a Methodist. My notions of the teachings of Scripture were gained while yet a child. They were taught me by Methodist parents, in Methodist Sunday-schools, and from Methodist pulpits.

I find that years before I was capable of forming for myself intelligent opinions concerning even the general scope of Scripture teaching, they had already been moulded, and I had unquestioningly accepted the opinions of others and made them my own. I am now disposed to believe, however, that it was with some degree of mental reservation that I accepted *some* of the doctrines of orthodoxy. How else could I, while professing to believe in endless torment for the unrepentant, associate with them, accept their many kindnesses, and speak to them from the pulpit on themes often tending to divert their attention from, rather than attract it toward, so horrible a fate. I believe however that by the churches I served I was adjudged faithful to my duties; and though coming short of my own model of what a minister of Christ should be I have the happy consciousness of having ordinarily walked up to the degree of light I possessed. To relate my varied and peculiar experiences after resigning my pastorate would transcend the limits of an ordinary letter, and perhaps would be without interest to those for whom I write. Suffice it to say, that after about two years of such experiences, there fell into my hands, providentially as it seems to me, a publication which was the means of a decided change in my understanding of much of God's Word; a change, however, which led me to much more exalted views of the character of God, and served to harmonize many passages in his Word which before appeared either unmeaning or contradictory.

Though disposed to look with much suspicion an all that cast a doubt on so-called orthodox teachings, I nevertheless found them so fatally assailed by God's own Word, that my prejudices, one by one, yielded, and orthodoxy crumbled and lay in a mass of ruins at my feet.

You are now ready to ask, which of these doctrines appear to me to be out of harmony with the teaching of the Word? The present opportunity will allow me to speak of but few of these, and I will select such as I trust will appear plain to you. Orthodoxy teaches that the present life irrevocably determines the future condition of every human being. Though it

is nowhere stated in Scripture that there is not for any a probation after this life, it is preached and enforced much more vigorously than many things which the Bible *does* affirm.

If it be true, as preached, that there will be no probation after this life, then surely much the larger part of the human family never have a probation. No person can be said to have a probation until made acquainted with that for which he is to be held accountable. Besides, if there be no future probation, many passages of the sacred Word are to me unmeaning; nay, *more*, are positively contradictory. Please notice Luke 2:10, "Behold, I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE."

We are all aware that a large majority of the PEOPLE who have lived and died, even since these words were uttered, never heard of the event here referred to. In what sense, therefore, has is been GREAT JOY to them? What possible advantage can they have derived from it?

Again, in John 1:9, it is stated of Jesus, "That was the true light which lighteth EVERY MAN that cometh into the world." How, permit me to ask, has he lighted those millions of the race who never heard of him? How can this be true, unless there is to be a trial for them in the future in which this light shall be received? Again, in 1 Tim. 2:6, it is stated that Christ Jesus gave himself a ransom for ALL, to be testified in DUE TIME. Now, we all know, that it has not *yet* been testified to ALL.

But, if this Scripture be *true*, it *will* be; so we can reach no other conclusion than that the DUE TIME—God's DUE TIME—for much the larger part of the human family to receive this testimony will be FUTURE.

I might cite many other passages that are susceptible of a rational interpretation only in this light, but surely they will occur to your minds.

But, you may ask, Why is it not taught in the Scripture, if there is to be an opportunity for those who have never heard of him of whom it is declared, "There is no other name given under heaven, among men whereby we must be saved?" To this I answer, It is so taught, and not in a single text merely, but in many Scriptures. Before referring you to such teachings, however, permit me to remark, that the doctrine of a future probation for the world is not more strange to nominal Christianity today than was that of a salvation for the Gentiles to the Jewish Church at Christ's first coming. In illustrating my position, I will call attention to a single instance from Scripture; not because it does not contain others, but because the limits prescribed me will not permit their notice. This one instance, however, will be sufficient, I trust, to answer every reasonable objection.

We will select what is usually regarded as the most marked illustration of Divine wrath, viz.: the Sodomites. Now, if we can show from the plain statements of God's Word that these people are to come back to life, in order that they may have an opportunity of having it testified to them that Jesus Christ gave himself a ransom for *all*, of believing this testimony if they will, and of receiving the benefits of belief, viz.: justification: if we make *this* plain, then we think the case of the others will appear, at least, *very hopeful*. But, first, let us learn from the Great Teacher, who "knew what was in man," what he thought of these Sodomites.

In his preaching he compared them with the Jews, and particularly with the people of favored Capernaum (Matt. 11:23, 24). Jesus here says, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Thus we see that it was for want of light that these people were destroyed. We see also, that Jesus teaches a time of retribution—future—which shall be *tolerable* for ALL, even for the people of Capernaum, who rejected Jesus and his miracles; and yet *more tolerable* for the Sodomites that perished in ignorance. Are we not *all* ready to say, this is surely, as we have a right to suppose God would deal with those to whom in their lifetime he had never given light and knowledge?

Now, turn if you please to the prophet Ezekiel, 16th chapter, and see that God is teaching the Jews of their final restoration to the "land of promise," as he had long before promised to Abraham.

Bear in mind that the prophet is writing about 1,000 years after the destruction of this people, and that Jesus says (Luke 17:29), "It rained fire and brimstone from heaven and destroyed them *all*." Notice now, that in the 46th verse the prophet refers both to the people of Samaria and to those of Sodom, and in the 53d and 55th verses plainly states that these people who were all destroyed SHALL RETURN to their FORMER ESTATE. In the 60th and 61st verses it is again stated that God will establish with Israel an everlasting covenant, and that he will give to her Samaria and Sodom for daughters (that she may instruct them and bring them into harmony with God's plans). Thus we see that the promised blessing to Israel is not alone for herself, but that she may be God's agency in extending light and knowledge to "ALL PEOPLE."

How well all this comports with Peter's words (Acts 3:21), in which he declares the "times of restitution of all things which God hath spoken by the mouth of all of his holy prophets since the world began." A careful study of these holy prophets can scarcely fail to discover this glorious doctrine of a restitution of all things interwoven in all their writings. We are able in this light to comprehend John's definition of God's character—(1 John 4:8)—"God is love." Is it not notably the case that the fear of future torment is now the principal incentive held out to induce men to come to God? John says, however, that "He that *loveth* not *knoweth* not God."

Another teaching of the nominal Church, which I believe to be at variance with the teaching of the Word is, that all believers are to be of the body or Bride of Christ. The Bible teaches that the result of belief is justification to that condition which Adam forfeited by his disobedience. He forfeited human perfection; moral—mental—physical. Belief in Christ as the Redeemer, is the condition on which it may be recovered. The conditions to the high calling of God in Christ Jesus (Phil. 3:14); the *holy* calling (2 Tim. 1:9); the *heavenly* calling (Heb. 3:1), are far different. These require not only justification, but that their justified human nature shall be presented to God a living sacrifice—conditions which never were required until the narrow way to life was opened up by Jesus Christ (Heb. 10:20; Matt, 7:14). Those who follow Jesus' footsteps in this narrow way are promised immortality. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (Jno. 5:26); and *we* (his body) shall be *like* him (1 Jno. 3:2), spiritual beings, no longer human, but partakers of the Divine nature.

By rejecting the Bible doctrine of a future probation—after the dead shall have heard the voice of the Son of God and come forth, as illustrated in the case of Lazarus, the widow's son and others—by rejecting this and other Bible teachings, the nominal Church has been thrown into confusion and led into many errors.

That this confusion and these errors have largely contributed toward bringing about a rapid increase of infidelity, both within and without her own pale, I firmly believe. What is the spiritual condition of the Church today? Where are the revivals of former years? Alas, they exist only in name, or are the result of the efforts of a few professional revivalists. The barriers that formerly separated between the Church and the world are mostly swept away, and the man of fair worldly prospects, with whom she refuses to share all her privileges, must fall below the world's standard of morality.

There, dear brethren, are *some* of the causes which led me to sever a connection which I once so highly prized, and to accept doctrines which, though they may bring reproach and obloquy, I believe to rest on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

Commending you to God, who is able to make all grace abound toward you, and trusting that this letter may lead you to a more careful study of His Word, which only is able to make you wise unto salvation, and to trust less in human creeds and traditions, I remain,

Your servant, for Christ's sake. S. T. TACKABURY.

JUSTIFICATION DEFINED

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:2.

The word justification has two meanings, which are closely related; one is to prove that a thing *is* right, the other to *make* a thing right which is wrong.

Webster defines the word justifiy thus: I. "To prove or show to be just or conformable to law, right, justice or duty—to *vindicate as right*," II. "To pronounce free from guilt."

These terms are used in these two senses in Scripture. As illustrating the first definition, viz.: proving or showing to be just and right, notice that our Heavenly Father is said to be justified and Jesus also. When John preached repentance for *sins*, the people who believed *justified God*: i. e., they acknowledged that God had been just in condemning and pun-

ishing them as sinners; his dealings were vindicated as *being right.* Jesus as a man was tried or tested in all points (the world, flesh, and devil) as we are, "yet without sin"—"In him was no sin." He was "holy, harmless, separate from sinners." Jehovah was his judge, and he justified, *i. e.*, declared him to have been *proved* right and just. He was vindicated as *being right,* or, as we read, he was "justified in spirit and received into glory." (1 Tim. 3:16.)

His unspotted humanity he gave up to death, to pay for us, the penalty of Adamic sin. Thus his death was not for his own sins, but for ours. "He bore *our* sins in his own body on the tree." "Jehovah (in harmony with his own desire) laid on him the *iniquity of us all.*" The *man* Christ Jesus gave himself (his manhood) a ransom for all. And one of the best evidences that in God's sight he was free from all sin, is found in the fact that though he gave his humanity as a ransom, yet God, while accepting the *human* sacrifice for our sins, raised Jesus to life on a plane far above the human. Had he been a sinner, this would have been impossible, for God's law condemns every sinner to death.

Now notice the second meaning of justification—the *making right* of something which is wrong. This is the sense in which the term is applicable to us, who by "the fall" are wrong and sinful.

God cannot say arbitrarily, Though you are sinful, a violator of my just laws, I will declare you to be right. No, he must be just—justice is the foundation of his throne; everything rests upon it. If you are imperfect and sinful he cannot say that you are righteous. If you were righteous he could not declare you a sinner, nor treat you as such.

Do you remind us that there is none of the Adamic race *righteous*—no, not one—and urge that, therefore, God cannot justify any of us? We reply that he cannot justify us in the first sense of the word, as seen above, but there is a way which God's love and wisdom have devised by which he can be just and the justifier of those sinners who believe in or accept Jesus. (Rom. 3:26.) Thus our justification is in the second sense explained above; that is, we who are wrong, sinful and condemned before God, are *made right* by having our sins and shortcomings settled by another—by having the perfections of another set to our account.

But, some one may raise the question as to what is the cause or *basis* of justification. One claims that is by Jehovah's *grace,* and not because our *ransom* has been paid, and quotes Titus 3:7, "Being justified by his *grace.*" Another claims that we are justified, not by *grace,* nor by a ransom, but by *faith,* and quotes Rome 5:1, "Being justified by faith." Another claims the *ransom* as the basis of all justification, and refers to Rom. 5:9, "Being now justified by his blood" (death). Are there three ways to be justified? No, answers Jesus, "I am the way . . . . No man cometh to the Father but by me."

What can there be about believing in *Jesus?* Why not believe in Peter or Moses or Samson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those "who believe in Jesus?" There must be something special and peculiar about Jesus, something different from all other teachers and prophets that we may be justified through faith in him, and not by faith in them.

Again, what is it to believe in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on a cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied, these texts will be found harmonious. It is by Jehovah's *grace* or favor that we are justified, for

"Grace first contrived the plan
To save rebellious man."

We are justified by faith, too; that is, we must by faith grasp the agency of God's grace—the *ransom*—before we can realize its full value. But down under all is the *ransom*—Jesus' death—the basis of all justifying *faith* and the channel of God's *grace.* These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul in Rom. 3:24, 25. "Justified freely by his *grace* through the *redemption* that is in Jesus Christ, whom God hath set forth to be a propitiation through *faith* in his blood."

The secret is, that *Jesus* died *for our sins.* But, does some one suggest, that as sin is the cause of all death, therefore Isaiah, Jeremiah, Peter and others died because of sin as well as Jesus. We answer, Yes; they all died because of sin; all except Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin. Thus all but Jesus die because of the inherited taint. Jesus died *because* of sin, too, but not because of inherited taint or personal guilt. His *life* came direct from God and was unforfeited; but he died for *our sins.* "Jehovah laid upon him the iniquity of *us* all." "Him who knew no sin [either personal or inherited] he made a sin offering [treated as a sinner] on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, *Diaglott.*)

Thus we see why God justifies believers through *Jesus* and not through themselves, nor through apostles or prophets. Now, we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall. It is because he gave his *sinless, perfect humanity* a RANSOM—*substitute* for ours.

Did God *unjustly* lay upon the willing substitute the iniquity of us all? Ah, no; *for the joy set before him* he endured the cross, despising the shame. Therefore, his present exaltation and glory. Wondrous wisdom of the infinite Jehovah! Who can find a flaw in his glorious plan or charge him with injustice?

Now we see what it is to believe in Jesus. Not merely believing that such a man lived and died, but that he lived and died free from all condemnation and sin—attested and approved of God—and that his death was for *our* sins. And thus we see how God can *justly* justify those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see that the sins and the frailties of the Adamic family were cancelled by the *ransom price* which the second Adam gave. The first Adam's sins were *imputed* to the second, and the second Adam's human purity is imputed to the first and his children—when they believe, and thus they are justified to live again.

It is blessed to realize, too, that the spotless one who bought us by the sacrifice of his humanity is now highly exalted to the spiritual condition and power, and thus as a new creature—partaker of the divine nature—he will continue to carry forward the Father's plan. Soon he will bring from the prison-house of death those whom he bought, that they all might be (thus) saved (from the penalty of Adam's sin) and come to a knowledge of the truth, viz.: that they, by faith in Christ, are justified freely from all things and may come to perfection and harmony with God as before sin.

How Paul brings out this doctrine of justification in Rom. 5:18, 19, showing the condemnation to death on all through Adam, and the justification out of death to life through Jesus Christ our Lord, to whom be glory throughout all ages. Amen.

Justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation (satisfaction) through *faith in* his blood; to declare his righteousness (right doing) in the remission of sins that are past . . . . To declare, I say, at this time his (God's) *righteousness;* that he might be just and the justifier of him which believeth in Jesus. (Rom. 3:24, 25.) Those who will study the chart in "Food," page 105, will be helped in the understanding of this subject, and also the important subject of Sanctification, which should follow it, but *cannot* precede it.

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to *believe* that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health life? Oh, no! Neither will the sincerity or your belief save you from the consequence of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hope."

THE Roman Catholic Church was not organized, it grew. Many of its peculiar doctrines date back from a comparatively late epoch. Thus Papal infallibility was not claimed until about the eleventh century, nor dogmatically asserted by Council till the nineteenth; the celibacy of the clergy was not adopted till after the fourth century; penances were introduced about the middle of the third century; indulgences in the fourteenth century; there is no trace of the worship of the Virgin Mary prior to the fourth century, and it has been ever since then growing in extent; the very word transsubstantiation had no existence till the beginning of the twelfth century. Thus it will be seen that so far as Romanism is a system of doctrine, it does not in its present form date from the Apostolic days.—*Christian Union.*

A FREE SALVATION

ROMANS III. 24.

Nothing to pay? No, not a whit;
Nothing to give? No, not a bit;
All that was needed to do or to pay,
Jesus has done it his own blessed way.

Nothing to do? No, not a stroke;
Foiled is the captor, broken the yoke;
Jesus at Calvary severed the chain,
And none can imprison his free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is at peace, and I've nothing at stake;
Satan can neither harass me nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when he hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of his grace.
My peace is most sweet, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free;
Precious that blood is, to God and to me.

What of the law? Ah, there I rejoice;
Christ answered its claims and silenced its voice.
The law was fulfilled when the work was all done,
And it never accuses a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring;
For death has been conquer'd, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah, trust not to them;
What of my standing? Who shall condemn?
Since God is for me, there is nothing so clear—
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by his Spirit resides.

What of my future? 'Tis glorious and fair,
Since justified, sanctified, his glory I'll share;
By his blood first redeem'd; by his grace then enthron'd.
Side by side with my Lord, his Bride I'll be owned.

What, then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.
To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain.

—*Selected.*

THE LAW OF GOD

[This article was a reprint of that published in issue of October, 1882, which please see.]

THE SIGNS OF THE TIMES

Now consider the subject of the signs of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the nature of the signs that are according to Scripture to indicate the "time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be the signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far from this being the case, he mentions these as the characteristic and common events of the entire interval prior to his coming. Wars and calamities, persecution and apostacy, martrydom, treachery, abounding iniquity, Gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1,800 years; all these things were to fill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique crisis? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close. What, then, are the signs we should expect?

Many who perceive the folly of thus looking at every great natural calamity as a sign go to an opposite extreme, and expect wonderful, unprecedented, supernatural and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord and his Apostles alike furnish the reply.

Our Lord says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was *in the days* of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be *in the day* when the Son of man is revealed." Luke 17:26-30.) And the Apostle continues thus: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." (1 Thess. 5:2, 3.)

If any such signs, as are imagined by some, were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard-of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" would be far from any one's lips or thoughts? And if one of the Apocalyptical prodigies is to be thus fulfilled, all of course must be so. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No, there was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it was in those days, so will it be in these. All going on just as usual, no single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the "wise" enlightened by the word of prophecy.

It will be objected, perhaps, but if the signs of the times, which we are expected to recognize, are neither ordinary natural events nor extraordinary unnatural ones, what are they? Scripture abundantly answers this inquiry. They are special, but perfectly natural events, occurring in a predicted order and at a predicted time, and various and widely differing events occurring in combination. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressing movements, whose history was written twenty-five centuries ago.

As to political signs, allow me to make a few simple suggestions. I met a gentleman who has long been a Christian, a student of God's Word, a worker in his service, and he said he had bestowed little time on the subject of prophecy. Now there may be many such: let me refer, for the

sake of such, to a great political chart of the world's history contained in Dan. 2, and especially as compared with Dan. 7. There we have the history of the last twenty-five centuries.

Let me suggest that Daniel is the introduction to John, the book of John the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two books contain a series of visions in which the same ground is to a certain extent traversed again and again. The first vision in these two books is the simplest and most comprehensive. In that well-known vision, the fourfold image, representing the course of four great world-empires, Babylon, Medo-Persia, Greece, and Rome, we have a chart of Gentile history.

And using the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and traveling for many days or weeks, you reach a certain point of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound. You go to the captain, and inquire. "Yes, it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? That is our course: we have followed it; we are just there, and will sight land at three o'clock." You ask for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure. "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Aden and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so and so many miles; we have just run within twenty miles of it, and by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are."

It seems to me that in a somewhat similar way God's servants and saints are guided by His wondrous and infallible Word. He has been pleased in the Book to give us a chart of history not merely history still future, but history now past; and it has been unfolded to us, not in dim light, but in a broad, clear light, and part of the light, a most important part of it, is prophecy with reference to the political history of the world, with reference to the political history of the great Gentile powers. What a marvelous thing it is when we consider that twenty-five centuries ago, when the times of the Gentiles were beginning, when the Jewish subjection had commenced—for God has cast down the throne of David for a time, and set up the Gentile powers—that at that time, twenty-five centuries ago, the course of Gentile power should be clearly foreseen and distinctly foretold, written and marked out in God's holy Word! It is written and rewritten, prediction multiplied on prediction, and the whole thing laid bare and unfolded; and all history itself has run on these lines exactly as foretold.

I can only add on these signs, that each power has run its appointed course: the Babylonian empire rose, reached a certain point, and fell; the Medo-Persian empire succeeded, and reached a certain development, and also fell; the Grecian empire followed, and ruled and perished; then rose the Roman empire, passed through the course foretold, first united, then divided, just as indicated. Compare, I say, the Old Testament and New Testament predictions with the whole course of recorded history, and what do you see? History has run on the lines laid down; the predictions have been fulfilled, we know their fulfillment is sure. Babylon, Persia, Greece, Rome Pagan, and Rome Papal and persecuting all have come and gone, and here we are at the close of the last four empires; the next thing therefore to be expected is the manifestation, the shining forth of the kingdom of God.

Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the history of the Christian Church. That church was to grow, according to prophecy. Beginning with small things it was to attain to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. This wonderful change is foretold by the Lord Himself, by Paul again and again, and by John in still greater detail: all this has taken place.

Now observe, further, the bearing of this on this signs of the times. As the Church in her infancy was told of her extension; as she at length reached maturity; as she who so small became a great spreading tree, and as the birds of the air came and built in her branches; as all this has become history, as all has been fulfilled; so another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I suggest, then, that this word of Paul to the Thessalonians, "That day shall not come except there come the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope; and he is writing just there and then with reference to our gathering together to Him. And Paul says, "That day shall not come except there come the falling away first." I believe that just as I accept any other statement of inspiration. Therefore I am forced to take this position; if that predicted falling away in the Christian Church has not taken place, it lies between us and our gathering together to Him.

But if, on the other hand, that predicted falling away has taken place, it does not lie between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the later times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now, the falling away in 1 Tim. 4, is described as "Giving heed to seducing spirits and doctrines of demons . . . forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to recognize the portrait.

Time would fail to do more than add this one thought by way of suggestion, that after the declaration that the day shall not come except there come first the apostasy, there is added a very solemn declaration indeed, with reference to the one whom the Reformers recognized as the man of sin, whose manifestation is described. I rejoice I have learned to look, as I have done for thirty years, on Scripture in the light of history, and on history in the light of Scripture. And that doing so I can see the fulfillment of this prediction in accurate accordance with prophecy, a fulfillment recognized by the Reformers, though denied by the Papacy. And this very prophecy led to the Reformation, as they recognized the necessity of separating from the foretold apostasy. There is no time for further details, but let us search and see. Do not let us imagine we have reached a termination in the study of such things, but let us seek to advance in the understanding of them.—*H. G. Guinness.*

FEAR NOT, LITTLE FLOCK

Though the Church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and not grievous wolves can devour those who listen to God and to the word of his grace. Not one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand but are as fair and fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters, restores, and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "He that keepeth Israel shall never slumber nor sleep."

"The Lord is our shepherd, our guardian and guide,
Whatever we need, he will kindly provide;
To the sheep of his pasture his mercies abound,
His care and protection his flock will surround."

—*Christian.*

THE ROYAL PRIESTHOOD

[This article was a reprint of that published in issue of July, 1879, which please see.]

CHRIST'S SECOND PERSONAL ADVENT

It is probable that at no time since the early centuries of the Church has this subject been lifted into such prominence as during our own generation; so that the remark made some years ago by the eminent German theologian, John Frederick Meyer, is clearly verified. He says: "With the Lord's second advent will begin the real reign of God upon earth. A kingdom of righteousness, holiness and peace. . . . . It is called the reign of a thousand years. Modern times have again paid attention to this doctrine of the millennium, thus coinciding with the ancient fathers. It is resounding, as it were, a new call: 'The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error."

But the impatient question will be raised, "What practical value has this doctrine? True, it has been very dear to martyrs and confessors in the times of the Church's suffering and trial. But in these days, when the heavens are all ablaze with evangelical light, and all nations are illuminated with its brightness, it seems an impertinence for you to begin to trim the wicks and relight the lamps of prophecy." So I thought, as on one cloudless day I was journeying toward the hills which form the western boundary of our State, and a porter came in and began to light the lamps in the car. "What is the need of lamps," I thought, "in such a cloudless and sunlit day as this?" But the next moment there was a shrill alarm from the whistle, and we instantly plunged into the dark and sulphurous darkness of the Hoosac Tunnel. It was clear enough now why the lamps had been lighted. And does not Scripture say something about "a more sure word of prophecy unto which we do well to give heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts?" The dark places may be just before us;—who knows? The black hand of Socialism, armed with the most fatal weapons, and throwing its ominous shadow over almost every civilized nation;—the smoke of the pit ascending up in the form of modern Spiritualism—ten millions of adherents gathered within less than fifty years—making such an outbreak of demoniacal agency as the world has not seen since the days just preceding the flood,—even thoughtful men of the world are beginning to be afraid at these tokens, and to question what they portend. But they who have lighted the lamp of prophecy think that they read the meaning of these things by its clear shining; and they surmise that this may be the reason why they have been called to light their candles at midday. God never makes half a providence, any more than man makes half a pair of shears. If he moves some in the Church to see clearly, and assert strongly a seemingly unpractical doctrine, it may be because he intends to match that doctrine to a certain exigency of error yet to arise.

"Fossil sunlight" is what Herschel named anthracite coal. The vast stores of sunlight poured out upon the globe during the old geological ages were consolidated and packed away in the bowels of the earth because this busy nineteenth century, with its myriads of railways and ocean steamers and manufactories, would need it. And have you thought how large a proportion of the Old Testament is prediction? And is it, therefore, of no use to the practical working Church of today? Nay. This vast profusion of prophetic light falling upon the minds of Isaiah and Ezekiel and Jeremiah and David, and the minor prophets, and treasured up in their inspired pages, may soon be needed. And they who are delving in these mines of eschatology, instead of being engaged in an aimless and profitless toil, may be providing the Church with the needed warmth for that predicted time when "iniquity shall abound, and the love of many wax cold," and light for the day foretold by the watchman of Idumea, "The morning cometh, and also the night."

And now we come to ask the question whether there is any faulty tendency in our current eschatology which this powerful reassertion of the primitive doctrine of our Lord's second coming is likely to correct? Here I speak with the utmost caution and with the sincerest deference to the views of others. But I am strongly persuaded that such a tendency does exist.

By a ghastly anachronism, death has been substituted for the coming of Christ in the common teaching; and thus a false centre has been set up in our eschatology, by which the doctrines pertaining to the last things have been thrown into eccentric relation. Ask the question, "When does sanctification end?" and the common answer is, "At death." Ask the question, "When do the rewards of the righteous accrue?" and still the answer generally comes, from evangelical theology, "At death." Ask the question, "When does the resurrection take place?" and the answer comes from Liberals and New Departurists, and from a considerable company of the orthodox, "At death." Thus death has been erected into such importance as to constitute the *terminus ad quem* of the life which now is, and the *terminus a quo* of that which is to come. Joseph Cook in his valiant defense of orthodoxy is thundering out the question, "Does death end all?" and often piling up such post-mortem conclusions as to compel us in defense of the Scriptures to ask, "Does death begin all?" To us it seems incontestably clear that the Bible makes the *Advent*, and not the grave, the supreme goal of the Church's hope. And lest you should accuse me of speaking presumptuously, I wish you would search the Bible for yourselves, and note how constantly the soul's progress towards perfection is inspired and bounded by that one divine event, the coming of our Lord. You can collate scores of texts to this effect, all finding a fitting climax and summary in that grand utterance of Paul as it stands in the Revised Version: "And may your spirit and soul and body be preserved entire, without blame, *at* the coming of our Lord Jesus Christ." The same may be said of the divine rewards; the promise of them is almost without exception timed by this great event.—*A. J. Gordon.*

LOVE DEFINED

"By this shall all men know that ye are my disciples, if ye have love one to another."

Love is that tender solicitude and affection with which anything commanding admiration and respect, is regarded. That which is not lovely never can be loved in the true sense of the word. A degenerated nature may desire and find a morbid satisfaction in that which is unlovely, but that is not love. Love wherever found is a gleam of the divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good. This wonderful principle binds in holiest and most delightful union and harmony all intelligent beings controlled by it. God is the most glorious exhibition of its nobility and grandeur. It is the law of his being and shall ultimately be the controlling law of all his universe.

But one inquires, If only that which commands admiration and respect can be truly loved, how could God love sinners and tell us to do the same? We reply that God never loved sinners *as such;* he loved the jewel he had brought into perfect being because it was truly lovely: and when, under temptation it lost its excellence and glory, his love for its perfection pitied it in its fall, while his justice condemned it; and that love devised the wondrous scheme for its recovery.

Let us here note the attitude of Jehovah toward those whom he so loved as to give his only begotten Son to redeem them. For six thousand years he has permitted their adversary to have dominion over them. Famine and pestilence have stalked abroad; hatred and strife, and war and bloodshed, have filled the earth with untold agony and woe, until the grave closed over generation after generation. Six thousand years, but no deliverance yet; God still stands off, and still the king of terrors reigns. When the long promised Deliverer comes, it is to rule with a rod of iron—to dash in pieces as a potter's vessel the kingdoms of earth, which from human standpoint seem necessary for protection against greater evils. In fear and dismay men look upon God as an enemy, and seek to hide from his presence; yet "God is love," and

> "He knows, not they, how sweet accord
> Shall grow at length from out this clash
> Of earthly discords, which have jarred
> On souls and sense. They hear the crash,
> But do not know that on His ear,
> Breaks harmony—full, deep and clear."

Now the love of God is veiled, but soon it shall be revealed in the glorious restoration to Edenic perfection and

bliss. Soon "the redeemed of the Lord (all mankind) shall return and come with singing unto Zion (the Church in kingdom power), and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thus viewing God's dealings, we see that his wisdom often veils his love.

True love while it seeks to shield and protect, will justly judge and endeavor to eradicate a fault—expose it, let the light shine on it and show it up *to those affected by it*, that it may be removed, and grace and beauty take its place.

A very false notion of love obtains among the majority of Christian people, and under this false notion our adversary endeavors to shield some of the most dangerous and deadly errors that seek to sap the very foundation of the Christian's hope. Let this deadly thing which the adversary dares to present to God's children be touched by the sword of the Spirit which is the Word of God, and he who wields it is said to be uncharitable, loveless. But does this make it so? By no means. Jesus was full of the love of God, but he spoke most emphatically against evil doers:—"Ye blind guides which strain at a gnat and swallow a camel;" "Woe unto you, for you shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13-33.) And again he said to erring Peter, "Get thee behind me Satan (adversary), thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23.) But how differently the Lord's rebukes affected his loving disciples and the proud Pharisees.

Paul was a noble pattern of his Master's spirit in his zeal for the truth, and his care for fellow members of the church. His usual manner toward all, like that of Jesus, was kind, generous, and affectionate, but did Paul cover the truth, shield error, or fail to warn an erring brother or the flock of God against the encroachments of the enemy? If he had so done, as an unfaithful steward he would have lost his stewardship. Though Peter was a noble soldier of the cross and fellow servant in the Lord, Paul withstood him to the face when, by giving way to the old nature for a time, he was to be blamed. (Gal. 2:11.) Note in connection with this, the sympathy and love existing between these brethren; (2 Pet. 3:15), evidently the rebuke was accepted in the spirit of meekness. And again we find Paul faithfully warning the church against "some" who had become the enemies of the cross of Christ. Phil. 3:18.

Does someone object that we must "judge not that we be not judged?" We reply that to exercise *human* judgment in condemning others would be wrong; but to apply the judgment of God as expressed in his Word is right. We are commanded to do so. And the various descriptions of evil deeds, false teachings, and seducing doctrines, are given that we may judge—"That the man of God may be thoroughly furnished," for reproof, for correction of error and instruction in righteousness. (2 Tim. 3:16-17.) It is therefore the duty of every child of God to judge what is right and what is wrong, what is true and what is false. That against which we are cautioned is judging by other standards than the Word of God—condemning on our own, or any other human authority. That Paul judged according to God's Word and taught the church to do the same is very clear. (See 1 Cor. 5:3; Gal. 2:11; 1 Thes. 5:21, 2 Tim. 4:2; 1 Cor. 6:2, 3. Note Paul's prayer that love might abound in judgment. Phil. 1:9.)

No doubt Paul's faithfulness in seeking to build up and establish the church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. This is very apparent from 1 Cor. chap. 4. "But (he says) it is a very small thing that I should be judged of you, or of man's judgment. He that judgeth me is the Lord." Then speaking of his labor and suffering for them, he says: "I write not to shame you, but as my beloved sons I warn you."

Jesus said: "By this shall all men know that you are my disciples, if ye have love one toward another," and Paul says: "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." When contending with an unseen, but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger.

The new creature in Christ is a jewel of infinite value, "and every one that loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.) Dearly beloved, "be kindly affectioned one to another, with brotherly love, in honor preferring one another;" "Reprove, rebuke, exhort (each other) with all long suffering and doctrine." Give and receive in the spirit of meekness, remembering that "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly (unbecomingly) seeketh not her own, is not easily provoked, thinketh no evil."

By this mutual love, and this care one for another, will all men be able to discover who are Jesus' disciples—"Let love be without dissimulation; abhor that which is evil, cleave to that which is good." So shall you "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."

MRS. C. T. RUSSELL.

MAN'S INHERITANCE

[This article was a reprint of that published in issue of December, 1882, which please see.]

THE ECCLESIA

[This article was a reprint of that published in issue of October, 1881, which please see.]

THE LORD'S JEWELS

[This article was a reprint of that published in issue of December, 1880, which please see.]

CONSECRATION

[This article was a reprint of that published in issue of October, 1882, which please see.]

BLESSED DYING—FROM HENCEFORTH

REV. 14:13

During our general meeting following the anniversary celebration, Brother Brookman received the following letter from one of the Toronto brethren; and we now answer it through the TOWER, thinking it may be of interest and profit to others of our readers. It was answered at our public meeting when received, and as we were then engaged somewhat in the examination of the Prophetic Time Proofs which show that we are in "the harvest" of this age, and that the chief reaper, the Lord Jesus, is now *present*, it came with special force, and we trust was seen very clearly by all present. The letter runs thus:

PASTOR BROOKMAN:

Dear Sir and Brother.—Now that you are on a visit to Brother Russell, I take this opportunity of sending you the enclosed extracts from article by Mrs. R. Already I know the TOWER'S views concerning the Lord's presence, and it appears that now they have accepted the "orthodox" view of going to heaven when you die—at least this article seems to so teach.

Can one instance be given of the body of any one now dying in the Lord, disappearing at death? After the resurrection of our Lord his body was not found in the tomb. Should we not therefore, look for the same proofs today of a resurrection? Then too, according to this view, the living saints are left behind instead of being caught away *together*.

The extracts I refer to as as follows:

"WE SHALL NOT ALL SLEEP,"

"Those [saints] who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's words, not an instant of unconsciousness intervenes.

Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God. The work of the New Kingdom is now in progress, and the body of Christ whether in the flesh or in the spirit (resurrected) are actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case.

"Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible except to the eyes of faith."

Trusting your mission will be blessed, I am, Yours in Christ, G. H. H.

The Brother errs in supposing this to be a new departure; and if he will examine some back numbers of the TOWER, he will see that we have so taught for several years—since 1878, at which time we believe it became true as expressed in Revelation 14:13.—"Blessed are the dead which die in the Lord *from henceforth;* yea saith the spirit that they may rest from their labors [from the *toil* and weariness] and their works follow with them."—without interruption or hindrance. See particularly the articles "Who can hear it?" in the TOWER of October, 1881, and "Ye are Gods" in December, 1881, and "The Blessed Dying" in the same issue.

The fact that so called "orthodoxy" teaches something resembling what the Scriptures teach, should not be considered an argument against the view referred to. On the contrary, it is more reasonable to suppose that the more pleasing part of what the early church believed on this subject, had been held to, to the neglect and ignoring of the less palatable truths. For instance, the hope of each generation of the church in early times, was, that *they* would be of those mentioned by Paul (1 Cor. 15:51, 52), of those who would be alive when the Lord the life-giver would return; and hence they hoped that they might not be obliged to *sleep* in death.

That the coming of the Lord, and the resurrection of the saints, and the bestowment of the crown of life at that time, were continually before their mind, is manifest from the various epistles of the Apostles which direct the faith and hope of all thither.

Of all the religions of the world, Christianity and Judaism are the only ones which teach that a man is really *dead* when he expires, and that a resurrection is the *only* hope of a future life. But when the church began to covet influence and power, when Papacy was "set up" in power, and the chief aim came to be, to make Christianity popular with the heathen, when thousands of heathen claimed to be converted, Papacy to bring these pagans into her bosom and to gain the support and strength of their influence, paganized Christianity, introducing gaudy ceremonies, incense burning, and the images of the apostles and saints to take the place in their hearts and superstitions of their idols and heathen customs. Can we wonder that then the cold and rather repulsive doctrine of the *sleep* of the dead, came to be generally ignored? and that the other thought should be made prominent and, even distorted to make it more palatable, until "We which are alive and remain shall *not sleep,* but shall be changed in a moment," came to be applied to all Christians without reference to the Lord's coming? During the darkness of the ages following that degrading of the doctrines of Christianity, and the great influx of tares among the wheat, the Bible was almost abandoned and its teachings on the subject were lost sight of.

One thing sure, is that the same Apostle who teaches that the dead all sleep until the Life-giver comes, and that they will then be awakened, teaches also that those living in that time will not sleep.

To some already instructed on this subject of the change of the living in the Day of the Lord's *presence,* Paul wrote, "Yourselves know perfectly that the DAY OF THE LORD so cometh as a thief in the night." . . . . "Ye brethren are not in darkness that that DAY should overtake *you* as a thief." . . . . "For God hath not appointed *us* to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:2, 4, 9; see also chap. 2:19, 20 and 3:13 and 4:17.) From this the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the day of the Lord would surely come in their day. And certain teachers of that day, led by their own imaginations, began to proclaim that the Day of the Lord had commenced; that the Lord was then present, and that the dead *had been resurrected.* (See 2 Tim. 217, 18.) And the Thessalonian church knowing that Paul's teachings were not out of harmony with this proclamation, were much exercised and troubled to know whether it was true that the Day of the Lord had come.

To meet their difficulty, Paul wrote them the second epistle in which the main thought is the correcting of this error. And inasmuch as we are now making very similar claims to those which the Apostle guarded them against, it is well that we note carefully his words and see whether they disprove our teachings on the subject. If they do, we must abandon the view, no matter how pleasing it may seem; but if it is in harmony, it will be an additional confirmation of our position.

The Apostle wrote: (2 Thes. 2.) "But we entreat you brethren, concerning the coming [presence—Greek *parousia*] of the Lord Jesus Christ, and our assembling to him, that you be not quickly agitated, in mind, nor alarmed; neither by spirit, nor by word, nor by letter, as from us—as though the Day of the Lord was *present.* Let no man delude you by any means." Had the Apostle stopped here, it would not only have proved our teachings as erroneous as those he was refuting, but it would have done more; it would have proved his own teachings in the first epistle to the Thessalonians, as well as those to the Corinthians, to be erroneous also. It would be saying, The day of the Lord never will be present; whereas he has taught them plainly that "The day of the Lord so *cometh* [and that too unawares, secretly] as a thief in the night."—1 Thes. 5:2.

But the Apostle is not controverting his previous teachings that such a *day* of the Lord's *presence* would come, and secretly; he was merely showing that it had *not yet* come; for he continues—"Let no man delude you by any means, BECAUSE the apostacy must come first, and must be *revealed,* that MAN OF SIN, that SON OF DESTRUCTION, the OPPONENT; who indeed lifts himself above everything called a god or that is reverenced —*so as to* seat himself in the TEMPLE of God exhibiting himself that he is a god. Do you not remember that while I was with you I said these things to you?" And *now* you know, what withholdeth [prevents, hinders, comes between] that he [Christ Jesus] should be revealed in his own season. [Now you know why I so positively declare that we are not yet in the Day of the Lord.]

Paul knew of the Man of Sin, from the prophecies of Daniel, as well no doubt as from visions and revelations given him specially; (Dan. 7:24, 25. 2 Cor. 12:1-7), and hence said with assurance that the Day of the Lord had not yet come. But it must strike many as peculiar that he used this argument alone. As *they suppose it,* he might have said, O foolish Thessalonians do you not know that when the Lord comes you will see him in the sky in great splendor? Do you not know that you would see the tomb-stones shake and fall, and the graves opening, and the risen saints about you, if the Lord, and the Day of the Lord had come? If this would be a true argument, it certainly would have been one of the most convincing to the troubled Thessalonians. And the fact that Paul used none of those arguments is strong evidence that they are not true. On the contrary the fact that they had received the doctrine of the Lord's *presence,* etc., proves that the Apostle's previous teaching had in no way led them to suppose that the Lord would be visible in the sky in his day, but that it would be "as a thief in the night," stealthily and quietly; and that to discern it would require them to *watch* and not be overcharged and asleep with the world. And even in controverting this error, Paul offers no objection to the theory that the Day of the Lord had commenced, except that above noticed—that another event, the development and *revealing* of Anti-Christ must come FIRST.

It is then, proper to say that Paul's statement here, favors OUR VIEW entirely, if it can be clearly seen that the apostacy he mentions did since take place, and that the "Man of Sin," or mystery of iniquity, has been revealed. This we have time and again shown to be the case, and pointed to the unquestionable fulfillment in Papacy of every item mention by David and Paul—hence so far as Paul knew, or as we know, nothing now hinders.

Since then, nothing now prevents, the question is, What proofs are there to show that we are now in the day of the Lord's presence? We cannot here give the prophetic proofs, but hope to soon lay before you these Scriptural demonstrations that we are in the day of the Lord since 1874, and that his taking of his great power as King to judge and break in pieces present unrighteous systems, as well as to exalt to honor and glory the faithful members of his "body"—the true church—dates from 1878; at which time we understand that the sleeping members of his body were due to awake to immortality. And since that date those of this class alive, need not sleep even a moment; but in the instant of dying are changed to spiritual beings—swallowed up of life.

Even to those who had strong hopes of resurrection to spiritual being, the Adamic death or *sleep,* was not a desirable thing, hence the Apostle says that he desired not to be unclothed, but rather to be clothed upon with the heavenly

spiritual house or body. But only to those alive in this day of the Lord, has it been possible to have this instant transfer of existence or being, from the earthly to the heavenly body, without sleep—without being unclothed for a moment.

We do not here cite you proof from the daily history of our times, that the judgment and overthrow of all imperfect civil and religious systems is in progress, as a proof that we are in the Day of the Lord's presence and power, as we have noticed this before.

HIS FLESH SAW NOT CORRUPTION

We now come directly to the consideration of the question asked above, viz.: Has the *body* of any saint dying now [for we claim this only of the body of Christ—"in the Lord"] disappeared at death, as our Lord's did? No, we answer; nor have we any reason so to expect.

In the case of our Lord's resurrection, we must remember that the circumstances were peculiar and different from those of our resurrection. First, he wanted his disciples to realize that *he* was no longer dead; secondly, that he was changed, and no longer the human Jesus, but a spirit being; thirdly, that he had paid our ransom price and had not taken it back, yet, was alive and able to bestow upon all the blessings purchased with His own blood. Added to this comprehensive object of proving his resurrection, was the difficulty that those to whom he must prove all this, were still only natural men, not yet begotten of the spirit: for "the Holy Spirit was not yet given because that Jesus was not yet glorified" (John 7:39), and "the natural men receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Hence in giving natural men a first lesson relating to spiritual things, it was needful to make the lesson so plain that the least of them might be fully convinced.

Accordingly it was necessary, not only that Jesus should show himself alive by many infallible proofs after his resurrection (Acts 1:3), but that this should be shown in such a way as to convince them that he had been "changed," and was of a higher nature than before; and it was also needful to remove his body from Joseph's tomb, as its presence there, would to them as natural men, have been a serious obstacle to implicit faith. It was for this reason that the body of Jesus was removed from the tomb, and not because the atoms of matter contained in it were needed or used in the organization of his spirit body. And the fact that the body would vanish, be dissipated or dissolved without corrupting or decaying, was mentioned by the prophet—"His flesh saw not corruption."

A very common mistake in reference to the resurrection as expressed in the words of the various creeds is, "I believe in the resurrection of the *body*." This is a serious mistake; the Scriptures never teach the resurrection of the body, but of the individual—the being. A body is necessary to existence or being, but the body and atoms once used in that capacity are not essential. Science tells us on seemingly good authority that the matter composing our bodies is constantly changing, and that a complete change of every part is effected in seven years. Consequently a man of seventy years would have ten bodies if all the atoms which ever composed his flesh were restored.

But not so, one atom is no better than another; and so even in the case of the world who will be restored to existence as human flesh-beings, we must not expect that necessarily the same atoms will be used again in restoring them to being. Consequently though God could and might make some outward demonstration, such as opening of tombs for the purpose of showing to the world his power, yet we must not conclude that such a demonstration is *necessary*, nor that the old and scattered and transformed dust, is needful to God as a basis on which to work in restoring or resurrecting mankind. It requires equally creative power to resurrect or recreate a man from one heap of dust as from another.

And if the same dust is not needful in the case of restoring humanity, how much less needful for the "new creatures," the church, no longer human, no longer flesh, but spirit—a new nature, not of the dust, not of the earth earthly, but heavenly. And consequently we need neither expect an opening of tombs for those that sleep, nor a transforming of present fleshly bodies for the living in their "change."

Consequently the non-disappearance of bodies is not a valid objection, if the Scriptures prove and events corroborate the fact that we are now in the day of the Lord, and in consequence that those members of the body of Christ who slept are now due to be awakened, and that those members yet alive should not *sleep*, but be blessed in the instant of dying by being "changed." Rather, it is in harmony, as we shall show, with Paul's statements regarding this subject, as stated below.

"THAT BODY WHICH SHALL BE"

"Thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him; and to every seed his own [kind of] body." 1 Cor. 15:37, 38.

The Apostle uses this illustration from nature to teach the church regarding—what? Not regarding the living, but those *dead*. He is answering the question (verse 35), "How are the *dead* raised up, and with what [kind of] body do they come" [forth] in the resurrection. We must keep this in memory to get the force of the Apostle's argument.

He shows that there are varieties of earthly nature—men, fish, fowl, beasts, etc., and also variety in the heavens, sun, moon and stars; and he adds these two illustrations of variety and differences, to his first illustration of *grain*. As the dying and living again of the grain best illustrated THE FACT of the dead coming forth to life, so the varieties and differences of fish, fowl, etc., and of sun moon and stars illustrate the DIFFERENCES which should be expected in the resurrection. Some (the body or bride of Christ) will be like him and will come forth spirit beings—celestial, while the mass of mankind will cofe forth human beings—terrestrial. There will be glory to both classes, though differing as the glory and beauty of fish, fowl, etc. differ from the glory of sun and stars in KIND.

And that there will be grades or degrees of glory on each plane, is also shown, even as the moon is beautiful but less majestic than the sun, so some of those who come forth spiritual will, though glorious and perfect, be less grand than others; and on the earthly plane there will be variety in perfection and glory also.

After stating thus the general principles, the Apostle proceeds to explain particularly "THE" chief resurrection, in which as prospective members of the body of Christ, the Corinthian Church and all saints would have special interest. And keeping in mind the original question, "How are the DEAD raised up and with what body do they come" forth, he applies his answer now to the class DEAD in Christ—*dead* "members" of Christ's body, and says:—

"So also is THE [chief] resurrection OF THE DEAD." [Remember that he is not talking about the living as some have erroneously supposed, but of those who were already dead.] "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body."—Verses 42-44.

What is sown thus and raised thus? The being—the individuality sown in death thus, is raised from it thus. The Apostle is holding to his original illustration. The germ of life is the grain of wheat which will produce the new stalk, is not the entire grain planted, for all decays and dies except this *germ*. So with the *being* entering death, or sown in death. Being cannot be considered apart from a body, and hence being is *reckoned* as still associated with the body which is sown in the corruption of death. It is not the corrupted body, but the *being*, which God will raise up in a new appropriate body, even as in the grain, it is not the old grain but the germ or vitality from it which comes forth in a new grain.

But says some one a grain of wheat has a germ which lives while the grain decomposes, which germ may be seen in some seeds; but man has no such germ. No, we answer; the germ of life in man and in grain differs, and so does also the process of resurrection; man does not sprout forth as a shoot of grain, nor does the Apostle use the illustration for such purpose. Nevertheless man has a *germ* of being, though unlike the grain, it is not *in* himself, but in another. The germ of life through which man shall be restored to being [whether of earthly or heavenly nature] is "*hid* with Christ in God." (Col. 3:3.) It is *in* God, in the sense that it is decreed in God's plan and possible through God's power. It is with Christ in the sense that God's plan is being accomplished through Christ who ransomed and justifies all. It is thus that "all live unto him." (Luke 20:38.)

God seeing the end from the beginning thus considers things and men that are not, as though they were. (Rom. 4:17.) Thus death is really extinction, but because of God's plan to ransom and restore all from it through Christ Jesus, he gave his "friends" in all ages to know that Adamic death is merely a sleep, in view of the resurrection waking he had abundantly provided for in his plan; which before the foundation of the world foresaw and provided the Lamb slain, to take away the sins of the world by paying the penalty of Adamic sin for all.

SOUL, LIFE, BEING

The Greek word *psuche* is translated *soul* in some places, and sometimes *life* in the various translations. For instance, it is translated *life* in John 12:25, "He that loveth his *life* shall lose it" and it is translated *soul* in Acts 2:27 "Thou wilt not leave my *soul* in hell" [*hades*—the state of death].

This word *psuche* has rather puzzled scholars for a definition, and the learned translators of the common revision of the New Testament, have translated it four different ways, viz., *heart, mind, life, soul;* the last two generally. Prof. Young author of Young's Concordance, defines *psuche* and the corresponding Hebrew word *nephesh* to mean *"animal soul,"* thus limiting the word to earthly existence; but we cannot agree to this definition, nor to any definition which would limit these words to earthly existence exclusively, for the word is applied to God who is not an animal or earthly being, but a spirit being. Hence in defining these words we have sought such a definition as could be applied to these words in every instance of their use in the Bible, and that definition we conceive to be *being*, or *existence*, without regard to whether heavenly or earthly, animal or spiritual *being* is meant.

Being, or existence, is not *life* though there could be no existence without life; neither is it *body* or organism, though there can be no existence without a body. Heat is an illustration of this principle; coal is not heat, nor is oxygen heat; but when coal and oxygen are properly and favorably united *heat* is produced; when they are separated *heat* ceases. So it is with *being;* when life principle and organism are properly favorably united, *being* or existence is produced; when they are separated existence or being ceases.

Those who recognize *being*, as the correct definition of *psuche* will see that the *existence*, the *being*, terminated by Adamic death, may be restored or resurrected either as it was, or in connection with any form or organism God may choose. In resurrecting it God giveth it a body as it hath pleased him—to every kind of seed his own appropriate body.

The original seed was human, "of the earth earthly," and "very good," an image of God in clay. But during the Christian Age under the "high calling," the "heavenly calling" to "become partakers of the divine nature," a little flock has already changed nature and become "new creatures"—new beings. In the resurrection, therefore, God will give to these two classes bodies according to their nature. The human seed will be restored to perfect manhood; and the new seed, the "new beings," will be raised in appropriate bodies—"as it hath pleased him" to give each seed his own appropriate form or organism. It doth appear to a great degree what form, etc., the earthly race will have, though it is difficult to appreciate the grandeur of the perfect man Adam now. As was the earthly head, so will they be also that are earthly, when fully resurrected.

On the contrary, the change for the others, we cannot so fully grasp; for "It doth not yet appear what *we* shall be, but . . . . *we* shall be like him"—Christ Jesus, the head of the new creation. As the heavenly one, such shall they also be that are of the heavenly seed, or new nature. We have borne the earthly image, but by reason of "change" shall bear the heavenly image in our resurrection. See 1 Cor. 15:49.

PSUCHE LAID DOWN BY JESUS

This same thought of continuance of being, or individuality, through death and change of nature expressed above is illustrated in the person of our Lord Jesus. He said:—

"I lay down my life [psuche] that I might take [literally, receive] it again. No man taketh it from me, but I lay it down of myself. I have power [privilege, authority] to lay it down, and I have power [privilege] to take [receive] it again. The commandment [word, precept] have I received of my Father."—John 10:17, 18.

Here Jesus declares that he laid down his "psuche," or being, for the sheep, and received it back again in his resurrection. When he laid down his being, "poured out his soul [being] unto death," (Isa. 53:12) made "his soul [being] an offering for sin" (Isa. 53:10), it was a human soul, or human being; he having changed from a spirit being to a human being, for the purpose of thus laying down his being (*psuche*) in death for our sins, as our ransom price.* But when, after his being had been fully laid down in death for three days, he was made alive from the dead, being or existence returned, it was no longer human being; he was made a life-giving spirit—a being of a higher order, of the divine nature.

To use the words *nephesh* and *psuche* otherwise, to suppose that they merely refer to present earthly existence, would be not only to prove that God is an earthly or animal being, but that Jesus, after his resurrection, was of the earth earthly, whereas the statement is clear that "God is a spirit,' and that the "Second Adam was made a quickening spirit."

The Greek word for *life* is not *psuche*, but *zoe;* and so it is uniformly translated throughout the New Testament; and it was a serious mistake on the part of the translators of the Bible to ever render *psuche* life, as in the text above. In consequence of the translation, some have supposed that our Lord Jesus took back the price he paid as our ransom. This could never be; for if the price paid were taken back, we are not redeemed, and have no ground for hope of coming blessings.

But when the real significance of *psuche* is noticed, how clear it all becomes. The man Christ Jesus laid down his *psuche*—being, existence, as a ransom for ours—for all. That existence he can never take again—he can never again be a human being. He surrendered all those earthly and human rights as a ransom for mankind, and thereby secures to mankind all those blessings and rights lost by their first representative's failure. Then being, existence, [*psuche*] was bestowed upon Jesus as a *gift* of God's favor, a reward of obedience; and while it could not be the same order of being, it could be a higher one. And so it was; and thus it is written, "Wherefore [as a reward, because of obedience even unto death—verse 8.] God hath highly exalted him, and given his a name which is above every name,"—next to the Father; of the divine nature; "that all men should honor the Son even as they honor the Father also."—Phil. 2:9, 10.

The Lord applies this principle to us, as well as to himself. Of those who covenant to be dead with him that they may also live with him and share his divine nature and glory, he declares, "He that loveth [supremely] his life [*psuche*—being, existence] shall lose it; and he that hateth [subordinates] his life [*psuche*—being] in this world shall keep it unto life [*zoe*] eternal."—John 12:25, 26.

Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence, in his service. Thus only can these preserve their [*psuche*] existence unto eternal [*zoe*] life. But with them as with him, it will not be the same kind of existence, for whereas they lay down being or existence as human beings, they, like their head, shall receive it [*psuche*, existence] again as new creatures, "partakers of the divine nature." It is of these that Paul said, "It [the being] is sown a natural body, in weakness and corruption and dishonor; it is raised a spiritual body in power, glory, and incorruption. 1 Cor. 15:42-44.

If you could change the nature of a grain of wheat to that of barley, it would come up barley. So these having become (through obedience to the special high calling of this Gospel Age) changed from the human to the divine nature (2 Pet. 1:4) will, in the resurrection, come forth like Jesus "the express image of the Father's person"—*psuche* of the divine form and nature.

"CAUGHT UP TOGETHER"

(1 THES. 4:17)

In view of the Apostle's statement of the order of events in the day of the Lord's presence; namely that "The dead in Christ shall rise first, then we which are alive and remain shall be caught away together with them in clouds to a meeting of the Lord in the air," it may be asked, Does not the view presented above, namely, that since 1878 the dead in Christ have been raised spiritual beings, and that since then those who are alive are "changed," each at the moment of his death—does not this view conflict with the apostle's statement?

We answer no; though at first glance it may appear to do so. We should remember that the apostles were not only expounders of the prophetic utterances of holy men of old whom God moved upon by his Spirit to declare things to come to figures and dark sayings, but they were themselves prophets also, and in foretelling events not then due, they also used figures, symbols, and dark sayings, to be understood by the Church when they would become meat in due seasons. This was true also of Jesus' teaching. He not only expounded the prophets, but he opened his mouth in parables, prophecies and dark sayings.—Matt 13:34, 35.

Among the prophecies by the apostles clothed in figurative or symbolic language, is that of James 5 relating to the present time, verses 2 and 3 are highly figurative. Peter's

* When our Lord was changed from spirit being to human being, when he was "made flesh," that change was truly a laying aside of glory, power, etc., but it was not at all a laying aside of being or existence; for his existence or being did not cease for a moment, but merely changed in kind. Instead of a spirit being, he became human being—"flesh." But at Calvary, being or existence was laid down completely; he died, or ceased to exist,—gave his being, his existence his *psuche* "a ransom"—Mark 10:45.

prophecy covering the same period is even more strikingly figurative. (2 Pet. 3:7, 10, 13.) John's prophecy, the book of Revelations, is full of symbols. And in considering the apostle Paul's writings, we should expect that prophetic reference to this notable "Day of the Lord" would be more or less symbolic also. Peter assures us that it is so; and that Paul's writings are liable to be misunderstood by some. —See 2 Pet. 3:16.

As a matter of fact in this very portion of Paul's prophecy touching the events of the Day of the Lord (1 Thes. 4:16, 17), we find the same symbols used by the others. Paul introduces these symbols but does not interpret them, leaving that for the Spirit of truth to do for those of the Church who may be watching and searching at the due time.

Paul's "shout" and "trumpet" of verse 16 corresponds in every way with those used by John (Rev. 11:15), and the same event in Daniel's prophecy (12:1) is called the standing up of the arch-angel Michael; for the same results are described as following, viz., the angry nations and time of trouble which Peter and Zephaniah and Paul call the melting of the earth [the social fabric] and flaming fire.—Compare 2 Pet. 3:10; Psa. 97:5; Zeph. 3:8; Rev. 11:17, and 2 Thes. 1:8.

Paul's "clouds" (verse 17) in which the living are to be caught away, coincide exactly with the "clouds and thick darkness" of trouble, by which all the prophets so often represent the troubles of this Day of the Lord. And the "air" into which they are caught, and in which they are to ever be with the Lord, we apprehend to be no less a symbol than the others. A symbol of what?—Of power and dominion. And if we are to be "changed" and are to enter into and share this dominion, how appropriate to say in symbol that we will be caught into the "air" power, and he forever in it, with the Lord.

Thus the same word is used elsewhere by the same apostle. In Eph. 2:2 he speaks of the "power of the air," and declares that Satan now holds that "power" which the "air" symbolizes. And when we remember that "sea" in symbol represents the lawless and unruly classes of men, that "earth" represents organized society, and that "mountains" represent earthly governments, what is more reasonable than that the "air" or "heavens" should be used to symbolize the invisible yet all-pervading power and influence of spirit beings.

And if "air" is thus used to represent the present evil spiritual control, how appropriate that the same symbol should be used in describing the new spiritual empire of the Prince of light who becomes the new Prince of the air, and deposes and binds the present usurper.

As to the word "caught away in clouds *together*;" we should remember that all prophecies looking down to this little period called the "Day of the Lord" and the "Day of Trouble," state the many great events of this time as though they would all take place together; and so they do, for nothing intervenes to break the chain of events; link follows link, and they go all together, clouds of trouble follow one another closely, the one fading away where the next is beginning. Like the cars in a train, they all go together, and yet one is first and another is last. So likewise the living will be caught away in these clouds to the new power of the air, together—just as when a school is dismissed the pupils leave it together, yet they do not all pass through the doorway at once.

Paul explaining the same matter to the church at Corinth (1 Cor. 15:51, 52), calls it a mystery—a matter not yet made fully plain and clear of which he could only give them a glimpse. And he declares of the living, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, AT [Greek *en*, during, or in] the last trump." Here the symbolic trumpet is again introduced, which covers the period of forty years called The Day of the Lord; and it is during, or in this time, that the dead saints shall be raised and the living members "changed." For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. While, therefore, all must be changed, and the change of each will be "in a moment," all will not be raised and changed in the same moment—the dead in Christ shall rise first; then we—continuously, without interruption or anything to prevent, together will be caught with them into the power of the air.

OTHER SIMULTANEOUS EVENTS

While during the sounding of the Great or Seventh Trumpet, the Day of the Lord, the gathering and rewarding of his faithful followers will be accomplished, other great events will occur simultaneously. The earth is to melt [society is to disintegrate], the sea and waves are to roar [the lawless element will become furious], and mountains will be removed and carried into the midst of the sea—[governments will be swallowed up by the lawless element]—the heavens [present ruling powers] are to pass away with great commotion. These all shall pass away, that the "new heavens," "air," or ruling powers of which Christ is the Prince, may gradually assume control and reorganize society on better principles. All these things will be in progress simultaneously, during the seventh trump—the day of vengeance—the day of binding the strong man and spoiling and overturning his arrangements in order to establish a better.—Matt. 12:29.

Or take another view of the same period given by other prophets: the gathering of the dead and living members of the body of Christ will proceed during the time when the rich men will weep and howl for the miseries upon them—(Jas. 5:1-3; Zeph. 1:18); during the time when the nations are angry and the wrath comes upon them (Rev. 11:18, and Dan. 12:1); during the time that the fiery stream of trouble issues forth, and the Son of man is invested with authority and dominion (Dan. 7:10); during the time that the stone is smiting the feet of the image—present earthly governments (Dan 2:34); during the time that earthly empires become as chaff and are swept away completely (verse 35); during the time mentioned by the Revelator (19:11-21), in which the kings of the earth and their armies will be making war with the Lamb and his army unconsciously—not recognizing him.

When these various events of "that day" are put together, it must be evident to the most slow of heart to believe that the prophets have written, that during that entire period, not only the Lord will be invisible to men, but that the resurrection of his saints, and the change of those living, will make no outward demonstration. Surely if the world saw Jesus and the saints in glory in the sky, with the natural eyes, can any one suppose that they would openly war with the Lamb and his army? Nay, verily; the day of the Lord so cometh as a thief in the night, and the fact of the Lord's presence, etc., will only be revealed or made known to the world in the "flaming fire" of judgments, though those of his close followers whom he calls "friends" are not to be in darkness as others, for they have a sure word of prophecy to which they take heed.

THE WORLD'S CRISIS

"Now the *krisis* of this world: now shall the prince of this world be cast out."—John 12:31.

The Greek word rendered judgment, in this text, is the word *krisis* from which our English word *crisis* is derived, and to which the same exact meaning is given, viz., The point of time when any course of action must terminate or take a new course, the decisive moment, the turning point; as the crisis of disease, when the turning point for life or death is reached. Compare Liddell and Scott's Greek Lexicon and Webster's Dictionary. The word judgment, does not improperly translate the word; for there is a crisis, a sharply defined decisive turning point in every trial or judgment. The crisis, the decisive point of judgment was that to which Jesus referred in the above quotation.

It was just a few days before his crucifixion that he uttered these words in full view of the terrible experiences which must shortly follow. Not long before this he had raised to life Lazarus, the brother of Martha and Mary, who were then living in Bethany about two miles from Jerusalem, whither the Jews from all parts assembled to keep the Passover. The sisters had arranged for the entertainment of Jesus and the disciples on this occasion. The wonderful miracle had been noised abroad among the Jews, and as they came up to Jerusalem multitudes made it a point to see Lazarus, and Jesus who had raised him from the dead. And when they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions they determined to acknowledge him publicly as their king. And "when they heard that Jesus was coming to Jerusalem, they took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel, that cometh in the name of the Lord."—John 12:12, 13.

But while the hearts of his disciples bounded high with glowing anticipations as they saw these evidences of public favor, Jesus was sorrowful, knowing that his hour was come. He knew that the prophecy of Isaiah was about to be fulfilled —that he was about to be wounded for our transgressions and bruised for our iniquities; that the chastisement of our peace was about to be upon him; that it would please the Lord to

bruise him, to put him to grief, to make his soul an offering for sin, to permit him to pour out his soul unto death, and be numbered with the transgressors.—Isa. 53.

Knowing the bitter disappointment that must soon overtake the hopes of his disciples, Jesus sought to prepare them in a measure to receive it. He talked to them of the necessity of entire consecration to the will of God, even if he should require them to lay down life itself in his cause; and then he asured them that the Father would assuredly honor and reward such service.

As he approached the last dreadful conflict, in full view of it, and with a fixed determination to submit his will fully to the will of God, even unto death, he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But [no], for *this cause* came I unto this hour: Father, glorify thy name." (vs. 27, 28.) Yes, he had come to this dread hour for the very purpose of suffering death, that thereby he might redeem the world from the condemnation of death.

It was in reference to this fact that Jesus said, "Now is the crisis of this world." Yet the world was entirely unaware of its critical situation at that moment. The world's salvation was in the balance then. All depended upon the faithfulness of him who was about to redeem them with his own precious blood. No wonder that when in Gethsemane's garden, realizing the awful responsibility upon him, and the agony of bearing it, Jesus sweat great drops of blood; no wonder that weary and faint and longing for human sympathy, he came time and again to his disciples who could not realize the situation, longing for their sympathy and saying, Can ye not watch with me one hour? (Mark 14:34, 37.) Little did they realize that at that critical hour their own and the whole world's salvation hung upon the shoulders of their trembling, suffering Lord. Yes, it was the dark hour of the *world's crisis.*

The world was being judged *again,* in its second representative, the man Christ Jesus, who then took upon himself the penalty which had fallen upon Adam and the race represented in him, thereby substituting his human being, *pusche,* for that of the man Adam and those represented in him.

From the moment that Jesus said, "It is finished," and died, the *crisis* was past. That was the great turning point, the decisive act which legally released man from the bondage of death and secured for him the right to live again. (Rom. 3:25, 26.) That was the decisive act which made Christ the rightful Lord of the human race which he thus purchased by his death. (Rom. 14:9.) And in that it gave to Christ the right to rule, it fixed the doom of Satan the usurper. "Now," from that moment it was a settled thing that the present "prince of this world," Satan, who has the power of death and reigns only to deceive, oppress and destroy mankind, shall be cast out. Thus through death Jesus spoiled the principalities and powers of darkness, and openly showed it in his resurrection, thus triumphing over them through death.—Col. 2:14, 15. Satan's present sway is only permitted until the time appointed of the Father. His sentence of ejectment was sealed at Calvary.

That the decisive act which determined this change of rulership, and turned the condemnation from the world, was the death of Christ, is clearly seen from the following verses (32, 33). "And I, if I be lifted up from the earth, will draw all men unto me." "This he said, signifying what death he should die." Jesus had spoken before of his being lifted up, referring to his crucifixion (John 3:14, 15 and 8:28), and the people whom he now addressed rightly understood him to refer to his death. But ignoring the prophecies which foretold the death of Christ, they reasoned, If this be the Christ, how can this be; for the Scripture saith, Christ abideth forever. Blinded by prejudice, they overlooked or ignored the prophecies which forctold the sufferings, and saw only the glory that should follow—1 Pet. 1:11.

The only reply which Jesus made was to not deceive themselves thus. (Vs. 35. 36.)

The world's crisis came and passed, yet the world was totally unaware of it. As in the crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so the world was unconscious of the change which the death of Christ secured for all—the privilege of restitution to perfection, to harmony with God, and consequently thorough obedience to everlasting life.

And although nearly two thousand years have elapsed since the crisis was passed, the mass of mankind are still unaware of the good tidings of great joy which shall in due time be to all people. Those however who have been students of the divine Word, know that the time now draws very near when the world shall all see and experience the blessed results which must flow from the decisive act of our Lord at the moment of the world's crisis.

The world has passed through two crises in its two representatives Adam and Jesus, though unaware of both. The decisive instant, the crisis, came in each case which determined certain results to the world. In the, first instance the crisis was followed by the *"krima"* or sentence; sentence came by the one man Adam upon all his race unto condemnation to death. In the second instance also the crisis was followed by *"krima"* or sentence which came by the one man Christ Jesus, unto justification to life (Rom. 5:17-19) giving all the right to live because "redeemed," "bought" "purchased by the precious blood of Christ," who gave himself a ransom for all, to be testified to all in due time.

While the right to live again which was purchased for all mankind by the death of Christ, is an everlasting right which never can nor will be disputed nor ignored by God, it yet remains for man to individually claim the everlasting continuance of that right, by compliance with the conditions upon which it is offered; for this right, thus purchased at so great a cost may be again forfeited by men. But it can never again be forfeited by a representative, as in the first instance. Each individual redeemed in the second representative *crisis,* must stand trial for himself, and prove his own claim to an everlasting continuance of life by obedience, or else by disobedience forfeit life for himself—but not for another.

There is then, a coming individual trial or judgment and there will therefore be a *crisis,* a turning point, a decisive moment and act to each individual, upon which will hinge the issues of the everlasting future for life or death, in his individual case. If he gratefully accepts of life and its privileges and future possibilities as the purchase of the precious blood of Christ, and if he fully and from the heart complies with the conditions of its everlasting continuance, viz., obedience to God, then the crisis is past, and the *"krima"* or sentence, is in his favor—to life everlasting: otherwise it is against him—to the second death. Nor will the life once redeemed, and then again individually forfeited, ever be redeemed again—"Christ dieth no more;" "there remaineth no more a sacrifice for sins." Such ungrateful, willful, deliberate sinners justly merit and shall die the second death.

But while the church with all the world has passed through the first two crises as represented in Adam and Jesus, the church shall not come into judgment with the world—John 5:24. *Krisis* is here translated *condemnation.*

The church will be receiving her reward, when the world's individual crisis or judgment is in process. But the church is not exempt from individual judgment; her crisis takes place before the Millennial Age, during the Gospel Age now closing. Each member of the church therefore in the present life is standing on trial for himself, and at some time during the judgment there comes a critical decisive point to each individual of the church—a time which proves to be the crisis of our course, where a standstill is not possible. but where we must go forward either in the right or the wrong direction, either to the fulfilling of our covenant or the ignoring of it

In fact, every test that is applied to us, places us in a critical situation, so that we need to watch and pray that we may have strength to overcome. And to each there will come a final test, as in our Lord's case. While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. As an individual he was being tested, and proved worthy of the glory to be revealed in him.

The final test in our indvidual cases may not always be at death. If we have been faithful in the preceding tests, or if we have been rightly exercised by the discipline of the Lord, the closing scene of life will be the last test. It is possible, however, for a consecrated one to ignore and despise his covenant and to refuse further compliance with it and to ignore and despise the discipline of the Lord, or to despise the means by which God brought this salvation to men—even the precious blood of Christ. Such reach the crisis and turn it unfavorably before death. But to those who continue faithful and obedient, the final moment of *crisis* is at death, even as with the Master—"faithful unto death."

With thankfulness for the grace which carried us through the crisis of our redemption through the death of Christ, may each individual of those now on trial, watch and pray that he may successfully pass through the crisis of his own individual trial.

WAITING FOR HIS COMING

If in this world only we have hope we are of all creatures the most miserable. It is comparatively easy for the few of us who live in comfort, who have been refined by culture and thought till we can see how the shadows of time lend a new intensity and beauty to its lights, and how pain and suffering are a discipline in wisdom and goodness, to think this world a very tolerable one, and to regard human life as a grand, a sacred possession. But think what life is to the countless myriads of our race: think what the world is, and has been, as a whole. Remember how in all ages the vast majority of men have been plagued by toil, by care, by fear, by sordid penury: how they have been crushed under the bloody heels of tyrants who were bound to protect them, maimed and tortured, stultified and coerced, by the very priests who were bound to enlighten and emancipate them; how they have been decimated and degraded by war, by famine, by disease, by ignorance and superstition; and who can deny that, if this life be all, then human life taken as a whole, is the most fatal of blunders, of curses the most terrible? If the tragedy of human life be pregnant with no divine purpose, if there be no better time coming, no golden age of righteousness and peace—if, in short, we can no longer believe in the advent and reign of Christ, then surely every thoughtful spectator of this vast tragedy must say, "It were better for men that they had never been born!"

But if we believe in this great promise, if we cherish this great hope, then can we with patience wait for it. And this is the very posture which our Lord enjoins. He would have us to be like servants who watch for the coming of their Lord, that, when he comes, they may open to him immediately. He would have us believe in, and look for, the advent of a better era, in which all the wrongs will be rectified. He would have us sustain ourselves under all the toils and sorrows of our individual lot, and under the still heavier oppression of the world's lot, by looking forward to that end and purpose of the Lord God Almighty which will vindicate all the ways in which we have been led, the painful discipline by which we have been tried and purified and refined. And whosoever holds fast this great hope for himself and for the world at large, he is a true believer in the distinct promise of the New Testament, viz.: the second advent of Christ, and may use with sincerity all it has expressed.—*The Expositor.*

INSPIRATION

[This article was a reprint of that published in issue of February, 1883, which please see.]

"And O! the blest morning already is here;
The shadows of nature do fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

"When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

WHENEVER I meet with the will of God, I feel that I meet with God: whenever I respect and love the will of God, I feel that I love and respect God: whenever I unite with the will of God, I feel that I unite with God; so that practically and religiously, although I am aware that a difference can be made philosophically, God and the will of God are to me the same. He who is in perfect harmony with the will of God, is as much in harmony with God himself as it is possible for any being to be. The very name of God's will fills me with joy.—*Madame Guyon.*

PRAYER.—He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our traffic with Heaven, and fetches the most precious commodities thence. He that sets oftenest these ships of desire, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth.—*Sel.*

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VIEW FROM THE TOWER

Every member of the Church (whose names were "written in heaven") in the early times was a preacher. We know this not only because it is recorded that they "went every where preaching the Word" (Acts 8:4), but because we know that no one then or now *led* of the Spirit of Christ could help being a preacher of the glad tidings. If the anointing of the spirit led Jesus to preach; if the same spirit in Paul led him to feel "woe is unto me if I preach not the gospel" (1 Cor. 9:16), wherever the same mind or spirit of Christ may be, it will have the same general effect, it will make a preacher of the one *controlled* by it as surely as it did of those referred to above. Of the Church whose names are written in heaven—every member is a preacher. Are you one? Are you faithful to your ministry?

The Greek word rendered "preach" in the above citations is *euaggelizoo.*—"*To tell good news or tidings.*"—Young. One definition of our English word preach is, "To give earnest advice on moral or religious grounds."—Webster. From this, it will be seen that to confine the use of the word *preach* to a public discourse, as it usually is, is an error, begotten no doubt of the custom of having a special class do *all* the expounding of the glad tidings, while others feel themselves *relieved* from it.

The secret is this: The "glad tidings of great joy" which always did and always will kindle a flame of holy fire, which must find vent through tongue or pen, and to restrain which would be "woe unto me if I preach not"—has been so *handled* by Satan and his able assistant, "Babylon the Great," that the "glad" element has been obscured, and the whole turned into "bad tidings" of great evil to ninety-nine in every hundred of the race.

It is greatly to the credit of the Church, that many have lost interest in the promulgation of the *bad news.* It makes evident, too, another thing, viz.: that the *bad news, called gospel,* now preached by those who are paid good salaries for so doing, *must* be a very different story from that which every member of the early Church preached for nothing. Nay, they got regular wages, but instead of money and titles and respect, they got stripes, imprisonments, and revilings, being accounted the filth and offscourings of the world—driven from their homes, "they that were scattered abroad, went every where preaching the Word." (Acts 8:4.)

Ah, yes! with such exhibitions of self-sacrifice and devotion on the part of the preachers, could we doubt that their message was really "glad tidings of great joy which shall be to all people," and that the humblest of them felt, as Paul expressed it, that he was "*not* ASHAMED of the gospel of Christ." What wonder, too, that under such a message by such preachers—"the number of the disciples was *multiplied!*" (Acts 6:1.)

And now, when under the providence of God THE CHURCH is getting *back* to the "good tidings" as originally held by THE CHURCH in the days of the Apostles, and getting rid of the traditions of men under which it had been buried for centuries by contending sects and factions, we find that the *real* "glad tidings" has today the same effect that it had in early times upon all imbued with its spirit of truth. It is now, as then, impossible for anyone to receive the glad tidings and the spirit of it, without becoming a preacher of it, even though by so doing such meet with the same opposition as did their brethren in early times with the same glad tidings of the *ransom* for all and consequent resurrection hope for all.

Some inquire, Where are our Bishops, Apostles and preachers? We reply that Jesus is *still* recognized as the great Bishop (1 Pet. 2:25). And we have under-shepherds or overseers of the flock today as Timothy and others were in the early Church. We still have the words and teachings of the *genuine* Apostles—James, John, Peter, Paul, *et al.*, and, judging from letters received there are not less than *two thousand preachers and evangelists,* who, being "scattered abroad, go every where preaching the Word," and referring those who "have an *ear to hear,*" to the words of Jesus, Apostles and Prophets.

Beloved fellow-preachers, ministers (dispensers) of the grace of God which is through Jesus Christ our Lord, let

us make full proof of our ministry, that we may not be ashamed before the Great Bishop, when giving an account of our stewardship. The more we learn of the "glad tidings of great joy," the more we will feel with Paul that we would be in distress and woe, if you could not *tell* the joyful message: the more you will feel as Peter and John expressed it: "we cannot but speak the things which we have seen and heard." (Acts 4:19, 20, and 5:29, 40, 41.)

Your zeal in the spread of this good news is very precious to us and we are sure also, that it is so to our Chief Shepherd. Probably one-half of all the letters received indicate that by one means or another the writers are preaching daily. The majority find their greatest success in preaching, to be by means of a wise circulation of special numbers of the TOWER, with special articles marked, and accompanied by *"a word in season"*—among those who seem to be "the meek," and to have "an ear to hear."

We repeat what some do not seem to have fully understood heretofore, viz.: that "ZION'S WATCH TOWER TRACT SOCIETY," (whose funds are *voluntary* donations only) provides reading matter for gratuitous circulation on these precious subjects, to all who will use discretion in circulating it.

During the four years of the Society's existence nearly two hundred million (200,000,000) pages of tract matter has been circulated, and the experience thus obtained is that greater results proportioned to the outlay, are derived from the use of *specially prepared* numbers of the TOWER (the last number was one of these) than by any other form of tract. Hence, efforts are at present mainly aimed in that direction, and thousands of papers in English and Swedish are printed and sent forth continually. We mention this that you may know that you have a *supply to draw from* so long as the Master shall supply the funds. Order as many "sample copies for distribution" as you think you can use to advantage in preaching the "glad tidings of great joy to all people."

Though you may have a bountiful supply, use it not *wastefully;* but as wise stewards seek to use each paper or pamphlet according to the value of its message in your appreciation, and as men who shall render an account to a Master.

EXTRACTS FROM INTERESTING LETTERS

Milford, Conn., Sept. 3d, 1884.

MR. C. T. RUSSELL:—*Dear Sir:*—I am more than pleased with the copy of "Food for Thinking Christians" which you so kindly sent me. I wish all my friends here could read this excellent little book. Think I could dispose of half-a-dozen copies to very good advantage if you could spare them. I should also like for myself other reading matter, such as is referred to in the book already sent. Have never seen the way so clearly presented, and shall look for further light.

As you advertise these little works to be sent free, may I not ask, is there not some way in which friends may assist in this good work?

Respectfully yours, ———

[DEAR BROTHER: As you will see by this number we have a Tract Fund, to which any who may *desire* are welcome to give. The spirit of your letter—desiring and *seeking* a way to give is akin to that of the Lord and is one indication that you partake of the spirit of those for whom the Lord prepared the present feast. As the Master sought the sheep and ransomed them *unasked*, so those who partake of his Spirit are ever on the lookout for opportunities to do and bear.—ED.]

St. Louis, Mo.

DEAR BROTHER:—I am no longer young, but have a strong desire to do something in the Lord's vineyard. If I were of middle age, if competent, with the present light, I would devote probably most, if not all, my time to making known the glad tidings. I believe, after due reflection, that many years ago I consecrated myself to God, but not understanding it, could not realize it as now. I have made a great deal of money, but have not so much of it now; it has mostly vanished. I never was a worldly man, but a hard worker, much devoted to my profession, which is now secondary. I may have some means to dispose of for the cause of truth, but cannot see clearly how it should be done. I think if your Tract Society had a *charter*, donations and bequests might be made with more freedom.

Sectarian preaching here is so insipid that I can have no patience to hear it. All seem to be busy worshiping the god of this age—the devil—in some form or other. Pray the Lord of the harvest that he will send more reapers. Please make some suggestions, if you can, and may God bless you in your labor of love. Dr. ———

LEGAL INCORPORATION

ZION'S WATCH TOWER TRACT SOCIETY, though it has already done a great work, and in the hand of God has been a power in publishing the truth, the influence of which is being felt already on both sides of the Atlantic, has never yet had *legal* incorporation. Nor was such incorporation considered necessary by its friends, it having already all the powers necessary for the *present* work and similar to that of nine-tenths of other small societies.

But a new phase of the question has arisen. It seems tolerably certain that some of the saints will be *in the flesh* during a great part at least of the "time of trouble," and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded, for when the judgments of the Lord are "in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) Should those at present prominently indentified with the work not be the *last* to be "changed," some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter.

Another matter also has been considered: Two or more who had already contributed to the funds of the Society, suggested that as age was coming on and opportunities for earning a living decreasing they could not now give more largely without endangering penury and leaving themselves a burden on their friends, which they could not see to be the Lord's will; yet they are desirous that in some way they might be able to put the Lord's money (consecrated to Him) into His work. This naturally suggested the idea that there might be many others similarly situated and with similar ideas. Such moneys or other property donated by "Will" to the Society it might be unable to receive or dispose of, without a charter.

From all these considerations it was deemed best to apply for a charter; and this has been done. We expect that it will be granted without delay, and in that event you will learn more concerning the matter in our next issue.

It was out of the clouds that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore, he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appall us, he braids the clouds with sunshine; nay, makes it the object which gleams to our eye with the very fairest hues of heaven.—*H. Bonar.*

WANTED, AT A BARGAIN

The curse with its thorns and thistles, causing labor, weariness, and sweat of face, for the earning of daily bread, has tended to produce selfishness. In the endeavor to obtain the necessities and comforts of this life it seems almost a necessity that we shall endeavor to get as much as possible in exchange for as little as possible, or in other words, to drive close bargains.

While selfishness is a weed always detestable, it is so common and so deep-seated in the fallen race, that it is to be found in every garden. Often it flourishes most in the heart of the rich and comfortably circumstanced, where its greedy fruit is not needed, whereas it could be measurably excused in the miserably poor.

It is not surprising then, that we find this one of the most difficult weeds to eradicate when we have become princes—children of the King of kings. How great is the inclination even of these to still permit this weed and to eat of its fruit. Would that we all could realize more fully how unbecoming it is in the Royal family. Oh that each of us day by day may become more remarkable in this respect before the world.

The worst form of evil, however, is that which manifests itself toward God—his truth—his favors. Accustomed to getting as much as possible for the amount paid, or paying as little as possible for the thing secured in daily life, the same disposition often manifests itself in dealing with God for the "Crown of Life," for "Glory, Honor and Immortality."

God covenants with those justified by faith in the redemption which is in Christ Jesus, that if they consecrate and sacrifice themselves wholly to his service, He will give them at once, "exceeding great and precious promises," and in the future the realities.

Our little *all* is indeed a meagre pittance. How little remains of our three-score-years-and-ten! how little of mental vigor! how little of physical strength! how little money and influence! and yet that *little all*, however great or insignificant it is to you, is all God required in exchange for his great gift.

We confess that it is a *great bargain*—such exceeding riches and glory for a price so mean as to be not worthy to be compared with it, and yet how many, like Ananias and Sapphira are found endeavoring to *keep back* part of the price.

According to our covenant we should do our best to use in Jehovah's service "*all* our mind, *all* our soul and *all* our strength," which of course, includes the products of these—all our influence, all our money and all our time as well. Yet how apt are we in action to say to the Lord, "I know it is cheap, but can you not take a little less? I think you will. I know your love and think you would not deny me the prize, even though I keep back part of the price."

Thus many desire a crown of life and glory, if they can get it cheap. Some would like to know the truth, if they could know it without the expenditure of much time and trouble in searching for it as *hid* treasures. Such would hold it very tenaciously, if it brought with it earthly honor and respect, and cost no loss of friends, influence, etc. But for such bargains you seek in vain. If seeking truth, and through it the crown, you must come prepared to pay for them.

In view of all the circumstances, is not selfishness while detestable always, especially so in relation to our covenant relationship to God? Let us rather be very ambitious to increase our capacity that we may thereby increase our service and sacrifice, saying with the Apostle: I count all things but refuse, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, *that I may* win Christ, ... that I might know him and [experience] the power of HIS RESURRECTION [to spiritual being], and the fellowship of his sufferings, being made conformable unto his death: If by any means, I might attain unto THE [emphatic article in Greek—the special or chief—resurrection of the dead." [literal—out from among the dead.] (Phil. 3:8-11.) "They that are with Him are Called and Chosen and FAITHFUL." (Rev. 17:14.)

THOUGHTS

BY ALEX. D. M'RAE.

Thoughts are a powerful factor, either for good or evil, in our influence upon our fellow beings. Figuratively, we should do our thinking as much as possible in the sunshine. Thoughts which are not regarded as wicked or filthy may yet have a most pernicious effect. Discontented thoughts may make as much misery for him who harbors them, and for his neighbors, as thoughts which are viciously impure. I have never known it to be established beyond doubt that discontent had actually soured the milk in the cellar, but I have seen a great many things in the house decidedly *turned* by it. Content on the other hand, sweetens and brightens all within its reach. The cheerful look, the happy, winning smile, the loving word and the kindly deed may all be traced to contented thoughts. If we have occasion to speak or write to a friend or brother we should never begin and enumerate our trials, necessities and woes, or bewail our fate, merely for the sake of doing so; better to throw a wet blanket on him at once. Let us rather recount God's mercies and help our friends to do likewise. Then shall we and they be blest with happiness and contentment and glory redound, through our thanksgivings, to the Giver of all good.

That terrible spiritual ogre, *Temptation*, seldom attacks a truly contented mind, for we are "tempted when drawn away of our own sinful desire and enticed."

Discontent can even have hard thoughts of the devil if he is not on hand with some first-class temptation when wanted.

It may be asked, Can we control our thoughts and keep them in the proper channel? Apropos to this, my mother used to tell me, "You cannot hinder the birds from flying around your head, but you need not allow them to build nests in your hair."

Paul, who kept his body under by the aid of a pure and vigorous mind, and by the spirit of grace, speaks of bringing every thought into captivity to the obedience of Christ. We can keep our minds pure and free by constantly putting pure, clean food for reflection into them. As a sack filled with wheat has little room for chaff or other refuse, so the mind that is stored with good things cannot harbor evil thoughts.

The Lord has surrounded us with good things in which we may labor, of which we may read and converse, and about which we may exercise our thoughts.

Therefore, "whatsoever things are true, honest, just, pure, lovely and of good report: if there be any virtue, and if there be any praise, think on these things."—*Dawn of Morning.*

HOW HE CAME TO SEE IT

Some years ago a dear friend of mine in Yorkshire wrote to me, saying he heard I had taken hold of some strange views regarding the doom of the finally impenitent, and he would like to know what these were. I replied that it was quite true that my mind had been changed on this sad subject. I no longer believed in the eternity of future torment, but held that the wicked would be cut off everlastingly after the Judgment of the Great Day.* I said that this light that had broken out upon me from God's Word had made our Father in Heaven dearer to me than ever, and the Bible a clearer book than it had been before.

My friend immediately answered that he was satisfied with the Orthodox belief upon the matter, and he was sure I ought to be. In order to win me back to the old path he would like to have a debate with me by correspondence. And as I much appreciated his candour, kindness and Biblical knowledge, I at once asked him to begin the discussion by proving from the Bible the natural immortality of man. This would be the right course, I said, as he was going to take the side of Orthodoxy, and that affirmed that all men live forever.

In a day or so a note came, informing me that my proposal was accepted; that there were many passages in God's word which stated man was an immortal being, and that he would prepare a list of them for me. I knew full well that he could not produce such a list; however, waited patiently to see what he would further say.

About a fortnight after I received a letter inviting me very urgently to go and see my friend, for he found himself in dreadful difficulty regarding the task he had thus undertaken. Being able to arrange it soon, I paid the requested visit; and never shall I forget his look when he said that, to his amazement, *he could not find a single verse in all the Book which declared man to be immortal: on the contrary, in his search many turned up which taught the mortal nature of mankind.*

He further said that the few passages which at all gave plausibility to the ordinary view of future punishment appeared now most unsatisfactory to him: and a little further conversation revealed to me the fact that he already had received the truth of Immortality in Christ alone.

HOW HAD HE COME TO SEE IT?

Simply by searching the Scripture on the subject, "These," said Jesus, "testify of Me." My friend had gone to them with the theory that he had received from the instructors of his childhood, and had searched for it in vain. Throwing all prejudice then overboard he had sought for *Truth*, and was rewarded. He was by the truth made free from former error.

G. P. MACKAY.

LIVING FOR OTHERS.—It is not difficult for a man to give his life up through the chamber of death. But to give this life while you hold it, yes, and to use it so that it is a perpetual benefaction all through—that is hard, and that is the special Christian duty. To live in such a way that from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.—*Sel.*

TWISTED TOGETHER.—Our word *strength* comes from a word signifying twisted together. "The Lord is the strength of my life;" "God is the strength of my soul." Then my life is twisted together with the Lord. God and my soul are as two strands twisted together. One may have no strength at all, but while twisted together with one that is infinite, the weakest shall not fail. Then with what confidence we may say, "The Lord is the strength of my salvation."

* The Millennial Day.—ED.

LIFE ONLY THROUGH CHRIST

Pray, what is your life? It is even a vapor,
Appearing a moment, then passing away
Full soon it is gone, like the light of the taper,
Or melts like the stars at approach of the day.

Yes, such is your life; and no promise is given
That sin blighted man shall forever endure;
For ever since he from the Garden was driven,
Endurance of days is reserved for the pure.

And purity only is yours through the Saviour,
No merit nor work of your own can make clean,
The stains of your wayward and evil behavior
Are still on the robe of self-righteousness seen.

If hope, then, of living forever you cherish,
Acknowledge at once it is hope in the Lord,
Apart from the Saviour each sinner must perish:
The life is *in Him*, as revealed in His Word.

Since present existence is truthfully likened
To vanishing vapor, or grey morning mist,
'Tis clear to conclude that the men who are quickened
To life everlasting—obtain it in Christ.

G. P. M.

MORTAL AND IMMORTAL

These words are usually given a very uncertain meaning. Wrong ideas relative to their meaning produce erroneous views of subjects with which they stand connected in general and in Scripture usage.

The definition of MORTAL is, a state or condition of being *liable to death.* Not a condition of death, but a condition in which death is a *possibility.*

The definition of IMMORTAL is, a state or condition not liable to death. Not merely a condition of freedom from death, but a condition in which death is an *impossibility.*

The common, but erroneous, idea, of MORTAL is, a state or condition in which *death is unavoidable.*

The common definition of IMMORTAL is more nearly correct.

The word immortal signifies *not* mortal; hence the very construction of the words indicates their true definition.

It is because of the prevalence of a wrong idea of the meaning of the word mortal, that so many are confused when trying to determine whether Adam was mortal or immortal before the transgression.

They reason that if he was immortal God would not have said, "In the day that thou eatest thereof thou shalt surely die"; for if immortal it would be impossible even for him to die. To this we assent; it is a logical conclusion.

On the other hand, say they, If he was *mortal* [their idea of mortal—a state in which death was *unavoidable*] wherein could consist the threat or penalty of the statement, "Thou shalt surely die"? since if mortal (according to their idea of the term) he could not have avoided death anyhow.

The difficulty, it will be perceived, is in the *false* meaning given to the word *mortal.* Apply the correct definition and all is clear and plain. Adam was mortal [i. e., In a condition in which death was a *possibility.*] He had life in full and perfect measure, yet *not inherent life.* His was a life *sustained* by "every tree of the garden" save the one tree forbidden, and so long as he continued in obedience to, and in harmony with his Maker, his life was secure—the sustaining elements would not be denied. Thus seen, Adam had life, and death was entirely avoidable, yet he was in such a condition that death was possible—he was mortal.

The question arises then, If Adam was a mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of life. Since it was nowhere promised that, if obedient, he should have a prize, we are bound to leave all such speculations out of the question. He was promised *a continuation of the blessings then enjoyed* so long as obedient, and threatened with destruction if disobedient.

It is this false idea of *mortal* that leads people in general to conclude that all beings who do not die are *immortal.* Under this head are classed Jehovah, Jesus, angels, and all who are saved of mankind. We claim, however, that this is an error; that the great mass of mankind, those *saved from the fall,* as well as the angels of heaven, will always be *mortal;* that they will, though in a condition of perfection and bliss, always be of that *mortal nature* which could suffer the wages of sin—*death*—if they should commit sin. The security of their existence will be conditioned as it was with Adam, upon obedience to the all-wise God, for whose justice, love, wisdom and power, to cause all things to work for good to those who love and serve him, will have been fully demonstrated by his dealings with sin at the present time.

Nowhere in Scripture is it stated that angels are *immortal,* nor that mankind restored will be immortal. While, on the contrary, it is a quality which is ascribed *only* to the DIVINE NATURE—to Jehovah, to Jesus in his present highly exalted condition, and to the Church, the "little flock," the "Lamb's wife" and "joint-heir," when glorified with him. And not only is this true of the English word *"immortal"* and its corresponding word *"incorruptible,"* but it is equally true of the original Greek terms which these translate. Let every student prove this to himself by using his *"Young's Analytical Concordance."*

Not only have we the foregoing evidence that angels are not immortal, but we have proof that they *are mortal,* in the fact that the chief of their number is to be destroyed. (Heb. 2:14.) The fact that he *can be destroyed* proves that they, as a class, are MORTAL.

Thus considered, we see that when all sin and misery and evil are blotted out, immortal and mortal beings will live in joy and happiness and love. The first class possessing a nature incapable of death—having life in itself, (Jno. 5:26), the latter having a nature susceptible of death; yet, because of perfection of being and knowledge of the evil and sinfulness of sin giving no cause for death, they being approved of God's law shall be everlastingly supplied with those elements necessary to susutain them in perfection, and shall never die.

INFIDELITY VERSUS ORTHODOXY

We make the following extracts from Mr. Robert Ingersoll's lecture delivered in Boston, Mass., May 11th, 1884.

"Ladies and Gentlemen: It is inconceivable that any man who believes in the Christian religion should attack it, for if he believed in it, he would believe he puts in peril the eternity of his soul. But it is conceivable that, in a country where the orthodox religion is a reward for hypocrisy, thousands pretend to believe who do not. The man says to himself: 'If I tell my honest thoughts, I can have no office—I can never be President.' He says: If 'I attack this religion, I cannot keep my wife and children.' I tell them, 'Don't dress your children in rags for the sake of expressing your thoughts. Do not try to improve your fellow men, they are not worth it. Go to church and say "Amen" at the proper time if you happen to be awake, and I will do the attacking for you.'

"There was a time when the astrologer said he could read the stars, but now he has gone and the astronomer has taken his place. There was a time when the soothsayer held a place, but he has been superseded by the priest and the parson. They are the fruit of the same tree, born of fear and ignorance. Now the preacher must go and give place to the teacher. They die hard, but what else can they do? We have done with the supernatural. There was a time when the prophet foretold the future, but the philosopher has taken his place. The supernatural is dying from this world, and let me tell you that *everything is liable to death excepting demonstrated truth.* The allopath who first bled his patient near unto death and then tried to bring him back to life is a thing of the past, but he died hard, and for years you could have seen in some place or other some ancient members of his profession looking for a patient whom he could bleed. There is to-day the same warfare between orthodoxy and science as existed between the old stage-coach and the railroad. But the coach had to give way, and the religion of our fathers, with its cruel hell and tyrant God, must die—it is not for this day and generation. They tell me it dies hard because it is of supernatural origin. Let me whisper in the ear of the Protestant, Catholicism dies hard, because the people are ignorant and the priests are cunning. Let me whisper in the ear of the Catholic, Protestantism dies hard because of the same thing. Let me whisper to both that Judaism died hard although thousands of years older, and Mohammedanism dies hard because

intelligence is a plant of slow growth. Let me whisper to you all, infidelity is increasing every day.

"*We are past midnight.* If the ministers would tell their honest thoughts, you would find that they do not believe much more than I do, or know much more of the subject. Do you know why the clergy dislike me? They know that I know that they know that they do not know. They have been telling me for years that I am fighting a man of straw; that the church does not believe what I have been saying of them, and that I have been misled in reading their creeds; that I have been misled by taking the Bible as it appears to me. I used to hope that I was mistaken, and that they believed what they said. A little while ago the Congregational churches appointed a high joint commission, composed of professors. They came together and recommended a creed to the churches. These were men of advanced thought, the ablest of the time, who pretended to know the sciences, and to have read Darwin and Huxley. I read their creed, and I found I was right. I was not fighting a man of straw. The orthodox churches still believe it is necessary for you to believe something you do not understand. They say: 'We believe in one God, one Father Almighty, maker of heaven and of earth, and of all things visible and invisible.' But nobody knows if that is true, or whether there is a God. They say he is maker of everything, but nobody knows it. What was he doing before he started? What does an infinite personality mean?

"In the orthodox creed there is but one living and true God, everlasting, without body, parts or passions, but I defy any man to know it, and no man can write a better description of nothing. This God walked in the garden and talked face to face with Moses, and he loves the children of men who believe his book and damns to eternal flame of fire the man who expresses his honest thought. There may be such a God for all I know, for this is the only planet I was ever on. There may be another world, but if the ministers know no more of it than this, it is hardly worth mentioning.

"The next thing in this wonderful creed is the providence of God, which is over all events of the world. Here is an infinite and wise God, the governor of this world; but what evidence have we that this world is presided over by this infinitely wise God? How do you account for Russia and Siberia? That means all the human heart can suffer. How do you account for all the horrors of slavery? How do you account for the holy martyrs? Why should God allow men to be burned for believing in him? What is such a God worth! Why does he allow all these ills in the world? He who allows it, having the power to prevent it, is criminal. Who is responsible? He who makes man as he pleases—God. A man told me a little while ago that there was a special providence in his life. He was going to sail on a ship, but he was delayed, and he did not go, and that ship went down, and he really thought that God had looked out for his poor little withered life and let five hundred go down to the depths. What did he suppose the other five hundred thought about a special providence? Why, only the other night in Washington the lightning struck the Young Men's Christian Association building, and in the same block with my office, too. Special providence? Nonsense!

"The Congregational churches believe in the resurrection of the body. How they can, I do not know. My God shall be my reason. It is the only torch nature has given me in the sad night called life. I will go where that light leads me and take the consequences, not only in this world, but in all others, no matter where.

"I also find that this creed says: 'We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth, and love of righteousness and peace.' That may have been his object, but what did he do? What has been the result? All the cunning instruments of slaughter have been invented by Christian nations. Born of 'universal forgiveness' is the Krupp gun throwing a ball of two thousand pounds weight. How do you account for the thirty years' war in Europe; the war in Holland, the persecution of Scotland and Ireland by England? At the bottom of nearly all is superstition and heartlessness born of this religion. They tell us in the creed that they believe in the ultimate prevalence of the kingdom of Christ over the earth. Is it so? You only convert a few thousand of the fifty millions born each year. Are you going to do this by your missionaries? You never converted an *intelligent* Chinaman or Hindoo. You cannot do it unless you go there and board them. When the money stops, your Christianity ceases.

"They say when a man dies nothing remains but to damn him if he is not a Christian. Congregationalism makes hell as hot as ever. If their doctrine is true, Benjamin Franklin is in hell. He wanted to break chains here; he is a convict there. Thomas Jefferson has gone to his reward, as he did not believe in the doctrine. Nearly all the revolutionary heroes had not been born but once, and they are there. Old Ethan Allen adds to the joys of hell. The soldiers of 1812 went to hell long ago, and nearly all the soldiers of our civil war are in God's prison, compared to which Andersonville was a paradise. 'Great tidings of joy.' Every idiot goes to heaven, and the less brain you have the better your chance. Such men as Humboldt are in prison forever. They are damned long ago. They are crying for water. Any civilized man ought to be damned who subscribes another dollar for such preaching.

"They say I take away consolation when I try to put out the fire of hell. If all believed really in 'orthodoxy' this world would be a vast madhouse.

"Priests collect toll from fear and ignorance, and know nothing of an hereafter. I leave the dead under the feeling of hope, and I HOPE FOR JOY FOR THE WHOLE HUMAN RACE."

TRUTH VERSUS ORTHODOXY AND INFIDELITY

Such sentiments as the above are the natural conclusions of many a truly noble soul whose faith in the religion of the Bible has been destroyed by unfaithful professors of religion who are first and loudest in their denunciations of the open and avowed unbeliever. It is surprising, indeed, that there is not more infidelity than there is; but we apprehend that there is a great deal more infidelity in fact, than finds open expression.

But the time is rapidly approaching when all those who are really infidel will plainly declare it; and there are thousands of them within the nominal church, as well as out of it. The very same thing that keeps many who have seen much of the truth of God's Word and the errors of so-called orthodoxy from openly declaring their convictions, also keeps many who have not seen the truth, but who do see the errors and inconsistencies of orthodoxy, from openly declaring their infidelity; and that is the popularity and worldly influence of the nominal church—an influence which very largely affects both business and social interests.

Many dogmas are advanced as truth and enforced upon a credulous people on the asserted peril of eternal torment which have not the slightest foundation either in the Scriptures or in our God-given reason. And not only so, but there are thousands of those who profess to be guided in their daily life and conversation by the high principles of Christianity, while beyond a mere profession and appearance, there is nothing of it, and the unrenewed dispositions of a depraved nature have nearly full sway.

Those who claim to be the *living* epistles of God are known and read of men before they think of reading the *written* epistle, and if the world becomes disgusted and indignant with the former, it is not likely that they will esteem or consult the latter. Many a son goes out from a home whose inmates are professing Christians, but whose unbridled tempers, avarice, selfishness, pride and unholy ambitions, have proven to him the falsity of their claims and confirmed him in unbelief. And who can justly condemn such if they choose what seems to them a more excellent way? If they take as their guiding star the most noble power which they see—their reason—and follow where it leads and take the consequences?

We honor the man who is true to his convictions and to the highest principles of action of which he is aware. We believe, with Mr. Ingersoll, that the so-called orthodox religion of to-day has outlived its usefulness; that orthodox Christianity is a sick man. Yes, it is dying, but it dies hard. Why? "Because the people are ignorant and the priests cunning."

We also believe, with Mr. Ingersoll, that "We are past midnight,"—the midnight of superstition, ignorance, want and woe. But we do not arrive at our conclusions in the same way, nor from such uncertain data. He sees human reason *struggling for freedom from oppression, and hopes, against a* great barrier of doubt and uncertainty, for the good time coming when right and reason shall prevail and bring about a better order of things than we see at present.

If the barriers which unfaithful professing Christians have themselves erected could be entirely removed, reasonable and unbiased minds might see with us the satisfactory evidence contained in the Scriptures that it is a positive and unmistakable fact that "*we are past midnight*" and that a better day is beginning to dawn.

Mer. Ingersoll, with thousands like him, stands away on the outskirts of God's great plan, too remote to see or hear the great Commander, and even doubting that there is a command-

er; yet they note the direction in which the current of events is tending; and though they see not the Almighty Hand that moulds and shapes them, they realize that the tendency is toward a better state of things; that is a better time for future generations, but beyond a faint hope and desire, they know not that they also shall have part in it.

But, as sons of God, *we* have been privileged to *know* not only that he is, but that he is working all things according to the counsel of his own will. And while Mr. Ingersoll may take his reason which he believes to be the only torch which nature has given him to light him through this dark night called life, (and a blessed *God-given* torch it is); and while by its glimmering light he can leave his dead under the feeling of hope; and while his benevolence can reach out beyond his own kindred and "*Hope* for future joy for the whole human race," thank God the Bible reveals the blessed fact that in due time this hope will be realized in the glorious restitution of all things; for that time the whole creation is groaning and waiting in ignorance. Yet not without hope do they groan and wait, who heed the light of reason's torch. (Rom. 8: 22, 19.)

But let us say to all such, If you can surmount the barriers in your way and throw away your prejudices, the faithful following of that very torch (God-given) will lead you straight to the Word of God, who says:

"COME, LET US REASON TOGETHER."

Let us do this. Here is a book which claims to be a revelation of God's will and purposes concerning man. How do we know its claim is true?

First, we would say that if it is true, we should expect it to bear the evidence of its truthfulness within itself, since, if it is the Word of God, in the very nature of things there could be nothing higher to bear witness to it. Outside evidences may and do corroborate its truth, but on its own internal evidence it must stand or fall; and we should bear in mind that nothing can be properly considered *evidence* which does not satisfy our reason. That is not faith, but mere credulity and superstition, which accepts as truth things contrary to all reason. Such a faith meets neither the reward or approval of God.

The Word of God was given to us through human agency, those agents being under the special direction of God. That we might be sure that it was not a scheme devised by men or under the direction of man, it was written by different men scattered over a period of two thousand years. Each writer supplies an important part of the great chain of truth, and all are in perfect harmony with each other. The book complete tells the one story—the purpose of God concerning men. Some of the writers tell it in types, some in symbols, and some in prophetic utterances which cannot be understood until the events prophesied actually transpire. And, standing where we do today, when by far the greater part of prophecy has passed into history, the plan of God becomes clearer than it ever appeared before.

While we agree with Mr. Ingersoll in some things, we cannot agree with him when he says that the soothsayer of the past has been superseded by the priest and the parson, and the prophets of the past by the philosophers of the present. No, we think the soothsayer has been superseded by the philosopher who follows the torch of reason, while the prophet, divinely inspired to foretell the future, has been superseded by the historian recording the fulfillments. And it is the blessed privilege of our day to read them both by the combined light of reason and revelation.

The New Testament writers, while adding their important links to the great chain of truth, also instruct us as to how by comparison of scripture with scripture, history with prophecy, types with their antitypes, and reason with revelation, we may come to such an understanding of the truth as was not possible in earlier ages. Surely no other book can claim such authorship; and if reason in other things teaches us that for every effect there must have been an antecedent cause, we must conclude that the wonderful harmony of this wonderful book, written under such diverse circumstances, and by writers so remote from each other in time, must have been under the special direction of some master mind whose length of days is more than three score years and ten.

The Bible claims that its Author is also the Author of nature; that by his power all things were brought into existence, and that by the same power all things are sustained in existence. If this be true we should expect the testimony of nature and the testimony of revelation to agree perfectly when both are understood. If one reveals an author of benevolence and goodness, we should expect the other to do the same; and if some things in nature seem to be out of harmony with nature's general design, we should expect the clearer light of revelation to vindicate the wisdom and power of its Author in the permission of such lack of harmony.

And just so we find it. The general testimony of nature is that God is good, benevolent, loving, wise, and powerful; yet there are some things which seem strangely out of harmony. And as we turn to the written word we find that testimony repeated with emphasis and proved beyond the shadow of a doubt. It also shows that those things which seem out of harmony with the principles of benevolence, goodness, etc., are so because of sin; that the natural consequences of sin—suffering and death—are for a time to be permitted, that men may learn a needed lesson from bitter experience and that when that lesson is fully learned by the whole human family, all evil will be forever banished and those who have suffered in gaining the experience shall be restored to life to reap the benefit of it.

Yes, it stands to *reason* that creatures of three-score-years-and-ten cannot understand the facts of the present, as they stand linked with the plan of God which began thousands of years before we had an existence, and reaches on into the distant future, unless he comes with a teachable spirit to the study of the written revelation. And it also stands to reason that we should expect such a revelation from a God who is wise and good.

But though Mr. Ingersoll lays much stress upon reason, and promises to follow where it leads, we think that sometimes he forgets his torch and blindly stumbles into many foolish and absurd errors. For instance, he says, "Nobody knows whether there is a God." But how does he know that *nobody* knows? Perhaps *he* does not know, but why should he so confidently assume that others know no more? or why should *he* be in ignorance?

Reason never showed effects without competent causes. Mere *chance* was never known to produce anything but disorder and confusion, but we have spread out before us continually, worlds and systems of worlds, moving with perfect and exact precision according to fixed laws which admit of no variation or mishap. The elements of nature that surround us are beautifully adapted to human needs and human happiness, and with unerring finger every element in nature points to the great cause of all things. Who can think *reasonably* even of his own body, so wonderfully made, and conclude there is no God? Yes, nature's book alone, gives evidence conclusive that there is a God, powerful, wise, and good: and those who discard its testimony are without excuse, and should forever keep silent about "reason."

The taking of life which God commanded under the Jewish economy, as we now understand it, was a part of that great *typical* Object Lesson which in due time will be made clear to the world as it is now being made clear to the saints. God had a right to do this. Man's life was forfeited anyhow, and in a short time these must have perished in some way; if not by the sword, by wasting disease. If the purpose of God for the future good of mankind could be better served and the object lesson made clearer by taking them away with the sword, pestilence, etc., than by natural decay, who has a right to object? Even so he took away the Sodomites as he "saw good," (Ezek. 16: 50.) In all these things God had a wise purpose, and in his own time he will make that purpose manifest to all, as he even now makes it manifest to his saints.

Again, Mr. Ingersoll seems to think the idea of an *infinite* God a very absurd one, and says: "They say he is maker of everything, but nobody knows it. What was he doing before he started? What does an infinite personality mean?"

To this question we answer, All we know about it is what the Bible and reason teach. The Bible says that God is from everlasting to everlasting (Ps. 90: 2); that he is immortal —self-existent—not dependent on any other being, conditions, or circumstances; and though our finite mind cannot grasp and comprehend the infinite, our reason says, It must be so. Causes must always precede effects, and back of all the manmate causes, such as nature's laws, etc., there *must be* an INTELLIGENT FIRST CAUSE. Our reason unaided by revelation would *name* that intelligent first cause "*a mighty one*"—a God, and even more, the *All-mighty*.

If God had a beginning, then he must have been produced by the operation of some laws of nature that preceded him, and those laws would also indicate an intelligent designer, and that designer would be God the first cause of all. And so if we follow reason alone, we cannot escape the conclusion not only that there is a God, but also that he is infinite.

And here he seems to have forgotten his other conclusion that his God should be *his reason;* for again he says, "the universe is God." This seems a little mixed, and we fear the gentleman would have some difficulty in harmonizing the statements, We prefer that he should stick to his torch and by-and-by we will hope for better conclusions

As to what he was doing before he began his work of creation, we presume that since he has not told us, it is none of our business. And if in future ages he ever gratifies our desire to know more of him, we will reverently hear. As to the orthodox teaching that God is without body, parts, or passions, which we admit is a fair description of nothing, we have simply to say that in this as in many other things, they attempt to be wise above what is written. When we come to the end of what is written, it is better to stop and say, We do not know, than to indulge in speculation.

But further. If, as reason teaches, there is a God, we should conclude even without a written revelation that his ways are higher than our ways, and his thoughts than our thoughts (Isa. 55:9). In other words, we have every reason to have faith in the supernatural. To presume that the mighty God who created all things is limited and confined in his power merely by those laws of nature which our human understanding can see and comprehend is absurd in the extreme.

As to God's providence, which Mr. Ingersoll thinks is such a ridiculous thing, we would say that in it we have unbounded confidence. As it is represented by Orthodoxy, however, it does appear no less ridiculous than Mr. I's illustration shows. But leaving Orthodoxy and taking the Scriptural standpoint, viewing the wonderful plan of God spanning the ages past, and reaching on through the ages to come, we gain an idea of his Fatherly providence which comports with the highest idea that reason can give us of God. (See "Food for Thinking Christians," and "The Chart of the Ages.") And while God's providence is thus over all his works, for special reasons (heretofore given) the Gospel Church is now the *special* object of his care.

"The whole creation is his charge,
But saints are his peculiar care."

Mr. Ingersoll seems to think that the Orthodox Churches make a great mistake when they claim that he is

FIGHTING A MAN OF STRAW,

but we think that is the principal thing he is doing. He thinks he is fighting the Bible, and supposes it to be as their creeds (and in many instances their practices) represent it—a very bad book, a teacher of superstition, falsehood, and hypocrisy; but his principal effort is against the errors of so-called Orthodoxy, which the Bible itself shows to be stubble which the wind shall drive away; and he is only helping to raise the breeze that shall do it; but the blessed old book shall not be moved. Whatever of truth men may have, whether they are in or out of so-called churches, will stand, but error must go down whether it be ignorantly or wilfully cherished. The selfish idea of God's providence which prays, "God bless me and my wife, my son John and his wife; us four, and no more," is bound to go down, together with that blasphemous falsehood against the character of God—eternal torment—when the wide range of God's loving providence shall be more clearly manifest.

The absurd idea of a resurrection of a body with the *same identical atoms* of matter that had been wasted by disease, eaten by worms, wild beasts or cannibals, burnt by fire, or which had entered into vegetable or animal life, must go down before a reasonable study of the subject of the resurrection as presented in the Scriptures. And God's purpose in the permission of evil for a time, when made clear to all, as it has been made clear to us, will amply vindicate the glorious character of our God.

Of course men who are so mixed and uncertain in their views of God, and so ignorant of the character of his Word, however well informed they may be concerning other matters, and so blinded and deceived by misrepresentations of it, we cannot expect to comprehend the great scheme of redemption planned by Jehovah and wrought out in Christ. But we thank God that the mists are being rolled away—that chronology and the march of foretold events, already *prove*, what Mr. Ingersoll *suppposes*, that already "*we are past midnight.*" Soon the Sun of Righteousness shall rise with healing in his wings, and the blind eyes shall be opened and the deaf ears unstopped, and the knowledge of the Lord shall fill the whole earth. But until then *we*, with the lecturer, leave the groaning creation under the feeling of hope, KNOWING that a glorious future awaits the whole human race in God's due time. But this blessed hope finds no support save in the Word of God which abundantly proves it to reasonable, unprejudiced minds who will give it the necessary study.

RECONCILED AND SAVED

"If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by his life."—Rom. 5:10.

The misunderstanding and misrepresentation of the at-one-ment, or reconciliation Jesus effected between God and man by his death on the cross, have been fruitful sources of error and repulsive ideas of God: these have made an orthodox hell possible, instead of death, as the wages of Adam's sin, and the blood of Jesus a necessity to satisfy the wrath of God, instead of a substitution of his life in death for the forfeited life of the world: thus orthodoxy says,

"Jesus Christ, who stands between
Angry heaven and guilty men,
Undertakes to buy our peace."

Such a representation of the "God (who) so loved the world that he gave his only begotten Son," is so abhorrent and revolting that it has had the effect of driving some to other extreme and equally false theories: among whom we may cite H. W. Beecher, who gave expression to his belief on this subject in a sermon preached before the Cornell University, on June 1st, published in the *New York Herald* of June 2d, viz: "Christ's work on earth was not to restore a lost race—a fallen one—but to carry forward and upward a sinful one. He did not suffer in man's place nor mend a broken law and make it honorable. The conception that Christ came into the world to suffer for sinners is monstrous. He came to benefit a miserable race by making known the supreme idea of a God of love."

If Christ's work on earth was to carry forward and upward a sinful race, instead of to restore a fallen one, man must have been at creation worse rather than better than he now is, and therefore there never could have been a fall. But how did he become miserable and sinful? He could not have made himself so if he never fell. Did God make him as he now is, or worse? If Mr. Beecher is right, God cannot be other than the author of all man's sin and misery, and being therefore, the author of sin, he would undoubtedly be evil himself. In this view of the case, what was "the supreme idea of the God of love," and in what way did Jesus make it known? How Mr. Beecher can preach this God as a God of love, a great and good being, we cannot understand; but it is written, The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid" (obscured). (Isaiah 29:14.) Paul says, "Through one man sin entered into the world (in whom all sinned) and through sin death; so also death passed upon all men." (Rom. 5:12—*Diaglott.*) Therefore, these men cannot be right and God's word true: one or the other must be wrong. But the time has come "when they [the people] will not endure sound doctrine; but after their own lusts [desires] . . . heap to themselves teachers having itching ears, and they [teachers] shall turn away their ears [understanding] from the truth and shall be turned unto fables" (2 Tim. 4:3, 4), and "denying the Lord that bought them shall bring upon themselves swift destruction" (2 Pet. 2:1).

Every law, human or divine, must have a penalty attached to its transgression, otherwise it is no law, lacking force; the law of God demanded as a penalty the life of the transgressor, and Adam through disobedience having incurred this, all his posterity are heirs of death—life being forfeited. Therefore indeed as through one offence "sentence came on all men to condemnation (condemning all to death) so also through one righteous act (of Jesus) sentence came on all men to justification of life (justifying their living again)." Rom. 5:18.—Diaglott. "If one died for all, then were all dead" (2 Cor. 5:14). And "as in [through] Adam all die, even so (to the same extent) in [through] Christ shall all be made alive" (1 Cor. 15:22).

If therefore, through one man and *one offence*, sin and death entered the world and passed upon all men there must have been a fall, and mankind is now in a fallen condition, and if by *one righteous act* of the man Christ Jesus judgment, decision or sentence came, that all men should be justified to life, or justly entitled to life, *i. e.*, raised up from the fall—resurrected—we ask what one act of Jesus could have accomplished this if not his death on the cross? The penalty, as we have seen, was death, not torment; therefore, he need not give more, nor could he give less; not only so, but it was because of his "obedience unto death—the death of the cross—that the Father hath highly exalted him."—Phil. 2:8.

There is, however, a marked distinction between the death of Jesus and that of other men, and this distinctive feature is

not in the mode of death, but in the degree of life possessed by him. "In him was life" (John 1: 4); not a deathless life, which *could not* die, but life everlasting, so that he *would not* die, had he not laid down his life. All other men are in bondage to corruption, and have no life in them by nature, but he being a perfect and sinless man, was not liable to sin's penalty—death; therefore, he could say, "I lay down my life, . . . no man taketh it from me, but I lay it down of myself; I have power (right) to lay it down." (John 10: 18). Previously the "Jews sought to take him to put him to death," but no man laid hands on him, for his hour was not yet come" that he should be put to death "the just for the unjust, that he might bring us to God." (1 Pet. 3:18.) He commenced the sacrifice of his life at baptism, but had it not been completed in death, as it was on the cross, when he cried, "It is finished," all the rest would have been valueless, for "without shedding of blood is no remission." And when he said, I lay down my life he immediately added, "I have power to take it again." Surely he could not have meant he had power (right) to take again the sacrifice of his life from baptism to the cross; this would be withdrawing his consecration to the will of the Father. Besides, how could he do this? Nor did he mean that he would take again the same condition of life—flesh and blood—to do this would be to undo the atoning sacrifice and take back our ransom price; but, thank God, he gave his life—parted with it forever on the human plane and was made alive on the spirit plane.

He was "put to death in the flesh" (1 Pet. 3: 18) not to pacify divine fury against sinners, nor to mend a broken law and make it honorable; it did not need this; but he vindicated the justice of the law and *satisfied its claims* upon us by giving himself as our substitute, flesh for flesh—his life for the life of the world. If, however, he had been of the divine nature as he now is, he could not have laid down his life, for "Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6: 9); and if he had been a spiritual being under cover of flesh he could not have given his life for man, because his real life would be spirit, and therefore it would not be *as required* an equivalent or substitute for man.

That he did exist, a spiritual being with the Father, and that all things were made by (through) him, and without him was not anything made that was made (John 1: 3) is evident, but he left—gave up the glory he had with the Father and "was made (became) flesh." (John 1: 14.) Why should it be any more incredible that Jesus' nature was transformed from the spiritual to the human without retaining his former nature under cover than that the Church "shall put on immortality" (1 Cor. 15: 54) and yet not retain the flesh and blood nature? for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.)

Then, while we were yet "enemies, we were reconciled to God by the death of his son." (Rom. 5: 10.) Reconciliation for the sins of *the whole world* was made (Heb. 2: 17) for "he died for all," but all have not yet accepted the reconciliation through faith that they may be "saved by his life." "In due time," soon, we trust, the redemption and consequent *reconciliation* "shall be testified to all"—all shall "come to the knowledge of the truth" and to appreciate the precious redemption: and when they do, may we not reasonably infer that nearly all will accept the glad tidings and come into harmony with God? We have good ground to hope that the *majority* will be "saved by his life," as *all* were "reconciled by his death."

S. O. BLUNDEN.

IS FAITH THE GIFT OF GOD?

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—EPH. 2:8, 9.

From this scripture it is generally presumed that faith is the gift of God, and that this is what the Apostle here meant to teach. And so, we often hear of Christians praying and waiting and expecting God to increase their faith while they entirely ignore the *means* he has provided for its increase. As well might we fold our hands in idleness and expect food after praying, "Give us this day our daily bread."

We wish, therefore, to consider, first, whether this is the true and logical inference to be drawn from the Apostle's words; and, secondly, what is faith and how obtained?

It should be evident, we think, that Paul is not here speaking directly of faith, but of salvation. He is affirming that salvation is the gift of God; that it is not received as the reward of works, but that it is purely of God's grace and favor; and that though it is not procured by works, it is received *"through faith."* Yes, *Salvation*, is the gift of God, granted by his grace or favor, and grasped by us *through* FAITH; for actual salvation is not yet—now "we are saved by hope." This, we think, is the only logical inference which can be drawn from these words and their context.

Let us then, inquire, What is faith, and how may it be obtained? To have faith in any statement or doctrine is to have confidence in its truthfulness, and this should only be based on clear evidence. To have faith in any thing without evidence is foolishness; and it is equally foolish to be lacking in faith when the evidence produced is clear and convincing. To have faith in a statement or doctrine, then, it is only necessary to examine the evidence on which it claims to stand, and, if reasonable, accept the conclusion—have faith in it.

To have faith in a person is to have such a knowledge of his character, of his principles of action, and his controlling motives, as to warrant us in believing that those principles will always govern, and then to repose confidence in that knowledge.

In order, then, to have faith in a person, it is necessary to become thoroughly acquainted with him. The more thorough our acquaintance, the stronger will be our faith, if he is true. If we would "have faith in God," it is also necessary to acquaint ourselves with his character as expressed in his two harmonious books—Nature and Revelation.

The Apostle tells us that "without faith it is impossible to please God," and it is equally impossible to have faith without knowledge. It, therefore, becomes our duty to acquaint ourselves with God. We should be constant students of his character. God has sufficiently revealed his character to us to enable us to clearly discern the governing principles in all his actions, and, therefore, we may safely and confidently trust him, knowing from the evidence given, not only in his present and past dealings, but also in the statements of his word relative to his future purposes, that the Judge of the whole world will do right.

Faith is an act of our own, and the only way in which our faith can be strengthened by another, is by their supplying the necessary *evidence* on which to base it. Hence, we do not need to pray for its increase, but to pray and search for knowledge out of which it will grow, and for grace to resist pride and prejudice, that we may receive the truth into honest minds.

MRS. C. T. R.

THE NINETY-FIRST PSALM

In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside,

I dread not the terror by night,
No arrow can harm me by day;
His shadow has covered me quite,
My fears He has driven away.

The pestilence walking about,
When darkness has settled abroad,
Can never compel me to doubt
The presence and pow'r of our Lord.

The wasting destruction at noon,
No fearful foreboding can bring;
With Jesus, my soul doth commune,
His perfect salvation I sing.

A thousand may fall at my side,
Ten thousand at my right hand:
Above me His wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield;
His love He hath set upon me;
His name in my heart He hath sealed;
E'en now His salvation I see.

"Blessed is the man that *endureth* temptation, for when he is tried he shall receive a crown of life."

OPINIONS OF EMINENT THEOLOGIANS

TAKE YOUR CHOICE

MODERN VIEWS

Talmage, D. D.:—

"I would that I *could* break up your sadness and halt the long funeral procession of the world's grief by some cheering and *cheerful view* of the last transition" (death).

"It is high time that the "King of Terrors" were thrown out of the Christian vocabulary. A vast multitude of people talk of death as though it were the disaster of disasters, instead of being to a good man the blessing of blessings."

Beecher, D. D.:—

"Do we, when we die, remain in a sleep till the general resurrection, or appear at once before the face of the great Jehovah?—There is no definite answer to these questions."

APOSTLES AND PROPHETS.

Paul—"By one man sin entered into the word and *death* BY SIN, and so death passed upon all men." (Rom. 5:12.)

"The last ENEMY that *shall be* DESTROYED is death." (1 Cor. 15:26.)

"The *sting* of death is sin." (1 Cor. 15:56.)

Jesus shall "*destroy* him that has the power of DEATH, that is the devil." (Heb. 2:14.)

"THEN shall be *brought to pass* the saying which is written: Death is *swallowed up* in VICTORY! O death, where is thy sting? O grave, where is thy victory?"

"Thanks be to God who giveth us the *victory* [over *Death* the king of terrors, our captor] through our Lord Jesus Christ." (1 Cor. 15:54, 55, 57.)

Paul—"I would not have you to be ignorant, brethren, concerning them which *are asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him." (1 Thes. 4:13, 14.)

"We [the Church here addressed] shall not *all* sleep, but we shall all be changed . . . and the dead [the sleepers] shall be raised." (1 Cor. 15:51, 52.)

Daniel—"Them that *sleep* in the dust of the earth shall awake." (12:2.)

Jesus—"Our friend Lazarus *sleepeth;* but I go that I may awake him out of sleep. Then said his disciples. Lord, if he sleep he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep. Then said Jesus plainly, Lazarus is *dead.*" (John 11:11.)

Solomon—"There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Eccl. 9:10.)

Job—"Now shall I *sleep* in *the dust*, and thou shalt seek me in the morning [of the resurrection], but *I shall not be* [*being* or existence having ceased in death; nevertheless he adds] Thou shalt call and I will answer thee" (*i. e.* I will spring into being again, at thy word.) (Job 7:21 and 14:15.)

Beecher, D. D.:—

"Shall we know each other there?—I suppose so; but it is nowhere expressly stated."

Beecher, D. D.:—

"Christ's work on earth was *not to* RESTORE *a lost race*—a fallen one—but to carry forward and upward a sinful one. He did not suffer in man's place, nor mend a broken law and make it honorable. The conception that Christ came into the world to suffer for sinners is monstrous. He came to benefit a miserable race by making known the supreme idea of the God of love."

Beecher, D. D.:—

"The Bible is not an inspired book. It is a history of inspiration. It tells what is wrong in man himself. The theological Bible is fast giving way to the Bible of common sense, moral sense."

Paul—"Then shall I know, even as also I am known." (1 Cor. 13:12.)

Jesus—"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." (Luke 13:28.)

Peter and all the prophets testify that there shall be "*times of restitution of* ALL THINGS," which necessarily includes the restoration of friend to friend and their mutual recognition. (Acts 3:21).

Peter—"And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until *the times of restitution* (RESTORATION) of all all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Paul—"Christ died for our sins according to the Scriptures." (1 Cor. 15:3.)

"As by ONE man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous."

"By the offence of ONE judgment came upon all to condemnation, *even so* by the righteousness OF ONE *the* free gift came upon all men unto justification of life." (Rom. 5:18, 19.)

Peter—"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. 3:18.)

Isaiah (40:2)—"He (Christ) will magnify the law and make it honorable."—[*i. e.*, Christ kept the law in its minutest and in its widest sense, and proved it a just and perfect law, which a perfect man could keep, thereby proving the fault to be in man and not in the law.]

1 *John* (4:9, 10)—"*In this* was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein *is love* that he sent his Son to be the propitiation for our sins."

Paul (2 Tim. 3:16)—"All Scripture *divinely inspired* is indeed *profitable for* DOCTRINE [theological instruction] . . . . that the man of God may be thoroughly furnished unto every good work."

THE DAY OF ATONEMENT

Monday, Sept. 29th last, was, according to the Hebrew calendar, "the tenth day of the seventh month"—the day of Atonement for sins. To the Jew it is the most solemn day of the year, and to all those who appreciate this feature of their law, and see its significant import, the day and its ceremonies are full of valuable lessons.

When God selected Israel to be his specially favored nation, through whom he would make types and illustrations of his gracious plans for the world and the Gospel Church, we find that he so arranged all their ceremonies and laws as to illustrate higher things, as a *fulfillment* is always *higher* than a *type.*

Because the removal of sin, and its consequences, was in God's plan the most important thing to be done for man, therefore, those ceremonies which illustrated and typified it, were the most solemn and momentous. More than any other type, the work of the Day of Atonement showed the process by which sin would be removed, and a consequent *blessing* come upon man instead of the *curse* which will be removed, and as a result the harmony and communion between God and man, lost at the threshold of Eden, will be restored.

The poor Jew busied in making the *type* saw not the typical nature of the work he performed. He saw not that their Priesthood represented the Little Flock of the Gospel age—the Royal Priesthood, whose Chief Priest is Christ Jesus, and that they as a people for whom the typical sacrifices making satisfaction *typically* for their sins, were offered, represented the world of mankind for whose sins Christ was set forth to be a propitiatory covering. They saw only the type and mistook it for the reality.

We cannot today step into their synagogues and see the ceremonies of the Day of Atonement performed, for nowhere in the world are they performed today as enjoined in their law. True, they observe the day by strict self-denial, fasting, abstinence from all business and pleasure. (Afflicting their souls. Lev. 16:29.) But since the law made the Temple or Tabernacle part of the type, it follows as a necessity that the Jew being without either *cannot* perform the type as specified in the law, hence must not attempt any part of it.

Looking back to Lev. 16, we find the detailed account of how the typical service was observed. And thank God, we, looking at the type lighted up with the revelations and instructions of the New Testament, can see the real, the anti-typical Atonement Day, the anti-typical "sacrifices for sins," and the anti-typical priests performing the sacrifice, and the people in distress under sin. And by faith looking into the future, we can see the priestly garments of sacrifice changed for robes of glory and beauty, and the coming forth of the Great High Priest with every member of his body [church] complete and the great blessing and raising up of the world, the atonement sacrifice for whose sins will be fully complete with this Gospel age—this anti-typical Day of Atonement in which not only Jesus [the bullock] dies for sin, but the priesthood in general [the Lord's goat] *fill up*, that which is behind of the afflictions of Christ.

In view of the fact that to suffer *with* Christ is not a necessity but a privilege to which is attached the grand hopes of wearing with him the glorious garments of honor and dominion, and of blessing fleshly Israel and through them all the families of the earth, "Let no man beguile you of your reward"! Let no man take thy crown; *Faithfulness*—"even unto death," is the condition upon which *our* exceeding great and precious promises hang. We are in the closing hours of the great anti-typical Atonement Day, and we beseech you by the mercy of God that you neither lose your hold upon your share in Jesus' atonement sacrifice nor relax your effort to fulfill your covenant to sacrifice with him on behalf of others.

TWO BAPTISMS

[This article was a reprint of that published in issue of February, 1883, which please see.]

BE STRONG

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13.

A babe could never engage in the active duties of mature manhood. It must first develop far beyond the stage of infancy. A babe is a bud of promise, and in due time it must fulfill its promises, else it will be justly despised and dishonored, and will never enjoy the privileges, the respect, and honor of manhood.

So it is in the spiritual family. A babe in Christ is a child of interest, a bud of wonderful promise, beloved of God and of his maturer children, and tended with special loving care. Think what promises of future glory and grandeur center in a babe in Christ. In time, if he continues to grow in grace, knowledge and love, he will be received into the everlasting kingdom, and will be engaged with Jesus Christ in the great work of restoring all things. You of maturer growth in Christ, neglect not therefor to feed the babes with the *sincere* milk of the word; but not the strong meat until they are able to bear it. Neither offer to them milk which is not pure; nor afterward, meat which is not meat indeed, expecting them to discriminate between the true and the false before their senses have been sufficiently exercised to discern clearly. We should not expect those who have grown but little beyond the infant stage, to be able to grapple successfully with all the arts and wiles of the adversary. Hence we should always be on the alert to find times and ways and means for helping a weaker or younger brother in Christ, and never by any means place mixtures of error or other stumbling blocks in his way.

The privilege of building one another up in the faith, is not appreciated and improved among the children of God as it should be, many excusing themselves on the ground of inability. But in this none are altogether excusable. As soon as we find the storehouse of truth we should begin in earnest to feed on it that we may grow thereby. And as we grow and develop strength in the use of God's appointed means, we should begin to use what strength we have for the benefit of others; and the result to our spiritual nature will be precisely the same as a similar process would result to our human nature. Exercise gives an appetite for food, and food gives strength for exercise. Thus the human being comes to the full stature of a man, and thus we grow as new creatures.

When God supplies the food so bountifully and invites us to feast at his table, and then clearly indicates the manner in which he would have us use the strength thereby gained, we are not excusable in remaining either babes or children. We should be constantly growing in knowledge, in grace, and in usefulness in the Master's service. Recognizing our privilege and duty in this matter, Paul exhorts us saying, "Quit you like men, be strong."

As to whether we grow up into Christ, or become dwarfs and useless in his service, depends upon ourselves; for God who has called us out of darkness into his marvelous light, is able and willing to carry on the good work in us, and he will do it if we follow his leading.

In writing to the Hebrew Christians, the Apostle reprovingly says to them, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are such as have need of milk, and not of strong meat."—Heb. 5:11, 12.

Such a condition is a dangerous one, especially in this evil day when the sophistries and snares of the adversary are more subtle than ever before. There are many deep truths of God's plan difficult to express; and impossible to be understood by those who have not a clear understanding of and implicit faith in the foundation principles of the doctrines of Christ.

The first principles of the doctrine—Redemption through the precious blood of Christ, and his remission of sins through faith in his blood, is the only solid foundation on which our faith can rest; and until that foundation is firmly settled in our minds, it is impossible to go on unto perfection of knowledge. But if we spend *all* our time examining the foundation, we will never be able to rear a superstructure upon it. It a man has laid the foundation for his house with care and with proper material, it is not necessary to dig it up and relay it over and over. With full confidence in the foundation, he should go on with his building.

In the science of divine revelation as in other sciences, advanced truths cannot be received until other truths upon which they are based have first been received and understood. Imagine a student making progress in mathematics who never learned the multiplication table, or who has no faith in it, even after he has proved it true. Such a one could never make progress in mathematics; neither could the builder make progress with his building who spends all his time examining the foundation, and who never arrives at sufficient confidence in it, to build upon it. So a babe in Christ who never progresses beyond first principles, or is never settled upon them, can never reach maturity, and moreover he is in great danger of having his faith overthrown; for a babe is unskillful in the word of righteousness, not having his senses exercised to discern both good and evil. Therefore Paul urges our leaving the elementary principles of the doctrine of Christ—not in the sense of abandoning them but of allowing them to stand as tried and proved foundation stones—and going on unto perfection, going on to complete

the building of our faith, not halting to tear up and lay again the foundation or to try a different one.—Heb. 6:1.

Wherefore let us be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, growing up into him in all things, which is the head, even Christ.—Eph. 4:14, 15.

The promise of the Lord is sure to all who claim it—"I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee; mine eye shall be upon thee." But "be ye not as the horse, or as the mule [stubborn], which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:8, 9) God would lead us, not by force or constrained, nor in a blind or superstitious way, but as intelligent reasoning beings, ready to use our reason so far as it will avail, and accepting in faith such statements of his Word as our reason cannot grasp, and refusing all teaching of men contrary to that Word. MRS. C. T. R.

"GET into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden grey in the middle. It will help you over many hard places."

"How many people there are who would like to be good without taking trouble about it!"

TEMPTED, LIKE AS WE ARE

"And Jesus being full of the Holy Spirit, returned from Jordan, and was led of the Spirit into the wilderness, being forty days tempted of the devil." (Luke 4:1.)

It would seem a reasonable assumption that Jesus, under the guidance, leading, or inspiration of the Spirit just received, retired to the wilderness for study and meditation relative to the great work to which he had just consecrated himself, represented in his baptism. Doubtless he there quietly searched the Scriptures, which after his anointing, would open before him deeper truths than ever before seen. He then probably saw more clearly than ever before the nature of the work before him, and this study opened the way for the presentation of temptations to do the work in some other way than that indicated in the Scriptures.

In the account of Jesus' temptation, we cannot presume that the four points of temptation mentioned cover every trial to which he was subjected during those forty days, but that of all the temptations of those days these are illustrations.

A careful examination and comparison will show that the Master's temptations are ours if followers in his footsteps.

When the devil had showed Jesus the kingdoms of the world he said: "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou wilt worship me, all shall be thine." This people generally regard as a sham temptation, and say that he offered what he did not possess and could not give; that Jesus knew this, and hence the temptation was a mere farce.

But such reasoners are in error, because they hold that all the kingdoms of the world and the glory of them already belonged to Christ and were already ruled over by him. That such a view is erroneous is readily proven, not only by Scriptures, which speak of Satan as "the prince of this world," "the god of this world," "the ruler of this world," etc., and which speak of Christ's kingdom as future, a kingdom to "come" when he shall "take to himself his great power and reign," but the very facts of past and present history are sufficient to prove beyond a doubt that not a gracious God, but a fiend, a devil, has been working in and ruling over the nations. In no other way could we possibly appreciate the character and history of nations written as it is in blood and crime and injustice. Satan is now the prince and ruler of the nations, and gives the glory and honors of them to such persons as best suit his purposes. At the time in question Satan saw before him the *perfect* man Jesus, just anointed and imbued with the Spirit power from on high, and whose work as a Redeemer and Saviour he probably understood.

But even recognizing Satan's authority and power over the nations, the force of the temptations upon Jesus might be overlooked unless we remember other circumstances in connection with it. Some might ask, How would Jesus possibly be tempted to bow the knee and worship Satan? We reply that the thought is not of adoration and prayer, but of *service*—to follow Satan's directions—as though Satan had said to Jesus: I remember you before you became a man, when you were my superior in rank; I know why you became poor, taking a human nature. But, Jesus, you are laboring under a delusion. As your friend and well-wisher, let me tell you that you can never accomplish your object in the way proposed. You have come into the world to die for men, and thereby redeem them and restore them to perfection. But you never can do this; you may give your life for them, but it can never benefit them, for it would be *impossible* to restore beings once destroyed in death. Remember, too, that you lose your own life by the operation; for though God has promised to raise you from death again, that, I assure you, is an impossibility. Remember that no one who ever came under the power of death *ever* escaped from it entirely.

Now, hear my advice: I, as well as yourself, have felt sorrow at the misery and trouble humanity is experiencing, and would be glad to assist you to such a place of influence and power among men as will enable you to establish REFORMS both moral and physical. And for such a work of reform among men you are eminently qualified, being a *perfect* man. You can thus accomplish for the world what no other man can do, alleviating much of the present distress and suffering. Thus by moral reform you could lead the race gradually back to the original perfection.

Now, Jesus, I have shown you the impracticability of your plan of dying to *redeem* men and the reasonableness of my plan, that you *live* and reform them and thus restore them, and I appeal to your judgment, is not my way the most reasonable, most sure and most hopeful way to the object you have in view—man's restoration?

Here was a strong temptation—all the *appearances* favored Satan's theory; yet Jesus walked by faith and held fast to God's promise of resurrection of himself and of mankind through him, and answered:

"Get thee behind me, Satan. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Thus Jesus escaped this temptation not by arguing with Satan that God's plan was as reasonable, but by simply relying on the fact that it was *right* to obey God and wrong to *disobey* under all circumstances.

As we look about us and seek to see which temptations common to the followers of Jesus most resemble this one endured by the Head of the Church, we are struck with the similarity of the adversary's methods now and the great success he meets with in assailing saints from this standpoint, viz., temptation to turn aside from God's appointed course —self-sacrifice—and endeavor to begin the work of *blessing before* the appointed time.

It was this same temptation which beset the infant Church during the first five centuries, and which finally was successful. The persecuted and weary Church was beset by the adversary saying, Come, not so; I will show you a far better way than suffering, and tribulation, and persecution to accomplish your desires. Follow my wise counsel and all these kingdoms of earth and the glory of them shall be thine. The offer was accepted, and Satan, faithful to his promise, exalted the nominal Church, [the few who resisted the temptation being considered heretics and outcasts,] which resulted in placing over the world the Church of Rome as the head of both civil and ecclesiastical government.

When this handmaid of Satan became very vile and low, and her methods and shams very apparent, and as a consequence a Reformation movement came about naturally, Satan, equal to the emergency, presented the same temptation to the "Reformers," and again with success. His argument, successful upon Luther, Calvin and others, was: Your reform is a great and grand work, but now you must beware of fanaticism. Get about your great work systematically, so that it will be a success and abide and have a powerful influence in the world. First, then, the IMPORTANT matter is to secure the support and sympathy of the world—of its empires and its great and wise. In deference to public opinion, you must have an organization and a very sharply-defined creed, and you had best distinguish *your* church by some name; and since you are the organizers and originators of *your* church, you surely have a right to call *it* what you please.

Your Church must first of all recognize these *governments* of mine, and must call them Christian governments, no matter how un-Christlike may be their rulers and laws. Thus you must aid them in maintaining their hold upon the people, and they in turn will aid you, support you and protect you. Beware also that the long cherished traditions and theories

of the Roman Church settled by her ancient councils and firmly engraven by her upon the minds of the people be not in any wise tampered with, else your entire power and influence with the people would go, and you would fail to make *your* Church the great one you so much desire.

Thus again power, dominion and the glory and pleasure and ease of them, allured the Reformers and nipped in the bud the Reformation which needed to be very thorough. Since then, various servants of God stirred by a zeal for truth, have broken over some of the barriers and again attempted a continuation of Reformation work, and invariably they have been met with the same temptation, by the same wily tempter; and in their day, or soon after, all reformation was swallowed up by the desire to please the world, sail smoothly, and to be great and influential.

But while this has been and is true of companies of men, it is true also of individual Christians. To us as individuals, this *same* temptation is one of the most difficult to withstand. It presents itself thus sometimes: It is useless for you to waste your time and influence advocating and helping to spread those unpopular doctrines, even though they be true. Associate yourself with some large and influential organization, and don't be eccentric and peculiar. Thus your influence among men will be greater, and more good will be accomplished than by advocating the truth and associating yourself with it. Alas! how many yield to this who should say to the tempter as Jesus did in his similar temptation: It is written: Thou shalt worship the Lord thy God and him only shalt thou serve. Nothing else under any consideration shall claim my attention or attract my service; his will, his plan and his truth must have my little ALL.

Sometimes the temptation is: Why spend time and effort in preaching that which is unpopular, yields small results and much persecution? Rather let me engage in some other service, such, for instance, as the TEMPERANCE CAUSE, to do men good at once by moral and legislative reform. Why not seek by political agencies to relieve present troubles, rather than be thought a fool for preaching and preparing men for a coming reign of Christ when all these evils shall be remedied and all the race blessed? The temptation thus presented is often successful in removing from the ranks of the truth-bearers many of those who were anointed to preach the glad tidings. Others are *tempted* to think that they can serve God's cause and truth best by spending their best energies and talents in acquiring wealth, *to be* spent in spreading the Gospel. Deceitful snare! the getting of the wealth so enlists their best talents that they become dwarfed spiritually, and the wealth never reaches the object originally purposed. Thus Satan is successful with this class. He says, Serve God and bless mankind and spread the Gospel, but *do it my way*, you will find it the most successful and most congenial way. But to heed is to reject God's way and to fall into the snare of the devil, and be led his captive and hindered from gaining the *great prize*.

COMMAND THAT THIS STONE BE MADE BREAD

Another temptation presented to Jesus was, that he should use power just received at his baptism for his physical (personal, human,) gratification by making a stone into bread. To some it has appeared that there could have been no sin in so doing, and hence no temptation. For a man to use any or all his powers to satisfy hunger, would certainly under ordinary circumstances be no sin. But the circumstances were peculiar: Jesus had just consecrated himself as a *man*, and as a result of that consecration had special power conferred upon him in the anointing of the Holy Spirit. It was this newly acquired power that Satan sought to have him use for fleshly gratification, whereas it was given for a totally different purpose. To have bartered or used it for purely selfish ends would have been misuse—sacrilege indeed.

How many of Jesus' followers have temptations placed before them of a similar character, viz.: Use your consecrated talents and powers, and your office as God's children and representatives, in such a manner as to further your "bread and butter" interests. Are you a public minister and under-shepherd?—seek the flocks with the golden fleece, and especially procure and maintain the goodwill of the bell-sheep of the flock; and with all your service of God, be sure you use your office so as to first of all secure a bountiful supply of earthly comforts. Many a public minister has yielded to this temptation, and obtained the bread that perisheth, while he starved spiritually.

Are you a private servant and soldier in the Lord's hosts, whose service is less public? You are not, therefore, exempt from this temptation. The Adversary will, in some manner, present the thought that, by using your religious profession in a certain channel—by associating with a popular church system in Babylon, your bread and butter interests will be advanced.

All pilgrims following in the Master's footsteps, should meet this temptation as he met it, viz., by saying: "It is written, Man shall not live by bread alone." I am not afraid of starving, God has more ways and means for sustaining my life, than food; if I am faithful to my covenant I can afford to trust the matter fully to his wise care.

Another thought comes with these words—one especially applicable to the sisters: In your daily life remember that "Man shall not live by bread alone," and, therefore, that all your energies should not be spent in *merely* gratifying the palate. Undoubtedly, very much valuable time is thus spent by the Martha's a part of which, at least, might be profitably spent after Mary's example, attending to the words of Jesus—either receiving or giving to others, spiritual food.

CAST THYSELF DOWN

The third temptation was, to recklessly and boastfully risk his life in an attempt to answer a banter. Satan took Jesus to the highest part of the temple. (Probably, the central part of the royal portico, which was very high and over-looked a deep ravine; of it, Josephus says: "The pillars of that portico were a hundred cubits high, and the valley below four hundred deep.") Here Satan suggested that Jesus should prove himself the Son of God, by leaping from this eminence, Satan intimating that *thus* he could at once prove his claims before devils and men, if he escaped injury.

But Jesus answered, "It is said: 'Thou shalt not try the Lord thy God.'" Such an act would have been reckless presumption and daring, and not the *faith* in God proper to all who put their trust in Him; hence for Jesus to have yielded would have been sin.

With the followers of Jesus, not infrequently the desire comes to make some *show* before the world, and *thus* to convince the ungodly instead of by the Lord's plan—simply the preaching of "the Gospel *to the* MEEK." It is this *temptation* which sometimes leads men to call upon God loudly, to come down in power and convert fifty sinners here this evening—convert every sinner in this house, and such like petitions. Such prayers are an attempt to force God by prayer to interfere and do by miraculous power what he has arranged shall be done by other means—by preaching—teaching.

It is worthy of notice that finding Jesus able to quote Scripture, and to answer his previous temptations, Satan this time backs his temptation with a quotation from Scripture. Let this be a reminder to God's children that the adversary can use Scripture, and does use it often in the presentation of error. The quotation of a few words of Scripture should not be considered sufficient, but the context should be examined to see that it is *properly applied*. Truth misapplied is error.

The Scripture here quoted by Satan is part of the XCI Psalm, and at first glance the application seems correct. But in the light of the present unfoldings of God's word we see that it applies not to the feet of the man Jesus, but to the members of the *feet class*, or last members which complete "the body of Christ, which is the Church."

Throughout this Gospel age, the Church, the body of Christ, has been guarded by the angels of God: "Are they not all ministering Spirits sent forth to minister for those who shall be heirs of salvation"? But it is in the present "Evil Day," speaking of which, Jesus said, "Who shall be able to stand"? when thousands are falling at our side, that the body of Christ, now represented by the last members—"the feet of Him" needs to be specially helped. It is, then, with reference to the protection of the class of saints now living, that it is written, "He shall give his angels charge over thee to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

If then, we are the feet, what is the *stone* over which there is danger of stumbling? It is the chief corner stone of the true TEMPLE Jesus. Of him it was written, "He shall be for a stone of stumbling and for a rock of offence" to *both* the houses of Israel." We remember that the first or typical house—Israel after the flesh stumbled over that "stone of stumbling," in that they did not recognize his *presence* among them, and rejected his *sacrifice* as the basis of justification, holding instead to their *own righteousness* which in God's sight was as filthy rags. See Isa. 8:14; Rom. 9:32; 1 Pet. 2:6.

The very same stumbling-stone is now in the close of the Gospel age causing many to stumble, which caused so many to stumble at the close of the Jewish age, viz.: an unwillingness to be saved from the Adamic penalty by the *redemption* or *purchase* accomplished by Jesus. Today everywhere, this question of salvation by *faith in Christ's finished work* is be-

ing contested. Numbers of influential ministers and religious papers, under the guise of new light are endeavoring to show that Jesus did not give himself a *ransom* (Greek—*antitutron*, AN EQUIVALENT PRICE for all, but was our *example only*. They talk about *justification* but know nothing of justification through his blood, and are not really justified. Wherefore? Because they seek it not by faith [in the *ransom*] but as it were by works of the law—their own works of righteousness. *They stumble* at the stumbling-stone. But whosoever *believeth on him* shall never be put to shame (stumble).

The context shows (Ps. 91:3-8) that there will be a great falling away from the truth, the pestilence of error, the arrow of sarcasm, and the destructive plague of infidelity, shall unsettle and overthrow the faith of thousands; yet in it all we are assured that all the truly consecrated, all the true, covenant-keeping members of the body of Christ—THE FEET, shall be kept by the power of God, through the ministration of his messengers, and delivered. And, finally, of the whole body it is written: "Because he has set his love upon me, therefore I will deliver him: I will set him on high [exalt to glory] because he hath known my name, I will deliver him and honor him, with long life [everlasting] I will *satisfy* him and show him my salvation."

HARVEST WORK MISUNDERSTOOD

A brother writes among other things: "Are you quite sure that the evidences warrant us in believing that the first seven years of the harvest was the limit of time during which the overcomers were separated and glorified? Is this implied in "FOOD," page 119?"

Dear Brother: We answer this portion of your letter through the TOWER in hope of thus benefiting others who may have the same queries.

Your understanding of the teaching of "FOOD" is in the main correct, but not so when you understand it to teach that the saints would be separated and changed to spiritual beings *during the first seven years* of the harvest. ("Food" was not published until the close of those seven years.)

The thought we wish to convey is, that the gathering, or separating of wheat from tares, is part of the harvest work and may be accomplished *early* in the harvest before the "fire" or judgment of that time come upon "tares," etc. When the ripe wheat is garnered or brought under the special care and labor of the Master, it requires some threshing, winnowing, etc., to fully prepare it for his service.

To our understanding, the seven years which ended in Oct. 1881, with the close of the Jewish sacred year, marked off the limit during which the harvest work and that of sowing of seed for the Gospel harvest, progressed together. In other words, while the harvest work was commencing and in progress, the "call," (Matt. 20:16: 2 Pet. 1:10,) to the "Divine nature" through opportunity to sacrifice, continued to go forth; and up to that time any believer in the ransom who presented himself a sacrifice to God was *"acceptable,"* and reckoned a member of "the body of Christ," and a joint heir in the coming kingdom. But in October, 1881, we understand that the "acceptable year of the Lord" closed, and that the "call" to sacrifice and its promised reward is no longer authorized.

Not that sinners may not still turn from sin to righteousness and come into full reconciliation with God, for *this is the very work* of the Millennial age just dawning. But their call is to obedience, and faith in the ransom with its reward of continued, everlasting life—as human beings, but not to *sacrifice* and FILLING UP of the afflictions of Christ, which will be *filled up* by the Church which is His Body, *already selected.*

* Again, while 1881 marked an important point in the harvest work, it has not completed the work, for much of the wheat already sown and ripening has yet to be reaped, threshed, garnered, etc. Since October, 1881, we understand that two distinct classes of work are in progress: One with the world, leading them to Faith healings, etc., etc., engaged in by many; and the work of perfecting of the saints, assisting those who have already consecrated, to realize their obligation more fully and thus leading them out of Babylon and bondage and darkness into the glorious light, liberty and enjoyment of their birth-right as heirs of God and joint heirs with Jesus Christ their Lord—if so be that they *suffer with him* that they may be glorified together. (Rom. 8:17.)

All branches of the Lord's service are grand, honorable and blessed, but to those who appreciate the plan, and who see that the fullness of blessing to the world will *follow* the completion of the Church and its exaltation to power, the force of the Apostle's words, "especially to the household of faith" will be apparent.

CHRISTIAN CHARACTER A GROWTH

It matters not if you cannot tell just when you became a Christian. If we sow a handful of wheat in our garden, we could not tell, though we watched ever so narrowly, the exact moment when it germinated. But when we see waving grain in the autumn we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mont Blanc, the sun rises earlier and sets later, and the night is therefore shorter than to the peasant who lives down in the valley at the base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process—not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.—*Sel.*

"WE cannot keep darling sins and work out salvation. We cannot harbor impure thoughts and then repose on the bosom of the All-pure. We cannot gratify our lust and attain to holy living. We cannot roll in the mire and then enter into the company of those who walk with him in white because they are worthy."

ADDED BECAUSE OF TRANSGRESSIONS

Please give an exposition of Gal. 3:19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." What I want to know is—What law was added, what was it added to, and on account of what transgression was it added?

The context shows that the law referred to is the law given to Israel at Sinai. (Compare verse 12 with Lev. 18:5, Ezek. 20.11 and Rom. 10:5.) It was added to the Abrahamic covenant under which they had been placed four hundred and twenty years previously. (See verse 17.)

As originally created, man was in God's image and had his law written on his heart—to appreciate right and to do right were natural and easy to the first perfect man, until sin blighted, blurred and, to a great extent, effaced the law and likeness of God. Adam having passed his trial and, being found unworthy of life, was condemned to death, and all his posterity was involved with him. Since all his children have inherited an *imperfect* organism, both morally and physically, it follows that it would be useless for them to hope that if they, in their present imperfect condition, were placed on trial under God's law, they would be able, so to obey that law as to be faultless before it, and thus worthy of its blessing—life everlasting.

God foreseeing the impossibility of man's ever bringing himself to a position of *worthiness* of life, had provided a way of his relief in "the Lamb slain from before the foundation of the world"—"the Lamb of God that taketh away the sin of the world"—and this, God's plan, was referred to in his covenant with Abraham. God, foreknowing his own plans that he would in due time *justify* the heathen, made known before-hand the glad tidings to Abraham, saying: "In thy seed shall all the families of the earth be blessed."

Thus we see that, under the conditions of this covenant, Israel and all other men had promise of a *blessing*. But because of inherited sin, not only Israel was *unfit* to be the "seed" that should BLESS, but all the members of the Adamic race were *unfit*.

But while God knew of their unfitness, it was not so apparent to the fallen race, and God undertook to prove to Israel and, through their experience, to prove to all the world

* [See Volume III, SCRIPTURE STUDIES, for later light on this point]

that man was unable to recover himself, or to give a *ransom* for himself or his fellow, (Psa. 49:7), that thus all might recognize in Jesus and the *ransom price* he gave for all, the only hope of blessing, and that there is no other name under heaven given among men whereby we must be saved ("blessed") than the name of Jesus.

So, then, the law of Sinai was added to the promise to Abraham because of and to convine men of, their sinful condition, and thus point them forward in expectation of the real *Seed* which should be perfect and able to keep the law and be approved of it as perfect—Jesus.

It may be asked in this connection, Are not the saints of the Gospel age as well as Jesus counted to be of this *"seed"?* And if so, in what sense can they be *approved* of the law who, by nature, are as condemned and fallen as the Jew?

By birth, by nature, we were children of wrath and condemnation and disapproval, even as the Jew and others, but all who are of that seed have their sins "covered"—"washed away," "blotted out" by the precious *sin-offering* presented on their behalf—"by *faith* in his blood," who bought us with his own precious blood. Their sins were imputed to Jesus, and he died *as* the unjust for them; his righteousness *imputed* to all who believe in him and accept of his sacrifice, constitutes "a propitiatory covering" for all those transgressions of God's law resulting from Adamic sin and weakness, so that the righteousness of the law *is fulfilled in us* who walk not after the flesh but after the spirit.

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VIEW FROM THE TOWER

Many of the household of faith looking out can see the storm coming upon the world—the "time of trouble such as never was since there was a nation, even to that same time." (Dan. 12:1.) They can see the various brigades preparing for "the battle of the great day of God Almighty." There are the Socialistic "Regulars," and to their army is being added daily "Volunteers" from among the honest, well meaning mechanics, and laborers, of every kind, called together by various circumstances and with hopes of maintaining present advantages, or bettering their condition.

On the other hand as opposed to this organization, are the established governments, who seek to perpetuate their honors, titles, revenues, etc., by maintaining control over the people; and to these and their armies of paid soldiery dependent upon them, are being added volunteers also: The rich of this world see that their interests are closely linked with those of present governments to which they must look for the protection of their interests.

The members of the *true* Church (whose names are written in heaven) imbued with the spirit of justice—the Spirit of Christ—can behold both of these gathering armies, see the *wrongs* of each, and the *rights* of each, and can pity and sympathize with both. They can sympathize with the poorer classes; those who have little, and have never had much, of this world's goods, and who under the clearer light of increasing knowledge on every subject, are beginning to believe that *all men were created free and equal*, and to inquire why there is so unequal a division of the honors, power, and wealth, of the world as at present exists. They see that some men *own* tens of thousands and hundreds of thousands of acres of land, which, (notably in Europe) under the Landlord system, is rented out to the masses for *as much as they are able* to pay; and they inquire whether if the earth is a gift of the Creator to all men, some have a *real right* to so much more than they use, while others have none; and whether the land should not remain as free as God's other common gifts, air and water.

They see that something is wrong and that the present arrangement is not entirely just and equitable. The study of their *rights* and the rights of others, lead them to the inquiry: How came our Landlord's *right* to ten thousand acres while we have none? The answer is that it was handed down from father to son for several generations; and looking into the pages of history he finds that the present landlord's great-great-great-grand-father took it by force—or stole it—from his great-great-grand-father. Is it any wonder that he expects a restitution of some part of it? As surely as the earth is the Lord's and the fullness thereof—as surely as he *gave* it to the people in general, so surely when he whose right the dominion is, shall take his great power and reign, there shall be *Times of* RESTITUTION *of all things*, spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21.)

But they know not what steps to take to obtain rights, privileges, and comforts, which they believe are God-given. They see little hope of their condition bettering—rather, they fear that as mechanical inventions increase, the result will be merely to make the rich richer, which with the increased competition among skilled and common laborers, will result in bringing down wages and making the poor poorer—which means less honor, less power, less comfort.

In this condition men are easily led, by political demagogues and Socialistic enthusiasts, onward to the conflict of the "great day."

The *true* Church can sympathize also with the "kings, rich men, mighty men, and chief captains," in their view of the conflict. The kings and rulers of earth have so long felt themselves to be superior to their fellow men, that they find it difficult to believe that God "hath made of *one blood* all nations of men." (Acts 17:26.)

Did not "BABYLON THE GREAT" acknowledge their *right* to rule the people? Did not the Popes in crowning their ancestors, declare that they acted as God's representatives, and that really God had crowned them? Did they not declare that their reign was "by the grace of God"—*a mark of God's favor* to the people? Have not all the DAUGHTERS of "Babylon the Great" (all denominations of so-called Protestantism) endorsed this policy of the "Mother of Harlots and abominations?" Do not all religious people recognize as "Wise" according to the course of this world, endorse and support the same theory? Why then should great ones give up the privileges which they esteem far more than life? Rather they will reassert and exert their power, and drive back the "common people"; if necessary, restraining them yet more, by restricting present liberties.

Surely in the conflict they will have the support of Babylon—mother and daughters, for not only are they committed to the support of the kings of the earth whom they have declared to be of God's appointment, but they are bound by *closest ties* of common interest to mutually support each other. Are not the *nominal churches* of Europe supported directly by the kingdoms of Europe?

The great and rich men of all countries are naturally led to join this same side in the battle. Their wealth, both in money and lands, has been accumulated by methods approved both by the governments and the nominal churches, whom they in turn support with it and from whom they expect both moral and material support and protection now. They have, perhaps, inherited their lands and the income from them for many generations, and while they have no ill-will to the tenants they have come to consider them as semi-slaves who *belong* to the land. If they are manufacturers they can truthfully reason that they run risks in business and have the trouble and anxiety of its management, which should entitle them to a greater proportion of the profits than the laborer who uses his muscle only and is free from responsibility. For these reasons the rich will be on this side of the battle.

But the *true* Church stands separate from both these armies—sympathizes with the feelings of both, but joins neither. But she has an interest, nevertheless, in their conflict, and instructed out of the Word of the Heavenly King, she realizes what few others do, that this conflict is "The battle of the great day of God Almighty," and that "the mighty man shall weep there bitterly." (Zeph. 1:14.) It will be a day of wrath—"The *great day* of his wrath." He will overthrow the throne of kingdoms. (Hag. 2:22.) It is the day in which the delusions with which earth's rich men, and chief captains, or kings, and the mighty men of the nominal churches who have deceived themselves in their own favor, will all be swept away, and true rights, full liberty (to do right) and progress need no longer be fought for inch by inch, but will be firmly and forever established by earth's new King, who at this time, takes possession of the dominion under the whole heavens. (Dan. 7:27.)

Unknown to men, he has for some time past been holding back the winds—preventing the conflict until the servants of God were *sealed* in their foreheads (Rev. 7:3)—given an intellectual knowledge of the things coming and their relation to the plan of God in the establishment of his kingdom. The Lord reserved until its due time that which he had previously declared through the prophet, the means and agency in the overturning of the thrones of kingdoms—"knowledge

shall be increased." When ready to have knowledge increased, and through knowledge liberty, the Lord brought to men the art of printing, to which, more than any other perhaps, the overturning of every form of evil and oppression among men is traceable.

We see the various battalions now making ready; the battle-line becomes more and more apparent, and the hosts are marching to their respective positions, and soon the engagement will be general.

But what about the true Church? Has she no share in this conflict? Will she have no part in this battle of the great day? Ah! here is a weak point with many: while interested in watching the world's preparations, they neglect proper attention to their own share in this battle.

—"Are there no foes for us to face?"
—"Sure we must fight if we would win."

Yes! yes! Awake! the battle is already upon you. It begins with the house of God real, extends to the house of God nominal, and ends with the world. Be sober, be vigilant; for the fiery darts of the enemy are even now falling thick and fast about you. The battle of the great day has already commenced. The grand efforts of the adversary now, is to disarm us of our faith in the cross of Christ as the power of God unto salvation, and if possible to convert us into *enemies of the cross.* The alarming extent to which he has already succeeded should bid every saint that thinketh he standeth take heed lest he fall. Never, by the grace of God, never let the banner of the cross be torn down. Evidently the "offense of the cross" (Gal. 5:11) has not yet ceased. Still, it is to the Jew [and the nominal Christian] a stumbling-block, and to the Greek [all the worldly wise] foolishness, that the *death* of Christ bought for mankind life and liberty. Up, soldiers of the Cross—

"Lift high the royal banner,
It must not suffer loss."

The preaching of "Redemption through His blood—the forgiveness of sins" (Eph. 1:17) has always been opposed by the adversary, and he has ever found able assistance but never with such persistent and deceptive effort as now.

It is well that we all should clearly see the Enemy's plan of attack. His soldiers appear clad in garments of light; they even wear aloft the name of Christ, and are divided into various companies, prominent among these being "Spiritists" and "Progressive Christians" so called, but all and everywhere they may be discerned by their opposition to the *Cross.* Some are more open and some more wily and mild in their opposition, but all deny the *ransom*—deny the very foundation of real Christianity—that we "were *bought* with a price" "the precious blood of Christ." (1 Cor. 7:23; 1 Pet. 1:19.)

Will the battle be hot—will many fall? Alas! yes, a thousand shall *fall* at your side and ten thousand at your right hand. (Psa. 91:7.) A thousand to one is a very heavy slaughter, and marks the severity of the battle, but evidently pictures what we may expect before our share in the battle is complete. The thousand falling to one who will stand, is as real and truthful as the statements of the prophet relative to the trouble coming upon the world.

Do you ask the cause of so many falling, and the means by which the few shall stand? We answer that they fall because the Apostles words have not been heeded—"Take unto you the *whole armor of God* that you may be ABLE to withstand in the evil day." (Eph. 1:13.) Alas! how many in the ranks have nothing but the shield of faith. The shield is very valuable, and if we could have but one piece of armor it would doubtless be the most valuable, but unless we have more we must surely *fall* as this conflict progresses —we will not be *"able to stand"* without more armor. Ah! how much we need *sandals,* the preparation of the Gospel which leads us to expect and enables us to endure the sharp difficulties of the narrow way unflinchingly, as good soldiers. How much we need to be girt about with truth, with the precious promises of God's word, lest we become weary and faint. How much we need to have well in hand the *sword* of the Spirit which is the Word of God, that we may be able to keep the adversary at a respectful distance. How much need there is also for the *breastplate* of Christ's righteousness —his merit recognized as covering our life, our vitals. How much need too, for the *helmet,* an *intelligent hope* of salvation—a head-cover.

Those who are negligent about putting on the armor, and are relying solely upon their *shield* of faith, to meet every attack of the enemy, are making a great mistake—as the enemy's arrows ["bitter words," sarcasm, sophistry, etc.,] are showered upon you and he presses you close, you may lower your shield for a moment to note his position, and then unless you have an *intellectual* apprehension of the truth—a helmet—the enemy will be sure to succeed in striking you with an arrow of sophistry, or if very guarded about your head, and busy seeking to protect your intellect by your shield of faith, you lift high the shield your breast will be exposed and there the arrow of *no ransom* will strike, unless you have on the breastplate of Christ's righteousness.

Even armed with the whole armor you will barely be able to stand—so fierce the assault. With all the armor on there are chinks and openings of various sizes in our helmets (intellectual apprehensions) which demand that we still be on our guard and cast not away our shield.

Let every soldier of the Cross put on the whole armor and see well to it that it is true steel and not mere polished tin. See that it all bears the imprint and marks of the Royal Armory—the Word of God.

HOLY COURAGE.—Holy courage characterizes every true life. The possessor of this life looks at the right, and says, "With God's help I will do it." He never for a moment asks himself the question, "Will it affect my material interests?" but only, "Is it right?" If the reply to this question is "Yes," he moves right on in the sacred path of duty, though it leads through a "burning, fiery furnace," or a lion's den. The frowns of friends, or the threats of foes move him not. His position is taken, and from it he will not be driven. When he approaches the portals of the tomb, he exclaims, "I have fought a good fight"; and when he is lowered into the grave, the very remembrance of his heroism calls forth the word, "There he lies who never feared the face of man." Such are more than conquerors through him that loved us.—*Sel.*

HAVE FAITH IN GOD

When the stormy winds are blowing,
And the angry billows roll,
When the mighty waves of trouble
Surge around the stricken soul,
Have faith in God,
Who reigns above;
Trust in Him,
For He is love.

When the way is rough and thorny,
Danger all along the path,
When the foe is ever planning
How to crush you in his wrath,
Have faith in God;
His loving care
Shall keep you safe
From every snare.

When your eyes are dim with weeping,
And your heart is full of woe
For the loved that now are sleeping
In the cruel grave so low,
Have faith in God;
The dead shall rise
To meet the Saviour
By and by.

Are you filled with eager longing
For the night to pass away?
Are you weary of the watching
For the dawning of the day?
Have faith in God;
He is our stay;
Soon will come
The perfect day.

Are you hoping and rejoicing
In the presence of the Lord?
Are you waiting for the kingdom,
And the glorious reward?
Have faith in God;
Our King is here,
And soon his glory
Will appear.

TO WHOM WAS IT PAID?

"Jesus died and paid it all;
All the debt I owe."

We live in a day when the wherefore and why are sought on every question. It is, therefore, to be expected that when the grand old doctrine of a *ransom* for sin is being attacked and scoffed at, those who hold the doctrine should not only be required to give a "thus saith the Lord" on the subject, but also that when asked to prove the reasonableness of the statement, and show how, and why, and by whom, and to whom, and on what account the *ransom* for sins was given, we should be ready to show it.

While it should be to all saints, and is to us, SUFFICIENT that God's Word declares that we were "*bought* with a price," "*redeemed* with the precious blood of Christ," *ransomed* "from the grave" by Him who "gave himself a *ransom* for all," etc. Yet it is gratifying to us that we are *able* to "give an answer to every one that asketh on this important subject.

Let us bow before the statements of Scripture, and let us also see that they prove *logically*

"How firm a foundation, ye saints of the Lord,
Is laid for our faith in his excellent Word."

Our opponents in an endeavor to make the *ransom* look unreasonable, ask and answer as follows, viz.: To whom can it be claimed that this ransom sacrifice of Jesus was presented or paid? To God? Surely God delights not in blood and death. God is love. Why should the loving Jehovah need to be propitiated? (See "Propitation" in July TOWER.) Was it presented to release man from death? Then it should have been presented to 'him that hath the power of death, that is the devil.' (Heb. 2:14.) Did Jesus present the *ransom sacrifice* to the devil?"

By such questions and suggestions it is sought to ridicule the ransom, and thus to turn some from the plain statements of the Word. Before giving a solution of these queries, let us see how shallow is this method of reasoning. Suppose we did not know, and could not answer to whom the sacrifice of Jesus was *offered*, would that disprove the fact that he "was once offered to bear the sins of many?" (Heb. 9:28,) or the statement made by Jehovah that his was a "sacrifice for sin," "a propitiation for our sins, and not for ours only, but also for the sins of the whole world?" (1 John 2:2.) Surely not. *Ignorance* of reasons or causes is no argument against *facts* in any sane mind.

If you were asked to give a full explanation of the power and agencies which hold this world in order while revolving in space, or of any other fact the philosophy of which you imperfectly understand, would you be obliged to *disbelieve and deny the* FACTS because you could not *explain* them fully? So with the doctrine of RANSOM. Is it sensible or reasonable to ask any child of God to disbelieve the plain statements of God's Word *because* he cannot fully explain its every reason in detail? You believe that a grain of corn grows when planted. You do not understand and cannot explain fully, *how and what* the process, but do you therefore deny the fact?

Let it not be forgotten, either, that some of our opponents desire to *seem* to hold fast to the Scripture, and hence sometimes use and quote the word *ransom* in such a manner as to leave the impression with some that they are in harmony with the Scripture where it occurs, but they have never yet defined the word, nor explained the texts in which it occurs with the context. Beware of such deceitful handling of the Word of God.

Now we come to the questions. Let us consider them in the reverse order: Was the ransom-sacrifice of Jesus presented to "him that hath the power of death, that is the devil?" We answer, No, assuredly not. Satan's power, though willingly exercised by him, could not be exercised were it not *permitted* by the great Supreme Jehovah. And Jehovah would not have permitted Satan's power and the great calamity to be inflicted upon man, had it not been that by sin man had brought it upon himself as the *penalty* of Jehovah's violated law.

Hence Satan's power, like that of a hangman, is a *delegated* "power of death." The hangman is merely the servant of the Law to execute is penalties. And Satan as the servant of the Law laid down by the Supreme Judge of all creation, *permitted* and used for a time as the executioner of the sentence pronounced: "The wages of sin is death," "Dying thou shalt die."

If a prisoner's ransom or fine was to be paid, it would not be offered to the Jailor or Executioner, but to (the clerk of) the *Court* whose law demanded it. So likewise the ransom for sin should not be paid to Satan the executor of penalty, but to the power which condemned sin, made the penalty, and *ordered* the execution of the guilty.

Thus we have already suggested the answer to the first question—Was the ransom-sacrifice presented to God? Yes. Not only as above shown is it *reasonable* to say, that the sacrifice for sin *should* be presented to the one whose laws were violated, but we shall now offer scriptural proof that Jesus did present his sacrifice to God.

The sacrifices for sin, under the Law, were sin-offerings *unto Jehovah*. See Lev. 4:3, 4, 23, 24, 27, 31, 34 and 35; Exod. 30:10; Lev. 5:11, 12 and Lev. 9:2, 6, 7, and 2. Chron. 29:7-10, 20-24. These were but shadows and types of the true sacrifices for sins by which the Lamb of God taketh away the sin of the world, puting away sin by the sacrifice of himself, and presenting himself without spot *unto God* (John 1:29, Heb. 9:26; 1 Pet. 1:19; Heb. 10:4-9.

The same thought is taught inductively by the following scriptures, Deut. 32:17; 1 Cor. 10:20; Psa. 68:20 and Rom. 12:1.

Having thus established by scriptural testimony, the fact that there was a ransom-sacrifice, and that it was presented to God, let us notice the objections implied in the question. Did God require blood as a satisfaction or propriation for human sin? We answer, yes: and if Christians could take larger and fuller ideas of God and see the perfection of each of his attributes as well as the harmony of them all, the matter would appear perfectly clear and plain.

It is because Justice, Wisdom, Love and Power are all *imperfect* in us, that we are not quick to notice the perfect operation of these qualities in our Heavenly Father. In the fallen race Justice, Wisdom, Love and Power are continually antagonizing each other, but not so with our Father in heaven. With Jehovah, Wisdom first surveyed the field and laid out the best plan, Justice, Love and Power consenting to it fully. Under wisdom's direction man was placed at once, under a Law the penalty of which was the forfeit of his existence, and all the train of woes accompanying death. Wisdom foreknew man's FALL through inexperience, but felt justified in view of beneficial results—lessons, etc.

When man disobeyed, JUSTICE stepped forward, drove him from Eden and delivered him over to Satan to be buffeted by evil circumstances that the FULL PENALTY of the violated Law might be inflicted—"dying thou shalt die." While the Justice element of God's law (and character) was dealing with man, the Love element was not indifferent, but it was *powerless* for two reasons: first, it could not *oppose* Justice, and secondly, it could not *at first* relieve man by satisfying Justice and providing a ransom-sacrifice for sin, because that would have been in opposition to the plan marked out by infinite Wisdom; hence Love moved not to man's relief, except to encourage and instruct through promises and typical sacrifices, shadowing forth its future work. Thus was Love employed while awaiting the auspicious moment when under Wisdom's direction it might act.

Finally that moment came. It was in "the fullness of time" (Gal. 4:4,) and in the "due time" (Rom. 5:6) that God sent forth His Son, "that he by the grace [favor, love, bounty] of God should taste death, for every man." (Heb. 2:9). "*Herein was* MANIFESTED the Love of God in that while we were yet sinners, Christ died for the ungodly." (I Jno. 4:9, Rom. 5:8).

Love, because exercised in harmony with the Law of God was not in conflict with Justice. Love's method was not an attempt to overrule and oppose the sentence, nor to interfere with its full execution, but to provide a substitute or ransom for man. By meeting for man the penalty inflicted by Justice (death,) Love forever releases mankind from the Adamic curse (death) inflicted by Justice. This was Love's triumph no less than the triumph of Justice. Its triumph was in the offering of the acceptable ransom-sacrifice which Jesus presented to *Justice*—the element of God's character which enforces his righteous decree and penalty.

But Love's triumph was not yet complete, Wisdom had marked out a course which not only should thus *redeem* man but by which he should be lifted back to perfection, and that under circumstances favorable to his *everlasting* continuance in well doing.

The plan was no less than the selection from among the *redeemed* ones of a "little flock" which through much tribulation and severe trial should be "accounted worthy" to be associated with Jesus in the work of *restoring* mankind to its original and perfect state. Hence Love is still at work and soon, aided by the Power of Omnipotence, will in the Millennial age, complete its work in the resurrection, restitution, blessing, of all the families of the Earth.

Thus it is seen, that in our Father's plan all his attributes take their proper part and place, and the *result* will be a grand triumph of all, demonstrating to angels and to men

that His Justice, Wisdom, Love and Power are *each* infinitely perfect and that together they work out harmoniously His benevolent designs.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works his sovereign will.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

A RIVER THAT MAKES GLAD

"There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her, and that right early."—Psa. 46:4, 5.

The preceding and succeeding words of this Psalm indicate a time of great and wide-spread trouble and distress, which is here very graphically described in symbolic language; the earth is removed, the mountains are carried into the midst of the sea, the waters thereof roar and are troubled, and the mountains shake with the swelling thereof.

These things were not true, either in a symbolic or in a literal sense, in the day in which it was written, nor is it yet fully accomplished. The writer spoke as moved by the Spirit of God, and, like the other Prophets, uttered many things which he did not understand, they being written for our admonition and instruction, in whose day only the application is due.

The great bulk of prophecy was dark and mysterious, alike to Jew and Gentile, until Jesus and the Apostles, under the direct inspiration of the same Spirit that dictated them, gave us the keys to unlock their hidden meaning, never designed to be understood until God's *"due time"* should come; and then only by the consecrated in Christ Jesus. These will give their consecrated time and labor and patient thought in applying the keys to the various locks, and these alone receive the rich reward—the meat in due season.

We find that *earth, in symbol,* signifies human society as at present organized; that *sea* is a symbol of the unrestrained and uncontrolled masses of mankind not submissive to either civil or religious control; that *mountains* symbolize the great ruling powers of earth—the kingdoms of this world. We find that this interpretation of these symbols is applicable throughout the Scriptures wherever these terms are used symbolically.

In order to get the idea conveyed here, let us read verses 1 to 3, using the interpretation instead of the symbol: "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the present organization of society be dissolved, and though the kingdoms of earth be overthrown and swallowed up by a revolution of the people who will refuse to be longer ruled by them."

If a literal mountain were cast into the midst of the sea, it would quickly be swallowed by the sea; so will it be with the kingdoms of earth when overthrown by the turbulent masses of discontented people who are now mustering their hosts and disseminating their revolutionary principles under names now universally recognized—Communism, Socialism and Nihilism, etc.

This revolutionary spirit has not yet reached its climax; the earth is not yet removed; nor are the mountains yet carried thus into the midst of the sea; but the events of verse 3 have come to pass. The waters of the sea [the discontented peoples] roar and are troubled. We hear the roaring of the troubled waters from every quarter of the globe, and truly the mountains [kingdoms] shake with the swelling thereof. There is not a government on earth that does not realize that these are perilous times and in consequence of this fact, each is taking special precautions to protect itself against the rising power of its own subjects—the roaring, troubled waves of the sea.

This is the extent to which the events foretold in prophecy have at present ripened, and the rising storm will, from present indications, require only a few years to reach its terrible climax, overthrowing and swallowing up in anarchy and confusion all the kingdoms of earth. A few more years and the prophecy of verse 2 will find its complete fulfillment, just as surely as we now realize the fulfilling of verse 3.

But who is it that finds a refuge of peace and safety in the very midst of the shaking and dissolving kingdoms? Evidently it is the class spoken of in verse 4 as "the city of God," dwelling in *"the holy"* of the tabernacle of the Most High. In symbol we find that city represents a church, an ecclesiastical kingdom, true or false. The city of God, then, means the kingdom of God—the Church. As referred to here, it is not the kingdom *set up* and glorified, else it would be represented as in the *Most Holy.* [See "Tabernacle Teachings," pages 5 and 11.] But it is the kingdom of God—the true Church, in its present condition—the wholly-consecrated children, not the mere outward professors. "There is a river," a river of truth, the blessed streams whereof makes glad this city of God.

How many of us have been refreshed, especially of recent years, by these blessed streams of truth! Though we hear the roaring of the troubled sea, the murmuring and threatening of discontented and oppressed people, and feel the shaking of the kingdoms with the swellings thereof; and though we know that the dreadful result will be universal anarchy and the complete overthrow of all governments, yet we fear not, for "God is our refuge and strength, a very present help in trouble."

But our peace and composure, in view of these things, is not a selfish condition which rejoices in its own security regardless of the woes of others. Ah, no; for the streams of truth have brought to us the blessed assurance that

"Sweet accord shall grow at length
From out this clash of earthly discords."

Men fear and tremble as the storm approaches, and will be in utter dismay when it bursts, yet the Church [all truly consecrated saints] shall not be moved. "God shall help her, and that *right early.*" *Even now* she is being strongly fortified with the truth which shall protect her. The Lord of Hosts is with us; the God of Jacob is our refuge.

In verse 8 the Prophet carries us down to the time, and bids us view the scene, when these things will have been actually accomplished, saying, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire."

What! is it the Lord that thus makes the earth desolate? Yes, Isaiah also expresses it so, saying, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." (Isa. 24:1.)

But have we not just seen that the trouble and destruction is to be accomplished by a general uprising of discontented and ungovernable people? by such a revolution as Communists, Nihilists and Socialists contemplate? Yes, as verse 6 states it, "The *heathen* [lit., nations] *raged,*" and as a consequence "the kingdoms were moved." "He [God] uttered his voice; the earth melted."

Truth on every subject, however, or by whomsoever uttered, is the voice of God. And it is the dissemination of truth, the voice of mankind, that is awakening them to a keen sense of the inequalities existing under the present social organization, and this prompts them to assert their equal rights with their fellows and to make desperate efforts to obtain them.

But human effort will not be able to accomplish that which is desired. The dreadful result will only be anarchy and wide-spread confusion, the earth will melt, organized society will be dissolved. And when human effort has spent itself, and men realize their own inability to rightly adjust affairs among themselves, God speaks through his prophet, saying, *"Be still and know that I am God."* And wearied and discouraged at their own efforts, men will hear, for, it is written: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."

(Isa. 26:9.) Then, too, they will learn that "The Lord of Hosts is with us," and that Christ is present to rule and reign, and he will be exalted among the nations, he will be exalted in the earth. They will realize that the God of Jacob is their only refuge.

"And many people shall say, Come, let us go up to the mountain of the Lord [let us seek protection and render obedience to the kingdom of the Lord] and he will teach us of his ways and we will walk in his paths." (Isa. 2:2.)

While the message, "Be still, and know that I am God," will have a special application to the world at the time just referred to, it is applicable to the Church now. Amid the clashing creeds of the many great organizations claiming to be the Church, and claiming the support of the Scriptures for their various theories, and yet denying and mystifying their teachings, God's voice comes to his consecrated children, saying, "Be still and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

Those who obey, who bid their own wills, their prejudices, etc., be still, are learning now from God's word the blessed truth that the Lord's Anointed is even now present to set up his kingdom under the whole heavens, enforcing the will of God on earth as in heaven by abolishing evil and restoring the race to fellowship with God. Then all may partake freely of the river of truth, the streams whereof, even now, make glad the city of our God—the saints.

Another thought is suggested by this Psalm, viz., that some at least of the little flock who are to be joint-heirs with Christ will remain in their present condition, in the flesh, until the now threatening and rising storm shall have at least partially accomplished the overthrow of the present kingdoms—until the mountains be carried into the midst of the sea. This is also in harmony with what we have learned with reference to the part the same class take in pouring out the seven last plagues of Rev. 16. See Z. W. T., of June and July, 1883.

THIS PERSUASION

This persuasion cometh not of him that calleth you . . . . But he that troubleth you shall bear his judgment.—Gal. 5:8, 10.

To persuade is to convince or teach. Every Christian should "be fully persuaded in his own mind"; that is, he should exercise his mind in the study of God's revelation, so as to know just what he believes, and the scriptural reason for his belief. Thus the Apostle responded and testified concerning "the kingdom of God, *persuading* men concerning Jesus, both out of the Law of Moses and out of the Prophets," assisting the willing ones to make up their minds, and to recognize in Jesus the crucified, the one typified in the sacrifices of the Law, and referred to in the Prophets—the Lamb of God who taketh away the sin of the world—putting away sin by the sacrifice of himself, being delivered for our offences, but raised for our justification, in which risen and glorified condition, he shall soon fulfill all the prophetic declarations of glory and blessing.

After summing up the evidence of God's love as revealed in the fact that "He spared not his own Son, but *delivered him up for us all*," and that since "It is Christ that died" for our sins, and thus became our ransom price from sin's penalty, the Apostle says no one has a right to condemn us, for surely God, who has justified us through this offering of his Son, would not now condemn us. Then he concludes his strong argument by saying, "I am *persuaded* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the LOVE OF GOD which is *in Christ Jesus*." (Rom. 8:38.) All God's love and mercy and blessings come to the race in and through Jesus and his work—"through whom are all things, and we in him."

But in the Scripture under consideration, the Apostle refers to a teaching or *persuasion* which was being advanced in the Church, which he assures them is not of God. This shows the necessity of guarding our judgments, so that we be persuaded only of God, and not by the adversary, even though he should present his persuasion through some of those who have been recognized as teachers in the Church.

Let us closely examine this evil *persuasion* here referred to, that we may judge whether it is being now used to "trouble" the Church. The Apostle's argument as shown by the preceding context, is not against the Law. No, that is the common way of viewing the matter, but an incorrect view. The law was the law of God, hence could not be bad. It was the same law, of which the same Apostle declares: The law is just and holy and good. (Rom. 7:12.) It is manifestly incorrect then to suppose that he is here opposing the law. His argument is, that because of inherited condemnation and weakness, the law could not justify any to life: that is to say, no one would be counted worthy of everlasting life on account of right doing (keeping the law,) because all are imperfect and sinful by inherited nature and none could keep the law perfectly.

It was because the keeping of the law could not *justify* (declare just, or righteous, or pure) any one, but on the contrary, reproved and condemned all, that Jesus came and gave himself a *ransom* for all, to thus redeem us from our inherited curse. Hence while the Law is good, it was useless as a justifier of sinners, for it condemned *totally* all who did not harmonze with it perfectly.

The Apostle was writing to Christians at Galatia, some who had been heathens. They had originally received the correct idea, that "Christ died for our sins according to the Scriptures," and that through his blood we have redemption [from the curse of sin] even the forgiveness of sins. (Gal. 3:1 and 1:4.) But their early trust in Christ's redemptive work had been disturbed by some Christianized Jews, who, while calling themselves Christians, were denying the very foundation fact of Christianity, viz.: that Jesus' death cancelled the sins of all who accepted of him as their Redeemer and Saviour.

They did not deny Jesus, else the Galatians would have been unmoved by their teachings. But *calling* themselves Christians, and confessing that Jesus was a notable and worthy EXAMPLE, they denied the *ransom*—they denied that there was "redemption *through his blood*, even the forgiveness of sins." (Col. 1:14.) They claimed that Jesus' example was good, yet, if any would be saved they must accomplish their salvation by good works, and observance of the law—circumcision, etc. That these were the facts, is evident from the Apostle's language throughout this epistle.

The very first chapter makes it very prominent: "I marvel that ye are so soon removed from him that called you INTO THE GRACE OF CHRIST unto another gospel, which is not [really] another [Gospel]; but there be some that trouble you and would *pervert* [turn] the gospel of Christ." (Gal. 1:6, 7.) We should note the fact that the Apostle clearly and distinctly shows here that the true gospel was that of *grace* or *favor* through Christ.

The gospel says, Here, take salvation as a gift, a favor of God through Christ. Jesus has made of himself a propitiatory sacrifice for our sins; he died the just for the unjust and now presents us with the fruits of his sacrifice—*free*, for the taking of it. That which you could not win by your own service and merit, you may have *free*, it is the Lord's bounty or grace, a "free gift," purchased for you with his own precious blood. This was indeed glad tidings.

But this other gospel to which some invited them, Paul assures them was *not* really glad tidings at all; it was simply the Jewish law of *salvation* by merit and obedience, supplemented by the name and example of Jesus. But, as all may see, this would do little good, for the name of *Jesus* is nothing except as it means a *Saviour* from sin and its penalty. (See Matt. 1:21.) Jesus' example as a perfect man was so far beyond their ability to follow, that thus they must come short, for his example was nothing less than the *fullest expression of their* LAW, under which, their experience as well as the Apostle's words, proved that none could be *justified to life*. Hence it is that the Apostle declares, that merely linking the example and name of Jesus to the Law, did not constitute another Gospel or good news, for there was nothing in it which could give them life. Under it they would still be in their sins; hence still under the *death penalty*. He marvels that they should turn from justification through the sacrifice of Jesus, and attempt to justify themselves by following his example and keeping the law.

The Apostle argued against "*this persuasion*" or doctrine, which endeavored to base salvation upon the keeping of the law and following Jesus' example, instead of on the *merit of his sacrifice* freely imputed to all who would accept of it.

To present the matter very pointedly before them, he declares that they must choose one or two ways, for God had provided only the two and they could not be blended: Either they must hold to the law and hope for eternal life through obedience to it, gaining all the help they can from the ex-

amples of Jesus and prophets, etc., or else on the other hand renounce all these and flee to the merit of Christ's obedience and sacrifice alone. His words are, "I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing"—that is to say, the rite of circumcision, if practiced, is an evidence that you are hoping to *justify yourselves* by your own works, and not trusting to the merits of Jesus' sacrifice; and if not trusting in the merits of Jesus' sacrifice for your sins, then you are still under sin and its penalty as much as though that sacrifice for sin had not been made; for you are not grasping its advantages, and to be had, they must be laid hold of by *faith in him as your sin bearer.* "Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace" [favor]. (Gal. 5:2, 4.) You, who seek *by works*, to justify yourselves and free yourselves of the condemnation resting upon you, are relying upon that for salvation, whether you call yourselves Christians and follow his example, or whether you call yourselves Jews and follow the example of Moses and the prophets. The principle is the same. You are turning from and rejecting the *grace—the favor*—THE FREE GIFT *of God through Christ* by endeavoring to obtain everlasting life without recognizing the *ransom* which God provided, and Jesus gave.

PRESENT FORM OF THIS PERSUASION

We know of none to-day who are turning to the law, *as such*, though they *are* turning to the law in the sense that they are turning to works, to good deeds, self-denials and Jesus' example (which was keeping the law and justification to life thereby) as the basis of hoped-for future life. They thus turn to an ungiven and unwritten law, which they think *ought to insure* God's favor and blessing of endless life, just as these Galatians turned to the Law given to Israel with its promises of life. Both these of today, and those whom Paul addressed, have forgotten or failed to see, that because of sin and depravity, we cannot render *perfect works* to God, and that God's great comprehensive law, as well as its brief synopsis given to Israel, *condemns* as unworthy of life—worthy of death—every creature which cannot, and does not, fulfill its every requirement *perfectly.* If they realized this, they would see the uselessness of presenting to God anything short of PERFECTION, with any hope of its acceptance and reward. Hence the Apostle assures us that "By the *deeds* of the law shall *no flesh* be JUSTIFIED." (Rom. 3:20.) This being true, there is no other "*way*" (John 14:6; 10:1,) and "none other name under heaven given among men whereby we must be saved," than Jesus, and the way he opened up when he "gave himself a *ransom* for all," and thus opened up a *new* way to life. (1 Tim. 2:6.) The way of the Law (works) had been offered to the sinful and condemned Jew for 1800 years, and had never justified one of them, hence they should have been ready for the *new* way brought to their attention through the glad tidings, viz., that Jesus had *cancelled* the claims of justice against both Jew and Gentile by meeting all its requirements in his own person, on which account God could be just when he *justified* [declared righteous and worthy of life] those who, by *believing* in the ransom, had their sins blotted out and Jesus' righteousness *imputed* to them. (Acts 3:19; Rom. 4.)

O, thoughtless Galatians, who has deluded you? [This might be fitly applied to those of our day who are turning from *free grace* assured by Jesus' ransom, to look for grace as the result of their own sacrifices,] before whose eyes Jesus Christ was previously represented as having been crucified and for our sins.

Beloved let us not forget that "this persuasion cometh not of Him that calleth you," *through* whomsoever it comes; even though it might come through an angel from heaven, it is *from* the Adversary. It "cometh not from him that calleth you." But while rejecting "*this persuasion*," "cast not away your confidence" in Christ and the promises which God has made, which have a great recompense of reward. Be fully persuaded in your own minds—not satisfied to accept any testimony or persuasion not well sustained by the word of the Lord. Then with Paul you will be "persuaded" that God is "for us," and that his favor is manifest in that. "He spared not his own Son, but delivered him up [to death] for us all" [as our ransom]. And if we are thus *justified* by God's own act, and through his own arranged sacrifice for sins, He certainly no longer condemns us. Who can condemn us while we know that "It is God that justifieth" us? Who could condemn us longer, when it is known that "It is Christ that died" on our behalf, "the just for the unjust?" Nor can anything separate us from such love.

FAITH AND WORKS

The relationship between faith and works is simple and clear when seen from a scriptural standpoint, yet very obscurely recognized by the great majority.

Works can never *justify* us, nor so long as we are under the imperfections resultant from sin can God recognize *works* at all. He is perfect, and cannot accept or enjoy that which is imperfect. Since of the Adamic race there are none righteous, no not one, it follows that Jesus' works *only* are well pleasing and acceptable to God.

But here comes in the province of FAITH. Jesus having "died for our sins," faith may grasp the fact that he bore our sins in his own body on the tree and appropriated to us the freedom from sin—justification which results. Thus we are justified and brought into fellowship with God, not by our own works, but by FAITH in the *works* which Jesus did for us; and as a result of our faith in the thoroughness of Jesus' work and its acceptableness to God as a "propitiation [satisfaction] for our sins," we realize that "there is now *therefore* no condemnation" resting upon us *in Jehovah's* sight. Our works alone could not accomplish this result, and to attempt to add them to the *perfect work* which Jesus did for us would be to doubt the *perfection* and completeness of Jesus' work—his sacrifice—and thus to lose all our interest in it; for it is imputed to us as a result of *faith.*

Thus it appears that *our* works are ruled out entirely, and have no share in justifying us to life. What, then, is the value and province of works on our part? We reply that when faith has grasped and appropriated justification through Jesus' work, then we reckoned of God as thus freed from sin, can bear fruit, *i. e.*, perform works acceptable to God through Jesus Christ.

The works of many *justified* ones are *really* no better, and perhaps through a larger share in the Adamic fall and depravity, not *actually* so good as many others, yet from God's standpoint the works of those *justified by faith in Christ's work* are counted absolutely perfect, both the *works* and the *person* being acceptable to God by or through the implied or *imputed* merits of Jesus. On the contrary, he who accepts not of Jesus' *ransom* is not justified; hence, neither himself nor his works would be acceptable to God. He abides still under the condemnation [the same word elsewhere translated *damnation*]—that is on the world. (Rom. 5:18; Jno. 3:18.)

The whole world, as tried representatively in Adam, was found disobedient and *condemned* to the penalty prescribed viz. excommunication from God and final extinction of being. This penalty still remains, and is strictly enforced (Rom. 5:16.) Consequently the grand aim of all should be, *not to avoid being condemned*—it is too late for that, all *are* condemned. (Rom. 5:18.) Our object must be to *escape* [from] the condemnation that is on the world.

There is only one way to *escape*, and that is an absoluely certain and perfect way. God provided it. You cannot escape by your own righteousness [truly we have none; yours and mine are only "filthy rags,"] even as you were not condemned for your own sin. We are condemned on account of another's sin, and a way of escape has been provided through a *ransom* given on our behalf.

ESCAPE FROM CONDEMNATION

We got into condemnation without our choice, but cannot get out of it without our choice, but the conditions for escape are so simple and easy that all shall be without excuse. It is simply "Believe on the Lord Jesus Christ."

But to believe on him means more than at first appears, perhaps. It does not mean that men shall simply believe that such a man lived and died, nor even that, in addition, he rose again and is now highly exalted; nor that, in addition to these, he was a good man, who set an excellent example. Nay, it means more. The names here given indicate it—Lord, and Jesus, and Christ. The belief which releases from condemnation sees him as Lord, or Master and Ruler. It sees him also as Jesus Saviour, Deliverer, for such is the significance of the world. It sees him also as the Christ, the one *anointed* as Jehovah's representative.

Believers only have yet, in any sense, *escaped* the condemnation that is on the world. "There is therefore now no condemnation to them that are in Christ Jesus." (Rom. 8:1.)

Christians frequently say to worldly people, "If you don't stop your course and reform, you *will be lost*," and receive the reply, "We are as good and honorable as many you think will be saved," and the entire argument is wasted and the truth obscured. Let the world know that it is lost—is "condemned already," and that Jesus came to seek and save that which *was lost* to make a way of *escape* from the condemnation *already* upon mankind. Show them the necessity of the *ransom* given and the real and blessed results of that ransom obtainable by faith in the Lamb of God, and it will have a convincing effect.

But does some one enquire, *What!* have believers actually escaped what the world is still under? We reply, They have escaped the *excommunication*, condemnation, which came upon man, and now they have *access* to God and *"fellowship* with the Father," things from which the sinner was debarred as soon as the penalty went into execution. Thus we, who had been far off are *made nigh* by the blood of Christ. (Eph. 2: 13.) Our access is not complete yet, for *outward* manifestations of God's favor are not yet granted, only that which is by faith. But this is precious, and the other will shortly be ours.

Another result of the ransom, another part of the condemnation which believers *escape*, is death. We now by faith only realize on the strength of God's word and the evidence before us that Jesus bore the penalty of our sins in his death, and on the strength of the reconciliation already effected, as one of its results BELIEVE and realize that we are passed from *death* unto *life*. Eventually this blessing shall be realized in full when we are perfected and like our Lord in glory. To this *escape* from condemnation we may invite all in the name of our Lord Jesus and through the merit of his sacrifice.

But do some enquire, If *belief* is essential to *escape* from condemnation, how will it be with those who have died without faith or knowledge of the redemption which is in Christ Jesus? If belief must precede *escape*, does it not seem that such have no hope?

We answer: Your difficulty arises from too narrow a view of the *escape* from death. You use it as though it meant to raise from the tomb, as for instance, Lazarus, Jarius' daughter and others, but its use in Scripture is more comprehensive, viz., a full, *complete* escape from all the penalty of sin; this would include the removal of pain, sickness, etc., as incidents to death and excommunication from God. The "widow of Nain's son" was raised, but not to perfection of life; he did not *escape* the condemnation; hence was still liable to pain and sickness, and again passed into Adamic death.*

But in the Millennial Age all the world is to be "raised" in like manner, and brought to a knowledge of the truth, and will thus reach a basis for faith, by the exercise of which they may *escape completely* from the condemnation, and come into the full perfection of being and communion enjoyed by Adam before sin.

Thus, it is evident from God's plan that all men shall be brought to a position where faith in the *ransom* will be possible, and it is equally clear that none will be covered by its "propitiation" who do not recognize and acknowledge it, for no man cometh unto [into communion and fellowship with] the Father but by Jesus.

THE CLEANSING MAINTAINED

If our escape from sin and its condemnation is by a *ransom* for Adam's sin, what shall we conclude concerning errors, omissions and transgressions now committed by those who have *escaped* and who have been JUSTIFIED from Adamic sin? Would not the least sin on our part bring us *again* under condemnation? And would not this require another sin-offering to *ransom* us afresh and enable us to again escape from condemnation?

The lack of a reasonable answer to these reasonable questions has confused many on the subject of *ransom*. They say: If God can and does forgive *recent* offences without a ransom, why did he not do so with the original offence, the Adamic transgression?

The answer is simple and very clear; Our Lord's sin-offering cancelled fully the Adamic sin and all guilt which came by or through it in any way. Sin, as it is in the world, is *entirely* traceable to Adam's sin. The impaired moral and physical nature which you received from your parents (and they from theirs back to Adam) is the fruitful source of your besetments to sin, and the open door by which you are easily assailed by the adversary. Hence, when you would do good, evil is sometimes presented so as to mislead and entice your degenerated nature into sin. This sin is traceable to the Adamic transgression; hence it is covered by the *ransom*. Whosoever, then, has by faith laid hold upon the ransom and escaped condemnation, finds ample assurance in our Father's word that the blood of Jesus not only covers the sins that are past, but also all those present and future, *not willful*, but occasioned by the inherited weakness of the flesh.

This grand truth is clearly expressed by the Apostle. (1 Jno. 1:7, 8.) He is writing of himself and fellow believers, who by faith in Christ have been justified and have escaped the condemnation, and says: "If we say that we have no sin [*i. e.*, actual sin; if we claim that our every word, thought and deed is perfect], we deceive ourselves and the truth is not in us." "But if we walk in the light as he is in the light, we [and Jehovah] have fellowship one with another [God and we], and the blood of Jesus Christ his Son cleanseth us from all sin."

What a beautiful thought—what a glorious truth! Though still actually imperfect, only *reckoned* righteous, still liable to and sometimes overcome by evil because of inherited weakness, yet by *walking in the light*, we may *maintain our communion* with God, and may realize, on confession, the forgiveness of every sin and that the precious blood—the ransom—*keeps us clean* from every stain of sin. Thus, and in no other way, can we "keep our garments unspotted from the world." (James 1:27.) Our robes of righteousness presented to us by our Lord as the fruit of his sacrifice, our wedding garment needful to a place at the marriage of the Lamb, would soon be defiled were it not for the continued efficacy of the blood.

To this, his plan, by which he can be just and yet justify him that *believeth*, God invites us, saying; "Come, let us reason together [I will make clear and plain to you how]: though your sins be as scarlet, they shall be as white as snow; though they be [deep] red like crimson [a fast color], they shall be as wool." Yes: "The blood of Jesus Christ, his Son, cleanseth us from all sin." (Isa. 1:18; 1 John 1:7.)

RANSOM AND TESTIMONY: WILL THEY BECOME CO-EXTENSIVE

I. TIM. II. 1-6.

The writer of this epistle was a large-hearted man. There was a special place in his heart for special believers, and another for his kinsmen according to the flesh, and room to spare for all other men without exception. "I desire (says he), that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men." His heart expanded with the right feeling because his eye was fixed on the right model. "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge, of the truth." And that he had the right conception of the right model was to him clearly demonstrated in the most matter-of-fact way. "For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." It is this matter-of-fact proof that God "will have all men to be saved," which at present demands the utmost attention. It is comprised of two parts—first, the fact and its meaning; and second, the testimony which is to be given respecting it.

I. The fact and its meaning. The fact is one of our foundation facts—the death of Christ. The meaning of the fact is that he "suffered for our sins, the just for the unjust, that he might bring us to God"—he "died for our sins according to the Scriptures"—or, as here expressed, he "gave himself a ransom for all." At this point it may be asked,—

1. What is a ransom? It means the price paid to redeem from captivity or punishment. It is something which has been paid for something which has been forfeited; and the one is considered to be the equivalent of the other. Here another question arises,—

What was forfeited? To answer this question, we revert back to the cradle of our race. Adam, we are told, was "the son of God." He had no human father—he derived his life direct from its source. He was made in the image or like-

* It is evident that those "raised" from the tomb, when they returned to it a few years after, did not experience the *"second death."* Yet, if they had been FULLY lifted out of the *first*, it would have been a "second death." This proves that RESURRECTION, or a complete recovery from Adamic death, means a full release from all its power, a bringing back or *restitution to original perfection.*

ness of God; and to him was given dominion over all the earth and all that it contained. Head of the human race and Lord of its home, he was pronounced by the highest authority "very good." He was placed under law. It was plain and positive, and its penalty—death. He broke that law, and immediately came under its penalty. The life thus forfeited was not his own individual life merely, but being the head of the race, the life of the entire race was forfeited in him. Human life then being the forfeit, and its extent universal,—

What of the ransom? It was equal to the forfeit, human life, and its extent universal. Every particular in which Adam was different from his progeny, Jesus was his equal. He was born of the virgin, Son of God, image of God, Lord of earth, federal head, the holy from his mother's womb. Here analogy between the two Adams seems to end. When tempted, the first Adam fell, and involved all mankind in his degradation and punishment. When tempted, the last Adam resisted—resisted unto death, even the death of the cross, and involved all mankind in his righteousness and self-sacrifice. The most unimpeachable testimony was given to his sinlessness. He was "holy, harmless, undefiled and separate from sinners," and "without spot" he offered himself to God. This was giving life for life—human life for human life—untainted human life for untainted human life. This was paying an equivalent price. Justice demanded this. It demanded no more. It could accept no less. The pre-existence of Christ is not forgotten, any more than his present existence, but these are not our present theme. It was not angelic life that was forfeited. Nor was it divine life (were that possible). It was human life. For this special purpose He took part of "flesh and blood": and the demands of justice were fully met when the "Holy One" tasted death for "every man." Some have asked,—

2. How can the death of one man be equivalent to the death of every man? We may ask another question: How can the sin of one man be equivalent to the sin of every man? The answer to the one question will be the answer to the other. We know of only one way in which these questions can be answered. These two men—Adam and Jesus—were equal. They were federal heads; and the only two men who ever occupied that position. Through the sin of the one death fell upon our entire race, and through the death of the other that dread penalty was exhausted. By the one act the old Adamic account was opened, and by the other that account was closed. The account now stands square—the engagements on the one side being equal to the liabilities on the other. It is true that some of the engagements have not as yet matured, but, thank God! they are of such a nature that not one of them can fail. This is no human theory. There is no truth more plainly stated in the Divine Word. Paul is specially strong and clear on these points. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:12, 19, 21). Another question arises here:

3. As the ransom of man has been paid, why do the living continue to die, and the dead remain dead? Because the resurrection hour has not come yet. In God's plan there is a time for everything. "When the fulness of the time was come God sent forth his Son"; "in due time" he laid down the price of man's redemption; and when the appointed hour comes round he will claim his purchased property. "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." R. V. (John 5:28, 29.) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13: 14.) Yet another question on this part of our subject claims an answer:

4. Seeing that Christ died a ransom for man, how was it that he did not remain dead? By rising again, did he take back the price of redemption? If he did, there is no hope for us. But he did not, thank God! he did not. The life forfeited was human life—flesh and blood life. The life given in ransom was the same. That was never taken back. Peter makes this point very plain. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in (R. V.) the spirit." (1 Peter 3:18.) Had he been quickened in the flesh, as some contend, there might have been the appearance of taking back the ransom. But he was not. He was quickened (made alive) in the spirit. The Apostles had known Christ "after the flesh," but a time came when Paul wrote, "Even though we have known Christ after the flesh, yet now we know him so no more." (R. V., 2 Cor. 5:15.) At his resurrection he became the "first-born" of a new race. On one side of his grave he was "like unto his brethren"—flesh and blood, and on the other he is "the Lord the Spirit," "a life-giving Spirit," and so on. There is no ground here for reasonable objection, doubt, or even uncertainty. The ransom paid was equal to the forfeit; and having been once paid, it remains always paid. It is for those who have not as yet accepted this glad message to welcome it to their hearts now. You have no guarantee that ever you will hear it repeated; and it is for those who are not obeying "the Lord that bought them" to yield to his paramount claims now. No other lord has any such claim upon you. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." This brings us up to the other part of our subject,—

II. The testimony respecting this great fact. The Apostle says that it is "to be testified in due time."

1. What is to be testified? That Christ gave himself a ransom for all. That great fact was never intended to remain a secret. In the divine plan means were devised for establishing it beyond the possibility of reasonable doubt, and for publishing it to all concerned. In the immediate context the Apostle writes, "Whereunto I am ordained a preacher, and an apostle . . . . a teacher of the Gentiles in faith and verity." As an Apostle, he bore witness to the fact; as a Preacher, he proclaimed the glad tidings based upon it; and as a Teacher, he expounded its meaning. These are some of the different aspects in which the same thing is viewed. To say that this fact is to be testified in due time, is, in other words, to say that its gospel is to be preached in due time, or that its doctrine is to be taught in due time. There are some six, or more, words used by the Apostles, each setting forth a different aspect of this one and the same thing.

2. Who is to testify it? It is sometimes called "the testimony of God," and sometimes "the testimony of Christ," sometimes "the Spirit's" testimony, and sometimes that of the Apostles and Prophets. It originated in God, it was given in the power of the Holy Spirit, and its words were uttered by the Christ, the Apostles, and the Prophets. It varies as to time, and manner, and agent, and accompaniment, but it never varies as to origin. It is God's testimony. Hence John argues, "If we receive the witness of men, the witness of God is greater . . . he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 Jno. 5:9, 10). It is well for man that it is God's testimony. This not only puts its credibility beyond a doubt, but it makes it certain that it will reach every one for whom it was intended. Referring to the word which goes forth out of his mouth, God has said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

3. Why is it to be testified? Because the testimony is as necessary as the fact itself. Without the testimony the fact would remain without any moral result. Physical results you can have without information, but to have moral results, information is absolutely indispensable. That the man Christ Jesus gave himself a ransom for all, is a stupendous fact; but it has no moral power except where it is known. Paul puts this matter beyond a doubt. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? . . . So then, faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-71.) There are, of course, other effects produced by the death of Christ than those to be found in the mind, heart and character of man, but the purpose of God is that death can never be fully accomplished until man is brought intelligently under its saving influence.

4. To whom is it to be testified? The obvious answer to this question is, To whomsoever it may concern. The ransom being for all, all are vitally interested in it, and therefore it is to be testified to all. Universal ransom and universal testimony are twin-elements of one scheme. Limit either of them and the scheme is mutilated. Formerly many limited both. Now many admit the universality of the ransom, and deny that the testimony concerning it will ever become universal; but the two must stand or fall together. This point, however, is not to be settled by any inferential reasoning. The question for us is, what saith the Scriptures? and our quotations will be of the most familiar description.

In the preceding verse: Paul says God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2, 3, 4.) This being so, the truth must be preached to all men. How else could all men come to a knowledge of it? In a succeeding chapter he says God is "the Saviour of all men, specially of those that believe" (4:10). Here faith is the dividing line between all men and a class, testimony always precedes faith, therefore testimony must be given to all men. In writing to Titus the same Apostle says, "The grace of God that bringeth salvation to all men hath appeared" (2:11). It being characteristic of the grace of God to bring salvation to all men, and that grace having appeared, it can never disappear until it has accomplished its mission. "Behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.) The angel of the Lord says, that the good tidings shall be to all the people. Who is man, and what is he, that he dare say that the good tidings shall not be to all people? "And I, if I be lifted up from the earth will draw all men unto me." (Jno. 12:32). This, of course, is figurative, but the teaching is plain. Jesus says that he will draw all men unto him, men cannot be drawn until they hear of him, therefore, all men are to hear of him. "That was the true light which lighteth every man that cometh into the world." (John 1:9.) This, too, is figurative, and the teaching is equally clear. Jesus is the true light which lighteth every man, he cannot be light to any man until he has heard of him, therefore, every man is to hear of him. Whether, therefore, we appeal to Paul, or to John, to the angel of the Lord, or to the Lord himself, the evidence here given only in sample, is plain and conclusive. And as the words which are used proving the extent of the testimony—"all people," "all men," "every man." and so on—are the same as those which are used proving the extent of the ransom, the conclusion is inevitable that ultimately the testimony will become co-extensive with the ransom.

5. And when is it to be testified? According to the A. V. the apostle says, "in due time"; but according to the E. D., the R. V., and other authorities, the word rendered "time" is plural; and therefore we ought to understand Paul as saying, "in due times, or seasons." Those times are partly past, partly present, and partly future. The Apostle Peter refers to prophetic testimony given respecting the redeeming work of Christ before he appeared in the flesh, (1 Peter, 1:10, 11.) God Himself more than once in an audible voice bore witness to His Son in connection with his work. And Christ himself, while upon the earth, testified respecting it. On leaving the earth he spake of other witnesses who were to continue this testimony. "When the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with me from the beginning." (John 15:26, 27.) In the plentitude of the Spirit's power given unto them, the apostles prosecuted their mission while they lived. Several of them sealed their testimony with their own blood, and bequeathed it as their legacy to their children in the faith. Since the last of the twelve fell asleep, up to the present hour, this testimony has been repeated with varying success; and we expect a similar repetition of it up to the end of the present age. The question arises here. And what after that? Does this testimony end with the present age? We cannot believe it. Some tell us that testimony is being given in the "intermediate state," only they give us no evidence of its possibility; so we only look to the resurrection state for the completion of this testimony. Ransom is for all men; that is "to be testified in due times." A very large proportion of mankind have died without hearing the testimony; they cannot hear it when they are dead and therefore they will hear it after they are raised from the dead. The "due times" began when this testimony was first given to our redeemed race; they have been going on ever since, and they cannot end until every man has heard the gladsome sound, "Bless the Lord O my soul, and all that is within me bless His holy name."

III. In conclusion, permit a few words of caution and discrimination. First, as to the ransom:

1. Those who say that Jesus was literally "the son of Joseph," "tainted with sin," had to "offer up sacrifice, first for his own sins and then for the people's," and so on, should pause and ponder well their position. Were those and kindred propositions true, the ransom would not be equal to the forfeit, and therefore it could not in justice be accepted.

2. When men teach that Jesus rose as he died—"mortal," their doctrines seem to imply that the price paid for our redemption was taken back again. Were that so, it would leave us entirely without hope, as much so as though Christ had never died. Then as to the testimony:

3. Were the testimony respecting the ransom to end with the present age, that would prove the Gospel to be a failure. It cannot be shown, so far as I know, that more than one in 150, or in 140 at most, of those for whom the ransom was paid have even so much as heard of it. If it is to end so, what else could it be than a failure? Let us take care lest we put arguments into the mouths of infidels, as to the love, the wisdom and the power of the Most High.

4. Affirming that the testimony will ultimately become co-extensive with the ransom is no foundation for "Universalism." Sin is universal, death is universal, and the testimony will become universal, but there is no evidence to conclude that the acceptance of the testimony will ever become universal. On the contrary, history, experience, and prophecy, all prove that as it was in the beginning, it is now, and ever will be—when the testimony is given to all, some will accept and others will reject it.

5. Contending that those who never heard the gospel before death will hear it after resurrection is no encouragement to rejecters of, or triflers with it now. It does not bear upon their case. We do not say who among the present hearers of the gospel are rejecters of it, but it cannot be too carefully noted that there is no evidence whatever to conclude that any deliberate and wilful rejecter of the gospel here will ever have its blessings offered to him hereafter. To all present hearers of the Gospel, now is their "due time." "Behold, now is the accepted time; Behold, now is the day of salvation."

6. And as to our position generally. It affords—more than any other that I am aware of—harmonious views, not only of the justice, but also of the wisdom and the love of God. I well remember the time when I first heard of "the universality of the atonement." What peace and joy it brought with it. And I well remember another time when I was worried with doubts and fears as to the possibility of the universal atonement being universally applied: and the latter well nigh counteracted all the blessedness of the former. Now, thank God! both are plain, as plain and clear as anything relating to the future can be. This is an unfailing source of peace and joy and I invite all, more especially those who have been harassed as I was, to share its blessed assurance. On this position we seem to be most in unison with some of the grandest of old prophetic and apostolic utterances. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "O the depth of the riches, both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!"
—*Joseph Moffit.*

MOSES WROTE OF CHRIST

"For had ye believed Moses ye would have believed me; for he wrote of me."—John 5:46.

Moses as both writer and prophet has the endorsement of Christ and the apostles. It is doubtless true that Moses wrote a large share of the Pentateuch,—the first five books of the Bible,—but we are nowhere told by any Bible writer that he wrote all of them. Hence, it cannot be against either the genuineness or authenticity of these books, because one of them contains a record of Moses' death and burial, written, of course, by some one else, after Moses died.

It seems as applicable now as in the Saviour's day that the disbelievers in Moses are of necessity disbelievers in Christ. To reject Moses after Christ has endorsed him, is not characteristic of a believer in Christ, though there are those in our day who inconsistently reject Moses, overlooking or ignoring the endorsement. They seem to see no connection whatever between the gospel and Moses' writings. For this reason the Jews rejected Christ, though they trusted in Moses, while these of our day reject Moses though claiming to trust in Christ. Verses 45 and 46 make a clear distinction between trust and belief, and make the latter more important. To believe Moses, according to this statement of Jesus, involved an intelligent view of the *meaning* of his words. The Jews trusted in Moses and accepted the letter of his writings: but had they *believed* Moses, that is, if they had seen the spirit, or deeper meaning of his writings they would have accepted Christ.

This statement of our Saviour is equivalent to saying that

in the deeper sense Moses was a gospel writer. There is, it may be safely said, more gospel in Genesis than in Matthew. In this Matthew is not belittled. The full gospel covers all the ages until the whole world is saved. This fullness of the gospel was given in Genesis, in the sense that the undeveloped seed contains all that can be produced from it. The fulfillment of the gospel is like the process of development of what was before hidden in the seed. Matthew records the *beginning* of the fulfillment of the types and prophecies of the great plan of the ages. He tells an important, and fundamental part; but still not the whole which the seed contains.

The *depth* of Moses' writings, then, is the cause of their modern rejection, as it was also the cause in part at least of the Jewish rejection of Christ.

The Jews boasted of being Moses' disciples, and yet their ignorance was the ground of their inconsistency. The same inconsistency exists now. Does it not have the same cause? It is better doubtless to say inconsistency than guilt, as ignorance is guilt only to the extent that it may be avoided, and it is not best for mortals to judge the motives. Jesus did not say they were *guilty*, though He spoke of their ignorance, their inconsistency, and their low moral state,—not having "the love of God" in them. His words were not intended so much to blame, though severe, as to reprove and enlighten, by showing their low condition. Verse 39 is not a command to "Search the Scriptures," as is commonly inferred from this rendering. It was a statement of *fact*, designed to reprove them. Other versions read in substance thus: "Ye search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me and yet ye will not come to me that you might have life." In the light of this statement their ignorance and consequent inconsistency of action were clearly reproved.

The moral state of the soul has much to do with the ability to receive truth, especially the *deeper* truth of the word. Jesus said, "If any man will do his will, he will know of the doctrine." Then loyalty of heart is one of the conditions of clearness of perception and understanding. Truth not understood has no saving or exalting effect. This makes stony ground hearers. There is no depth of earth. But Jesus says, the good seed, sown "in good and honest hearts," brings forth fruit.

The mission of Jesus among the Jews was that of a Divider and Reaper. He did not come among them to make proselytes from the Gentiles, but to prove and develop the qualities of the good and honest among them. These He called His "sheep;"—"My sheep hear my voice." These accepted of Jesus because they were in such a moral state that they could appreciate His teachings. The Divinity, the Father, in Him had an attraction for them, and thus they were drawn to Christ by the Father dwelling in Him; and in John 6:44, Jesus asserts, what from this standpoint appears a necessary fact, that no man can come to Him without the drawing of the Father. How then can any person be drawn to Christ who rejects His divinity? It should be observed that this was the point at issue when Jesus made this statement. Jesus had just asserted that He "came down from heaven;" while the unbelievers declared him to be Joseph's son. They used this as proof that He did not come down from heaven, as some are still doing. And Jesus said, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him." They rejected the divinity of Jesus for the same reason that they could not see him in Moses' writings—the subject was too deep for them. Let us beware lest we fall after the same manner of unbelief. (Heb. 4:11.)

The method by which Moses wrote of Christ was not direct statement, but was by figure, type and allegory. Even in his most direct words he did not *say* Christ, though that was what he *meant*. "Her seed shall bruise thy head," which all admit refers to Christ and his work, and is therefore gospel,—it will be observed is highly figurative. When a prophet like Moses was promised, it was based upon a comparison, and, but for later developments, none could have applied it to the Lord Jesus. When the promise was given of blessing to all nations through Abraham's seed, the language was perhaps as direct as any; but no one could have guessed from the wording of the original promise that the "seed" meant Christ. In the letter it was Isaac, and in the broadest literal sense included the fleshly descendants; but the Spirit in Paul takes the cover off and shows us that the seed meant Christ, and in the broadest view includes them that are baptized into Christ.—Gal. 3:16, 29. Though the Old Testament did not *say* Christ, the New Testament shows that it *meant* Christ. What it meant was represented or typified by what it said. In this way we see that the gospel was *covered* or *veiled* by the Old Testament writings. The gospel was in the Old Testament as the kernel in a shell; and no one can understand those writings and say that Jesus is the Christ, but by the Holy Spirit.

One who denies the authority of the New Testament writings has no means of proving that Christ is the seed. They should, to be consistent, reckon the seed, the covenant, the circumcision and everything else on the plane of the flesh, for that is all that the Old Testament teaches. But if the New Testament writings are discarded there is no proof that Christ has ever come, or that LIFE and IMMORTALITY have ever been brought to light. *The promises and threatenings of the Old Testament are* PURELY *of an* EARTHLY *and* TEMPORAL CHARACTER. Of course we refer to the *letter* of those writings.

The manner of the unbelief of the Jews was that of failing to see the spirit of their sacred writings. To them the truth was veiled, because of the veil upon their hearts. The carnal or fleshly state of mind is to the spiritual as the letter of the word is to its spirit, because only the mind in the spiritual state can discern the deep or spiritual things of the word. The more spiritual the degree of mind the greater its ability to understand the deep things of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. The same thing is true of all writings that have a surface and a deeper meaning, whether in the Old Testament or in the New.

"Light is sown for the righteous"; and the love of God shows itself in the love of truth and righteousness. Spiritual truth is the test of spirituality; and the truth of God is a mine in which may be found jewels of all grades, adapted to all degrees of spiritual development, and in which the most advanced may dig with the assurance of finding *inexhaustible* treasures. "The letter killeth, but the spirit giveth life" (2 Cor. 3:6) is a statement by Paul, showing the upward and downward tendencies of feeding on the two phases of truth. He draws a contrast on this principle between the law and the gospel and between the letter and the spirit of the old Testament writings, and shows that the bondage of the Jew was in reading the Scriptures with veiled hearts. They know what the word said, but its spirit was hidden from them. "The same veil remains untaken away in the reading of the Old Testament. . . . . But when it shall turn to the Lord the veil shall be taken away"; that is, when the real truth, the gospel, in those writings is seen, it will no longer appear dark, but it will bring light and glorious liberty. "Where the spirit of the Lord is there is liberty." The effect of seeing and feeling the fullness of God's love for all the world as seen in the Mosaic writings can only be beneficial in making the mind like the mind of God. May the Lord anoint your eyes that we may see and be free indeed.

The above, clipped from an Exchange, we can most heartily endorse, but it is truly amazing that the writer of the above cannot go farther in the *same* direction and see that Moses wrote of Jesus as the *ransom* for all, to be testified in due time.

Moses wrote of the RANSOM in every sin-offering enjoined the *life* of the beast which typified the man Christ Jesus being *given as a propitiation* [satisfaction] for the sins of the people whose sins it bore, and to make atonement for which its blood was shed.

Moses wrote of RANSOM when he told of how God clothed the guilty pair, expelled naked from Eden, with coats of skins to cover their nakedness instead of their own scanty fig-leaf covering. Therein Moses told of the uselessness of man's effort to cover himself with garments of righteousness that would not endure and the need that God should do it for him; nay more, of the fact that God would provide a covering but at the *cost* of the LIFE OF ANOTHER.

Moses wrote that the one who would "bless" all the families of the earth must first *redeem* them with his own life, in that touching narrative of the offering of Isaac, in whom centered the promise, a sacrifice upon the altar.

Moses wrote that the New Covenant must be ratified, made operative, sealed with the *blood of the covenant, i. e.*, by the death of him who ratified it, by ratifying the typical covenant with blood representative of *his own*, as the Mediator of that typical covenant and type of Jesus, the Mediator of the New Covenant.

Moses wrote not only of the value of the blood of the Lamb of Passover but of the *necessity* that all who would be of the first-born spared, *must be under that blood of sprink-*

ling AS WELL as have the Lamb within. Thus he wrote that we must not only recognize Jesus as God's spotless Lamb, but must recognize the value of his death as our ransom price, and must sprinkle it outside—publicly declare the same.

Moses wrote of the *ransom* work of Jesus, and, in fact, described his whole mission, in the types of the Day of Atonement. There he puts the sacrifice of Christ in the fore-front, and makes it the centre and *basis* of all the blessings coming to the people, which he here shows to be the fruitage, result or consequence of the *ransom-sacrifice*. The *blood* (evidence of shed life, i. e., *death*) was sprinkled upon the mercy-seat to *make* an atonement to God FOR the sins of the people. The penalty of man's sin was death; hence the death of the animal (typical of Jesus) making satisfaction for man's sin. As a *result of that giving of his life* (typically) *a ransom for all*, the priest was *granted* the right to go forth to the people who were lying in the dust and, pronouncing their sins cancelled, bid them arise from the dust and again enjoy communion with God.

And Moses wrote further of Christ and the results of his ransom in the typical Jubilee year, for at that time, when the priest came forth from the sacrificial work of the Day of Atonement, he caused the trumpet to blow announcing the JUBILEE begun—the times of RESTITUTION of all things.

And what unbiased mind can ignore the fact of a coming restitution, if all "the promises and threatenings of the Old Testament are purely of an EARTHLY character. All the promises of the New Testament which mention *anything more* than blessings of earth and human nature, apply to and limit those *super-abundant blessings* to the "Seed" specially selected during this age to be the instruments made use of in *blessing* all the families of the earth with the *restitution* (restoring to a *former* condition or estate) of all things spoken by the mouth of all the holy prophets. And what unprejudiced mind cannot see that this and *this alone* would be the work of Christ as expressed in the declaration: He came to seek and to save (recover) *that which* WAS LOST.

THE EPISCOPAL CHURCH

A sister writes us from New Hampshire that she cannot see why we speak of THE CHURCH (Episcopal) as we do of the other denominations. She says that *they* also object to "the sects." She wonders why we refer to THE CHURCH (Episcopal) creed as "*shackles*," and assures us that they have only the "*Apostles' creed*," and that she finds every item of it in our teachings. She feels indignant, too, that in a recent article we referred to THE CHURCH (Episcopal) as having been founded by Henry VIII, which idea, she says, was long since abandoned by well-informed people as being an "exploded" statement.*

The sister shows that her interest in the truth and her perplexity on the *Church question* are real, throughout the entire communication, saying in conclusion: "I wish your papers could be in the hands of every reading Christian, and that they would read them." And again, "You have *come out* and are living as you think you have been called to live, and yet whom have you among you? Some very nearly as bad as Judas, who deny the Lord that *bought* them, and this state of things is even worse than the first [sectarian condition] it seems to me, and your Church is no better than others in its mixture of good and bad. Can you not see reason for my perplexity?"

We answer these suggestions through the TOWER, because it is quite possible that others are similarly troubled and perplexed, and the subject is a weighty one.

Our objection to the Episcopal Church is the same as to all the systems which to-day claim to be THE CHURCH. *All Christians* will concede as a *fact* that there is but ONE *Church of Christ*. He and his Apostles established only one, hence it must be admitted that of all the organizations calling themselves the Church of Christ, not *more* than one can possibly be claiming truly. If this be so, it follows that all except that *one* are deceived themselves and deceiving the world by claiming to be *The Church*, when they are not.

Going back to the days of the Apostles, we find congregations at various cities, but all members of the one Church of Christ, whose names were "WRITTEN IN HEAVEN." Soon after the death of the Apostles various factions sprang up headed by those who wished to be *greatest*. This spirit was noticed even during the days of Paul, some saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," but this was promptly rebuked. (1 Cor. 1:12, 13.) Finally the Bishop of Rome came to be recognized by the other bishops as a superior in authority; and under the claim that Peter had been the first bishop of Rome, and that his apostolic succession gave his right, etc., to every successor, authority and power was claimed and exercised over all then recognized as "orthodox," though there were large parties of the Church which dissented both from this authority, and from many of the doctrines then termed "Orthodox."

The Papal system came more and more into temporal favor with the Empire of Rome, and under that favor it grew and by its power it crushed out all formal opposition, and for a time seemed about to restore the original idea of ONE CHURCH. But there were in Papacy honest minds, beclouded by her great success, which only needed some good reason to induce them to leave her fold. This occasion came, about the time Papacy's greatest corruption—manifested in the sale of "indulgences," etc. Then some of the bolder of the more enlightened ones ventured to *protest* against her doctrines and practices and the "REFORMATION MOVEMENT" set in, which has to some extent continued ever since, thank God. And though the work has been slow, those who are today in the work of reformation, are much closer to the doctrines, practices, and manners of the Apostles.

Bear in mind that it was while *Papish ideas* and doctrines were still firmly fastened on men's minds, that their consciences rebelled against some of the corruptions and brought about a partial Reformation. Hence the reformers had in general the same ideas and doctrines as the Mother, and *each claimed* that there was but ONE Church and that THEIRS was that one; that Papacy was the corruption of the true, and that in rejecting the corruption, they [the Reformers] became the original. It is for this reason and on these grounds that most of the older denominations claim that *their beginning was in the* APOSTLES' DAYS; that Jesus and the Apostles founded *their* Church [Episcopalian, Presbyterian, or Lutheran as the case may be], that it was corrupted for a time in Papacy, but was brought to light again in the days of the Reformation.

We see, then, that the ideas above expressed by this sister that the Episcopal Church is THE *Church*, etc., is the same claim made by other sister systems with equal force, for all such claims are false. The Apostles neither established the Church of England, nor the Church of Scotland, nor that of Germany. They all, as well as that of Rome are *human fabrications;* each contains good and bad doctrines and forms of godliness; each claims to be THE CHURCH, yet each in some respects opposes the *true* church whose names are *written in heaven*, and the true doctrines of Scripture, putting a human doctrine and system instead of the true. Thus each of these human systems assists in perpetuating the schism, increasing the confusion, and adding to the "perplexity" of truth seekers.

The mistake was started, and is kept up by assuming that the "Church of Rome" was THE *true church* before she became so openly corrupt, prior to the "Reformation." On the contrary, the "Church of Rome," as a system, was wrong from its commencement—contrary to the doctrines of Jesus and the Apostles. It was the "Mystery of Iniquity" from the first, and had in it, those errors which developed into the more ungodliness as time and opportunity permitted. The system was wrong; names written on earth attached to fixed written creeds prepared by men and endorsed by councils, are poor and improper substitutes for names written in heaven and the Word of God unlimited by man.

The fact that there are true Christians in all these denominations, and that there should be but ONE church, and that in some sense all these *really* belong to one church, though separated from each other by sectarian names, forms and rules, has long been recognized by thinking Christians. The question which they find it impossible to solve is: How to accomplish the *union*.

To reach this result "Union Meetings" and "Union Church" buildings have been attempted in small places, but sectish pride and vainglory has always sooner or later hindered and led to disruption. To accomplish the same result, The Evangelical Alliance was formed, which while claiming to have *unified* the sects, holding *sound faith*, is really a TRUCE between the leading Protestant sects by which they agree not to war upon nor against each other, but to unite in opposing any views which conflict with their main points of agreement, and *thus* to establish a certain fixed unchangeable line of doctrines, good and bad, true and false, outside of which, all is branded "heretic," and inside which all is branded "orthodox."

* The sister is mistaken, the fact remains, so long as history remains, and cannot be "exploded." It has, however, been very generally "*dropped*," because those who might refer to it, find that their own claims to being "*the* Church" are best supported by acknowledging the claims of "*the* Church of England."

This is the same result sought and obtained by Papacy at the inception of its organization, though brought about in a different manner. The several sects, while each is permitted to manage its own affairs, are organized or bound into one system and stamped "Orthodoxy;" but in (Rev. 13:14) it is called the very "image" of Papacy. This is a union on a false basis and hence is as far from the ONE CHURCH of Jesus and the apostles, as Papacy was in the days of her supremacy.

No union will succeed, and be productive of good, and favorable to growth in grace and knowledge, except it be accomplished in the proper manner and on a solid foundation; and the sooner this is realized the better for the saints and the worse for the great worldly tarefull systems which call themselves THE CHURCH of Christ, deceive the world and almost deceive the very elect.

True union is not a bondage but a mingling of *hearts* and minds. To accomplish this organization, this union, is the work of the Spirit of God. Where it rules there will be true fellowship with the Father and the Son and with all possessing it. The agency or means by which this union is accomplished is the truth—the Word of God.

Because of the inseparable union between God's Word and His Spirit, it is called "The Spirit of truth" and the only way to possess the full harmony and union of the spirit is by possessing a knowledge of the truth, hence Jesus prayed: "Sanctify them through thy truth, Thy word is truth." (John 17:17.)

This leads us to inquire, Is it not because of lack of knowledge of the truth through neglect of the Word of God, and the abundance of error, consequent to giving heed to the traditions of the ancients and to the various theories framed after and like unto those established by the mother or harlots that Christians today find it impossible to unite head and heart as well as hands in the common cause?

This being conceded, it becomes the duty of the hour for every saint to not only cast entirely aside every human yoke of bondage, and stand free indeed, (Gal. 5:1,) but to assist other saints to the same blessed liberty. When thus liberated from sectarian bondage, the spirit of truth will be able to *lead* into all truth: and such only are able to *follow*. Would not the union of heart at once bind all these "free" ones? And would not the union of head under the "guide" of the Spirit of truth, soon be perfect? And would not union of labor be a natural accompaniment? We answer, yes! So surely as we comply with the conditions, we shall have the result follow, as promised by the Lord:—"That they all may be one," and then the result of this will be also as he expressed it, "That the *world* may believe." (John 17:11, 21.)

If then it is seen that all the present systems are improperly named "*Churches*," improperly organized, improperly bound together, and have improperly built upon the decisions of fallible and mistaken men, and are thus hindred from growth in grace and knowledge, and that these systems are not recognized by God at all, and never alluded to in His Word except to condemn them, then, duty is plain. "Come out of her my people," will not be disregarded by those anxiously seeking guidance and cannot be disregarded without *loss* in knowledge as well as in favor of God. His sheep hear his voice and follow Him, and He leads them to green pastures.

One trouble which seems to beset many is this, They have become so accustomed to a fixed doctrinal fence of narrow limits on every side, that to place them in the green pastures of truth with its wide range of liberty, bounded only by the great fence of God's Word, alarms them, and they fear lest they should get lost with such liberty. They have heard that infidels roam in a large field without any fence whatever, and fear lest they should be getting into *that* field. Some have written to us saying that they see the error of and hindrance from union with systems misnamed THE CHURCH of Christ and desire to come into the liberty, grace and knowledge of a larger place, but are at a loss to know *what to join* when they withdraw from present membership.

Ah! how the adversary would blind us to keep us from light and liberty! Can you not see that you, if really a consecrated child of God, *have already* joined the true Church? You joined it when you made full consecration to the Lord. It was then that your name was "written in heaven" in the "book of life." You were then a member of the true Church, the true *ecclesia*, the body of Christ, of which Jesus is the only head, the true flock of which Jesus is the great Chief Shepherd. Can you not realize this? Is this not as plain and clear as God's word can make it? What more could we say?

Getting you to join an institution of men, whose members' names are written on earth and which is named after their heads and founders, was a snare and delusion by which the adversary has robbed you of the use of the liberty wherewith Christ made you free, and as a consequence has kept from you, much of the grace and knowledge which, as the Lord's freeman and the King's son, were yours by right, both to use yourself and to dispense to others.

Hence, we have no space fenced off into which we invite you but into the great field of truth marked and bounded and perfectly and harmoniously squared only by the word of God. If we can be of assistance in pointing out to you any of the boundary lines, or calling your attention to the bountiful provision for your rest, encouragement and comfort *within* those boundaries, it shall be our pleasure as well as our duty as under-shepherds and servants of the flock. Why cannot all come with us into this liberty and this untrammeled enjoyment of all that our gracious and bountiful Father has provided? There is nothing to hinder except sectarian pride, begotten of the adversary and opposed to the Spirit of Christ.

Some are held back from liberty and obedience to the Lord's call, "Come out of her," by a system of false reasoning. They reason thus, Surely the great bulk of the nominal church cannot be in error. I am at least *safe* while in the company of so great a majority. This is another delusion of the adversary. It was used in the days of Noah, Elijah and Jesus, as well as in the days of the (partial) Reformation. The great size and influence of Babylon misleads and causes many to forget that, though "All men shall be saved [from the Adamic penalty] and come to a knowledge of the truth" (1 Tim. 2:4), and though "a great company" shall reach spiritual conditions (Rev. 7:9), yet only a "little flock" of "overcomers" will be accounted worthy to share the "divine nature" by becoming the bride of Christ, joint-heir with him to the kingdom.

Do not forget that it was to give us the opportunity of *overcoming*, that God has *permitted* this great Babylon, anti-Christ system, to gain such influence in the world. The overcoming of the beast and his image is specially mentioned as among the needful qualifications to a share in the Millennial reign. (Rev. 20:4). Let us not deceive ourselves. God will never call those *overcomers*, nor reward them as such, who, in spite of his light and truth, "are all their lifetime subject to bondage," even though he shall eventually "deliver" them, by the complete overthrow of Babylon as a great millstone cast into the depths of the sea. (Heb. 2:15 and Rev. 18:21). Now is the time to overcome. Now is the time when your influence will tell most on the side of truth. Soon the Elect Church, the Bride, the Lamb's wife, will be complete, so if you are a candidate and are running for that prize, "take heed that no man take thy crown." (Rev. 3:11).

In reply to the suggestion that *our* Church is corrupt and full of false doctrines, even denying that the Lord *bought* us, we only remind you that *such* are not "OF THIS WAY." If they ever were of us, they "have gone out from us." The true Church, as God recognizes it, does not include any but the *redeemed;* and if any such put off the "wedding garment" of Christ's imputed righteousness, such are cast forth into darkness. (Matt. 22:11-14).

That some whose names were once "written in heaven" as members of the Church of Christ can lose membership in OUR Church—the Church of Christ, and have their names "*blotted out*," is evident from the following, as well as other Scriptures, viz.: Rev. 3:5 and 11, Heb. 6:6 and 10:29-31. Thus it is clear that the true Church is kept pure by the great Head of the Church himself blotting out the names of any who may fall away and count the blood of the covenant wherewith they were sanctified a common thing.

As a proof that the Church now, as at first, is kept pure by the Lord, and that those referred to by this correspondent are not *of us*, we refer you to a similar departure from the faith recorded in 1 John 2:19. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us."

"IF you wish to do good, do good, if you wish to assist people assist people; the only way to learn to do a thing is to do it; and that implies, before you learn to do right you will do wrong. You will make blunders, you will have failures; but persevere, and in the end you will learn your lessons, and many other lessons by the way."

COMMUNION *with* God must ever hold a higher place than service *for* God. Do we realize it?

VIEW FROM THE TOWER

It is a common proverb, and one very generally acted upon today, that, "In union there is strength." Both the Church and the world accept the maxim as correct; hence we find men binding themselves together in various unions, both social and religious.

From some standpoints the idea certainly is correct. How could labor resist the encroachments of capital, or capital protect its interests, without their respective unions? How else could Free Masonry and similar institutions have gained present power and influence? How could kingdoms maintain their authority and dominion? How could the churches, both Papal and Protestant, have gained or retained their mighty power, influence and authority, had they not each fortified themselves by a union of hands?

Looking out upon these great civil, social and religious organizations, all must acknowledge that through their respective unions great strength has been secured. And the strength of each great party has helped to keep the other at bay. In other words, one uplifted arm of flesh has served to protect itself against another arm of flesh, as well as to exchange blows in the struggle for existence. And so the world today which has been banding its forces for centuries, and with increased energy during the last century, stands organized in companies of millions on opposite sides of almost every question of general interest.

And what does it mean? Where shall it end? When each great band having united its forces, feeling sure that in its union there would be strength, now turns to look upon the equivalent strength of its opponent, the outlook is truly appalling from every standpoint, and men begin to fear if after all, these unions have given them sufficient strength to withstand the approaching conflict, now so manifest to every reasoning mind.

While we have remarked the expressions and indications of peaceful apprehension on the part of the great civil organizations, we also note the same indications on the part of prominent exponents of the great religious system. While each secretly trembles for its own safety, yet outwardly boasts of its security, they note and delight to point out the elements of disintegration at work in each other.

As evidence of this we quote the following from *The Catholic* of Nov. 15th:

"PAN-PRESBYTERIAN AND OTHER PROTESTANT COUNCILS

"With Dr. McCosh, of Princeton, we believe, originated the idea of a Pan-Presbyterian Council. The Church of England people went through the form of holding a Pan-Anglican Convocation some few years ago in London. The Methodists at once followed the example set them by their Episcopalian friends, and attempted to gather together the representatives of Methodism from every land where 'the gospel,' as expounded by Wesley and his followers, had been preached, into a Pan-Methodist Conference. This Pan-Methodist Council was to be a wonderful affair; Methodism was a young, growing and intensely active religious organization; it reckoned its followers by the tens of thousands; it had made serious inroads, both in England and the United States, upon the older and established forms of Protestantism; hence, much was expected from the Pan-Methodist Conference that assembled in London a few years since. But it was the old story of Protestantism retold. Instead of union and harmony prevailing in the councils of the Methodist body, there was a singular revelation of the lack of both those qualities so essential to the welfare and stability of the organization. There was no authoritative declaration on those important subjects of doctrine and polity which had split Methodism into different and contending sects. In a word, the Pan-Methodist Conference, like the Pan-Anglican Convocations, was a signal failure. It did not impress anyone, it may be questioned if it did Methodists themselves, with the notion that the Wesleyan system was an improvement upon those forms of Protestant belief which it had supplanted in many quarters.

"The idea of a Pan-Presbyterian Council was next taken up at the instigation of the President of Princeton, the able and learned Dr. McCosh. No sooner was the proposition put forward of holding a Pan-Presbyterian meeting, than it was hailed with a "remarkable unanimity and with almost universal interest and joy" by the Calvinistic Churches. What a pleasing spectacle it would be to see the divided followers of Calvin and Knox coming together and holding mutual intercourse and counsel upon their common standards of faith! Outsiders might be somewhat skeptical as to the possibility of a Pan-Presbyterian Council, but a supreme effort should be made, through the leaders of that body, to convince the world of the *'real and effective oneness'* of Presbyterians throughout the world.

"Accordingly a call was issued. And the first Pan-Presbyterian meeting was held in Edinburgh in July, 1877; a second in Philadelphia, September, 1880; and the third, and quite likely the last, was opened in the city of Belfast, Ireland, on the 2nd of July past. We have been reading lately some very unfavorable criticisms of this Belfast Pan-Presbyterian Council made by Presbyterians themselves. A paper was read before the United Presbyterian Ministerial Association of Philadelphia on the Belfast meeting by the Rev. Mr. Dales, from which we make some extracts.

"The Rev. Dr. Dales writes:

"'In looking, however, at the late meeting as we may now after the pleasurable excitements and varied entertaining, social and other interesting things connected with it are over, some matters may be noted which may be considered as grounds of apprehension in regard to it and the whole system of Councils as this one and its predecessors generally have been conducted—apprehension as to whether any real and lasting good may be expected to flow from them—and apprehension also as to the desirableness, or possibly even the propriety, of their being continued.

"'The freedom and boldness with which, as at the meeting in Philadelphia and possibly in Belfast, speculative views at least were advanced to inspiration, the claims or pretensions of science, ritualism and other topics, and which could not be anatagonized or properly controverted at the time or in the place, lest there might be developed some unseemly scene of difference, and, what the outside world might say, of strife among brethren of the same name. Thus more or less of serious error might go uncorrected and unrebuked.'

"Just so. There are most serious grounds of apprehension in the Presbyterian case, as well as in the Anglican and Methodist instances, of any *'real and lasting good'* likely to flow from such meetings. The elements are too discordant to be harmonized. And this critic goes on to say that 'there has been an unsatisfactory, and perhaps ominous, indefiniteness and uncertainty in those councils from the beginning.'

From all this we gather that Presbyterians themselves do not believe in the utility or advantages to be derived from the holding of Pan-Presbyterian Councils; that the experiment is a dismal failure; and this for the simple reason: that *"unless the Lord build the house, the labor of the builders is in vain."* The Protestant fabric the Heavenly Builder certainly did not contemplate when he laid the foundations of the Christian Church."

Thus the "Mother Church" points out to her wayward daughters the error of their course in following the principle for which they parted company with her, viz.: the right of private judgment in the interpretation of the Scriptures.

And in their confusion they are beginning to heed her counsel, and by degrees are looking for the old paths—not the old paths marked by the steppings of Jesus and the Apostles, but for the paths of the great apostate church of Rome.

As evidence of this, mark the spirit of intolerance which increasingly prevails throughout Protestantism: the authority with which they attempt now to silence private judgment, for which right they once contended; the emphasis with which they command their people to "stop thinking and go to work", the effort to bind the people by fear, and to lead them to render undue reverence to men of like passions and frailties, who have assumed the right to lord it over God's heritage; and the indulgence they offer to men of the world who will advance their financial interests. Like Catholicism, they point to their age, their established clergy, trained and educated for their service, and their dignified presumption, as evidence of their divine *authority.*

In keeping with this growing disposition to admire and imitate the "Mother Church," was the proposition entertained in the "Protestant Episcopal Congress" recently held in Detroit, Mich., to establish Auricular Confession.

We append the following from the *Detroit Evening News*, showing the favor with which the motion was received and entertained:

"It must have been a little startling to the majority of Protestants hereabouts, to discover the almost unanimity with which the clergy of the Episcopal Church Congress favored Auricular Confession. Indeed, almost the only arguments urged against it were those of expediency and practicability.

Its philosophical basis was heartily approved, and its scriptural authority conceded. The Latin clergy themselves could hardly have spoken more eloquently of the benefits of the practice than did the reverend gentlemen who appeared as its advocates in the Episcopal Congress."

These and similar indications, manifest to every thoughtful mind, show the tendency of human schemes. Men were beginning to think they had built the tower of Babylon high enough to reach unto heaven, but, lo! the confusion of tongues! the discord among the builders! they cannot understand each other, and the various sections of the vast condemned structure are disintegrating, settling, falling. As an evidence that this is beginning to be realized, we quote the following from the *Chicago Express* which is part of an article written by Bishop Foster, of the Methodist Church. While traveling in Europe, he took occasion to speak of those forms of worship there which are supported by law, and the acts that led to such a state of things. He says:—

"That there is but little real, vital personal religion in these lands, is among the most patent facts. . . . . I know of nothing more sad than the religious condition of Europe, and *the saddest part of it is that it is chargeable to the Church* itself, and therefore the more hopeless. If something is not speedily done, the so-called Christian Church will drive Christianity from these ancient lands, if not from the whole world."

In speaking of the primary causes which lead to this state of things, he says:—

"Did Constantine make the Roman mind Christian by abolishing paganism, and proclaiming the religion of the cross in its stead? and did creating the constituted Roman nation into a church, make the nation a Christian church? or did he not rather paganize Christianity?"

Speaking still further of the present state of things, he says:—

"By a false theory, the Church has been taken from the people, and *converted into a priestly and political machine, and has ceased to be a Church of Christ*, as much as the papal machine at Rome. . . . This condition of things is the sad inheritance of the union of Church and State."

The editor of the *Express* in calling attention to the statements of the Bishop, says:—

"The Church in America has also very largely become a political machine, and has been used as a means of raising a campaign fund to retain and maintain the party in power, and return men to office, who have betrayed the people, and sold them to the giant corporations of the land. . . . How long, we would ask of Bishop Foster, does he imagine it will be before the Church in America, like the Church of Europe, will be forced to seek an alliance with the State in order to sustain itself, because of the indifference of the people, who perceive its iniquitous practices, and scoff at its pretended Christianity? Already a union of the two is a thing openly spoken of as desirable.

"We have before us at this moment a religious journal, the *Sabbath Sentinel*, which in its leading editorial warns the Church against the tendency. The rich men within the Church, who have taken shelter there against public condemnation of their crimes of extortion, are ready at any time for the union —more than ready. They would do with their taxes to the Church as they have done with their taxes to the State: frame the laws in such a way that the poor shall be forced to pay for them. Every one of the causes which produced the union of Church and State in Europe, exists either in full bloom or in embryo in this country; and here, as there, 'if something is not speedily done, the so-called Christian Church will drive Christianity from the land.' Again we say, with the Bishop, 'Let the Church of God come out from the world; let it be made of followers and disciples of Christ; let it represent righteousness and truth; let it cut loose from false and entangling alliances; let its priests be clothed with salvation, and its citizens be a holy communion; let it demonstrate its divine lineage,—let this be the watch-cry of Zion, and then it will be a power in the earth, and will silence the taunt of its enemies.'"

What then shall we conclude? Is there to be no union among Christians—shall brother forever stand divided against brother? Shall truth forever be so vaguely comprehended that God's children may not have full confidence in it? Is there no common bond of union?

Yes, assuredly there is a common bond of union—the *spirit of truth* promised—which *is able*, through the exercise of our *free unbiased judgment* in the study of God's word, to lead us into all truth, in its due season. And all thus led are united to each other and to Christ, the great invisible head of the church. And in *that union* there is strength, which no opposing forces can withstand, and before which all *must fall.*

Therefore, you who thus stand united to Christ, though you may stand alone among men, be of good cheer, contend nobly for the faith once delivered to the saints, though alone you contest against a host. Greater is he that is for us than all they that be against us. Babylon's massive walls shall crumble into dust, but the mountain (kingdom) of the Lord's house shall be established. Isa. 2: 2.

As an example of a strong church system or union, Papacy is head and shoulders above all others. Her principle of teaching the infallibility of decrees of Popes and Bishops, and the utter ignorance of truth and subservience in all others, is the tried and most approved method of having union in error. Because of this, Papacy will probably survive the shock of the coming storm longer than any other section of Babylon. For the same reason *limited* monarchies will probably fall sooner than absolute monarchies in the same conflict between truth and error. Yet truth is mighty and shall prevail.

That union will be lasting, which is based upon the liberties and restraints provided in the Word of God, and which recognizes it as the only infallible teaching.

GROANING CREATION

Across the sea I heard the groan
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I dreamed of freedom slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With corded muscles battle-strained
Shouting it from the fields of death.

I turn me, awe-struck, from the sight
Among the clamoring thousands mute.
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as He lives, the day
Of years He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers.

SPIRITS IN PRISON

[This article with the exception of the paragraphs below was reprinted in article entitled "Angels Kept Not their First Estate" published in issue of July 15, 1894, which please see.]

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him. His was not a temptation to sin from bad example in others, as was the case with the "angels who sinned" in the days of Noah, being led in to evil by their contact with fallen man; for Satan is the father of lies and was a sinner prior to man's fall, and was man's tempter. With reference to Satan nothing is stated in Scripture to indicate a future trial; but, to the contrary, it is expressly stated that he is to be *"destroyed."* Heb. 2:14; Rom. 16:20; Rev. 20:10.

Here we start the inquiry: Is it possible that there may be probation for these spirits in prison who were formerly disobedient in the day of Noah, being led into sin through

man's bad example? We answer that God's loving care over and for man, while we were yet sinners, and his impartiality, would lead us to hope that he might as well have some provision for the spirits imprisoned alive, as for mankind imprisoned in death. Though because of the different penalties upon the two classes the means of recovery may not necessarily be the same in all particulars: for instance, these angels not being condemned to death, need not be redeemed from death.

If those angels which sinned are to have a future trial—during the day or age of judgment [or trial], which is expressly stated, it follows that there is hope for them. If *then*, under the able instruction and assistance of the glorified church, they forsake sin and lay hold upon righteousness, they shall be accounted worthy of everlasting life and happiness.

Since we find no Scripture statement contradictory of this, no statement telling of their destruction, we have reasonable ground of hope for them, and may search further for Scripture statements favoring that hope?

We find but two statements apparently contradictory; The first reads: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matt. 8:29). This shows that these imprisoned spirits had in mind destruction as their final doom, but it no more proves that their suppositions were correct, than the fact that the so-called "Orthodox" believe that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is we find Satan, who taught men to thus blaspheme God's character through misrepresentations of his plans, was the master and chief over these cast-down spirits; and evidently he had misrepresented Jehovah's plans to the imprisoned spirits as he has to men. He is the father of lies.

The second text (Matt. 25:41), mentions "everlasting fire, prepared for the devil and his angels." This cannot be used as an argument against a hope for a probation for the imprisoned spirits, for though by force of circumstances and restraints from any other service, they are now Satan's angels —messengers or servants—yet they may not always be such, if an opportunity were granted for them to return to God's service and be angels of God. This passage relates to the "lake of fire," or destruction, into which, at the close of the Millennial age, all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein—all of whom, *spirits or men*, are reckoned to be on his side, his angels or messengers —evil doers, shall be cut off from life. To cut off such and such only, was God's plan from the beginning. The *wilfully* wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the *wicked* will God destroy."

THE PROBATION OF ANGELS

[This article was reprinted in issue of July 15, 1894, which please see.]

GOD'S COMPREHENSIVE LAW

[This article was reprinted in issue of July 15, 1894, which please see.]

DIVERSIFIED WISDOM OF GOD

[This article was reprinted in issue of July 15, 1894, which please see.]

SHALL NEVER DIE

[This article was reprinted in issue of October, 1888, and reprinted and revised in issue of July, 1890, which please see.]

EXTRACTS FROM INTERESTING LETTERS

Virginia.

DEAR BROTHER RUSSELL:—As I know you must receive and answer many letters, I thought best not to trouble you unless I had somewhat to write. For the last sixteen years I have been an elder in the Christian Church here. About three years ago, seemingly providentially, my attention was called to a paper published by you, in which you clearly set forth the plan of God. I read it carefully and tried it by the only infallible rule, and have found it as far as I am able to decide, equal to the measure, and none have been able to prove the contrary. These truths have done my soul good. They seem to have become a part of my being. I have circulated them among all who would receive them, and today I find myself standing with a little flock of about fourteen, who are not ashamed to own their Lord nor to defend his cause, maintain the honor of his Word, the glory of his cross.

A few months ago some of them proposed to withdraw from the Church. I advised not, inasmuch as our brethren, the Disciples, had neither name or creed to which we could object. But as they claim the Bible, the whole Bible, and nothing but the Bible as their creed, it is our duty to speak the truth with boldness, and if they object let them act accordingly. I made an appointment to speak on the subject of the ransom, but owing to sickness I could not attend. A large crowd met to hear myself and brethren of like faith denounced as heretics and disturbers of the peace of the community. On the following Sunday we renewed our appointment and filled it; but the opposing brethren engaged the resident Baptist preacher to meet me and reply. The fire was kindled; the next Sunday we met to search the Scriptures to see if these things were so. The Baptist preacher was present, and the search did not lead in the right direction for one who had been preaching the immortality of the soul and eternal torment for forty years, therefore he objected to the results, but failed to offer any proof, though we gave him an opportunity.

The Church was next called together by my brother Elders to put a stop to this business. We complied with the summons and when arraigned we stated our position as plainly and simply as we could, and then asked them to prove us guilty before they condemned us. Finding themselves powerless to act, they deferred the case until the fourth Sunday in June, at which time we are told we will be tried by six Disciple preachers. In the meantime the community was called together at the Disciples Church to hear the Baptist preacher preach our funeral and bury our doctrine beyond the power of a resurrection. The decision, so far as I have been able to learn is, that there is danger in preaching live men's funerals. He proceeded first, by throwing a stone at my character; second, by reading from a secular paper the horrible crimes and the dreadful threats attributed to the Nihilists, Socialists and Communists, and tried to fasten them with an iron bolt of slander to what he was pleased to call Russellism, and as a result of their teaching; third, he found it more easy to misstate and misrepresent our position than to make the least attempt to prove it false

When he closed, he found we were ready to help him prove false all he had attempted to prove false, and it only remained for us to restate our position, fortify it with Scripture, and ask him to prove *that false*, before he condemned it. Now, Brother Russell, a man may slander my character, but he shall not slander the truth of God and go entirely without rebuke.

Am I correct when I assert that you have never in any of your writings alluded to the crimes committed by Socialists, Communists, and Nihilists in any other light than that they are the works of Satan and the result of his unrighteous reign, save that you refer to them as an unmistakable prophetic sign, of the presence of the heavenly king? Please state in the next issue of the TOWER, that all who desire to know may know how to render under unto Caesar the things that are Caesar's (though he may be ashamed of them) and to God the things that are God's.

Now Brother, I have a request to make of you—Although the truth has suffered no loss in all the fiery trials through which it has passed, but has come out pure and brighter, and we have been made stronger in each attack thus far, and while we are sure that the Lion of the tribe of Judah being present will defend his cause, yet we are compelled to look upon the fourth Sunday as a time of much interest to the cause of truth in this community, and knowing that those six preachers before whom our brethren would like to have us tried (though they have another object in coming) are all college students, and as I have not had the benefit even of a common school, I would like you to advise us as to the best course to pursue; and if you think best state for us our position as clearly, strongly, and simply, as possible, that we may compel them to prove us guilty of violating their creed (the Bible) before they condemn us; for from what you have already shown us, we have full confidence in you and will follow as closely as the occasion will allow, any advice you may think proper to give.

Your brother in Christ, ———

In reply:—

DEAR BROTHER:—Yours of June 1 came duly and gave us much pleasure, as it always does, to hear of the spread of the truth and the blessing of the Lord's children with the liberty and joy which the truth affords.

I am glad to see that you and the brethren with you, so fully appreciate the truth, and that for the time you have enjoyed it, you have been so strengthened and faithful as to be able to take the bold, firm stand your letter outlines.

Your position is a correct one, in my judgment. The so-called Baptist and Christian denominations claim the Bible as the only standard of faith and practice, and in by-gone years laid great stress upon this in their discussions with other denominations. But the spirit of the world has crowded down their simplicity and spirit of Bible study about as with others today. It is now a freedom of name more than anything else, I think.

Your faithfulness in not keeping your light under a bushel is bringing some of them face to face with the truth and with their claim to the Bible as their only creed. The responsibility is thus upon them. Let us hope that the meeting for the examination of your views may be marked by candor and honesty on their part, with a sincere desire to ascertain from a Bible standpoint what is truth. Let me suggest that, so far as possible, you allow this view of the matter to control your feelings toward them, and your utterances. A danger under such circumstances is to feel that it is a battle. Should they treat it thus, let your words be seasoned with grace. (Col. 4:6.) Let the spirit of the glorious truths you now see, so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers.

It would not be well that I should attempt to give you details. These must be found at the time, and must depend somewhat upon the course of your opposers. While preparing, as much as possible, by studying the subject and arranging plans of thought, for it is our duty to have the sword of the Spirit—the Word of God, which is able to make us wise—well in hand, so that we shall be able to give to him that asketh us a reason for the hopes that are within us, yet back of all this, our strength and confidence should be in him who declares, "I will never leave thee nor forsake thee." The TRUTH is his and you are his—his ambassadors. He will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist. (Luke 21:15.)

I will venture a brief outline of the ground of our belief and confidence, which we believe gives absolutely no room for opposers of our faith to stand upon. They must either reject the Bible or accept its truth, or else evade the issue by sophistry, cutting short further Bible investigation.

Protestant denominations generally still hold, at least in theory, to the Bible doctrine of the fall and condemnation of the entire race through the sin of their representative Adam and the redemption of all through the obedience and sacrifice of Christ. In this we rejoice, for while they cling to this sure foundation, there is good basis for scriptural reasoning; and for hope that they may be led into further and fuller truth. That the remedy will be co-extensive in its results with the evil is clearly stated in 1 Cor. 15:22,—"As through Adam all die, even so through Christ shall all be made alive."

Adam's one representative disobedience, brought the condemnation of God upon all. That condemnation was not to torment, but to DEATH. (Gen. 2:17.) Sin forfeited the right to life God had given mankind, and brought the actual literal death, no matter how many figurative deaths may be conceived of as attending it. By one man's disobedience death passed upon all, in that all partook of his imperfection and sin. (Rom. 5:12.)

Christ Jesus (by the favor of God) gave himself a ransom for ALL, (1 Tim. 2:6,) so that as through Adam's disobedience, all were condemned to death, so through Christ's obedience unto DEATH all are redeemed, all are justified to have life.

The only condition upon which any may ever have everlasting life, is obedient faith—faith in Christ's work as Redeemer, and obedience to God's law which his redemption and aid will make possible to all. Hence to be saved through Christ, each human being must hear in the sense of understanding or appreciating perfectly God's plan, and his responsibility toward it. And hence, also, unless all thus "hear" (John 5:25), all would not receive the benefit which Christ died to secure for them. And this God guarantees shall not be.

Since many who occasionally see a Bible or hear a church bell are blinded and bound by "the god of this world"—Satan, so that they cannot hear and see (understand or appreciate) the truth, it follows that unless there be a future age in God's plan in which Satan's power to deceive will be restrained, and the knowledge of the Lord caused to fill the whole earth, the *ransom* secured by Jesus will never be *co-extensive* with the evil and condemnation upon all through Adam's fall.

But God's Word declares that Christ's sacrifice was the full equivalent of Adam's sin, and that the blessings flowing from his obedience will be co-extensive with the evil flowing from Adam's disobedience. It rocognizes the necessity of another age to come, and promises that the Redeemer shall reign and bless all, and fill the earth with knowledge and bind the deceiver. Thus God's plan provides every condition necessary to the saving of all—knowledge and ability—and declares not only that Jesus gave himself a ransom for all, but also that it shall be testified in due time.—1 Tim. 2:6. The Scriptures never intimate that the Gospel age is the due time for the world to hear, and be blessed by Christ. They teach that now only a "little flock" is sought by the Lord, and these are promised explicitly that they, as the Bride of Christ, or the members of his body, shall reign on the earth to bless all the families of the earth. And in the last revelation of God's plan, given by our Lord Jesus himself, he points us in symbol to the new order of affairs, and tells us that there and then, the Spirit and the Bride—the Church—shall say, "Come! and that whosover will, may come" and partake of life as of a fountain of water, and by obedience live forever.

For six thousand years God has permitted evil to reign and triumph; in the seventh, he will give power and dominion to Christ and the Church as his own representatives in the earth, to cleanse and bless all, and bring all, or as many as will, into perfect harmony with himself, whom to thus know will be life eternal. The basis of this plan is the sacrifice of Jesus Christ our Lord, begun at his consecration at baptism in Jordan, and completed on Calvary.

Regarding Anarchism: No well-balanced mind could favor it, or conceive it an advantage to any class. Nevertheless God's Word clearly reveals the fact that this extreme of evil will be the means by which present empires will fall. Hence these will, in a measure, be God's instrumentality, even as he has often caused to wrath of man, as well as of Satan, to work out his plans. Another side of the question would show that there is a measure of *right* on the part of Labor, the ignoring of which is leading on to Anarchism. But this we must leave for a fuller consideration at another time.

Iowa.

DEAR FRIENDS: In a recent TOWER we notice your method for distributing the German tracts. We are willing to do all we can for the spread of the "glad tidings," happy if we can help in the great work, but how to go to work we hardly knew—this being a large town, and with many churches. We went to one German minister to find the number, but naturally he wanted to read the work before having it distributed. Now would it be right to distribute them at church doors without permission? and if we ask permission, will they not invariably want to read it first? and if they read it, will they not refuse?

Please tell us what is right. It seems as though we were greatly hindered in doing any work in this way. Perhaps we yield to hindrances too easily. Pray for us that we may be upheld in this trying hour, only in the strength of the Lord can we stand.

Spiritism is at work in our neighborhood. One of my friends has turned that way, and she fain would have me go too, but I thank God that it has been made clear to me from whence this power is. Therefore I have had strength to resist it as well as to whisper a word of warning to others that perhaps would have been taken in the snare.

Yours, in hope of eternal life.

In reply:—We are glad of your zeal for the cause of truth. Persevere, God will bless and help you, though the adversary may seek to hinder and discourage at every step. God's favor is sufficient for us; and he will not suffer us to be tempted above that we are able to resist, but will with temptations, difficulties, etc., provide a way of escape if we are in earnest, and will but do what we can.—1 Cor. 10:13.

Do not ask permission of any one to give the truth to the Lord's sheep—professedly our brethren. God sends the truth to such of them as the "god of this world" has not blinded with prejudice and traditions (2 Cor. 4:3, 4), and you are God's messengers or ministers when thus serving him. His permission and approval alone we should expect. We live, thank God, in a land where we have the right—the liberty—to give to the people in their hands, food which they cannot get of the professed pulpits and oracles of truth.

We suggest, then, that by visiting the various German Protestant churches you could judge of the attendance. And, that when ready and supplied with the reading matter by us, you could engage some to assist in the distribution, serving one or more churches each session until all have been served. If the church is a large one, it would probably require two or three to hand to each person without delay, as they dismiss. Take your stand at the curb so as not to be upon the private property of the church, and thus give no occasion for offence.

EVERLASTING, HELL, AND DAMNATION

J. G. Townsend, well known as a former talented Methodist minister, recently severed his connection with the M. E. Church, and has since been preaching to an independent congregation at Jamestown, N. Y. In one of his sermons he gave the following picture of hell:—

"Suppose a tube, so long that it would take a drop of water a million years to get to the bottom of it. Pass all the water in Chautauqua lake, drop by drop through that tube, and that would be a computable period. By and by the water would all pass through the tube. Pour all the waters of the Atlantic ocean and the Pacific ocean, drop by drop through that tube, and eternity would only have begun. Turn the great suns yonder into oceans of water and put them all through the tube, a drop in a million years, and yet the eternal punishment would only have begun. Do you think the Heavenly Father would put that punishment on any of his children for the sins of this transient life? It is atrocious to think of it. I believe that this doctrine of eternal hell is a lie against man—is a lie against God, and sooner than preach it, I would let my tongue rot in my mouth. I deny that the Bible teaches it. Suppose you were to take out of the Bible the word *damnation*, the word *hell*, the word *everlasting* as applied to punishment; would you not think that it would mitigate the idea of punishment, soften it, ameliorate it? Certainly it would. Now I want to state upon the authority of eminent scholars, and upon my own authority, after a careful examination of the words of the original that not one o these words neither *damnation*, nor *hell*, nor *everlasting*, has any right whatever within the lids of the Bible. All of them are imported words, mistranslations. They have no critical, or just, or moral right to remain in the Bible."

We can agree in part with the above statement of facts, and fully with the speaker's spirit. Those who claim that God will everlastingly torture his children for the sin of Adam with their own sins of a few short years, full of trouble and weakness inherited and encountered from the moment of birth, are often possessed of more tender affection than their theology would seem to indicate. In a word, they though fallen and imperfect, are nobler, more just and more loving, than their narrow theological views permit them to think the God of love and justice to be.

They excuse this and attempt to give it the appearance of justice, by saying that a sin committed against an infinite being is an infinite sin, and therefore in justice must receive an infinite (unlimited) punishment. While it is true that in judging of the enormity of sin the standpoint of God and of perfect manhood should be recognized, and not our standpoint as fallen and depraved beings, yet to make the penalty depend upon the infinity of God is so manifestly unjust, that naught but dire necessity to give an appearance of justice to their theological dogma can have invented such a theory. On the contrary, the degree of heineousness of sin depends upon the state and capacity of the transgressor. If an infinite being were to commit sin, it might be termed an "infinite sin," but for a finite being to sin could only be a finite sin.

The penalty of sin is *death*—destruction—extinction; and if each individual of the world were to be individually *tried* under this penalty, each would of necessity have to be perfect, possessing full ability and under favorable circumstances to resist sin. But such opportunity none but Adam has yet enjoyed, all being tried representatively in him, and thus condemned to the full penalty righteously, though they had no individual trial. For it cannot be gainsaid that the Creator had a perfect right, if he had so chosen, to have withheld his power and not created us at all, or having created us, he could righteously have blotted us out of existence even if obedient, had he not graciously purposed and promised life everlasting upon condition of obedience.

And now while he has exhibited to us all, and to angels as well, his thorough and relentless determination that sin shall not be permitted, and that its wages is death, he exhibits also his love by providing in Jesus a *ransom* price for all; arranging that through this Saviour all shall ultimately be released from Adamic sin (and all sins growing out of the fallen disposition inherited, and the evil surroundings incident to and resulting from Adam's fall and from the penalty of sin,) in order that in an appointed season the whole world should be judged or tried again by the Christ of God (1 Cor. 6:2; Matt. 19:28); not again representatively but individually.

This trial as yet has reached and developed only two small elect classes—the overcomers of this age and those preceding—tried beforehand in the midst of evil surroundings for special purposes and positions. But ultimately each individual of the race will have their representative Adam in the first trial, and in addition to this will have the benefit of present experience in sin and its penalty. Thus each shall decide his own case by his own conduct. Those obedient shall live forever; those who will not conform to God's will are condemned as unworthy of life and shall be cut off from it—shall die for their own disobedience, as before they were under death for Adam's disobedience. Hence it is called the second death. It will be everlasting. No ransom will be given for it and there will be no resurrection from it. Justice, Mercy and Love unite with one will, in this *everlasting* penalty for wilful sin. It is here, that we agree only in part with the above statement of brother Townsend.

The Greek language seems to lack a word corresponding exactly to our word *everlasting*. The Greek word *aionios* translated "everlasting" signifies literally *unlimited*, i. e., a period upon which no limit is expressed. Hence when it is used with reference to the disposition of the sheep and goats of Matt. 25:46 it is evidently not improper to translate it *everlasting* as applying to the penalty as well as the reward; everlasting or *unlimited death* to one class, and everlasting or *unlimited life* to the other. The words everlasting and eternal in this verse are from the same Greek word *aionion*. The reward to obedience is life, and of sin the punishment is not torture, nor life in any condition, but *death*. (Rom. 6:23); and this verse (46) declares that the results of the trial described and illustrated in this parable, are not transient, but lasting—unlimited.

The word *damnation* as generally understood to mean *endless woe*, is, we agree with brother T., totally without a Scripture basis. Its strongest significance is *condemnation or rejection*. Jesus applies the same word *krima* in John 9:39, where it is translated "judgment." "For judgment am I come into the world;" yet that he did not there use the word in its usual signification is clear from his other statement that he came not to condemn [*krino* sentence] the world, but that the world through him might be saved.—John 3:17.

Again, we agree with brother T. that the word *hell* (with the meaning at present attached to the word) is an improper translation of either *sheol*, *hades* or *gehenna* and it is unauthorized by the meaning or use of these words. The first two simply refer to the condition or state of death, as the penalty of Adam's sin, which would have been everlasting had God not mercifully provided "a *ransom* for all," in

Christ our Lord, by reason of which it may be considered merely a long sleep.

Gehenna (the name of a valley outside of Jerusalem where fires were kept burning to destroy the offal of the city, and never used as a place of torture,) is used in Scripture to represent in a symbolic manner the ***utter and hopeless destruction*** (not torment) of the second death, from which there is no hope of recovery.

STEPHEN'S DYING PRAYER

And they stoned Stephen, calling upon God (R. V. "the Lord"), and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts vii:59, 60.

As usually understood, the "spirit" referred to by the persecuted saint, is an immortal part in man, which, in the case of the pious, is borne aloft to the nightless world at the final hour. About to die, it is assumed that the martyr committed himself, or his spirit, to the Saviour, in hope of enduring happiness as soon as liberated from the tenement of clay. A pleasing representation, no doubt; but one encompassed with difficulties we dare not overlook.

This common view is diametrically opposed to our Lord's testimony in the hearing of his Apostles immediately before his crucifixion:—"I go to prepare a place for you."—John xiv:2. At the conclusion of their toils and pains were they appointed to go thither—as orthodoxy assures its disciples now? It seems not (v. 3)—"And if I go, and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also:" words which may be regarded as explanatory of xiii:33-36. When he rose in sublime majesty from the mountain top, the attending angels said to those who were spectators of his removal:—"This same Jesus, which is taken up from you into heaven, shall so come in like manner"—that is, quietly and unknown to the world—"as ye have seen him go into heaven;"—Acts 1:11. The doctrine of Scripture then is, there is no such thing as going to him at death; not one saint will be privileged to behold his face till he revisits this world, according to his promise.

The Apostle Paul understood the Divine plan and ordination perfectly, and therefore anticipated neither reward nor inheritance till the Lord should be manifested a second time without a sin-offering unto salvation:—"I am now ready to be offered," he says, "and the time of my departure,"—that is, from life—"is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me"—at death? No!—"At that day"—when he returns; "and not to me only, but unto all them also that love his appearing."—2 Tim. iv:6-8. Was not Stephen educated in the same grand, errorless spiritual school? **Knew he not that the Deliverer in whom he trusted had spoken in this manner:—"I will come again and receive you unto myself?"**

Following his hours of agony on the hill of shame, and when the last moment had arrived, the Man of Sorrows, after crying with a loud voice, closed his utterances with these words:—"Father, into Thy hands I commend my spirit; and having said thus, he gave up the ghost" (literally, outbreathed); that is—died.—Luke xxiii:46. According to Matthew xxvii:50, He "yielded up the ghost" (literally, dismissed his spirit); i. e., drew his last breath, or ceased to live. Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene. Jesus said, "Father, into Thy hands I commend my spirit." When the stones were cruelly battering his quivering form, Stephen appealed thus:—"Lord Jesus, receive my spirit."

The original word used by the dying Lord, and by his dying servant, is *pneuma*, translated "spirit," and both passages are given in Robinson's Greek Lexicon of the New Testament as illustrations of the term, when indicating "the principle of life residing in the breath;" turning our thoughts back to the old record:—The Lord God breathed into his nostrils the breath of life, and man became a living soul.—Gen. 11:7.

Taking this as undoubtedly correct, the right interpretation of this expiring witness' devout language is not hard to find. He called on his exalted Lord to receive back the life-giving breath, or to accept his life which he rendered up as a sacrifice on the altar of Christianity. Very different from the popular view, but quite in accord with the general teachings of Scripture, and the rest of this narrative itself. After exclaiming:—"Lord Jesus, receive my spirit"—did he pass upward to the heavenly abode? As a spirit, winged he his flight to the Redeemer's presence? No, verily: "He kneeled down, and cried with a loud voice,—Lord, lay not this sin to their charge. And when he had said this, he fell asleep." He was stoned to death, he returned to the dust. **For him there was no release till the** "dead in Christ," during his presence and by his power, burst forth in the bloom and blessedness of immortality.—*Selected.*

IN HIS LIKENESS

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

"I know this stained tablet must first be washed white,
To let thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming dawn."

SHEEP AND GOATS

Our answer to some inquiries awakened by the article under this caption in the August number, we publish, hoping that they may be of use to others who may not have written.

This parable cannot with any consistency be applied to anything which occurred at the first advent of our Lord. Its location is *fixed* by the introductory sentence—"When the Son of Man shall come in His GLORY."

Its location is further *fixed* by the rule of judgment or trial prescribed, viz., *works*. The positions assigned on the right hand or left, are expressly stated to be because (or inasmuch as) certain *works* were done or not done. The test of the trial or judgment of the church during the Gospel age is "not works, but *faith*." By grace are *ye* saved through FAITH. "Not of *works* lest any many should boast." "He that believeth and is baptized shall be saved." Mark 16:16.

The reason for this may be readily seen: To test men by works in the Gospel age while under the dominion of the Prince of this world, and greatly crippled by the imperfections of our fallen nature, would be a very unfair standard. Hence, though now works according to our ability must naturally follow *faith*, our justification and reward are according to our *faith*, and not according to our works.

In the coming age the circumstances will be very different. With Satan bound, evil and error restrained, the clear light of truth shining, driving away all obscurity, mist, darkness and error, and consequently driving away all room and opportunity for doubt, *faith* will become the possession of all mankind: all will know the Lord from the least to the greatest. Therefore we may see the reasonableness of the Scripture teaching that the test in the next age will not be *faith*, which none could then avoid, but *works*, which under those favorable circumstances *should* result from the knowledge and opportunities then afforded.

We know of no statement of Scripture relative to the world's trial during the Millennial age, which mentions any other test of approval than that of *works*. Of course, this will imply and include a previous faith in the ransom. Works will be the test of judgment in that age as faith is the test in this.

Works was the basis of the Law covenant, which with its mediator—Moses, was a shadow or type of the good things coming—the New Covenant and its mediator—Christ. And thus Moses wrote of Christ, saying: "A prophet shall the Lord your God raise up unto you of your brethren *like unto me*. Him shall ye hear in all things: and it shall come to pass that every soul [person] that will not hear [heed] that prophet shall be destroyed from among the people." (Acts 3: 22, 23.) This shows *obedience* (*works*) to be the basis of the antitypical covenant—the "New."

The Apocalypse teaches the same lesson regarding the world's trial in the Millennial age, when the present thrones

are cast down and the rulership of earth is handed over to the saints, (Rev. 20:4); when Satan is restrained (ver. 2); when the glorious New Jerusalem (heavenly kingdom) has come to rule the earth in harmony with the laws of heaven; and when the nations are being guided and directed by the light of truth shed abroad from it. (Rev. 21:23, 24). When the books (of Scripture) are *opened*, and their teachings made clear and plain to all, and another book or record of those worthy of *life-everlasting* is open for recording the names of those who *then* shall be the Lord's *"sheep,"* and worthy, as shown in the parable, to enjoy his favor and everlasting life;* when the GREAT WHITE THRONE, representative of purity, justice, *fairness* and impartiality of the TRIAL, when all the world—small and great shall be tried by Him that sitteth upon the throne, the basis of that judgment or trial is expressly stated in these words "And they were judged every man according to their works." Rev. 20:13.

In perfect harmony then, is the teaching of Jesus in the parable under consideration. Love and its fruit, good works, will be the ground upon which the sheep of that age will be rewarded; and failure to develop and exercise these, under such favorable circumstances, is the peculiarity of the wayward "goat" class, condemned as unworthy of life—to be cut off—to die. God deems them unworthy of life, and our hearts and minds bow to his all-wise decision, "Every soul which will not hear that prophet shall be destroyed from among the people." Acts 3:23.

Let it not be forgotten that the Millennial trial according to works, and ability of those being tried to render works of merit and approval, is based upon their redemption from the Adamic curse, by Jesus, who gave himself a ransom for all. Had it not been for that redemption there never would be a Millennial age of blessing and trial for the dead race. There could have been neither awakening nor trial had we not been bought with His precious blood.

Does not the reading of Matt. 25:41, indicate torture in literal fire as the *merit* of the "goat" class? No, not a word is mentioned about *torture*. The thought of torture has been added to the statement by some whose theories it fitted, without any authority, except that they *infer* torture as a result of contact with fire. But fire is not used as a symbol of *torture*, but of destruction. God under the Law shadows never permitted Israel to torture any creature, though he frequently commanded things and dead carcasses to be *burned with fire* as a symbol of *utter* DESTRUCTION. It is this significance that we attach to *fire* in this verse—*destruction*. To apply it literally would be out of harmony with the entire parable—the fire is not more literal fire than are the goats literal goats. *Everlasting* fire then would signify everlasting or non-ending destruction.

"PREPARED FOR THE DEVIL AND HIS ANGELS"

Is it true that this *fire* or DESTRUCTION which will take place at the close of the Millennial age and in which the "goat" class will share—was *prepared* or designed, for the Devil and his angels? Yes, thus it is written, and so we believe. It is stated in so many words. I John 3:8; Heb. 2:14.

"His angels"—the word here translated *angels* signifies *messengers*, and the Diaglott so translates it. We do not understand it to refer to those fallen angels now associated with Satan—"Those angels which kept not their first estate, but left their own habitation," etc., (Jude 6) but we apply the word on a more general principle. Satan will be bound at the close of the Gospel age, and *all* under his control will be released. But those who during the trial of the Millennial age will not become willing, and obedient servants of the Lord, are reckoned His adversaries—the messengers and accomplices [angels] of the great adversary, Satan; and into destruction such are cast—the devil and his angels. It was prepared for them. Such, and such only, did God from all eternity design to blot from existence as unworthy the boon of life.

Does the word *everlasting* in verse 46 indicate that the punishment will last *forever?* It certainly does. When some one told you that the Greek word *aionian*, here rendered *everlasting*, had not such a meaning, but always meant a *limited* period of time, he misinformed you, and merely applied a definition common to a sect called "Adventists," but nevertheless an error. It is true that the words aion and aionian sometimes are used to refer to a *limited* period of time—an age, epoch, or lifetime, but it is equally a fact that these words are used *sometimes* to represent an unlimited or *"everlasting"* time, and that it is so used in this verse there is no room for question or controversy. It is settled by the use of the same word to the righteous—they go into life EVERLASTING or *"aionian"*—the same Greek word being used. This fact is obscured in the common version by reason of the translators having used a different English word—eternal. The passage declares the same length of punishment (*destruction*, as shown above) to the goat class, as of reward to the righteous sheep, and if Adventists and Universalists claim that *aionian* here always means a *limited* period, they should, to be consistent, hope only for a life of *limited* duration for the righteous, since the same Greek word is used in reference to both.

Is it true that the word *"cursed"* in verse 41 in the original Greek means merely unblessed or less blessed?

By no means; the Greek word here translated cursed is *kataraomai*. It signifies the very *opposite* of blessing; it signifies a *curse* in the sense usually understood in the English. *Webster* defines cursed thus: Deserving a curse; execrable, hateful, detestable; abominable. Apply any of these synonyms in the place of cursed in the language of the text and see what kind of *blessing* it would be. The same Greek word is used with reference to the cursed fig tree in Mark 11:21. Also in Luke 6:28, Rom. 12:14 and James 3:9. And the same root word, *katara*, is used three times with reference to the *original curse* or condemnation resting upon all who failed to keep perfectly the requirements of the law of God in Gal. 3:10-13. If the curse *lifted* by Jesus' death was severe, then the curse *imposed* by him upon those called "goats" in the parable, is severe, and in no sense a blessing. As a matter of fact, the first *curse* which came upon all men through Adam's disobedience was *death*—cutting off from life—and to purchase for man a right to live again, Jesus needed to be and was "made a curse for us"—cut off from life, treated as the sinner, as our substitute, that we might be restored to life and made the righteousness of God through him. (2 Cor. 5:21.) If, then, the Adamic death was a curse from which none could be released without a *Redeemer*, what must it imply to receive the *curse* again, and from the lips of the Redeemer? It implies, what other Scriptures state, that those who shall refuse to hear and heed that Prophet shall be cut off. The fact that he who redeemed and will bless by bringing all to a *knowledge* of the truth, with full opportunity for life everlasting, will be the one to say "Depart ye *cursed*" declares plainly that their trial will then be ended. He redeemed from the curse *once*, but "Christ dieth no more." (Rom. 6:9.)

* Evidently the *"other* sheep" as also *another* "book of life" from that of the Gospel age. (John 10:16 and Rev. 20:12.)

CLOTHED AND UNCLOTHED

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5:1.

This is a blessed and comforting assurance to those consecrated saints who in fulfilling their covenant of self-sacrifice, realize daily that the "earthly house," or "earthen vessel" is dissolving. Such have a building of God [a new or spiritual body prepared for them] eternal in the heavens. But, this Scripture is only applicable to those who by sacrifice of the *human* nature have become *"new creatures"*—partakers of the divine nature.

To this class, the human body has become, as it were, a house or temporary dwelling place for the new mind, the begotten new creature. Of the world this is not true; they are not new creatures, and the body is part of themselves and not a house. They have no *new nature* to maintain in the human conditions for a time, nor are they ever to be clothed with a heavenly, the spiritual body.

The world is in due time to be delivered from its present bondage to sin and death, into the glorious *liberty* of the sons of God, *i. e.*, into freedom from corruption (death), but not to the spiritual nature and body. Their hope is *restitution* to human perfection, while that of the Church is the completion of our change of nature from human to spiritual. Our new nature, is burdened by the frailties and imperfection of the human and longs for full perfection as a new creature, remembering that the *full* fellowship of the Lord cannot be obtained before that change. Hence walking by faith we long for the house from heaven, a spiritual body adapted to the desires, etc., of the new mind. "In this tabernacle [or house] we groan, earnestly desiring to be clothed upon with our house which is from heaven."

"For, we that are in this tabernacle do groan, being burdened: *not for that we would be unclothed*, but clothed upon, that mortality might be swallowed up of life." The unclothed

or death condition, is not desirable though the majority of the Church had to remain in that condition for many years. Paul, when ready to be offered, must wait for the crown *laid up* for him, but not to be received until the day of Christ's appearing. (2 Tim. 4:8.)

"Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the spirit." We are begotten of God for the very purpose of being developed and born in to the spiritual likeness, and the fact that we now realize that we have his spirit [leading us to *sacrifice* the earthly] is evidence that in due time we shall be born in the spiritual likeness—made like unto Christ's glorious body.

"Therefore we are always confident and willing rather to be absent from the body and to be present with the Lord."

It is now, the privilege of the saints to be ushered into the presence of the Lord as soon as the earthly body is laid down as we read, "Blessed are the dead that die in the Lord *from henceforth.*" (Rev. 14:13. See TOWER for April 1883.)

Though this was the thing desired by all the saints during this age, it was not the privilege of any until this time of the Lord's presence. But it was the privilege of all to be always confident, knowing that after the earthly house should be dissolved—in God's due time, they should be clothed upon with the heavenly house, the spiritual body, swallowed up of life. Amen, so let it be. R. W.

THE GOSPEL THEME

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11:12.

There is today more of what is commonly considered Gospel preaching than at any previous time in the world's history. From thousands of pulpits it is heard twice every Lord's day, and again at the mid-week meeting, while thousands of printing presses are preaching through weekly and monthly periodicals, and millions of tracts, pamphlets, and books. And added to all this, there are the extra efforts of what are termed lay evangelists, christian associations, salvation armies, etc.

But as we listen to the many, many voices, we hear sounds strangely out of harmony with the commission of the great Head of the church, whose leading these all profess to follow. It would seem that if the commission was ever heard by this great army of preachers, it must have been forgotten. What was it? Hearken again to the Master's voice: "Go . . . . and as ye go, preach, saying, *The Kingdom of Heaven is at hand.*" (Matt. 9:6, 7.). And again "Let the dead bury their dead; but go thou and *preach the kingdom of God.*" (Luke 9:60). And the Lord's disciples are taught also not only to preach—to publicly proclaim the coming of the kingdom of God, but to pray for it, saying: "Thy kingdom come—thy will be done on earth as it is done in heaven." If that prayer is ever to be answered—and it certainly will be, since he who dictated it could not err, and would not teach us to ask for anything out of harmony with Jehovah's will—then there will come a time, when the kingdom of God will be actually SET UP in the earth, and when as a consequence of the setting up of that kingdom, His will *shall be done* ON EARTH, even *as it is done in heaven.* You who have so frequently declared your firm belief in answer to prayer, do you believe this? Shall not this united prayer of all saints for nearly nineteen centuries past, dictated by the unerring wisdom of our Lord, be answered? Most assuredly it will.

The coming of the kingdom of God, and the things pertaining to that kingdom—the death of Christ as the necessary preliminary work to its introduction, and the resurrection of Christ, the assurance and pledge of it, was the great theme of the Apostles' preaching, and the inspiring hope of the early church.

When John the Baptist came preaching repentance, it was with the strong incentive, never before offered, "The kingdom of heaven is *at hand.*" Jesus preached the same truth, saying "Repent, for the kingdom of heaven is at hand." And this was the spirit of the teaching of all the Apostles. Men generally desire to be in favor with the ruling power, and the coming kingdom of heaven meant a coming reign of righteousness, wherein the righteous would prosper and the wicked would be punished. If the kingdom was *at hand,* then how natural and proper to urge it as an incentive to repentance and righteousness.

Ever since the fall repentance had been preached: but none before John were commissioned to preach the kingdom of God at hand, and other truths relative to it. This is the Gospel, the good news not made known in other ages. As Jesus said, "The law and the prophets were until John; since that time the kingdom of God is preached [Sinaitic MS. omits with evident propriety the words *"and every man presseth into it."*] But the law and the prophets though showing forth and foretelling the coming kingdom, could never be clearly understood until the Gospel unraveled their mysteries.

Was it in any sense a fact, that the kingdom of heaven was at hand in John's day? Nearly nineteen centuries have passed since, and still the powers of darkness reign and the kingdom of heaven is not yet SET UP. Still the wicked flourish and the righteous are oppressed. If we consider the expression as referring to the *setting up* of the kingdom in power and glory, it was true, and Jesus' words in John 16:16 will help us to understand the statement. To his disciples, when about to leave them, he said, "A *little while,* and ye shall not see me: and again, a *little while* and ye shall see me"; and the *little while* has been the entire Gospl age.

Ah yes, it is a little while *from God's standpoint,* with whom a thousand years is but as one day. (2 Pet. 3:8). From God's standpoint, and we are invited to take the same position of observation, it was but a *"little while"* to the second advent of Christ and the establishment of his kingdom. The kingdom was *just at hand,* and the King about to be anointed for his glorious reign. And if this was true in John's day, how emphatically true is it at the present time to which the prophecies point as the hour that just preceeds the dawn of the glorious day of that reign! Jesus did not explain to the early Church just how long God's "little while" should be, as it would have seemed a very long time to them.

But it would seem that in some sense, the kingdom of heaven had an existence in John's day; for Jesus said, "*From the days of John the Baptist* until now, the kingdom of heaven suffereth violence and the violent take it by force." Since the kingdom when *set up* cannot suffer, but must reign triumphantly, we conclude that the text refers to those elements of the kingdom in existence, and being developed during this age.

In John's day, Jesus, the Lord's anointed, was present, and he and the few disciples who then received him as their Lord, were then the only elements of the kingdom; but during the Gospel age others have become subject to him; and his reign of righteousness has been over them to mould and fashion them according to the divine will. So far as the imperfections of the flesh permit, God's will is done by these as it is done in heaven. It should be clearly manifest that none but those who are *entirely consecrated to God,* are of this kingdom, though many claim to be and think they are of it, who do not claim *entire* consecration.

The subjects of Christ, the heavenly king, hearken to, and obey his voice. They do not turn every man to his own way and plan regardless of the Commander's instructions, though the command is to march through danger, privations, loss and suffering. But to those who recognize Jesus as king and become subject to him before his glory and power are manifested, there are exceeding great and precious promises, to be realized when his kingdom is set up. They shall be accounted worthy to reign with him. It was to give to this class the privilege of *suffering* and as a result, of *reigning* with Christ, that the kingdom began to be preached so long before it was to be actually SET UP or established in power.

Of this class only, are our Lord's words first quoted true. These suffer violence at the hands of the present reigning power of this world—Satan, and the subjects of his kingdom, and the pages of history from the days of John the Baptist until now, present the dark record of the violence suffered by those who are of the kingdom of heaven.

Violence persecuted and crucified our King, stoned Stephen his faithful martyr, beheaded Paul, crucified Peter, roasted others by fire, tossed them on piercing forks, and heaped upon them every indignity that fiendish wickedness could devise. And even in these days, when the "salt of the earth" (See July issue) has to some extent purified human society, and counteracted the terrible influence of Satan's reign, still the kingdom of heaven suffers violence. Their names are cast out as evil, they are despised and rejected; their business interests suffer and they are counted as fools and fanatics. The violent take the kingdom by force—With overwhelming force of numbers and wealth they subdue the little handful of the saints, trample and crush their influence, and hinder the progress and spread of the heavenly kingdom. Thus by the dominion of evil, is made possible for the Church, a baptism into suffering, even unto death.

But is this all so, because the Heavenly King lacks the power, and is unable to bring victory to his faithful followers? This reminds us of the words of Jesus when about to perform the symbol of his death—"*Suffer it to be so now*, for thus it becometh *us* [himself and his church] to fulfill all righteousness"—the righteousness of God's law which required this sacrifice.

God is able, and will bring victory to the tried and faithful few who have been loyal subjects of his kingdom in these stormy times. These we are told are to be kings, and priests, and joint-heirs of the *throne* with Jesus Christ, when in due time the kingdom of heaven is SET UP—placed in control. Though the violent prince of this world lays them all low in death, divine power will bring them forth to victory.

We would call special attention to the date Jesus mentions in the text—"*from the days of John the Baptist.*"

Other children of God, preceding the day of John the Baptist, suffered in like manner as those who have suffered since. But notice, Jesus does not say, From the days of John the Baptist *the children of God* suffer violence, but the *kingdom of heaven* suffereth violence. Then those children of God who lived before that time were not of that kingdom to which Jesus referred—the kingdom of Christ. How could they be, when as yet there was no king anointed?

The kingdom of heaven then began to have an existence when Jesus was anointed to be the King—at the time of his baptism—"in the days of John the Baptist," after which time as John said, he began to decrease (in influence) and Christ to increase. Though ever since then, his kingdom has been in existence, yet this has been the time of its humiliation and affliction; its littleness and poverty have made it the subject of contempt and ridicule, while its unwavering opposition to the spirit of the world, has incurred their hatred.

So it was also true in John's day that the kingdom of heaven was then *at hand*—about to come in the sense mentioned. But today it is true in a still more glorious sense; for the time for the setting up and exaltation of the kingdom is at hand. The prayer of these loyal subjects henceforth to be joint-heirs of the throne with Jesus, the king, is about to be answered. His kingdom is just about to come, in its glory and power, and the blessed outcome of the victory of that kingdom, will be, that God's will shall be done in earth.

If then, we would be faithful to him who has called us to preach, let us see to it that we preach the Gospel (good-news) of the kingdom, and that we be not diverted from it by any side issues. The kingdom, and things pertaining to the kingdom—its character, its permanence, its sure foundation, its blessed influence, and the cheering and inspiring fact that its setting up in glory and power is just *at hand*, should be the theme of every true servant of God. And if we have been faithful disciples of the Master we cannot be ignorant of these things, and if we know them how can we refrain from telling them. "Go . . . . and as ye go preach, saying, the KINGDOM OF HEAVEN *is at hand.*" MRS. C. T. R.

A JEWISH-CHRISTIAN MOVEMENT IN RUSSIA

A most remarkable religious movement is in progress among the Jews in Southern Russia. It is nothing more nor less than the establishment of Jewish-Christian congregations among the Jews, which are to be in connection with none of the Christian religious communions as at present existing, but are to constitute a peculiar Christian association in close connection with Jewish customs and manners, and with the rejection of all Gentile-Christian dogmas. The soul of the movement is a Jewish lawyer, Joseph Rabinowitz, a man of high reputation among his people. For many years the social and religious status of his people has been an object of deep concern to him, and in 1880 he published a program in which he advocated a complete reorganization of the Rabbinical system. He was further active in the work of a society for the promotion of agriculture among the Jews of Southern Russia; and during the days of persecution in 1882 earnestly advocated the return of his people to Palestine. During that period the change in his religious convictions took place. It was not the result of Christian mission work, nor is he a convert in the ordinary sense of the word. The change was gradually effected, and only after long deliberation did the thought of organizing Christian congregations of the Jewish nationality assume maturity in his mind. After his return from Palestine his conviction was: "The key to the Holy Land lies in the hands of our brother Jesus." In the words "Jesus our Brother" lies the kernel of his religious views. His work has been successful, and now there are no less than two hundred families adhering to this new Jewish Christianity, and recently the Pesach festival was celebrated in accordance with the liturgy drawn up by Rabinowitz.

Prof. Franz Delitzsch, of Leipzig, the leader of Jewish missions in Germany and editor of the *Saat auf Hofnung*, a quarterly devoted to this work, has just published a pamphlet of about seventy-five pages on this new religious development, the largest space in which is occupied by original documents, in both the Hebrew and the German translation, on this movement. These documents embrace thirteen theses: a confession of Faith of the National Jewish Church of the New Testaments; an Explanation of the Faith in the Messiah, Jesus of Nazareth, in the sense of this congregation; a Haggada for the Israelites believing on the Messiah, Jesus of Nazareth; and, finally, an Order of the Lord's Supper. As appendices are added a declaration of a teacher, Friedmann, to the Jewish believers in Christ, and a declaration adopted by a conference of the latter, held in March of the present year in Kischinev. The little pamphlet thus contains all the materials for a study of the new movement, as these are all original documents by its advocates.

The theses, which are to be regarded as the basis of the new faith, start out with the deplorable state of the Jews in Russia, and maintain that the endeavors at improvement on the part of the Jews themselves have proved futile. "There is need of a deep and inner moral renewal, of a spiritual regeneration. We must cast aside our false gods, the love of money as such, and in the room thereof must establish in our hearts a home for the love of truth as such, and for the fear of evil as such." For this however, a leader is necessary. Who is he to be? In Israel none can be found. "The man who possesses all the qualifications of a leader—love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people—we have, after careful research in all the books of the history of our people, found only in one man, in Jesus of Nazareth." The wise Israelites in his day could not understand him; "but we, in the present year (5644) can say with a certainty that he, Jesus, he alone has sought the welfare of his brethren. Therefore we should sanctify the name of our brother Jesus." "We should receive the gospel books into our houses as a blessing, and unite them with all the Holy Scriptures which were handed down to us by our wise men." The last thesis reads: "We hope confidently that the words of our brother Jesus will bring us, as fruit, righteousness and salvation; and then the hearts of the people and the government will be turned to us in friendship, we shall have life and prosperity like other nations who live in safety under the shadow of European laws, framed in the spirit of our brother, who has given his life in order to make the world happy and remove evil from the earth! Amen."

The rest of these documents are in the same vein, and all show that the movement is, as yet, guided by an undefined and crude idea. The Jewish character is stamped on its brow; but who will deny that great possibilities lie, in germ, in it? It will, doubtless, be wise to heed Delitzsch's admonition to withhold judgment for the present and await further developments. He closes his preface to his pamphlet with the words, "Spoil it not. There is a blessing in it."—*N. Y. Independent.*

Bishop Titcomb, of the English church in Northern and Central Europe, in a letter to the London *Times*, mentions this same movement, and gives the following as one of the most noteworthy of a series of articles of faith which they have drawn up:

"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the son of David, our king, when they heard the good tidings through the peace-promising messengers (Isaiah 52:7), who had been disgracefully expelled from communion with Israel In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ, and the nations in fullness have entered the kingdom of God. Now, too, the time of our fullness has also come, and we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac and Jacob, will take pity upon us and replant the branches which have been torn out, into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation, and Jerusalem, our Holy City, shall be rebuilt and the throne of David be re-established forever and evermore."

OUR JUDGMENT

FROM THE DIVINE AND HUMAN STANDPOINTS

"For the time past . . . . may suffice us to have wrought the will of the Gentiles . . . . wherein they think it strange that ye run not with them . . . . speaking evil of you. . . . For this cause the gospel was preached also, to them that are dead, that they might be judged, according to men—*in the flesh*, but according to God in the Spirit."—1 Pet. 4:3-6.

Our explanation of the above Scripture is asked. We understand verse 5 to be a parenthesis, and hence in arriving at the direct chain of the Apostle's argument, it should be for the time ignored. To bring the important points of the argument closer together, we have arranged the quotation as above.

The consecrated child of God has not only realized justification from sin through Jesus' imputed righteousness, but in his consecration he has given up—sacrificed—his justified human nature, and henceforth, according to God's instruction, he *reckons* himself no longer of the *human* nature, but a "new creature in Christ Jesus," a partaker "of the divine nature." And God so reckons him.

Hence God judges of such, not according to the flesh, but according to their spirit or mind, and as new creatures, spiritual; while by men this class is misunderstood, for they think of you as of other men—*in the flesh*—and hence think strange that you are not controlled by the same desires and ambition as themselves.

It was to produce this very distinction in you that the gospel was preached to you, who *are dead to the world*, that you might have Christ formed within you—his mind and principles, and that thus you might be so different from the world, that they, not appreciating the real cause of the change, but still regarding you as "of the fleshly nature," may think strange of you and misconstrue your motives, and hate you, and buffet you, and thus try you and make you meet for the inheritance of the saints in light. Nevertheless, remember that God recognizes you as a new creature, and will judge of all your course accordingly. You may know then, that your faith and patience he will appreciate, and that "your labor is not in vain in the Lord."

A SECOND CHANCE

A subscriber sends us the following extract from a paper, which attempts to demolish Peter's statement, that following our Lord's second advent there will be times of RESTITUTION of all things, spoken by the mouth of all the holy prophets since the world began. (Acts 3:21.) It says:

"Now the trouble about all this is found in the fact that such teachers as John the Baptist and our Lord appear to have known nothing about this 'second chance.' John's text was 'Repent, for the kingdom of heaven is at hand.' He spoke of the ax being laid at the root of the tree. He referred to One coming with a fan in his hand, gathering the wheat into his garner, but burning the chaff. Jesus took the same text, and indorsed the doctrines of John most positively. In his parable about Dives and Lazarus nothing appears looking to a 'second chance': and, in the sentence pronounced in the Judgment scene, nothing favors the theory in question. One of two things is very certain: either Jesus and John knew nothing of probation after death, or if they did, they trifled with their hearers; for nobody who heard them preach, had any other impression than that now was the accepted time, and today the day of salvation."

If a man should pick up an almanac and read throughout, its description of the weather to be expected from January to December, and should apply all its predictions of frost, hail, snow, rain, and thunderstorms to a single July day he would obtain but an imperfect idea of the kind of weather to be expected. Yet not more mixed than this seems the indiscriminate use of Scripture statements by the writer of the above and others. Truths concerning the next age are mixed with those of the past and present, and the result is great confusion, and a selection of such parts from all as will best suit preconceived ideas. We cannot suppose that a man who had the first idea of what the symbols—ax, tree, garner, chaff, wheat, fan, etc., mean would apply them as they are used above, or blend them in any way with the parable of Dives and the judgment scene of Matt. 25.

Let us pull straight the tangle before considering a "second chance."

Both our Lord and John were speaking of the Jewish polity, when they compared it to a tree at whose root lay an ax. The end of special favor to that nation had about come, and if in the little while of Jesus' ministry they should fail to bring forth good fruit, they would be cut off from the root of promise, and believers from the Gentiles would be grafted in instead, (Rom. 11:17.) It was the harvest time; for their age had reached its full. Jesus was present to select with his "*fan*" of truth, the wheat from among the chaff and "*garner*" it in the Gospel age, while a time of "*fire*" or tribulation came upon the chaff remainder of the nation, and *as a nation*, burned them up.

Dives, a representative, in parable, of that people, so long peculiarly favored of God, faring sumptuously every day of God's special favors, has for some time been looking longingly for aid to the Gentile whom once he despised, but who now has been exalted to favor—Abraham's Bosom—and though once wild and ungoverned, has become the favored branch out of the Abrahamic olive root of promise.

The Judgment scene referred to (Matt. 25.), is the only point which bears at all upon the question of "second chance" It applies to the Millennial age, and is clearly described as being after the Lord has come the second time and established his kingdom (church) in power and great glory. Then the nations shall be judged or *tried* and rewarded, (Matt. 25:32.) When *that* scene has transpired, there will assuredly be no hope of further trial—no further chance.

Let us now hastily glance at the statement made in the above—"John the Baptist and our Lord appear to have known nothing about this 'second chance.'"

Our Lord certainly knew that because of one man's transgression, sin and death *had passed* upon all men (Rom. 5:16, 18), consequently man's FIRST CHANCE in Eden had resulted in total loss. He failed and lost all in the first chance, being tried representatively in Adam. *All were condemned.* That Jesus knew this, and came into the world to *redeem* all men in order that all men might have a SECOND CHANCE, is clear, from his statement that he came "to seek and to save that which *was lost.*"

As the expression, "which was lost," tells the tale of the first chance and its failure, so the words "seek and save" proclaim a second chance to all the lost.

Who can reasonably dispute that the opportunity which comes through Jesus is a second chance? You and I had nothing whatever to do in the first chance of life offered to the race; we have to do only with the second. If then, you and I, fellow-believers, got our present or second chance of life through the ransom that Jesus gave for our sins, redeeming us from the *first* loss, shall we say that he was a *ransom* only for the small minority of mankind who have thus far heard of it and believed? or shall we conclude that "He is the propitiation [satisfaction or covering] for our sins; and not for ours only, but *also for the sins of the* WHOLE WORLD"? (1 Jno. 2:2.)

Accepting this as the truth, is it not *absolutely certain* that the nine-tenths who have not yet heard, and hence not yet had the "*second chance*" Jesus' death was designed to provide, will surely have it in God's due time? Is not this fact clearly stated by the Apostle Paul when he says that Jesus "gave himself a RANSOM [equivalent price] for ALL, to be testified in *due* time"?

The gospel age now closing is not the world's *due* time; it is the time appointed for the selection or election of a little flock out from the world, who, with Jesus, shall soon take (the "purchased possession") the dominion of earth out of the hands of Satan, the present "Prince," and give judgment or trial to the world—its second trial—the great blessing so long promised. The great Prophet shall, in that Millennial day, speak to the people, and "they that hear shall live," becoming his sheep and coming to his right hand of favor; all others, as willful goats, being cut off. (Acts 3:22, 23.) And none claim more strenuously than we, that *now* is the acceptable time. That the Gospel Age is a special season, during which the Christ—the world's deliverer—shall be selected, proved and fitted for their great work as the Seed of Abraham (Gal. 3:29.) to bless all the families of the earth. Now is the only time to secure this high calling. Now is the time of *sacrifice*, the only time when such sacrifices are *acceptable.*

"There is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things."

"NEARNESS of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections towards him."

ZION'S WATCH TOWER TRACT SOCIETY

If our charter is granted in a few days as we expect, voting certificates will at once be issued to all whose donations to the Society's funds shall aggregate Ten Dollars or more. Each ten dollar donation will represent one voting share according to our charter.

A few have evidently misunderstood the matter of obtaining a Charter and feared it was either an attempt to obtain protection or recognition, from a government of this world; or an evidence of lack of trust that God could and would carry forward his own work no matter who lived or died.

These are mistaken ideas. While we trust fully to the Lord's care of His own cause, it is our duty to so arrange our affairs and His, that in case of one death it would not require miraculous interposition to prevent disputes, and law suits from swamping the Society and annoying our successors in its management. So far as the Government is concerned we ask only those *rights* which it accords to *aliens* as well as citizens. And a charter such as we are asking for is such a *right;* it brings us under no obligation whatever.

HOW READEST THOU?

The doctrine of atonement and reconciliation to God by the death of Christ implies that it was his *death* which constituted the reconciling act. It must be conceded that if the natural death of Jesus on the cross paid the penalty, then it was natural life only that man forfeited by disobedience. If both of these claims be true, then all men, according to Scripture, were, on the death of Christ, at some time entitled to a resurrection. Now, in the light of these facts, we should desire an explanation by substitutionists of 1 Cor. 15:17-18. There the Apostle is credited with saying: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If the doctrine of substitution be true, these two verses cannot be. If, as is claimed, the death of Christ paid man's penalty, then, whether Christ be raised or not, man could not justly be in his sins. Moreover, if Christ's death entitled man to a resurrection, and this, substitutionists claim, then neither those in Christ nor out of him could have perished because of having previously fallen asleep.—*Day Star.*

OUR REPLY

The force of this expression, "If Christ be not raised, your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished," lies in the fact that if Christ was not raised, he was dead, and could have no power to bless the families of earth, as he had purposed. The death of Christ as purchasing mankind, would still be a grand expression of his love, even though he had never arisen from the dead to dispense the blessings which his ransom-sacrifice gave the right to bestow; for "Greater love hath no man than this, that a man lay down his life for his friends." But it would have been waste and loss to purchase us had he not had in view a resurrection, which would enable him to bless those bought.

But again, according to the types of the sin-offering, If the High Priest performed his sacrifice in a manner acceptable, so that its sweet perfume filled the Most Holy, then he should LIVE beyond the vail and could come forth to bless those for whose sin he had made sacrifice; and if he lived not, it was an evidence that his sacrifice for sins had not been properly done, and was not acceptable, and no blessing nor remission of sins could come from such a sacrifice.

Thus seen, Paul's argument is this: Christian friends, you occupy an unreasonable, a ridiculous position when you say (verse 12) that a resurrection of the dead is an impossibility. If it is an impossibility, then is Christ not risen: and if so, why do you talk about being forgiven your sins and having hopes through him for the future? A dead Christ—one not raised from death—can never bless you; wherefore, if you accept the good news of redemption and blessing through Christ, be consistent and admit also a resurrection of Christ and the resurrection for all through him.

Jesus' work for mankind is greater and grander than some seem able to grasp. He bought us with his own precious blood—substituting himself as a man for the race of men, tasting death for every man. But this *purchase* of mankind was only a means to an end—he bought the race that (in due time) he *might have the legal right to* RESTORE it to perfection. Hence, both the death of Christ was necessary for our *purchase*, and his resurrection was essential to the carrying out of the blessed plan for our restoration to harmony with Jehovah.

Other statements of the same Apostle prove that he recognized fully the necessity both of the *death* to purchase and of the resurrection to confer the blessing upon those purchased. He says of Jesus, "Who was delivered [into death] for our offences, and was raised again for our justification"—*i. e.*, in order that he might justify us. (Rom. 4:25.) And again, "If while we were enemies we were *reconciled* to God by the DEATH of his Son, much more [easily believed, is the promise that] being reconciled we shall be *saved* [recovered fully, from the imperfections and penalties of sin] by his life." (Rom. 5:10.)

It was impossible for the Apostle, as well as for us, to state every feature of the plan at once; hence, in treating of the resurrection in the passage above cited by our contemporary, he does not allude to the value of the *death* of Christ. But blind indeed must be the reader, if he has not seen that Paul and every other Apostle and prophet laid great stress upon the death of Christ as a ransom for all, the only BASIS of hope for blessings through him.

Here let us remind our readers that those who deny that Jesus "gave himself a *ransom* for all" should give some reason for his death—an *adequate* reason for so great an event. To say that he died as we die, because of sin and imperfection, is to deny the testimony of Scripture, that he was holy, harmless and separate from sinners, and had no cause of death in him. To claim that he died merely as our example (to show us how to die?) is to furnish an inadequate reason, for there are many noble examples furnished in Scripture of those who laid down their lives for the truth. (Heb. 11:37, 38).

The only *adequate* reason for Jesus' death is repeated over and over again in Scripture, viz.: that we being condemned to death, he took our nature that he might "taste *death* for every man." "He died for our sins," "redeemed" us, "purchased" us, "bought us," giving himself "a *ransom* [*equivalent price*] for all."

"IT IS MY WAY"

Many people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it?

The Lord says, "Amend your ways."—Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again unto the Lord."—Lam. 3:40. The Lord calls us to consider our ways. (Hag. 1:5, 7.) By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways, should be no excuse for retaining them, but rather a reason for rejecting them. If we would honor God, we would not do our own way, (Isa. 58:13.) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. 55:8. Of the wicked he says, "Destruction and misery are in their ways."—Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed."—Ezek. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word."—Ps. 119:9. His own experience is given in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detecter of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule let us not extenuate nor follow them, but "ask for the old paths, where is the *good way*, and walk therein."—Jer. 6:16.—*Sel.*

"The nearer a soul is to God, the less its perturbations, as the point nearest the center of a circle is subject to the least motion."

"WHATSOEVER we bestow let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart."

"ARE we growing in the knowledge of what Christ is to *us?* It is a happy life this; for it is not a mere *self emptying*, it is a process of *Christ filling.*"

LET TRUTH PREVAIL

DEAR BROTHER R.:—I send you by this mail a copy of a paper loaned me by an infidel neighbor. When done with it please return it to me.

Read the article headed "Col. Ingersoll Catechized." Somehow I can not help feeling an interest in these honest earnest, truth-seeking men far above what I can for the bigoted and superstitious upholders of orthodoxy. We believe much in common, and I can not help but respect such men as Putnam, Ingersoll, and Chainey more than many of the preachers in Babylon. They show more candor, firmness and honesty. They are more noble. They manifest a better spirit, yes, such as Christians might well imitate. Notice Ingersoll's reply to the question, "Do you consider that churches are injurious to the community?"

What a moderate yet truthful answer is given, all of which we can accept save one word—"*miraculous.*"

I don't know whether it would be prudent for you to publish the article referred to in Z. W. T., but I feel as though I would like every one of its readers to see it—knowing how they would appreciate the jewels of truth with which it abounds.

Truly, these are trying times for the Christian blinded by the creeds. I cannot see how any of them who will think, investigate, and read, can escape infidelity. They can't answer it from their standpoint.

How glad I am that my eyes were opened in time, else certainly such men as Ingersoll could have converted me to infidelity. The only safety for the intelligent church member is his bigotry and blindness. It keeps him *orthodox*, but as WE see *orthodoxy*, it is little better than infidelity. In fact both are the result of Spiritual blindness. I guess the blinder of the two, the more bigoted, is the stickler for orthodoxy.

Since my return from our pleasant visit with you, I have betimes felt homesick. I long to behold him in glory. I long for the reign of him who will scatter darkness and ignorance, and bless all with truth.

I have written in haste.

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

Yours, etc., ————

We clip the paragraph referred to by our brother from the published interview between Mr. Ingersoll and the Editor of the San Franciscan. This is a fair sample of the spirit of the entire interview:—

Question:—Do you consider that churches are injurious to the community?

Ingersoll:—"In the exact proportion that churches teach falsehood; in the exact proportion that they destroy liberty of the thought, free action of the human mind; in the exact proportion that they teach the doctrine of eternal pain, and convince people of its truth—they are injurious. In the proportion that they teach morality and justice and practice kindness and charity—in that proportion they are a benefit. Every church, therefore, is a mixed problem—part good and part bad. In one direction it leads towards and sheds light; in the other direction its influence is entirely bad.

Now I would like to civilize the churches so that they would be able to do good deeds without building bad creeds. In other words, take out the superstitious and the miraculous, and leave the human and the moral."

The following letter from another of this class, shows how the spirit of candor and reasonableness is appreciated. And we rejoice to know that others of doubtful hearts have been and are being led through careful study of the harmonious plan of God, as we now see it, to exclaim with us "My Lord and my God," and to trust in his precious promises. We wait with patience the promised hour when all the doubting Thomases will be given tangible evidence of the truth of God.

Behold we bring *good tidings* of GREAT JOY which shall be to ALL PEOPLE.

C. T. RUSSELL:—*Dear Sir:*—My wife is a subscriber to your "Watch Tower." I am a free thinker: But I want to thank you for the impartial way in which you have treated your opponent Col. Ingersoll, in the issue of this month. You have done what I have never before seen in a religious journal—before passing criticism on what Col. Ingersoll said in his lecture on "Orthodoxy," you have squarely, honestly and in a manly way printed what he said, and for this act of fairness, I for one wish to express my thanks. I am sir,

Very truly yours, ————

Truth is truth, from whatsoever source it may come; and he who loves and cherishes the fragments which he is able to discern amidst the rubbish of prevailing error, is ever worthy of our respect and esteem. Would that all "Freethinkers" were free indeed. "The truth shall make you free."

THE RIDICULOUS SITUATION

The following preamble and resolutions have been adopted by the Chicago group of the International Association;

Whereas, many thousands of people in Chicago are hungry because of a so-called over production of food products.

Whereas, There are many thousands of people in Chicago in rags because of a so-called over production of clothing.

Whereas, There are many thousands of people in Chicago who have no employment, because a few have no need of their services.

Whereas, The gamblers in bread on the Board of Trade propose to raise the price of bread by feeding the surplus wheat to hogs, sheep and cattle; therefore,

Resolved, By the International Working People's Association. that the hungry, naked, and unemployed, should organize and take some action by which they can remove the so-called "overproduction," which subjects them to the evils that make existence precarious and life miserable.

The Chicago *Alarm*, in referring to the foregoing preamble, says:

"The ridiculous situation that requires men to freeze because there is too much coal in the country, and starve because there is too much bread in the country, and go naked because there is too much clothing in the country, and lie out-doors because there are too many houses in the country, cannot always continue, especially when we know that the natural ingenuity of invention is constantly and rapidly increasing this over-supply, glutted markets, and forced idleness."—*John Swinton's Paper.*

NO OTHER NAME

The healing of the lame man at the Beautiful gate of the temple, the wondering crowd which it excited, and the rulers who were enraged about it, and the more so because they could not deny the genuineness of the cure, all combined to afford the Apostles some rare opportunities to preach to the people. It was quite another thing to seize upon and make use of the opportunities which the miracle afforded. The Apostles, under God's power and guidance, were equal to both demands. This time it would seem as if God had guided the thoughts of the offended rulers to just those utterances which would prepare the way for the Apostles to give voice to some of the most fundamental and important truths they ever proclaimed. "By what authority and in what name have ye done this?" "In the name of Jesus Christ of Nazareth," came the answer. And then, as if forgetting the lame man and his cure, the people and their amazement, the rulers and their anger, together with all temporal and temporizing considerations, Peter swept on in thought to that larger, grander power of the *crucified* Nazarene to save men from the maladies and deformities of sin, and uttered those words that come ringing down to us through the ages: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Hear it, all ye that need salvation. Accept him, and learn that he is able to save to the uttermost all who come to God by him.—*Selected.*

As stated in our TERMS on first page, we send this paper free to all who cannot pay for it and apply to be entered on the LORD'S POOR LIST. Such should apply at the beginning of each year, that we may be assured of their continued interest.

Modesty is a Christian virtue, and while no true Christian gentleman or lady will rudely order us thus "Send me the paper," none on the other hand should feel that they are *begging* of the publisher in accepting this offer. They are merely accepting through us one of God's numberless blessings. If you appreciate the food found in the TOWER and cannot pay 50 cents a year, you must not be ashamed to receive it of the Lord *gratis*—this would indicate pride and such pride must sooner or later give way, if you ever receive the greater "gift of God—everlasting life—*through* Jesus Christ our Lord," who gave himself a ransom for all. Let us remember that it is all of God—His gift through whomsoever, or in whatever way, it is sent.