Watchtower

1887

(c) Copyright 2000 Research Applications International.

ZION'S WATCH TOWER



HERALD OF CHRIST'S PRESENCE.

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

VOL. VIII PITTSBURGH, PA., FEBRUARY, 1887 No. 6

DID YOU GET A PAPER "DAWN" VOL. I, AS NOV., DEC. AND JAN. TOWER?

To all regular subscribers, including those on the "poor list" *unable* to pay, and also to a large number whose subscription closed with December, 1886, we sent a paper bound edition of Millennial Dawn, Vol. I, as representing three numbers of the TOWER, November and December, '86, and January, '87.

The wrapper of this was of specially heavy paper, but some of them sent without tying got the wrappers much torn, and not a few lost the address entirely and failed to reach the proper hands. All therefore who failed to get that number, and who were entitled to it, either as paying subscribers or as the "Lord's poor," according to the terms at the head of this column, should write and let us know at once.

Because of the mutiliation of so many wrappers, it becomes proper for us to reprint here a supplement which was printed inside of the wrapper, as follows:—

SUPPLEMENT TO ZION'S WATCH TOWER

VOLUME VIII., NUMBERS 3, 4 AND 5.

TO ALL READERS, GREETING: We wish you all a very happy New Year and pray that it may be to all of us a profitable one, very favorable to our further growth in grace and in knowledge, and in the love of God. And if the love of God thus united with and built upon the knowledge of his plan be *shed abroad* in our hearts, *filling them*, it will make us NOT ASHAMED of the Gospel of Christ, nor unfruitful in its service, but, on the contrary, valiant supporters and expounders of it, willing and glad to support it in the face even of opposition and evil speaking on the part of those whom the God of this world hath *blinded* to the truth, by prejudices and misconceptions sacred with age and loved associations. And it is to render aid to you all in putting on the whole armor of God and to shed *abroad* in your hearts more fully the love, and thus provoke you to love and good service for the truth, that this special number is sent out thus. Let us explain: The book MILLENNIAL DAWN, Volume I. (cloth-bound, $1.00), which some of you have already had and read, seemed to be doing so much good that we earnestly desired to have you all possess a copy, but all were not able to purchase, and we had not the means to supply them gratis. So, to meet the many calls for a cheaper edition, which all could possess, and of which a large number could be used in *loaning to friends and neighbors*, we were led to issue the present edition as a special number of the TOWER, on the terms mentioned on back of same. We issued the October number late in the month, and will, commencing with February, 1887, hereafter issue at the first instead of the 15th of each month. Thus the time *between* the October, 1886, and February, 1887, issues which this edition fills, will not be too long for a thorough study of the subjects treated, even for those who already have the cloth-bound edition; for it is the general testimony of those who have been most blessed by the book, that the second or third readings benefitted them *most*, and paid better than the first even.

We could not think of getting out this edition on poor, common paper and with poor workmanship, hence the saving is in the *binding* and the *quality*. The message it carries is clean and beautiful—"good news" indeed, and the Lord, we think, would be pleased to see the truth-bearers also clean and good.

The price of this number is 50c, but to our subscribers to whom it represents three numbers of the TOWER, we make the *extra* charge only 25c. Those who do not wish to retain it on these terms may *return it to us* and reckon their term of subscription *extended three months further, instead.* Those who *cannot pay* the *extra* charge, and yet desire it and will read it, may keep it without pay—freely, if they will drop us a postal card stating these facts. Any subscriber to ZION'S WATCH TOWER who may desire copies of this edition for loaning or giving may have them on the following special terms (free of postage in U. S. and Canada; *5c. each extra* for postage to Foreign Countries):

10	Copies	$ 3.00
20	"	5.50
50	"	13.00
100	"	15.00

Anyone can have the present volume (VIII.) including this number at 75c.

With the hearty co-operation of you all we can have this edition in the hands of 50,000 readers before this time next year. Do you know of any better method of preaching the good news?

Yours in fellowship and service,

C. T. RUSSELL.

KIND WORDS OF COMMENDATION

FROM SOME WHO HAVE READ THE BOOK

It is thoroughly refreshing, in this age of skepticism and vaunted indifference to the truths of religion, to find a writer coming nobly forward to maintain the principle of a revealed religion. This the author has done with strength and good reasoning in his *"Millennial Dawn."* A concise idea of his position in regard to the Bible may be gleaned from the following extract: "When Columbus discovered the Orinoco river some one said he had found an island. He replied: 'No such river as that flows from an island. That mighty torrent must drain the waters of a continent.' So the depth, and power, and wisdom, and scope of the Bible's testimony convinces us that not men, but the Almighty God, is the author of its plans and revelations."—*Evening Post, San Francisco, Cal.*

Millennial Dawn is the title of a series of books issued by the Tower Publishing Company. The first volume of the series, now on our table, is entitled *The Plan of the Ages.* It is nothing less than an exposition of the purposes and method of the Supreme Being in the creation of mankind and in the economy of human and angelical affairs. It may be described as a philosophy of history, but a philosophy so

far-reaching in its grasp and so comprehensive in its range as to make the expositions of Bossuet, and even of Augustine, seem narrow and prosaical. What, with manifest hyperbole, Dr. Johnson said of Shakespeare, seems literal truth when applied to this Pittsburgh writer:—

'Existence sees him spurn her bounded reign,
And panting time toils after him in vain.'

Readers will cease to suspect any ironical meaning or intent in these statements, when they reflect that the writer of this *Plan of the Ages* professes to be merely an interpreter of Scriptural prophecies and an expositor of divinely attested facts, soaring upon the wings of inspiration, and not of his own natural powers.

That the author of the book is in earnest, fully believing in the sufficiency of his own insight and in the soundness of his interpretations, no attentive reader can doubt. So much is manifest from the direct, straightforward style, as well as from the modest confidence with which he ignores antagonism or the possibility of contradictions.

Some of his interpretations and applications of Biblical texts are striking at least, and some of the views expressed are certainly novel and ingeniously presented. The references to the industrial, social and other troubles of the present time give a practical character to many pages of the book, showing that the author is by no means a mere dreamer. To persons, therefore, who take pleasure in Scriptural interpretation, or in the application of Scripture to contemporary history and questions of the day, this *Plan of the Ages* may be safely commended as likely to be interesting.—*Pittsburgh Times, Sept. 28, '85.*

"It is a strong writing, showing much research and excellent arrangement and method in its treatment of its subjects. None will doubt the honesty or earnestness, or the intended devotion to truth of the author. Christian readers may find teachings in the book to combat, but they will find much more to commend. From a scholarly standpoint the book will be marked as one of merited literary excellence."—*Inter-Ocean, Chicago, Ill.*

Millennial Dawn, the Plan of the Ages, is a first or introductory volume to a series of works intended to arrest skepticism by reason and Scriptural truth. To Bible students its pages will be found of most absorbing interest. Its arrangement is clear, and every page bears evidence of profound thought as well as patient and intelligent study of the Holy Scriptures. The Scriptural story has been fitted to the history of the world in a manner that is singularly compatible and highly suggestive to the minds of those who are willing to read further than the dedicatory page, which reads thus: "To the King of Kings and Lord of Lords: In the interest of his Consecrated 'Saints,' waiting for the adoption, and of 'All that in every place call upon the Lord'—'The Household of Faith,' and of the Groaning Creation Travailing and Waiting for the Manifestation of the Sons of God, this work is dedicated."

It may not be a palatable truth, nor a fact creditable to the mental or moral status of the American people, yet it is undeniable that when an author has studied the Scriptures until he gets "a new light" on the subject, and begins to teach the second coming of Christ, the advent of the Millennium, etc., and publishes this to the world, they are apt to scoff at him as "a crank," or to use the more scriptural language:—"Saul, Saul, much learning hath made thee mad."

If the author be mad there is an excellent system in his madness, and if "a crank," his mind never takes the reverse motion. He presses steadily forward from premises apparently well settled to his conclusions, with an orderly and calm arrangement of strictly logical truths seldom paralleled, and the whole argument is presented in such a dispassionate style as to preclude the slightest notion of rant, cant or insincerity. The independence of thought and originality of "The Plan of the Ages," are refreshing, but it is a work which demands careful study to comprehend. It is one that will require the average reader to keep a Bible constantly at hand for verification of the references and amplification of assertions, and in this respect may become a helping hand to the Bible students.

The author draws many startling analogies, showing the aptitude of likening human governments to beasts, drawing the parallel from their selfish and destructive character, based on "man's idea of self-government, independent of God." Still, he must not be understood as urging therefore that the Church should assume control of the affairs of State, and therein reads a wholesome lecture in a few words to many ecclesiastical politicians. He says:—"The Church of God should give its *entire attention* and effort to preaching the Kingdom of God, and to the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures. If this is done faithfully, there will be no time or disposition to dabble in the politics of present governments. Jesus had no time for it; the Apostles had no time for it; nor have any of the Saints who are following their example."

Although the Apostle speaks of the Church as the Kingdom over which Christ reigns, and the Church is frequently called the Kingdom in the parables of our Lord, yet the author maintains that this has reference merely to the Church before the Second Coming and is but the "incipient, embryotic condition" of the Kingdom.

In short, he does not believe that the Kingdom of God is figurative, but that it is an actual empire to be established on earth and among men, that Christ in person will assume the reins of government on earth "for a limited time and for a particular purpose; and that it will terminate with the accomplishment of that purpose." This will be the Millennial age, and will end when Christ delivers up the dominion of earth to the Father. (1 Cor. xv:25; Matt. xxv: 34.)

The author's work evinces a keen observation of and lively interest in the present situation of mankind; his array of facts tending to show from the present aspect of affairs in the world as they are "shaping themselves for the rapidly approaching conflict" are not alarming, but they force themselves on the attention of the intelligent, even though we may not be able to see as clearly as himself that the "trouble of the day of the Lord is immediately at hand." And, it may be added, that in a commercial community, enjoying the comforts of wealth and the comparative security of governments founded on the will of the people, they will be saints indeed who can be expected "to abandon the strife of greed and vain glory and its discontent; striving for the higher riches and the peace they do afford."—*Commercial Gazette, Pittsburgh, Oct. 9, '86.*

Millennial Dawn. We have here what seems intended to be the first of a series of volumes under this general title, and which is designated as *The Plan of the Ages.* Prefixed to the volume is a chart which is designated as the Chart of the Ages, and which embraces two dispensations and an unfulfilled part of another. The first dispensation extends from the creation of the world to the flood, covering a supposed period of 1,656 years. The second dispensation—that of this present evil world—embraces the Patriarchal Age, the Jewish Age from Jacob's death to the end of the seventy weeks, and the Gospel Age, extending from Jesus' baptism to the completion of the church, which is his body. The third age, not yet begun, is the Millennial Age, or that of the personal reign of Christ. Of course the volume is what is known as premillennial—with additional views, which probably many pre-millennialists will not endorse. The writer enforces the idea of three "ways" in the Scriptures: The Broad Way—to destruction; the Narrow Way—to life; and the Highway of Holiness—for the ransomed of the Lord. He also holds that the first great judgment was in Eden, but that God will give the world a second trial under Christ, in person and as judge. With all this, and with other positions to which exceptions may be taken, the work is thoroughly reverent, and may be read with profit.—*The Interior, Chicago, Sept. 16, '86.*

"I prize it very highly, and nothing in the world would please me better than to see it in the hands of every professing Christian. I think it would make real Christians of many of them."—G. EICHORN.

The *Pacific Congregationalist* says: "In *Millennial Dawn, Vol. I.*, we have a much pronounced and perfected scheme than they have yet given us at Andover. The author has given to his well-printed book of 351 pages the sub-title, *The Plan of the Ages.*"

VIEW FROM THE TOWER

Matters are rapidly shaping themselves for the great physical struggle of the "Battle of the great day of God Almighty." In Europe all the great men and many of the little ones are full of fear and anxiety, looking after those things coming upon the earth—seeking to read the future and desiring to shape their course accordingly

Britain's government is weaker than it has been for a long time; consequently she is without policy, except to en-

deavor to *keep hold of* all the countries over which in the name of God she claims the *right* to rule, because by force of arms she took control years ago. She is beset by her dependencies, whose people, under the increasing light of this day of increasing knowledge, are demanding greater privileges and liberties than she feels would be consistent with her self-preservation. Her common people are almost paupers, made such by drunkenness, combined with the injustice which in years past permitted the aristocracy to "seize" and call their own, *all* the land, which God gave to *all* the people. English statesmen and others see that she has enough to do to preserve her present arrangements, and that not for long.

Germany and France, armed now far beyond what reasonable taxation can support, are voting for increased military arrangements. But in Germany even pride of country and fear of France have not influenced their parliament to grant all the enormous increase asked for by their King, whose Prime Minister urged that the entire sum was needed and indispensable to the preservation of the Empire's peace, and who dissolved parliament rather than accept a less liberal allowance. Prince Bismarck's speech upon that occasion aroused the attention of the world, and showed that Germany is so fully engaged in keeping guard over her own Socialists, and in holding France at bay, that she is quite willing to let Russia have her own way in the overthrow of Turkey, Bulgaria, etc.

In view of the recognized policy of Russia in connection with Turkey, this speech is significant as preparing the way for all of the great powers of Europe hitherto opposed to it, to give their consent to such an arrangement, or by declaring themselves opposed to it, to involve themselves in war to protect Turkey. This all looks as though next Summer would see a war on foot which might engage every nation of Europe. Already France is building extra barracks for troops upon the German frontier, and Austria is ordering extra hospital supplies and provisions, and arranging for transportation of troops in March, while Germans in England have been notified to be in readiness for a twenty-four hour notice to return home for military duty.

Wars in Europe would be no new thing, but circumstances are greatly changed and results would doubtless be greater than ever before. Every country contains a large class whose chief disease is *discontent*, and frequently not without just cause. These will gradually conclude that themselves and their sons can fill a better mission in life than that of supporting Royalty either by laboring under excessive taxation, or acting as bullet-stoppers. The fact that General Von Moltke and Prince Bismarck, as the agents of their Emperor, failed during the last month even by the strongest appeals to patriotism, and the statement that the Empire would be endangered unless the measure and the funds it demanded were granted, *failed* to influence the one-half of the people's representatives, is an evidence that the Germans are no longer easily moved by that poor sentimentalism called patriotism. This is well; good sense and broader ideas will cause men to look with as much sympathy and care at the homes of others, as at their own. And it will lead them to withhold their aid and support from Kings and Emperors who take from them the flowers of the family in their very bloom for soldiers, and rob the remainder through taxation to support their thrones and gratify their vanities or spites —all under the name of patriotism!

But let no one imagine that such a war will bring final results. It will be but one act in the drama—one skirmish in the "Battle of the great day of God Almighty" which covers the coming twenty-seven years. It will doubtless change the map of Europe some, and by weakening and draining the empires it will prepare them for overthrow at the hands of the Communist vultures of Rev. 19:17, 18.

Russia, recently refused a large loan of money by the Jewish Banking House of the Rothschilds, has found another way of replenishing her treasury. She has ordered all Jews to leave Russia. She will thus from their confiscated property be able to supply herself with sinews of war, while taking revenge on the Rothschilds and helping to fulfill the predictions of Scripture, that in this day of the Lord the Jews in large numbers shall return to their own land. There are 10,000,000 Jews in Russia, more than in all other countries.

At home the interyal of peace has come temporarily, only to be succeeded shortly by another travail pang more severe than before.

The large vote which Henry George polled in New York city, has alarmed some who dreamed not of so many in sympathy with views so socialistic, [we use the word in its true and proper sense] as those advocated by Mr. George. Now repressive measures are introduced. One Lutheran church has excommunicated several of its members for belonging to the Knights of Labor. The Catholic church in Canada has taken a similar stand, and a priest who has assisted Mr. George in his New York city canvass, has been relieved of his pulpit, a successor appointed, and he has been ordered to Rome. He has refused to go. He does not submit as the Catholic clergy used to do. He has been thinking to himself that as a man he has some rights, while in this country at least. His congregation has rebelled against the Archbishop's decree. The choristers refuse to officiate, and even the janitor will not open the house for the services of the newly appointed priest. At a largely attended meeting of the congregation, resolutions were passed demanding the reinstatement of the deposed priest, and declaring that until it is done they will neither attend its services nor contribute to its support. These resolutions were sent by a committee of thirty of the prominent members to Archbishop Corrigan. A banner displayed by one of the priests' adherents, read: "Give us from Rome all the religion you want, but of politics nothing." Rather unusual for Catholics, is it not? This goes to sustain our prediction of some years ago, (based upon our interpretation of Rev. 19:19-21,) that in the coming struggle the Nominal Church will take sides with and fall with the earthly empires, in their overthrow.

In spite of encouraging "statistics" skillfully manipulated to make a good showing, in spite of the retention on church rolls of the names of the dead, etc., candid minds are reluctantly admitting that Protestantism, and in fact all religion, is going rapidly backward. Babylon's fall from power and influence was thus attested to by Mr. J. W. Sproul, an Allegheny preacher of the Reformed Presbyterian Church, recently. He said, "It is a disagreeable truth, but it cannot be denied that *the church is losing ground in every respect*, and this despite the statements of statisticians." "How lamentable it is to be obliged to say that the church is not even holding her own."

Babylon is so wedded to the darkness and errors of human traditions that she cannot and will not admit the light and "meat in due season" to her children. Since some of these are the Lord's, the whole institution, he declares, must be wrecked to set at liberty his captive children. It begins to fall.

All men are waking up, and girding on their various swords and drawing nigh to the battle. "It is near and hasteth greatly." As the prophet has expressed it, (Joel 3: 9-16,) the plowshares will first be turned into swords, and the great conflict must take place, before they shall peacefully be turned back again to plowshares. So though the dread evil is coming which will cause great trouble to us and to all, yet seeing the outcome of it, and relying upon God's sustaining power throughout, we alone can look forward with composure and trust.

But what is the outlook of our own battlefield close around the bulwarks of Zion? some one inquires. We answer that the enemy by first one agent and then another in heavenly garb seeks still, and more, to overthrow the truth, using all subtilty. Thank God we are not ignorant of at least some of his *devices*. (2 Cor. 2:11.) But more on this, under the caption, "As the Serpent Beguiled Eve," crowded out of this issue. It will appear in our next.

THE LORD'S SUPPER

The anniversary of the Lord's Supper will this year fall upon Thursday evening, April 7th; and in harmony with a custom among the early Christians, we esteem it as they did, a blessed privilege to commemorate our Lord's death in the manner which he requested us to observe, and at the time observed by him. Though he has made free from the Law all believers in him who were under it (Israelites), yet he was "under the Law" and was limited by it. Accordingly he could be crucified only upon the fourteenth day of the Jewish month Nisan (which this year commences Thursday evening, April 7th, and ends at 6 P. M. on Friday, the 8th), *because* his death was the antitype of the death of the lamb whose blood sprinkled upon their door-posts covered or protected the firstborn of Israel. And these firstborn in turn were *exchanged* for the tribe of Levi (Num. 3:12, 13), of whom came the priests through whose sacrificial ministrations *all*

the people were justified. See "Tabernacle Shadows," Chapter IV.

The lamb typified Jesus Christ our Lord; its death represented his death. And, in exact correspondence with the type, his sacrificial death, must and did occur at the same date. The firstborn saved by the blood of the typical lamb, typified "the church of the firstborn, which he (Jesus) hath purchased with his own blood." Those firstborn Israelites, afterward the priests, typified the "Royal Priesthood" of whom the Lord himself is Chief Priest; and this anointed company is to be God's instrumentality for blessing all people who will come into harmony with him *typified* by all Israel. Thus seen, the blood of the typical lamb cleansed and preserved *all* Israel, though applied at first and *directly* only to the firstborn. For if the firstborn ones had not been preserved, there would have been no priesthood; and if no priesthood, no reconciliation. So also in the antitype, the merit of the Lamb of God which taketh away the sin of the world, is applied during the gospel night only to the firstborn, the church, the select little flock, the Royal Priesthood, who under the direction of the High Priest, shall soon in the incoming age, bring all of honest hearts (Israelites indeed) into full harmony with God.

Let all of the Church of First-borns then intelligently and reverently commemorate, not the typical lamb, nor eat it as did the typical people (Israel), but let them celebrate the death of our Paschal Lamb, the Lamb of God. Let us as often as its anniversary recurs, keep it in remembrance of him; for even Christ our Passover [lamb] is slain, therefore (let us not only commemorate his death) but let us joyfully afterward keep the antitype of the Feast of Passover.*

We do not celebrate the "Feast of Passover" on the night of April 7th. It is celebrated throughout the remainder of our lives which the seven days of its continuance represented; but we will celebrate the Supper, whose elements (bread and wine) symbolize the flesh and the blood of our Redeemer.

And yet the bread and wine are only symbols, and to appreciate what we do we must see deeper than these while using them as our Lord directed, saying, "Do this, in remembrance of me." The partaking of the bread representing his flesh, to us means a partaking of those perfections which were in him as a perfect man, which we and all, lost through Adam. In partaking of the wine representing his blood, his life, we accept from God again through him, the right to live, lost in Adam. Thus the eating and drinking of the bread and wine, emblematic of his flesh and blood signifies our complete justification. All of the Redeemer's human perfections and his right to life—given for us—are thus accepted by us, in this symbol. All believers in the ransom are thus privileged to celebrate or commemorate it, and the blessings it brings.

But among those "believers" there is a class, a "little flock," to whom it means all this and more. These are those who have consecrated themselves as the under priests, under their great Chief. To these the emblems not only signify the Lord's sacrifice by which they are justified to human life and all its rights, but also their own consecration to be joined in sacrifice with him, to suffer with him, to be dead with him; to sacrifice all the rights to human perfection and life to which their justification through acceptance of his sacrifice had entitled them. To these the emblems (bread and wine) are not only remembrances of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with him, his "joint-heirs" and co-workers in blessing all the people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion of the body of Christ [the "little flock," the Church, of which our Lord is the head]? the cup of blessing which we bless, is it not the communion of the blood of Christ [the entire anointed company]? For we, though many, [members] are one loaf and one body, for we are all partakers of that one loaf."—1 Cor. 10:15-17.

All must eat of the flesh and blood of our Lord Jesus: *i. e.*, they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "do this" intelligently, and while using the emblems, to accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ into his death, and thus into membership in his "body" (Rom. 6:3, 4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as human beings, that they may live with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not who shall pass the emblems, even Judas may have assisted at the first celebration.

All who can do so are cordially invited to be present and celebrate with the church that is at Pittsburgh. If possible arrange your affairs to stay over the following Lord's day, which will be the anniversary of our Lord's resurrection. Turn aside—let us devote a few days to the pursuit of our spiritual interests exclusively. It will help possibly to break some of the cords by which the world, the flesh and the devil would bind us down to "diligence in business," to the dwarfing of the fervency of spirit in serving the Lord, so indispensable to every crown-winner.

Quite a number were present from a distance last year, and many more have expressed the intention of attending the coming celebration. Especially those whose labors are of a public character, will do well to come. Make a memorandum of questions which you would like to discuss, so that our communings together may be the more profitable. So far as possible all of our readers will be provided with board and lodging *free* during the meetings. Let us know of your coming a day or two ahead. Notice the date and get here some time before 6 P. M., of April 7th, that you may be in time for the celebration of the "supper." Come to the Z. W. TOWER business office.

* The "Feast" is not the "supper," but follows it and has a totally different significance. The "Feast" with the Jews lasted a week, and commenced after the lamb had been killed and eaten. Its observance was marked by joy of heart, separation from all carnality and from leaven. It represents the life of joy and purity and separation from sin [leaven] which all who recognize the value of the lamb, etc., are to enjoy.

THE TIME IS SHORT

"But this I say, brethren, the time is short; so that they who have wives, should be as if they had none; and they who weep, as if they wept not; and they who rejoice, as though they rejoiced not; and they who acquire, as though they acquired not; and those occupied with this world, not going beyond the proper using of it."—1 Cor. 7:29-31.

It is a great mistake, and yet a very common one, to apply the teaching of the Apostle Paul to the world and the church indiscriminately. It should be borne in mind that the apostle is addressing the church only, as a peculiar people, separate from the world, with hopes and aims, and present conditions and future destiny entirely different from those of the world, although they appear to be as other men. It would seem strange indeed if such a class should need no *special* instruction.

Under the erroneous impression that these and other teachings of the apostle were intended alike for all, Paul is generally considered as an extremist, and as a teacher who though good in some respects, had his peculiarities which colored his teachings, and which should therefore be received at a discount to that extent. Paul was indeed a man of marked personal peculiarities, and therefore he was a fit instrument and a chosen vessel to do the greatest work that any man, except "the man Christ Jesus," was ever privileged to accomplish. He was a man true to his convictions, untiring in energy, and full of zeal,—one of the meek who, when called upon by the Lord even in the midst of his zealous persecution of the saints, in which he verily thought he was doing God service, meekly inquired, "Lord, what wilt thou have me to do?" And what the Lord showed him to do, he did immediately, not stopping to confer with flesh and blood.

But these were not the only peculiarities which influenced Paul's teaching. By the favor of God, Paul was caught away (in the spirit, that is, mentally) to Paradise, to the third heaven, the new dispensation or kingdom of God, where he saw things to come, which were not then lawful to be uttered clearly, because it was not yet due time. And the broad view of God's plan thus given to the apostle enabled him to

realize the real position of the saints, and the weighty interests involved in their development as members of the body of Christ. Yes, Paul at that early day of the church's history was by special favor of God permitted to know what is now due to all the saints, viz., the plan of God spanning the ages past and future. And from this standpoint of knowledge he was able to guide the church by his teachings all through the age—from the beginning down to the closing days of her course, until she is presented to her Lord as a chaste virgin accounted worthy to be his bride. In this great work of preparing the bride for the marriage, the various apostles and prophets were privileged to share; but Paul was more highly honored thus than any other.

As we are now privileged to see from the same standpoint of knowledge, it now being due time, we can see a propriety in Paul's teaching which is in perfect accord with God's plan and purpose for the saints, though it must seem extreme to others. Being begotten to a new nature, they are no longer to live after the old. We should now live, not as men, concentrating our interests, affections, hopes and aims on earthly things and striving after them, but as new creatures, whose sole interest and concern is for the advancement of the interests of the heavenly kingdom.

The principal work in the interest of the heavenly kingdom during the present age has been the selecting and development of the church, who are to be God's agents for the enlightenment, conversion and blessing of the world in the age to come. The all-important work, therefore, to which every earthly consideration should now bend, is the seeking out and preaching the gospel to the meek, few though they be; encouraging, strengthening, and helping them in every possible way to make their election sure.

For this great work we are reminded that the time *is short*, and that if *we* would have a share in it, we must push aside the earthly hindrances and improve every passing hour; for very soon our opportunity will be gone. Consider for a moment how very short is the opportunity which as an individual you possess, that you may more fully realize the necessity for haste and diligence in the service. Deduct from the brief space of your present life the years past, before you came to a knowledge of the truth and consecrated your life to the service of God, and then the declining years of life, when sight grows dim and physical strength grows more and more feeble, and then the time and strength which must be expended in providing things needful for the temporal wants of ourselves and those necessarily dependent upon us, and with the greatest economy of time, how much is left for the great work in hand to which we have consecrated ourselves? When we actually figure it out, how very insignificant it appears! Truly, Paul is right here—the time left for service is extremely "*short;*" and it behooves the saints to resolutely push aside the hindrances and overcome the obstacles if they would run successfully for the prize, or accomplish anything to the Master's honor, or to show their love and appreciation of the good tidings by sounding the trumpet of truth to fellow-pilgrims.

The *time is short;* so that they [of *us*] who have wives should be as if they had none. The establishing of an earthly home and the rearing of an earthly family, which is generally regarded as the principal business of life, should not be the ambition of the saints. The injunction to increase and multiply and fill the earth, was given to the natural man, but not to the little flock, the new creatures, partakers of the divine nature. Their mission is not to help to people the earth, but to help bring to the spiritual birth the new creatures of the divine nature—the little flock—begotten of the heavenly promises. And the time for that work being *short*, they cannot afford to further cumber themselves by increasing their earthly cares. The idea of consecrating one's life to the service of God, and then going on, year after year, tying ourselves down and loading ourselves with cares and responsibilities of an earthly character, which when once incurred we dare not shirk, and which with increasing and necessary demands will require more and more of our time and thought, and care and attention, is simply preposterous, and entirely out of harmony with our covenant. It is not following the footsteps of either the Lord or his most faithful apostle.*

Jesus said he had finished the work given him to do at his first advent, and how did he spend his life? He spent it in selecting, teaching, training and developing a small and apparently insignificant company of men and women, who should form the nucleus of the church, which under his future direction and care would be fully developed and perfected. He did not cumber himself with the cares of this life, and let his *special work* take its chances in the odds and ends of time which could be spared from earthly things. The increase of the earth's population, he considered no part of his work; nor is it the mission of those who follow in his footsteps.

With his clear insight into the plan of God, and a realization of the importance of the great work in hand, Paul's counsel that the unmarried should remain so, that they might thus give themselves without hindrance to the Lord's service, and that the married should not add to their earthly cares, and thus make their pathway more difficult and their opportunity for service less, was timely and important, and in perfect harmony with The Lord's example and teaching (Matt. 19:12), which he also so closely followed.

None should make the mistake, however, of supposing that the responsibilities of a family already incurred can be ignored and set aside; on the contrary, it is written, that he that provideth not for his own is worse than an unbeliever, and hath denied the faith.—1 Tim. 5:8.

The worldly and lukewarm Christians are in total ignorance of the great work before the saints either in the future or in the present age, and therefore our work seems to them unimportant and foolish—a waste of energy; but we must not for a moment view it from their standpoint. This work, insignificant though it may seem in the eyes of others, and small though it may appear to us now in its results, is the grandest work in which it was ever the privilege of any to engage. Eternity alone will reveal to the world its magnitude and importance, or enable us to fully realize it.

Further we are told that because the time is short, those who weep should be as if they wept not, and those who rejoice as though they rejoiced not, and they who buy as if they acquired not. We may and have, in common with all mankind, causes of an earthly character for both weeping and rejoicing; but we should not allow either joy or sorrow to unfit us for our work, nor to detract from our interest and effort in it. But we may rejoice always in the Lord, knowing that in due time all tears shall be wiped away, and that fleeting earthly joys shall give place to the songs and everlasting joy which by-and-by shall be upon every head. And those who acquire wealth or goods should not reckon their acquirements *their own*, or for the gratification of self-pride or the love of display, but as something belonging to the Lord, something more of his entrusted to them to be utilized in his service. If once thoroughly awake to the fact that every acquirement is the Lord's and not their own, that their time, influence and talent, past, present and future, is all consecrated, it would free such from many of the snares to which they are subject—"which some coveting after, wandered away from the faith and pierced themselves through with many sorrows."—1 Tim. 6:7-12.

Finally, while necessarily occupied with the business of this life and the expenditure of its income, we should not go beyond the just using of it for ourselves as becometh saints. Provide things honest, neat and comfortable for the temporal necessities, and then give them no further thought. Though we have consecrated ourselves and all our goods which we have acquired or may acquire, to the Lord, he permits us to appropriate *this much of it* for our temporal wants. In harmony with our covenant, this only is the "proper using" of earthly goods.

O how narrow is the way in which the saints must walk who follow in the footsteps of the Master! There is self-denial at every step, but Jesus said, "He that taketh not up his cross, and followeth not after me, is not worthy of me." If we cannot prove our love for the Lord by thus sharing in his reproaches and self-denials, we are not of the class he wishes to make his Bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once impelled us, endurance of our trials will become more difficult if not impossible; but let us take the apostle's advice, and forgetting the things behind, seek new conquests over the world and flesh and devil. Let us thus press forward to the mark of the prize of our high calling, which is of God through Christ Jesus. And bearing in mind that the time *is short*, let us make haste to improve passing opportunities for such a grand and blessed service.

* [See chap. 12 of Scripture Studies, Vol. VI, for a complete presentation of this subject.]

HE *is a great conqueror who can conquer himself.*

THE CHURCH OF GOD

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh.

"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy king shall lead thee in the way,
That's holy, safe and sure.

"In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;
And thou shalt be the dwelling place,
Of him that reigns above,
Yea, thou shalt be adorn'd with grace
And everlasting love.

"The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.
He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

"Arise, O Zion, praise thy King,
And make His name thy trust;
With joy and triumph loudly sing;
For he is true and just.
O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In His almighty power, rejoice
Throughout eternal days."—*Manifesto.*

THE EASY YOKE

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:28-30.

Satan the prince of this world has placed many yokes upon the necks of all mankind. They are bound and fettered by every device which he could arrange. But Jesus invites all such to come to him and find rest—the blessed rest of freedom from the galling yoke of the oppressor. That rest is found in the meek and quiet spirit which humbly submits to the easy yoke of the divine will and ceases the strife to gratify the perverted human will. The burden of the divinely imposed yoke is easy and light when we let it rest naturally upon us. It is only placed upon us for our good, and only those who cheerfully submit to it have rest and safety.

Our Lord's words were addressed to those of his day, bound by Jewish creeds and traditions and their own fears, engendered by their erroneous misconception of God and his plan. As with the Jewish church, so with the Christian church, the "yokes" of sectarianism and the "burdens" of tradition, fetter and gall those who possess the spirit of Christ, whose zeal and love are according to knowledge and for Christ and the church which is his body, rather than for a sect of human organization. Such cannot be comfortable with the yokes and burdens of men and must claim the freedom of sons of God, the liberty wherewith Christ hath made them free.

BIBLE LIGHT ON PROBATION AFTER DEATH

[Brother Stowe is a contributing member of one of the branch Bible Societies. At one of their recent meetings the so-called "Andover question" of probation for infants and heathen in death, was taken up for discussion. Brother S., though not a public speaker, prepared and delivered the following paper, which shows the question from our standpoint in a good light. It made quite an impression on some of the D. D.'s who heard, and we doubt not they wondered that a Christian business-man could become so well versed in theology as to be able to teach them on this subject. It shows how the earnest ones who have the *will* can find some *way* to serve the truth. Each saint should seek to multiply his opportunities for service and thereby increase his talents. Willing hearts, hands and voices *are* finding and using hundreds of ways, great and small, and making openings.—*Editor.*]

Opinions, from other sources than the Bible, differ as to what the act of death is, but the agreement of the whole Bible seems to be that it is a total extinction of life, and, therefore, that the state of death is an entire suspension of being, mental as well as physical. This being so, man's probation or trial must occur, not *in* death, but before the state of death has begun or after it has ended—in resurrection.

"So man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:12-15.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccles. 9:10. ("Grave" is here translated from "sheol.")

"For in death there is no remembrance of thee; in the grave (sheol) who shall give thee thanks?"—Ps. 6:5.

"For if the dead rise not, then is not Christ raised; and 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."—1 Cor. 15:16-18.

A great multitude of texts convey the same meaning. This death is the Adamic death, from which Christ, by virtue of his sacrifice, giving a ransom or corresponding price, redeems all men. The first probation of the race was a representative one in Adam, whereby all became subject unto death. Were there not to be a recovery as wide as the condemnation the first probation would be properly regarded as a total failure, a sweeping victory for the adversary at the outset of creation. But "Known unto God are all his works from the beginning of the world." (Acts 15:18.) "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27.) We who believe in the infinite power, wisdom and benevolence of God cannot doubt that he has a definite and systematic plan for the development of the race, by which the largest possible proportion thereof shall be brought to ultimate and permanent good. This idea was hinted at when God told Adam that the seed of the woman should bruise the serpent's head. Two thousand years later he told Abraham plainly that in his seed should all the families of the earth be blessed. Gradually the features of the plan were delineated in the prophecies, but it was yet a mystery until its fulfillment began. Paul declares (Col. 1:27) that "this mystery which hath been hid from ages and from generations, ... now made manifest to his saints, ... is *Christ in you the hope of glory.*"

Jesus is anointed to be the Head or Lord over the church, which is his body, and unitedly they constitute the promised "seed"—the Great Deliverer. "If ye be Christ's, then are ye Abraham's *seed and heirs*, according to the *promise*" (Gal. 3:29)—the promise of blessing to all the families of the earth.

There never was a publication to the Gentiles of the "only name" given whereby men must be saved until the world was 4000 years old, and the very gradual and intermittent progress of the "good tidings which shall be to all people" up to this day, indicates the purpose of God hitherto to have

been other than the application of the ransom to *the world* in this life. Who can doubt God's power to have enlightened all men had he so chosen? He has not done so. More than nine-tenths of the race have died without any knowledge of Christ. Only a "little flock" has been "called and chosen and sanctified," while mankind at large have only lived that they might learn the sad but needful lesson that sin brings misery and evil brings destruction. With this experience which Adam had not, they will be better prepared than he to accept the favor of God when it shall be extended to them. To them, indeed, "the law," whether written on tables of stone or in their hearts, has been a "schoolmaster," availing for their condemnation, but not for their salvation, since that must come through Christ alone.

The present mission of Christ to the Gentiles has been to take out of them "a people for his name." Convinced of this, many have supposed that all not so chosen were forever lost. In reality the few are chosen and severely disciplined now, that *through* their labors in the coming new day "all the families of the earth" shall be blessed.

There is to be a resurrection of all. "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22.) "Therefore, as by the offence 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 *justification* of *life*." (Rom. 5:18.) "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive *until* the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." All that was lost in Adam by the world of mankind will thus be restored through Christ. All the prophets had declared it, though it is improbable that they understood it. This resurrection, this "justification to life," then, is a part of the Saviour's work of blessing all the "nations," "kindreds" and "families of the earth." How, then, shall we read his words—John 5:28-29—"Marvel not at this, for the hour is coming in which *all that are in the graves* shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The new version renders the last word "judgment" instead of "damnation," and a glance at the original discloses the fact that the change is wisely made. The Greek word is "Krisis." Webster gives eight definitions of the word "judgment," which includes *trial* as well as *sentence*. Read now verses 24 to 27, the burden of which tends toward the giving of life, rather than its withdrawal.

"Judgment must begin at the house of God," says Peter. The church has its trial now; the world will have its trial hereafter. The "day of judgment" will be a period commensurate with the extent and grandeur of the work to be done in it.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able *when* once the master of the house has risen up and hath shut to the door." This refers to the present dispensation.

Now note a picture of the coming day: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong; fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert. . . . . And a *highway* shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; the wayfaring men, though fools, *shall* not err therein." And the ransomed of the Lord shall return (from death) and come to Zion with songs and everlasting joy upon their heads; they *shall obtain* joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:3-10.

Every age is tributary to its successor in the revealed plan of God. In the present the rod of God smiteth the rocky heart of a man, and lo! it becomes a "well of water springing up into everlasting life;" but in the broader day, when the New Jerusalem "cometh down from God out of heaven," the water of life is not a little well here and there, but a mighty river, and *then* "whosoever will may partake" thereof freely. (Rev. 22:1, 2, 17.) The church is then complete; yet we are told that the leaves of the trees upon the margin of the river are for the healing of the nations, showing that there will then be nations not in health, but capable of being healed.

"The ransom given does not excuse sin in any; it does not propose to *count* sinners saints and usher them into everlasting bliss. It merely settles the first condemnation and its penalty, and *reckons* the sinner released from that condemnation and its results, direct and indirect, and places him again on trial for life, in which his own willful obedience or willful disobedience shall decide whether he may or not have everlasting life."—"Millennial Dawn," Vol. I., p. 148.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter, 3:8-9.

"Who will have all men to be saved (from death) and come to a knowledge of the truth. 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. 2:4-6.

In this last clause lies the key to the mystery. To the millions of the living today and to the far vaster myriads of the dead the *ransom* has not been testified, but that it will be we have many a "Thus saith the Lord." When even extinct and sinful Sodom shall be brought back to her "former estate" and made a daughter to Jerusalem, as we read in Ezek. 16:44 to end, we may well believe that "the mercy of the Lord endureth forever," and that "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession." The mysteries of human destiny that have pained our hearts and tested our faith are clearing up in the advancing light due to the household of faith, and as the Church beholds her work spreading out before her in the coming life, and sees the grandeur of her association with her Head in ruling and blessing the nations new-born from the grave, she is filled with gratitude and gladness and her heart is stirred with passionate zeal for present self-purification and to make known to all the good tidings which shall be to all people. J. A. STOWE.

LIVING BY FAITH

"Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."—Heb. 10:38.

Living by faith is a very different thing from living by sight. To live by sight is to act in the present, and plan for the future, according to our own knowledge, experience and judgment; while to live by faith is to study and accept God's plan for both the present and future, and to act as he directs, ignoring our own ideas of expediency whenever God's word speaks to the contrary.

It will not require very deep penetration therefore to decide to which of these two classes we belong. Every man belongs to either the one or the other, unless he be an idiot or insane. The great mass of mankind are endeavoring to walk by sight; yet they are so very short sighted that they can see but a short distance in advance, and their past experience has been so brief and varied, that it forms a poor criterion on which to base a correct judgment in devising plans for the future. Yet, lacking faith in God, it is the best they can do for themselves, and they very generally realize that all their plans must end with the present existence, as they know nothing of the future beyond the tomb

But there is a small class who walk by faith. They are a peculiar people, separate from the world, and cannot assimilate with it. Having learned and believed God's plan, and seeing that it not only includes all the present but stretches on into eternity, and having implicit confidence in his infinite wisdom and boundless love, they simply place their hand in his, accepting of his proffered leading, and promising to follow wherever he directs, trusting that however dark or thorny the way may be, the end will be blessed and glorious. They are not promised that the pathway in the present life shall be one of luxury and ease, that they shall have abundance of comforts, that their business plans shall all succeed, that friends will multiply, and that their declining years specially, shall be years of rest, after the heat and burden of the day is past.

No, these things are not promised, but it is promised that their bread and water shall be sure as long as God desires

to have them live; and having food and clothing they are to be therewith contented, and whatever temporal adversity may come, to remember through it all, that all things whether good or evil, shall, under the divine management work together for good *to them*. Having this confidence it is their privilege to be always rejoicing, trusting with childlike simplicity to their heavenly Father's love and care, and faithfully, meekly and obediently following in the footsteps of our Leader and Head, Christ Jesus, who set us an example that we should follow in his steps.

His life was one of implicit faith in the promises of God, and his daily walk in perfect harmony with his faith—obedient even unto death. He took no thought more than was necessary for the life that he then possessed—either for the present or future of his earthly existence; and beyond that, he had nothing except what was secured to him by the promise of God.

The apostle denominates this class who now thus live by faith, *the just*. This includes Jesus their Lord and Head, the just one, and all those now justified by faith in his blood and following in his footsteps. These justified ones are *just*, having received the favor of justification through Christ, and in grateful and cheerful obedience submitted themselves to God. Blessed "little flock" follow on, through evil report and good report, through present tribulation and trial and conflicts within and without; it is your Father's good pleasure to give you the kingdom; blessed virgin church "the King hath greatly desired thy beauty" and thou shalt be his bride and joint-heir, if thou wilt prove thy love for him by cheerful endurance unto the end.

But if any of this class draw back the Lord will have no pleasure in them. To draw back from this high privilege into which we have come by faith, is to go back to the world and to live after the course of this world, to take the world's standpoint of observation and to reject the Lord's leading. The drawing back is not generally done suddenly but gradually. It begins with discontent, and the discontent soon finds expression in complaint! and complaint soon developes into open opposition, which grows more and more fixed and obstinate. Paul declares the end of such apostacy when in the next verse he remarks hopefully, "But we are not of them who draw back unto destruction but of them that believe to the saving of the soul."

Let each of the dear consecrated company beware of taking the first steps backward; and if you realize that you have already done so, wake up to a sense of your danger and recover yourself at once from the snare of the adversary. Your only safety, dear ones, is in keeping your eye of faith fixed on the mark for the prize of your high calling and forgetting the things behind. If you keep looking back at the sacrifices already made you will only see the things behind, and the things before—unseen except by the eye of faith—will cease to attract you, and very soon you will be caught in the snare of the prince of this world. Besides the malady of *discontent* is contageous and may spread to some other members of the household of faith, and so many be defiled. Thus you would be a stumbling block and adversary of the body of Christ rather than an aid and upbuilder of it. "Watch and pray that ye enter not into temptation."

MRS. C. T. R.

"NO VARIABLENESS, NEITHER SHADOW OF TURNING"

"Do not err, my beloved brethren: Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—Jas. 1:16-18.

Only those who have been brought to a clear knowledge of the plan of God, can really rejoice in those assurances which the Scriptures give of the unchangeableness of his character, and the certainty that all his purposes shall be accomplished. To the great majority of Christians this assurance only awakens fearful apprehensions. For centuries the church has been taught that God's plan is to consign all but a few of his creatures to eternal and hopeless misery; and as they look at his perfect law and realize their own shortcomings when measured by it, and much more the utter failure of all the world to find justification through it, the assurances of God's unchangeableness sounds like the knell of an eternal and merciless doom for the great majority.

But with what different feelings we read the blessed words, "With him is no variableness, neither shadow of turning"—we who have been so wonderfully enlightened through the Scriptures concerning God's plan: as to how it was wisely designed before the creation began; how it has been developing in the ages past; what is its present status and mode of development; and what and when will be the glorious outcome. As we take in the grand scope of the wondrous plan and perceive the blessings in store through it for all creation, both spiritual and human, our hearts are filled with joy unspeakable and full of glory as we read, "With him is no variableness, neither shadow of turning." "I am the Lord, I change not." "My word that goeth forth out of my mouth 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."—Mal. 3:6; Isa. 55:11.

Do not err, beloved brethren: every *good* and *perfect* gift comes from God. God's plans for mankind are all good and perfect, and when fully realized in his appointed time will amply demonstrate his glorious and benevolent character. Every purpose of God is for the ultimate good of his creatures. His severest chastisements are for the reformation of the wayward and their final establishment in righteousness and everlasting happiness; and only when they absolutely refuse to be rightly exercised by the discipline of the Lord will he administer the final punishment which forever blots them out of existence, because unworthy of life. And this he declares will be the last resort: for "As I live, saith the Lord, I have no pleasure in the death [second death] of the wicked, but that the wicked turn from his way and live."—Ezek. 33:11.

God is not the vindictive tyrant which so-called orthodoxy represents him to be, delighting in the eternal misery and torture and hopeless despair of millions of his creatures; and those who have been taught to so regard him should reflect upon his words through the prophet Isaiah (29:13)—"Their fear toward me, is taught by the precept of men."

God's eternal purpose is briefly epitomized in two great covenants carefully recorded by the prophets—the Abrahamic Covenant, and the New Covenant. The former, addressed to Abraham, reads thus: "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18.) The latter, addressed to the typical people Israel who represented the whole world [see Tabernacle Types] is recorded thus: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days [when the days are accomplished for the overthrow of the kingdoms of this world and the setting up of the kingdom of God] 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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies then—the second death] shall die for his own iniquity [his own willful sin, and not because of *inherited* weaknesses and tendencies to sin]. Every man that eateth the sour grape, his teeth shall be set on edge."—Jer. 31:31-34, 29, 30.

Of these two covenants it will be seen, that the latter, or New Covenant guarantees to all mankind, represented by Israel, a restitution. This is the prophet Jeremiah's testimony concerning the restitution of all things which Peter says, God has spoken by the mouth of *all* his holy prophets since the world began (Acts 3:21). A restitution, as all must know, signifies a restoration of that which was lost—the restoration of mankind to the perfection and blessedness lost in Eden. Read it again, and see how emphatically and clearly the Lord here states his purpose; and notice further that it is unconditional—an affirmation of Jehovah not subject to any contingencies which might hinder its going into effect. And then remember his words: "I am the Lord, I change not," and the words of the Apostle James, "With him is no variableness, neither shadow of turning"; and the words of the Apostle Peter, which show that the times of refreshing, the times of restitution, are due to begin with the return of our Lord Jesus Christ whom the heavens receive *until* that time.—Acts 3:19-21.

In view of this glorious purpose of God for all mankind, is there not cause for great rejoicing in the unchangeableness of God's purpose, and also in looking for the appearing of our Lord and Saviour Jesus Christ clothed with divine power for the accomplishment of that purpose?

The former or Abrahamic Covenant, it will be observed, is not applicable to the whole world, except in the sense that the whole world shall be blessed through it. It guarantees that a class called the "seed," whom God shall elect, shall be clothed with authority and power as Jehovah's agents for the accomplishment of his purposed blessing of all, as indicated in the new covenant. This promised Seed of Abraham is the Great Prophet of whom Moses wrote (Deut. 18:15-19; Acts 3:22, 23), and whom the Apostle Paul explains to be the Christ—Jesus the Head, and the overcoming church the members of his body.—Gal. 3:16, 29.

As the New Covenant which guarantees restitution for all, belongs specially to the Millennial Age, so the Abrahamic Covenant, which guarantees the selection and exaltation to power of the Great Prophet who shall restore all things, is confined exclusively to the Gospel Age. This covenant must be fulfilled before the New Covenant can go fully into operation. And of course when it is fulfilled, the special favors now offered through it will no longer be offered to or attainable by any. The favors of the Abrahamic Covenant do not go beyond this age, in which the selection of the little flock to receive the kingdom will be fully accomplished.

It is in this covenant that those who are Christ's faithful followers now, may read their title clear to joint-heirship with him in his kingdom.—"Now to Abraham and his seed . . . . which is Christ, were the promises made. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

Abraham was the father of this seed only in a typical sense —"like unto him whom he believed, even God." (Rom. 4:16, 17, see margin.) Like as Abraham was the father of the natural Isaac (type of Christ—Gal. 4:28; Rom. 9:8), so God is the father of the spiritual seed, the spiritual Isaac, which is Christ, Head and body. (Gal. 3:16.) And yet a special blessing will come to the natural seed of Abraham in fulfillment of this covenant as he understood it. The covenant has two phases and will be fulfilled in each. (See "Millennial Dawn," Chap. XIV.) As James explains, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Not only was Jesus thus begotten of God, but every member of the anointed body is thus begotten. (1 Pet. 1:3; John 20:17.) Of this spiritual body or class Jesus was the first fruits, and they all as a class are a first fruits of all classes or orders which shall be brought back to harmony with God through their ministry of sacrifice.

To be begotten is to receive the first impulse of life. As a race we were all dead, having lost life and all right and claim upon it through Adam's transgression. And not until begotten again, through faith in and acceptance of his promises, are any alive in the sight of God. The whole *world* yet lieth in condemnation [condemned to death], and consequently the steady tread of the whole race is downward toward the tomb. The time for their begetting again, or regeneration, has not yet come, but will have come when the great Restorer has fully taken unto himself his great power, and begun his reign. Then the fact of their redemption and consequent right to life through faith in the Redeemer, and grateful acceptance of the unmerited favor, will be clearly testified to all (1 Tim. 2:6), and the hope begotten of this truth will be the first impulse of that life which when fully developed will be eternal. Those thus *begotten* of the truth, and who go on unto perfection, will be fully *born* into life when actually and fully delivered from the bondage of corruption into the glorious liberty of the children of God—when the great work of restitution is complete.

But there is a class who are now begotten of the truth, as the apostle James here asserts, before the time appointed for the begetting or regeneration of the world in general. By faith they now accept the promised redemption, and though their restitution to perfection does not follow their acceptance of the ransom in this age, they are *reckoned* of God as restored and are told to so reckon themselves. They are thus not only begotten again, but are *reckoned* of God as born again, made perfect, fully restored, just as all mankind will be when the great work of restitution is complete in the end of the Millennial age. Thus by faith they become partakers of the blessings of the New Covenant before its time for coming into force fully or for all. The blessings of restitution are *reckonedly* theirs, and God can now treat them as sons, "holy and acceptable" unto him.

The apostle explains why it is that some are thus begotten now. It is that they may be "a kind of first-fruits of his creatures." When this class is fully developed, born, in the resurrection, they will be the first ripe, perfected fruit of his plan. "Blessed and holy are all they that have part in the first resurrection." These are justified, begotten, in this age, in order that they may lay hold by faith upon another and still greater favor of God offered in this age, that they may be eligible to a yet higher calling, even to the divine nature. (2 Pet. 1:4.) The *conditions* of this high calling are *works and sacrifices* added to faith; and since only perfected works and unblemished sacrifices are acceptable with God, it was needful that all of the sin-defiled ones called to such service should first be *justified* or reckoned pure and perfect, that they might present themselves living *sacrifices, holy and acceptable* to God. Those begotten of the truth, who hear and obey *this call* to become joint-sacrificers with Christ Jesus (Rom. 12:1) thus become heirs of the Abrahamic Covenant, joint-heirs with Christ, members of the "seed," the "great prophet," the "anointed," which is to bless and restore all nations; which is to apply the blessings of the New Covenant actually to all mankind.

As members of the condemned race we never could have become heirs of the Abrahamic Covenant had we not first had the favors of the New Covenant applied to us; for only that which is holy, without spot or blemish or any such thing, is acceptable as a sacrifice (Lev. 22:20; Deut. 15:21; 17:1; 1 Pet. 1:19, 16-19; Eph. 5:27), and we are so reckoned through Christ, our Redeemer.*

We notice further the expression of the apostle—"*a kind* of first fruits." While this class will be the very first fruit of God's creatures, it is only *one kind* of fruit, and there will be other *kinds* to follow, both human and angelic. But the *divine kind* will be first of all—first, both in point of time and also of rank. And through the divine kind shall all the other kinds be blessed; for they are to be exalted far above angels and principalities and powers, with Christ, even at the right hand of God [chief place of divine favor]. "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, but God hath revealed them unto us by his spirit." (1 Cor. 2:10.) Surely our light afflictions, our little crosses of the present time, are not worthy to be compared with the glory which shall be revealed in us, if we prove faithful unto death and are counted worthy of the crown of life.

Language seems too weak to paint the glories of our high calling, and the blessedness vouchsafed to the heirs of the Abrahamic Covenant. Only those who are diligently delving into the depths of God's revealed truth are able to grasp these promises and to realize their value. And we might add, that only those who are faithful also in spreading the knowledge of the truth are able to fully appreciate it themselves. As we tell it to others, its blessed inspiration fills our own hearts to everflowing, and we are enabled to run more swiftly and more patiently the heavenly race. Let those who are faithfully running the race remember that "Faithful is he that calleth you, who also will do it." (1 Thes. 5:24.) Let not your faith stagger at the promises of God; for what he has promised he is able also to perform (Rom. 4:21), and "with him is no variableness, neither shadow of turning."

* [See June 15, 1919, issue Crucial Examination Covenant articles]

A VAST MAJORITY IN HELL

In the *Christian Register*, Unitarian, we find the following:

"The *Examiner* (Baptist) freely concedes the point we have pressed in regard to the damnation of the vast majority, at least of the adult portion, of the race. It says: 'The idea of a probation in this life does imply the possibility of salvation, but the possibility may never be realized. As a matter of fact, we believe that, for *the vast majority of the heathen, this possibility never is realized*, and we never yet heard of an orthodox theologian who held any other belief than this.'"

In its comments, the *Christian Register* makes the following remarks:

"This is meeting the issue fairly and squarely. The *Examiner* does not seem to be afraid to show its colors. *Now let it print its weekly edition on black paper with a small margin of white, and its color will correspond with its doctrine.* We are glad, however, that the *Examiner* is consistent. In these days of word-twisting and mental reservation, consistency is a notable virtue."

Another writer copying the above adds: "The suggestion is good, but if the white margin is to represent the few saved, even from christendom, saying nothing about heathen lands, according to church creeds, the white margin will be so very small as to hardly be discernible. The hell into which our Baptist brethren would thrust the whole world, except the few who accept their terms of salvation, is described by the Christian poet, Dr. Watts, in various well-known hymns."

Here we see the difficulty which is rapidly overtaking intelligent Christians everywhere. It is a struggle between old creeds and reason, and the cause is that they falsely suppose their creeds to represent the Bible's teaching, and hence neglect the Bible and seek not in it, for the wisdom of God which alone is able to solve the question now rising prominently before men's minds, viz.:—What is the fate of those who have died in ignorance of the only name given under heaven or among men whereby we must be saved?

In the above controversy the *Examiner* seeks to hold on to the Bible statements, that only *believers in* and accepters of the Lord as their Ransomer will be saved. But it failed to see that the present age is for the selection of a little flock, and that an age is coming in which all the blind eyes shall be opened and the deaf ears unstopped, when the knowledge of the Lord shall fill the earth, and when *all shall know* [*believe in*] *him*—when the "little flock" shall have become the Bride, the Lamb's wife, and as such shall say unto all the world, "Come," to the waters of truth and grace and live. (Rev. 22:17.) And failing to see this, it is forced to the position it takes, that the "vast majority" of the race never have had, and never will have a chance for life through Christ's ransom sacrifice—hence his ransom *was not* a *ransom for all* to be testified [to all] in due time. This in the *Examiner's* creed implies that the vast majority of humanity go into an eternity of torture because God did not make ample provision for them, either in the *ransom* or in the granting of a knowledge of that ransom as a basis for *belief*, without which they cannot be justified.

Would that the *Examiner* and all could see that God's "*due time*" for granting a knowledge of the only name, is not limited to the present age and present adverse conditions: that as the heavens are higher than the earth, so are his ways and thoughts higher and wider than those of the vast majority of his children whose fear toward him, and too narrow views of his character and plan, are taught by the precepts of men.—Isa. 29:13 and 55:9.

The *Christian Register's* views of the subject are broader and more reasonable when it repudiates the thought that God will consign the vast majority of mankind to endless torture simply because they knew not of Christ, and did not believe on him of whom they had not heard. But its reasonings are *human* merely. Not seeing the plan of God as set forth in the Bible, of a *ransom for all* and a due time for all to partake of the benefits of that ransom and believe in, and accept of Christ, it rejects the Bible's teachings entirely and represents a large and growing class who while professing a respect for the Bible, and calling Christ the *Redeemer*, in fact deny the teachings of the Bible and reject Christ as a Redeemer; denying that there was any need of a *ransom* for all, or for any. They virtually make everlasting life a *reward* for every man who will wear the filthy rags of his own righteousness, claiming that every man who lives the best he knows how, avoiding gross sins, will be accepted of God and granted everlasting life as a *reward therefor*. With such a view where was the necessity of testifying it *now*, or in any other "due time?" In such a view where could Paul's statement apply—"There is none other name given under heaven or among men whereby we must be saved?"—or where is the sense of urging men now, or at any time to believe on the Lord Jesus Christ *to be* saved, if they are to be saved without *believing*, and on the basis of works merely?

SAMARITANS LOOKING FOR MESSIAH

The woman of Samaria, talking with Jesus at Jacob's well, said, "I know that Messiah cometh (which is called Christ") (John iv. 25, Revised Version.) Her people accepted the five books of Moses and from them drew their hope of a coming Messiah.

A most wonderful corroboration of the woman's words is found in the belief of the Samaritans today. They belong to the race of the woman with whom Christ talked. They live at the ancient Shechem, (now *Nablus*,) not far from Jacob's well. They have a copy of the Pentateuch, which is of great antiquity. They celebrate all the Mosiac festivals, and are the only ones of all the Jewish race who offer sacrifices at the Passover.

The *Jewish Intelligence* gives some interesting facts. The community now numbers about a hundred and fifty souls. By wearing of pink turbans they are distinguished from other people of the land. Their high priest is Jacob ibn Harun. Prof. Strack, of the German Palestine Association, had an interview with the high priest and questioned him concerning the belief of his people. The high priest replied in a letter, saying that their word *Taheb* (Ta'ib in Hebrew, signifying the Promised Prophet who will convert the people) refers to the prophet promised by the Lord, "I will raise them up a prophet," etc. (Deut. xviii:15, 18.) They interpret this as meaning "one who will teach the nations the good way, and lead them to walk in it only, so that the whole world will repent of its sin and become converted and purified from all evil." It is indeed a remarkable fact that the Samaritans, who accept only the Pentateuch, should have so strong a belief in the coming Messiah, and adopt the interpretation of Deut. xviii. 15, 18, which the New Testament gives (Acts iii. 22; vii. 37; John iv. 25.) They think that they are now living in the age of "apostasy," which will only end with the appearance of Taheb, the Messiah, who will re-establish worship on Gerizim in its pristine purity.

Great political convulsions will precede. "Then, the wisest of all the nations will be charged by the kings of the earth to find out the true faith. Among them will appear also Taheb, as the representative of the Samaritans, and quite unconscious of his Messiahship. But the whole council will be so impressed by his superior wisdom that they will follow him to Gerizim, where they will find the law of Moses, the vessels of the temple, and the hidden manna." Then the whole earth will submit to the law of Moses and to Taheb. At the foot of "this mountain" (Gerizim) of which the woman spoke to Jesus, her people still worship in a humble synagogue, in their prostrations throwing themselves on their faces towards the eastern summit of Mount Gerizim. They are still looking for Messiah.—*S. S. World.*

ANSWERS TO YOUR LETTERS

It is not possible for us to answer your letters as we should like to do. Our mail averages fifty to one hundred letters a day, some of them full of citations to Scripture which we have no time to look up, much less to reply to at length. We state this as an explanation why your letters have gone unanswered often, or perhaps a ten paged letter has been answered on a postal card.

Please put all orders for books, etc., separate from your letter on another piece of paper. And please state any questions as concisely as possible after you have finished your letter—as a *Postscript*. And be sure you write your name and *full address* plainly. Many letters come without and cause us much annoyance, as well as you.

But think not, dear brethren and sisters, that your letters are unappreciated because unanswered. We can read five, for one we can answer; and were it not for the strength and encouragement which your many excellent letters afford, we would no doubt long ago have felt quite discouraged. But such wonderful letters from all quarters—from China, Britain, India, Sweden, Hayti, Australia, South America, besides the thousands from our own States and Canada, give evidence of such a work of grace in your hearts, and such zeal and variety of effort on your part to serve the truth, often at great sacrifice, that our hearts are re-invigorated. We wish you could all share this comfort and encouragement with us, and for this reason publish extracts (this month from an unusually large number) of letters. We give you but a sample, and we are by no means sure that they are the best; for some contain orders written in the body of the letter, and get lost after those orders are filled.

So then write on, dear friends; your letters give us points, and frequently suggest subjects for TOWER articles. But do not be disappointed if your answer is slow, or if you get none. The TOWER, from month to month, is our letter to you; and the MILLENNIAL DAWN, when finished in its several volumes, will, we trust, answer all reasonable questions.

EXTRACTS FROM INTERESTING LETTERS

Ohio, Dec. 13, 1886.

MY DEAR BRO. RUSSELL: I am so near the wall that my being cries out with anguish—hard pressed by the flesh and Satan. My desire is to resign my position in the nominal church—that of pastor, (though not a salaried position, for I will not hire). I might say my desire *was* to do so, but *now* I conclude to remain a while yet. My reasons are these: Your late work, "The Plan of the Ages," The Fire of Judgment, I call it—is in season to accomplish a great work here. It is the wedge which will separate the true from the false; and I shall see that it is driven into our congregation, but I shall be wary in my work. When all the *wheat* has been reached, then we will forsake the old nominal threshing floor and go out into the broad white wheat fields and glean.

I think we are in the midst of a great trouble in the nominal church, and *M. Dawn* is destined to take a prominent position in this coming storm. It is the panacea that will open the blind eyes and unstop the deaf ear, and unloose the dumb tongue in the nominal Babylon. What a confusion I anticipate! "Come out of her my people." I would send you some money, but I can't just now. I am no financier, I am more of a Bible student. I remain your brother in Christ, and ask for your prayers in my behalf. J. P.——.

DEAR BROTHER: Your letter of the 13th rejoices me greatly. May God bless you dear brother, giving you grace according to your day, and upholding you with the word of truth.

I am glad that you are seeing clearly, I am glad too that you have a fervent zeal which permits you to become warm and excited over a matter worthy of excitement and warmth —the great prize—the inheritance—a pearl of great value. I pity those who become deeply absorbed muck-raking for earthly treasures, but are cold and lifeless and do less in regard to the heavenly prize of our high calling. My prayer is that you may not be moved when you find others lukewarm. Do not conclude that you are too hot, our Lord and the chief apostles were enthusiasts, and burned with zeal and love for their work.

Go on, dear brother; your plan is good, carry it out thoroughly. Being unbound by *oath of office* or covenant with any denomination to preach only their doctrines, you are at perfect liberty to preach God's Word as it opens.

It is well to understand what we must expect that we may not be disappointed but strengthened as we see the harvest separation progress. In this as in many other respects the "harvest" of the gospel age closely resembles its type, the "harvest" of the Jewish age. Now as then "they shall cast you out of the synagogues," and "shall say all manner of evil against you falsely," and shall "hate you." Rejoice, however, and be exceeding glad, for this is an evidence or "witness of the Spirit" that you are in the "narrow way" as voiced by the word of sure testimony.

For this reason you must be on your guard that your opponents may find no real cause for their evil speaking. Guard weak places. If you are "no financier" that would be a very assailable point. Guard it well. Live *within* your income, if it cuts off all luxuries and reduces you to potatoes and salt. Owe no man anything but love.

You will want to arrange your affairs on a business basis at once, because as soon as you begin to scratch instead of tickle the ears you will find purses begin to close, and, generally speaking, you may expect the truth to separate you from the more wealthy of your friends and leave you in company mainly with the poor, rich only in faith and the *coming* inheritance.

As an ambassador of the Great King yet as a follower of him who was a servant of servants, be both noble and fearless, as well as humble and condescending. Be careful for nothing, but in everything and in every condition give thanks always and make full proof of your ministry. Such fruitage will honor the Lord and stand the test of the present trial—"so as by fire." Let me hear from you often. Grace, mercy and peace.

Yours in fellowship and service,

C. T. RUSSELL.

Kansas.

C. T. RUSSELL, DEAR SIR: Find enclosed $1.25, for which please send one copy of *Millennial Dawn* and the TOWER one year. I never was interested in religious writings till I read *Food.* I am not a Christian; it is so hard to do right; but I just love to read this teaching, it is so reasonable. I was on the "Poor List" last year, and am not really able to subscribe. I live in a "dug-out," with only a dirt floor, with a large family; but I do not feel like taking so much for nothing, so will send this much in spite of all. Will also send some names for samples.

Yours sincerely, E. W. ————.

IN REPLY

DEAR FRIEND: You probably are more acceptable in the sight of our Lord than many who profess much more. Your willingness to sacrifice for the truth proves this. The fact that you love the truth proves that you have an "ear to hear." The fact that God has sent it to you at all, proves that he has some blessing in it for your heart and life. In fact, you are already a *believer*, and now you are experiencing some of the "joy and peace" promised to such as believe. Grasp a firmer hold of the Lord; realize him not only as the Saviour of all from death, but as *your* Redeemer. Trust him for the future and learn to trust him for the present also. Serve him by serving the truth and daily seek to be more like him in your thoughts and deeds. "She hath done *what she could,*" is the highest praise any disciple can expect.—EDITOR.

VOL. VIII PITTSBURGH, PA., MARCH, 1887 NO. 7

VIEW FROM THE TOWER

"He shall send his messengers with the great trumpet [Seventh Trumpet], and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31. [Sinaitic and Syriac MSS. omit *sound.*]

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

Millennial Dawn Vol. I. both in cloth and paper covers has already sold very largely and every mail brings fresh orders and grateful acknowledgment of it as God's instrumentality of blessing and enlightenment. But some of the friends connected with the work and the Tract Fund declare that they want to see the volume in its *Fiftieth Thousand* by January, '88, believing that that number of such preachers and teachers would do a great work in forwarding the truth, blessing God's children and honoring their Father and Lord. To accomplish so desirable a result, it is proposed to reduce the paper bound 50 cent edition to one-half its present price, and make it hereafter 25 cts. per copy for any quantity—one copy or a thousand copies, postage prepaid by us.

Surely at that price even a child who could show the book should be able to sell numbers of them wherever thinking people are to be found, particularly *thinking Christians.* If you have read it carefully yourself, ask yourself how many you can place in the hands of readers, and get to work at once. The harvest truly is great and the *laborers* are few. Pray ye the Lord of the harvest that he will send forth *more laborers,* and if you are not one of them, pray that He will accept of your service granting you the great privilege of being a co-worker with him in filling the earth with the knowledge of his glorious character and plan—a service which angels would fain be engaged in. If you are in earnest in your prayer, believe that you have the privilege you ask, and go forward. The way will open before you.

Another matter—We remember that some who are willing and anxious to serve the truth, are so circumstanced that they must derive some income from their time, to support themselves. Such could make no profit in buying the book at 25 cts. if they sold it at the same price. This matter has been arranged for us. Out of the *Tract Fund,* an allowance of 10 cts. per copy will be made for *expense money* to any canvasser. Such, in ordering should state the matter clearly thus "Please send me ten copies of Dawn Vol. I. *paper cover,* price $2.50 *less "expense money" allowance* 10 cents each. I enclose $1.50." Or reckon it and state it in the same *manner* whatever the quantity ordered.

The supply of FOOD being exhausted for the present, will enable those who have been using the "packets" to give their attention to "DAWN." A plan has been suggested by which each one can make a thorough canvass of his own and neighboring towns We have prepared circulars which give the Table of Contents, and Kind words of Commendation, to which we have affixed a small slip which calls attention to the book

states the price, and tells the reader that an agent will call to show him the DAWN and to take his order for it. These circulars can be sent out by the hand of trusty boys or girls, whom you can employ. And if you cannot visit all your neighbors yourself to show the book and take their orders, these same boys or girls could do it. [Girls would generally succeed best.] You could pay them a commission out of each day's sales—so much on each copy disposed of. Let them so far as possible collect the circulars as they show the book, so that the same may do to use again and again until too much soiled. Of course you can do better yourself than boys or girls could do, but all cannot give so much time.

Now what think you, can we not thus bring the thinking people of every city and town in contact with the light of the Millennial Dawn? The joy, quickening and comfort which it will bring to *one* truly receptive heart, should you with much effort reach but *one*, would more than repay you, even aside from the joy it will give you to be a co-worker with God and our Lord Jesus Christ.

The fact that you have canvassed your town with the "Packets" will be no hindrance, but rather an aid to the work now suggested. Your conversation and their examination of FOOD awakened an interest or at least a curiosity which passing events have not permitted to die out, and they are now more ready than ever for Millennial Dawn—The Plan of the Ages. Harp [the Word of God] in hand, strike up the Song of Moses and the Lamb.

"Wake the song of Jubilee;
Let it echo o'er the sea."

EXTRACTS FROM INTERESTING LETTERS

Brooklyn, N. Y.

DEAR BRO. RUSSELL:—Last March a Brother of this city employed me to work in his paint store. Every day more or less men gathered in the store and would engage in argument on different topics, and sometimes on religion, and by the grace of God I preached to them Christ, who is the Saviour of all men, specially of them that believe. I explained to them how Christ had paid the debt, and there was now justification for believers, a crown for overcomers, and restitution for the world. The grace of God began to work in my employer's heart, and one day he brought downstairs a large Bible and said to me, "William, it is not everybody wants that book in his store, but I am going to have it here from this on," and I praised the Lord. I had the FOOD for Thinking Christians that you sent me several years ago, and began reading it in the store, but he did not believe in restitution, and fought hard against it for a long time. I tried to get him to read FOOD, but he said, "No, that is all man's work, I won't have anything but Scripture." I said I was glad he wouldn't have anything but Scripture, and if he would only read FOOD and search the Scriptures, he would be surprised to see how the little book agreed with the Scriptures. But no, he would not touch it. I had almost despaired of him, but I told it to the Lord, and left it all with him. I had put the FOOD in the show case, where he could see it, and one day I came in the store, and there he was, behind the counter, all broke up, and the tears running down his cheeks, and FOOD in his hands. I was sure it had entered his heart, as he said, "God bless him! God bless him!" and he has been preaching restitution ever since. Of course you hear from him, and know all about it. One day Bro. Hickey came in the store, to buy a brush to paste up Eternal Torture around the city. I told him about restitution, but he, being a regular ordained minister of the Presbyterian Denomination, could not see it, and thought I was a little off. Another day I was reading out of FOOD in the store to a crowd of men, and Bro. Hickey was present. He came over to me and said, "What have you got there?" I told him that it was a little book called "FOOD FOR THINKING CHRISTIANS." He asked me where I got it, and I told him. He said he would write to you, and he did. You sent him MILLENNIAL DAWN, and you know how he was closeted for three days with DAWN and the Bible, and when he came around to the store again, he was very happy, and praising the Lord. You know the rest. Dear brother, I write this for your encouragement, and to let you see how the Lord can use one little FOOD; that little book is bringing light and peace and joy to many a household. I received MILLENNIAL DAWN; it is a wonderful book, and has the right ring, and I am sure the Lord will use it to his honor and glory. I am out of employment, and if you will send me some packages, I will spread the glad tidings, and take subscriptions for the WATCH TOWER.

Your brother in Christ and his labor of love, ————.

Nillville, Pa.

DEAR BROTHER: I appreciate the teachings of the TOWER very highly, except upon one point. You seem to ignore or deny the Sabbath kept by our Lord and all the Jews—for he was "born under the Law," and bound by it so long as it held dominion (Rom. 7:4-6). I am not able to see clearly, as yet, that the keeping of the seventh day (Saturday) is not binding on Christians as it certainly was upon Jews. It seems to me that the observance of Sunday, the first day of the week, *instead* of the seventh, was a change for which Papacy is responsible. What say you? S. I.———

IN REPLY

DEAR BROTHER:—General articles on the Sabbath question have already appeared in the TOWER (Oct., 1883, Dec., 1885, etc.) Have you carefully *read them?* If not, read *them* and wait for Millennial Dawn in some of its future volumes to deal with the subject at length.

The Sabbath was a part of the Law. It and all other parts of the Law on stones was given to the *Jew*. I never was under the Law as a covenant of life, thank God, else I would have found it as the Jew did a covenant of *death*.

As regards the Papacy's substitution of Sunday *instead* of the seventh day, we do not dispute it; but had they or any one else a *right* to make a substitute for a law that was never given except to the Jew, and which even to them ended as a "covenant of death" when Christ died for them and for all, becoming the end of that covenant, its fulfiller? The text you quote (Rom. 7:4-6) is against you, and says No. No day is *commanded* to the church. We are glad that a day is observed, but sorry that any suppose it to be a substitute for the day fixed by the Mosaic Law. Such bring themselves under a law not put upon them by God, but by Rome. I am glad to be of those who, in the liberty wherewith Christ makes free, am not under the law—neither that of Moses, nor that of Papacy.

The Sabbath is not a "*moral*" law, as some claim; there was never any thing *moral* or RELIGIOUS about it. It was not a command to *worship* nor to study nor anything of that sort—but merely to DO NO WORK.

It has a *typical feature* and lesson and NO OTHER: it illustrated or typified the REST OF FAITH from our *own works*—rest in Christ's merit and sufficiency as the one who fulfilled all righteousness for us and redeemed us all from death.

I and every Israelite *indeed* (antitypical) keep this Sabbath or REST, not on one day of the week but EVERY DAY. I am ALWAYS RESTING. I have FOREVER ceased from my own works, ceased trying or hoping to justify myself by my own deeds.

This glorious peace and rest which I enjoy is the antitype of the typical and enforced rest or Sabbath-keeping put upon the *typical* people, just as much as their Temple and all their sacrifices were types of which we have the higher and real antitypes. EDITOR.

THE ONES MEANT

Hereafter it will not be sufficient, that one write us to *send them the* TOWER *another year*, without mentioning money or their intent to pay at some time, or their inability to pay. Say what you mean.

Neither will it be sufficient that some one write and send us an address without money, saying that the party is *poor*. We do not offer to send the TOWER to all the poor in the world. To the poor who are the Lord's children, and as such are sufficiently interested in the truths published in the TOWER to write us, and *say so*, and request it—to these only we offer it each year, so long as it is published.

Let such not be backward to ask; we are *anxious* that such should have it. Accept it as from the Lord—it is from him. Not only are the truths it bears from his Word, unfolded to us by his favor, but the money with which it is published is all consecrated to Him. Hence those who have no money to pay for it, can and should accept it from Him, as per the notice above from Isa. 55:1, 2.

Should you learn of any who have asked as above, or who have subscribed and paid for the present year, who do not receive the paper, advise them to write us again, for there surely is some mistake, which we will be most glad to have rectified. Almost every mail brings some letters either without the writers name, or with insufficient address.

COMING IN THE FLESH

Rochester, N. Y.

DEAR BROTHER RUSSELL:—Since removing here I have had my faith in the correctness of your teachings relative to the coming of the Lord a *spirit being* and not *flesh*, assailed and shaken by parties who claim that you are Anti-Christ. They base that charge upon what they claim is the literal translation of 2 John 7. They render it thus: "Who confess not that Jesus is *coming* in the flesh. This is a deceiver and an antichrist." If they are correct, then to deny that our Lord's second coming will be as before, viz. in the flesh, is wrong. Looking at the word for word translation of the passage in the *Diaglott* I find the Greek word is there translated *coming*, though in the regular reading translation in the side column of the Diaglott it is rendered *did come*. Doubtless the Diaglott's word for word translation gave rise to the application of this Scripture against you here. But no matter, the question is an important one, and I write you to know, if you can solve the difficulty. I called upon Prof. Kendrick of the Rochester College and asked him for the most literal meaning of the Greek word in dispute, and he said that its most literal meaning was *coming*.

Hoping to hear from you soon I am

Yours respectfully C. G.———.

[The above is not the exact wording as our brother's letter got mislaid. We recall the main points from memory. We replied at once as below and now lay it before our readers that all may be armed on this point.]

DEAR BRO. G.:—Yours of the 23d came duly. I am glad to see the candor with which you approach the question which you presented to me, and that before deciding on the matter you write to see what I know of it. This is right, and your course may save you from being stumbled.

The Greek word used in 1 John 4:2, and that of 2nd John 7, for "*is come*," are from the same Greek root, and might like our English words *came*, *come*, and *coming*, be used to indicate a past, or present, or future coming according to the way in which it is used. A strict translation of the two words would be (1 John 4:2.) came, and coming (2 Jno. 7.): but the weight *you*, and perhaps others, give this fact, is not justified and probably arises from an *imperfect* knowledge of the Greek. To make the matter quite plain, let me show you how the English word *coming*, may clearly refer to a *past* coming, and let this be an illustration of the Greek: for instance when we say—It was not the time, but the manner of our Lord's *coming*, that surprised and deceived the Jewish Doctors of the Law—or that, He who denies that *coming*, stands where the Jew stands today, and must therefore be an opponent of the truth, a contradiction of the Apostle's testimony, and hence an opponent of the entire work of grace in progress during the Gospel age—Antichrist.

It is after this manner that *erchomia* is used in 2 John 7; and it is repeatedly used similarly elsewhere. Take your Young's Concordance, turn to pages 181 and 182. Note the instances in which this same word is used in the various tenses. past, present and future—came, come, cometh, coming. If you will examine the context you will find that in the majority of cases in which it is used it relates to transactions already past, just as in the cases under consideration—1 John 4:2, and 2 John 7.

You mention the literal word for word translation of the Diaglott in 2 John 7. We agree with it fully, you see, as to the literal meaning of the Greek word standing alone disassociated from the limitations of the sentence. Professor Kendrick answered your question as to the literal meaning of the word, in the same way; so would any Greek scholar. But the translator of the Diaglott, as also Professor Kendrick, and every other person who knows what he discusses, will agree with me that the word can be used to refer to a *past coming*, just as our English word coming, can; as illustrated in above examples. Furthermore, they will all agree that the construction of the Greek in 2 John 7, signifies a *past* coming.

You will notice that while the Diaglott in its literal translation, gives *coming* as the meaning of the disputed word, yet when giving the sense of the sentence, it in every unmistakable terms shows that the *coming* was in the past, there rendering it *did come*. The author evidently was guarding the unscholarly against an error to which they would be very liable. Young's Bible gives *only* the very literal translation, coming, but when posted, any one can see from the construction of the sentence, that a past, and not a future coming is referred to.

Notice too that nearly all Translators would naturally be favorable to the view that our Lord's second coming will be again *in the flesh;* for they so expect him—among others, the Author of the Diaglott. Hence it cannot be claimed that they were influenced in their translation in our favor.

Yours in fellowship and service

C. T. Russell.

An answer to the above received before going to press, says that Bro. G. called upon Prof. Kendrick again, to inquire concerning the sense of the *entire sentence* (2 John 7.) referred to above. The Professor fully agreed with us that the reference was to a "coming in the flesh" already in the *past*, and had no reference whatever to a future event.

THE DISPUTED CLAUSE

To those who are loath to part with the first clause of Rev. 20:5. (See Millennial Dawn Note p. 287) we would suggest, that it probably crept into the text by accident in the fifth century; for no MS. of earlier date (neither Greek nor Syriac) contains the clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and was copied into the body of the text by some subsequent transcribers who failed to distinguish between the text and the comment.

However, the repudiation of this clause is not essential to the "Plan" as by us set forth, as will be clearly shown in a subsequent volume of "Millennial Dawn." For, the word *resurrection*, it will be shown, has been misapprehended greatly: it signifies *to raise up*. As related to man it signifies to *bring up to* the full perfection of manhood—the thing lost through Adam. The perfection *from which* our race fell, is the perfection *to which* they will gradually rise during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also of blessing through resurrection or restitution to *life*—to that which *was lost*. The process will be a gradual one, requiring the entire age for its full accomplishment. Consequently it will not be until the thousand years are finished, that the race will have fully attained to the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that it would be strictly true to say, the rest of *the dead lived not again* (did not regain fully the *life* lost) until the thousand years of restitution and blessing were complete.

This much here to prevent stumbling upon this point—particulars again, in appropriate connection.

THE ANNIVERSARY SUPPER

Remember the date for the commemoration of the death of Christ, our Passover—on the anniversary of his last celebration, April 7th, evening. Meet with fellow members of the one body so far as possible, but eat it alone, if you know of none with whom you could celebrate it in spirit. If you cannot do better make a substitute for wine of raisin juice.

We will be glad to have as many as possible meet with us in this city on that occasion. We anticipate a precious season Warm hearts here will make you welcome, and endeavor to carry out Paul's and Peter's suggestions.—1 Pet. 4:9; Rom 12:13; Heb. 13:2. Review the subject in last (February TOWER.)

THOUGH our office address is changed as noted herein, we *have not removed*, but are still in the same place. The building fronts on Federal St. No. 40, but our office entrance is on Robinson St., and has recently been numbered. Our mail would come safely, whether addressed to street and number or not, but the above will be more readily found by strangers.

To do or not to do, to have
Or not to have, I leave to thee;
To be or not to be, I leave:
Thine only will be done in me;
All my requests are lost in one,
Father, thy only will be done.

—*C. Wesley*

THE PRAYER OF THE CONSECRATED

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim,
The balm for wounds that sin has made.

"Breathe on us, Lord; Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue
And when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

"Give strength, blest Saviour, in thy might
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live, like thee."

"AS THE SERPENT BEGUILED EVE"

"I fear lest by any means, as the serpent beguilded Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ . . . Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their words."—2 Cor. 11:3, 13-15.

The early church was surrounded with many bitter and outspoken enemies, but against these the apostles never needed to warn the sheep. But continually they sought to put believers on their guard against false teachers, *professing* much, clothed as ministers of light, with morality, etc., but teaching errors which would confuse and befog the minds of the saints, and tend to hinder them from the full accomplishment of their covenant of self-sacrifice. The great shepherd of the sheep warned them to take heed to His voice and to heed not the voice of strangers, intimating that others would seek to call the sheep in his name, and to direct them, whose leading would be contrary to his.—John 10:1-5.

The apostle Peter referred pointedly to this same evil when he said, (2 Pet. 2:1, 2.) "There were false prophets also among the people [Jews], even as there shall be false teachers *among you* who privily [in a subtle manner] shall bring in damnable heresies, even denying the Lord that brought them."

This does not signify that these teachers will deny our Lord as a person, nor deny his Lordship or authority over the church. Such a teacher never was countenanced in the church; none would recognize such an one as a Christian at all. He would be an out and out Infidel; and so open a course would prevent any deception of the sheep. On the contrary those whom the adversary has used to advance errors, have always been loud in their professions of faith in the Lord. They thus wear a garment of light, as Paul calls it, and the more successfully serve the error which they "privily" bring in and set before the church.

In this text Peter's words would be better translated thus: "The *having bought them* sovereign Lord denying." It is a rule in the Greek to put the important or *central thought* first in a sentence. This the translators have not generally observed in this case, not noticing that the *ransom* is the central thought. In the Greek it stands as we quote it above, showing clearly that the denying referred to by the apostle is a denying of the *ransom*—denying that our Lord gave for us and all men *"a corresponding price."* To deny this, is to deny all: for it is the removal of the very foundation of all our hopes and of Christ's Lordship. For if we were not "bought with a price, even the precious blood of Christ," then we are yet in our sins, condemned still, and without hope. If he has *not bought us*, he is not our Lord, and has no right or control, present or future. Hence those who deny the ransom, really deny the Lordship of Christ, no matter how much they may claim to acknowledge Jesus as Lord.

The seriousness of this, which Peter calls "damnable heresy," is far reaching, and leads into a great variety of errors and heresies, reflecting against other truths and laying a foundation for other errors. Peter adds: "Many shall follow their destructive ways [destructive of the very foundation of hope and its corresponding *license* in dealing with scriptures which oppose them] by reason of whom the way of truth [the true way of salvation—through the ransom—the way of the cross] will be reviled."

It is against such teachers, who, whether knowingly or ignorantly, are serving Satan and error, and are the enemies of the cross of Christ, that Paul speaks in our text. As Satan through the serpent beguiled Eve with crafty sophistry, he would now through such teachers *among you* beguile and lead astray the chaste virgin church espoused to Christ. Of course from time to time throughout the age Satan has sought to and did test the nominal virgin of Christ, but much more so now in the end of the age, when the church is almost complete, and as he sees the plan of God unfolding, and that he has not thwarted it thus far, Satan seems to redouble his efforts; for as each new way of light shines out for her assistance, in this the dawn of the coming day, he matches it or counterfeits it, with rays of false light to draw attention away from the true."

Various have been the delusions of our subtle adversary, but in this instance as in many others, the apostle's words seem to apply directly to our day. His words were a prophecy to us, now being fulfilled; for *now* the form of error is again presented *as* it was with Eve.

"YE SHALL NOT SURELY DIE"

In Eve's case it applied to the first death, now it is applied to the SECOND DEATH.

The argument used to Eve was that she would not die at all, and when the reality of death was established beyond a question in the death of Abel, he changed the argument, and ever since he has unceasingly taught through deceived poets, philosophers and priests, heathen and Christian, that mankind do not *really* die, but only *appear* to; that when dead they are more alive then ever before. And in every age among heathens and Christians he has succeeded in gaining a majority to believe his lie, in direct opposition to God's statement, "Thou *shalt* surely die." "The soul that sinneth, it shall die."—Gen. 2:17. and Ezek. 18:4.

This lie Satan started with, for he was a liar (and thereby the slayer of our race) from the beginning and abode not in the truth (John 8:44), and he has since kept it up, and the sophistries used to back it up are truly wonderful, and worthy of such a master deceiver. Upon this lie he has built his entire system of error with its God-dishonoring doctrines of a present or future place of anguish, in which *the dead* are doubly *alive* and suffering. And on it he builds the further idea of the endlessness of their torture, that they not only are *not dead*, but cannot ever die; that God, though he can create, *cannot "destroy* soul and body in Gehenna"—the second death [See October 1886, Tower]. Thus for centuries he has maligned God's character and cultivated a fear and abhorrence of God which repulsed all true love, and hindered that depth of consecration in his service which can spring only from love and appreciation of God and his plans.

And not only so, but by and in support of this same lie, the adversary has warped and twisted and perverted the Scriptures so that all the exceeding great and precious and various promises of God's Word have come to mean only what might be interpreted in one sentence, thus: You must either spend an eternity in awe, fear and trembling in the presence of a fiendish God, or else in everlasting torture with devils. And of the two evils men have hoped to get the less, and dreaded almost to read the Bible whose every parable and symbol was caused to smoke and flame and to reflect the words ETERNAL TORMENT, under the lurid light cast upon it by the adversary, through hymn-books, prayer-books, and commentaries, in harmony with his original lie, "Ye shall not surely *die.*"

This lie has had a long run, of six thousand years: it has served his purpose well, and yet serves in most cases. But *now* in the dawn of the morning the light of truth begins to shine unto some, showing the Scripture to be in perfect harmony with God's original declaration, "In the day that thou eatest thereof, dying thou *shall die*" [margin]. At first he merely cast odium upon it and was content to let a few get free from this error, but it led so rapidly from darkness to light that he must do something to oppose it, and to deceive and ensnare the espoused virgin of Christ, as in the past.

And what could be more taking or deceptive now, than the same lie he took at first, only newly applied, to the *second* death, instead of to the first. Surely this would be his wisest plan; for already he had the prejudices of many and a reflected bias cast on Scriptures to favor his old and popular error. Hence as Paul prophesied he has concluded to attempt to deceive the "virgin of Christ" on this line. He now again declares through some willing to deliver his message to the church, as the serpent did to Eve, the same denial of God's sentence against sinners; and now as at first declares, "Ye shall not surely die"—every human creature that God ever made, will be saved everlastingly—not one will be cut off from life.

We have not a full account of the sophistry used to Eve, but it was probably one or all three of these: Either, that God was not able to destroy as well as to create; or that he was too loving to punish and might be disobeyed with impunity by those who would take advantage of his mercy and love; or else God had a plan arranged which would be interfered with if death were permitted, and which must not be interfered with, and that hence the threat was only a threat, and really a lie on God's part.

Whether or not those were the arguments used to Eve, Paul's words seem to indicate considerable argument, and sophistry—"As the serpent beguiled Eve by his subtility." And certainly these are the arguments now being advanced by the same adversary. And as the light has begun to make the old doctrine of eternal torture unpopular, it seems as though the adversary by one bold move on the *same line* would swing the general sentiment to an exact opposite, and past the centre of truth. From thinking of God as the great monster delighting in the everlasting unmitigated torture of billions of his creatures—all except the handful of saints, the little flock—he would now have them to think of God as so loving and gentle and weak that he *could not* carry out his own just sentence of death upon *willful sinners*, that therefore he *must* coerce all and accept an enforced obedience instead of a willing one, because he is so oversensitive and weak that he could not blot out of existence those who after having had the fullest opportunity of light and favor under the Millennial reign still willfully and deliberately oppose him. How weak such an argument! In view of the *past* six thousand years—when we consider what God has permitted man to bring upon himself of pain, sickness and woe, is there room for such conclusions? None; that display of God's justice and firmness should leave no doubt on this subject. The fact that God so loved all while sinners, as to redeem them from Adamic death and grant to all another, this time an individual trial for life, should not be mistaken for weakness on his part, not used as an argument for further trials after all have had full individual trial and opportunity. It is because we were not *willful* sinners, against full knowledge and opportunity, but sinners through the disobedience of one who sinned without full knowledge, that God redeemed all, and has provided under the Redeemer a second chance of life for all.—See "Second Chance" in TOWER of December, 1884.

But glance for a moment at a sample of the sophistry now used to beguile the virgin of Christ on this subject. The first penalty, *death*, is denied by the claim that it referred not to the death *of the man*, but to the *death of righteousness* in the man. The same argument exactly that the adversary has used for centuries, is thus taken up again to form part of a specious argument, that the second death means the reverse of that death of man's righteousness, or the dying of the sinner to sin—the death of sin in him. Otherwise stated, the claim is that the first death was a death to righteousness making all sinners, and that the second death is to be a death to sin making the sinners all righteous. What perversion! What subtility, as the apostle terms it, is here advanced to entrap the feet of Christ's little ones, now escaping from darkness to the light. Let us open up and examine this sophistical* argument.

We deny both claims: The second death has no reference to the death of sin in sinners, and the first or Adamic death was not the death of his righteousness. These are *figurative* uses of the word death drawn from the one great *actual* death illustrated for centuries before all mankind, namely, *ceasing to be*. We have no right to object to the proper use of any figure, but when any attempt is made to set aside the reality entirely, and put a figure, based upon it, in its stead, we seriously object. The errors into which such a course would lead are legion.

Of the first death, or Adamic death, the Apostle says: "By one man sin entered into the world and *death* by [as a result of] sin; and so [thus] *death* passed upon all men, by the one offence" (marginal reading). "As by the offence of one condemnation came upon all men [condemning all to actual death] even so by the righteous act of one [by the actual not figurative death of Christ] favor has freely come to all men, justifying them to life." (Rom. 5:12; 18.) Those whom we criticise claim that the *sin* (or death of righteousness in Adam) *was the Adamic death*, while we with Paul and the entire record of Scripture hold firmly that death was the *penalty for sin* inflicted after and *because* of that [figurative death of righteousness] sin.

The penalty cannot be the crime; yet these confound the crime (the sin) with its penalty, and treat the question as though the penalty of sin consisted in *becoming a sinner*.

But why pursue such a foolish and inconsistent theory? It cannot stand the least examination. The death penalty came *after* and *because* of Adam's disobedience [*figuratively* speaking, because of his death to righteousness]. Adam had all to do with the sinning [*ceasing* from righteousness] and did it willfully; but he had nothing to do with inflicting the death penalty which followed as its just punishment.

This penalty was inflicted by God [no matter into whose hands he commits the power of death as his executioner, Heb. 2:14]; and it was inflicted against Adam and all his race, much against their wish, and against their every struggle. Adam had already become a sinner when God inflicted the literal penalty. It was *because* he was already dead to righteousness (or had ceased to be righteous) that God pronounced the sentence or curse of the law against him—"Dying thou shalt die." God would not permit one dead to righteousness (who had ceased to be righteous) to live on everlastingly in that condition, and hence he deprived him of life—not instantly, but by a dying process, the result of casting him out of the garden, from access to the life-sustaining trees. As it is written: "*Because* thou hast done this [become a sinner—died to or ceased from righteousness] . . . . unto dust shalt thou return."

The apostle James, also an authority, declares that sin when it is accomplished bringeth forth death—a return to dust. Neither Paul nor James (standard theologians) confounded the sin which is a ceasing from righteousness, with its penalty, which is death actual—a ceasing to exist.

So then the death penalty is a return to dust, and is not at all the same as that implied in the figurative expression of dying to righteousness. It follows the other, and could not be mistaken for the other except under the deceptive sophistry of the original liar, who alas now works most successfully through those who have fallen away from the truth.

Nor is the SECOND DEATH a death to sin, a making alive to righteousness again. It is never used in such a sense anywhere in the Scriptures; only the desire to uphold and advance the original lie "Ye shall not surely die," coupled with a slight respect for some who use their Bibles (and could not be led off the track without the twisting and plausible and subtle perversion of those Scriptures which mention the Second Death,) could have induced reasonable beings to offer such a subterfuge in the name of truth and "New light."

The Second Death [See October TOWER 1886] is the same in kind as the First. It is inflicted as the penalty of the *same* law, and by the same Law-giver, and upon the very *same class* (wilful sinners fully able to have resisted, forewarned, and fully forearmed;) as the first death. The second death is the penalty of wilful sin under the second trial, as the first death was the penalty of failure in the first trial. This, when seen, establishes the fact that God's law is and always shall be the same unchangeable law; that He will always refuse the privilege and blessings of lasting life to those who, when enlightened and able, refuse to conform to his just and wise arrangements willingly.

There could be no *second death* except the *first death* had been cancelled, since so far as man is concerned, the first death's condemnation passed upon all. And since a second trial implies a second *chance* for life, it is manifest that none could be granted a second chance for *life* until the first sentence of *death* was settled. And at the same time, a second chance for life implies a chance for a second death.

As the *law* of the Creator is perfect, it can never change, hence a *second trial*, (which only a few have yet enjoyed, and which for the vast majority will be in the coming age of judgment), must be on the same conditions as the first, viz: Obey and *live* forever, disobey and *die* forever. Not to be forever dying but to be *dead*, extinct "cut off from life" forever—the

* Sophistry is false, deceptive reasoning. Thus for instance, if we should say—(1) Food is essential to life. (2) Corn is food. (3) Therefore *corn* is essential to life.—our reasoning would be sophistical. That is it would be false, and yet (if the subject were a deeper one), deceptive, in that it goes through a form of reasoning to establish a false conclusion, which those not accustomed to close thinking, are not quick to discern. On such *apparent* reasoning, from the Scripture, many hurtful errors are based, and accepted without investigation by the superficial and prejudiced.

second death penalty for failure under trial, from which there is no redemption and no release. Such "shall be as though they had not been."

Glance at the uses of the expression "Second Death," a glance is sufficient to convince any unprejudiced mind. Paul refers to it as a possibility in this age only to those who have first been *enlightened*, who have tasted of the *good* word of God, who have been sanctified and become partakers of the Holy Spirit, and who have been able *by faith* to grasp and apply to themselves now the cleansing and justification which will belong to the age to come. He says, "If these fall away it is impossible to *renew them again unto repentance.*" Such *willful* sin on their part proves them unworthy of the favor of God—*the gift of life.*

John the apostle mentions the second death when he says: There is a sin unto death—I do not say that ye should pray for it. (1 John 5:16.) To pray for it would be to oppose God's expressed will, which we have no right to do. Rather, we must study his plan and will and consent thereto as the wisest and best for all concerned.

Jesus the Great Teacher spoke of the second death, using Gehenna as a symbol of it. (See October 1886 TOWER.) He said, God is able to *destroy* both soul and body [being] in Gehenna (the second death), and that it would be better to sacrifice, cut off, evil desires and practices even though loved as an eye or as a right hand and (if it were necessary) enter into life maimed, than to be destroyed utterly in the second death.

Paul says that such as wilfully reject the favor of God through the *ransom* after they have once fully seen it and partaken of its benefits, have no further interest or share in the sacrifice, and for them naught remains but a fearful looking for of judgment which will devour (destroy) them as adversaries. He calls attention to the type, Moses, and to the fact that those under him who would not obey *died* without mercy, (Heb. 6:1-6; 10:26-31, 38, 39; Acts 3:22, 23,) and asks whether a *severer penalty* is not due to wilful sin against the Great Teacher. The penalty under the type, was the taking away of a life already forfeited, and to be restored; but the *severer penalty* of wilful rejection of Christ is the second death —the cutting off forever from life without remedy or hope.

The same law or rule will apply to the world in general in the next age: All will come to a knowledge of the truth, partake of the fruits of the ransom in restoration, etc., etc., and such as *wilfully* spurn God's favor and cling to sin when able to avoid it, are fit subjects for destruction—the second death. Of such a class we read in Rev. 20:14, 15: "Whoever was not found written in the book of life was cast into the [symbolic] lake of fire." "This is the *Second death.*" Again, the same class proved unworthy of life in that Millennial trial are described (Rev. 21:8.) as the "fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and liars" who have their portion [reward] in the [symbolic] lake which burneth with fire and brimstone, which is [literally] the second destruction. Fire is always a symbol of destruction, and when brimstone is added in the symbol, the destruction is intensified; for burning brimstone is a most *destructive* agent against life in every form and degree, known to science today.

Now what can any sane man think of the classes referred to as subjects of the second death—who after a thousand years of most impartial trial, under most favorable circumstances, under the judgment of him who bought them from the first or Adamic condemnation (*death*), and who in spite of all this opportunity and favor are pronounced by the judge "abominable," and whose names he refuses to write among those *worthy of life?* Can any sane man think or honestly claim that the sentence of second death pronounced against these, means that they shall die to sin and live to righteousness? Surely any not totally blinded by the great deceiver must see, that it is because they have *refused* to cease from sin, and *refused* to *live* in righteousness, that, as the "abominable" filth—pestilential, noxious, and contagious—they are destroyed in (Gehenna) the second death—outside the New Jerusalem, even as the literal filth was destroyed in literal Gehenna outside the literal Jerusalem.

Look again, and notice that of the holy ones it is written—They "shall not be hurt of the second death," and "On such the second death hath no power"—and ask yourself, how this could be, *if*, as this theory would teach, the second death means a ceasing from sin? If the second death is a ceasing from sin, it is a grand thing, and *no one* could be hurt by it; all would be benefitted. In that case the saints would be the first to plunge in and cease from sin. The fact that on the saints *the second death has no power*, and that its power is wholly upon the "abominable" rejectors of divine favor, proves that it is not a blessing, but a curse—the second curse—that it is not a death to sin, but a death of the sinner, blotting him from existence *because* of wilful sin.

CHOOSE LIFE OR CHOOSE DEATH

We showed in the October '86 issue that the offer in the next age to the whole world, was typified in the offer of life or death made to Israel through Moses the typical lawgiver, which because of the weakness of the flesh they were totally unable to comply with.

Now some one wants to know whether we think that any would *chose death*, when a full opportunity is granted to all in the next age, of taking their choice. We answer that if the question were put to them in that form, Whether do you choose life or death, all would undoubtedly choose life; but it will not be put in that form. In that trial, *obedience* will stand for life and *disobedience* for death. So it is now; a thief does not choose imprisonment nor does a murderer choose the gallows; but in knowingly and *wilfully* choosing those crimes they virtually are choosing the known penalties. Those who will accept of God's plan and choose well-doing will be choosing *life*, and those who choose otherwise will be *choosing death*, the declared and sure wages of sin.

Those who shall experience the second death will doubtless not be expecting it. By disbelieving God's plain statements with reference to it, they will doubtless deceive themselves. Such are ever deceiving others and being deceived themselves, and doubtless the goodness and favor of God manifested toward them so long (during the Millennium) will lead them to believe as some now conclude, that God either could not, or would not "cut off" wilful sinners. The statement is, that they will be deceived (Rev. 20:7, 8.) by following the same deceiver who beguiled Eve and who now seeks with the same lie to deceive the virgin of Christ—the Gospel Church. Doubtless his deception then as now will be based upon the same lie, "Ye shall not surely die."

WHAT IT INVOLVES

Error is far reaching; one error serves as a foundation for another, and so it is with this one, "Ye shall not surely die." Looked at from one standpoint some might say that it could affect *other* doctrines little whether we claim that *all* will be saved everlastingly, or that a comparatively small number will be cut off in the second death. But such do not see the full logical outcome of the proposition; for the doctrine of the *everlasting* salvation of all,* in spite of the wills of some, proves either that God is so loving, that he cannot and would not execute his just sentence, "The soul that sinneth it shall die," or else that though desiring to carry out his sentence he is unable to destroy the [souls] beings that he has created.

If God is *unable* from either of these causes to destroy in the second death, then he was unable to destroy in the first death, for the same reason. And *if* unable to destroy them, or in other words, *if* they were not lost in the first death, then the Bible teaching that our Lord Jesus gave himself a *ransom* for all and thus saved the lost, is false; for *if* God could not (from any cause) destroy them, they were not lost and consequently were not redeemed.

Look at it again from another standpoint and we will reach the same conclusion: namely, that the *everlasting* salvation of all, stands logically opposed to the doctrine of the *ransom.* And it is for this reason that those who deny the ransom always sooner or later claim universal everlasting salvation.

None will question from the account of the Scriptures, that in the trial of the next age there will be some wilful sinners (Jr. 31:28-30; Isa. 65:20; Matt. 25:41, 46; Rev. 20:12-15; 21:8, 27: and Ezek. 20:29). And these being on as fair and full a trial as Adam was, and with greater experience, will be as culpable as he, and as worthy of condemnation to death under the law, "The soul that sinneth it shall die." And since it is recorded that "Christ dieth no more," it follows that not *one* of such condemned ones can be redeemed or *ransomed* as Adam was. And it logically follows that *if* God can excuse sinners and clear or acquit the guilty without a *ransom* [corresponding price], then, where the guilt will be even greater than Adam's, because of greater knowledge by experience, then God's ways

* Be it remembered that the TOWER has constantly taught the *salvation of all* from the first death, their redemption and recovery by Christ from *all* that was lost in Adam, that thus rescued or saved *all* shall be brought to a full knowledge of the truth and then by obedience prove themselves worthy of everlasting life or by disobedience prove that they merit second death.

were not equal when he inflicted death as the penalty upon Adam and all his children, refusing to release them from its condemnation until he himself had provided the ransom. And if God can and will *excuse* many wilful sinners in the next age without a ransom, He *could* have forgiven the one sin of Adam without a ransom. Seeing this to be the logical conclusion of the theory of everlasting salvation of all, four out of five of its advocates deny the ransom, and the remainder must choose the one or the other position as soon as they come to see the two sides of the question and their bearing upon each other. We recognize the fact that God's dealings with our race in the past, in condemning sin and sinners, is his one unalterable law, which for the security and good of his creatures he will not permit even himself to set aside, and that when he would save mankind from the Adamic sin and penalty it must be by providing a *ransom* [a corresponding price] for the sinner, in the death of our Lord Jesus. This rule being unalterable it follows that the wilful sinner in the second trial will be condemned to death—the second death. And since divine Justice and Love could not grant more favorable conditions than they will have enjoyed, any further trial would be useless; and being useless, will not be granted. Hence there has been no *ransom* provided for those condemned in the second trial; and no ransom being given, their recovery from it is impossible.

Further, notice that if the total number of those out of harmony with God in the end of the Millennial age, and therefore (by believing his lie) deceived by Satan into outward opposition (Rev. 20:8), be but *ten thousand* out of all the billions then tried and tested finally, *their ransom* would cost the sacrifice of *ten thousand* redeemers, just as surely as the sin of *one* man cost the death of *one* as his *corresponding* price—each wilful sinner requiring one to pay his price and to redeem him. And then all this would be useless, since they could have no more favorable opportunity in a thousand trials, than God promises to all in the second trial.

In conclusion, then, the second death like the first is a penalty for wilful sin. It means the taking away of the gift of God, the taking away of life because not used in accordance with his will for the creature's good and the Creator's glory. In neither is the penalty completed in the process of dying, but in the sinners *remaining dead*—without life. Had the penalty been completed in the dying, so that the culprit might then be awakened free from condemnation, no ransom would have been needed, for each sinner in *dying* would pay his own penalty. But no, the penalty was real and lasting; for six thousand years sinners have died and remained dead; and none have been able to escape the verdict of the Great Judge. There is only *one hope* of deliverance. It is based on the Bible testimony that Christ died for our sins, and redeemed us from sin and its penalty, death, by paying our penalty. And this is man's hope of release from the first sentence in due time. So surely as a ransom was needed from the first penalty, one would be no less necessary from the second death penalty. But that trial being complete, no ransom should or has been provided; hence the second death is final and irrevocable.

Let us be on our guard, lest as the serpent beguiled Eve through his subtility, our minds should be corrupted [warped, twisted] from the simplicity which is in Christ. Note this simplicity: Life, God's gift to man, lost through sin—death passed upon all. Christ Jesus, God's gift, became a man and paid man's ransom, or *corresponding* price—he died for our sins and the sins of the whole world. God raised him from death to a higher nature and commissioned him to dispense the favor which his death secured for all, and has appointed the Millennial age for that great work of giving men *another chance for life*, under the same perfect, divine law which condemned and sentenced Adam; and the law, unchanged, still declares death to be the wages of sin, and life the wages of righteousness, and thus puts the lie upon all such statements as that "Ye shall not surely die."

THE ZEAL OF THINE HOUSE

"The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Psa. 69 9.

Zeal in the Lord's service is that eager arduous active interest in the Lord's plans and their development, which is begotten of sincerest love for the Lord and for all those dear to him. The soul that is really in love with the heavenly Bridegroom will most naturally express its devotedness in such activity. And while ardent love is in the heart and prompting to action, we cannot contentedly be otherwise than active. We will seek and we will find avenues for usefulness. Since the special work of the Gospel age is the selection and development of the church, our zeal and service, like that of the Lord and the Apostles, should be spent chiefly for the church—in searching them out and doing all in our power to develop, strengthen, and encourage them to persevere to the end in the narrow way of sacrifice. It is in this service of the house or church of God that the Psalmist declares that the zeal of the Lord's anointed is expended—"The zeal *of thine house* hath eaten me up"—hath consumed all my energies.

As we engage in that service, a growing interest will increase the desire to be more and more active until in the end like our Lord we can say, The zeal of thine house hath eaten me up, hath consumed me. If we are following closely in the Master's footprints, we will find this consuming process going on and increasing from day to day. We will find his work consuming our time, our energies, our money, our reputation, our former earthly hopes and ambitions, and every talent we possess however great or small; and realizing how little it all is, even when judiciously used, the language of our hearts will be

"O for a *thousand* tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace."

And just as surely as the fire of zeal is brightly burning and consuming our sacrifice, we will realize also that the reproaches of the same class who reproached our Lord will fall upon us. The reproaches will come thick and fast particularly from the nominal church. The world will have little interest in either opposing or defending us, but will coolly regard us with indifference, perhaps think us fanatical extremists, and will not desire to associate with us lest a measure of the same reproach should attach to them. But the devotees of Babylon will not fail to point the finger of scorn, to shoot the arrows of calumny and to instigate open opposition against the little flock of the anointed cross-bearers. But blessed are those who shall endure unto the end, until the zeal of God's house has eaten them up, entirely consumed them. Those faithful *unto death* shall receive the crown of life.

We should not be troubled then if we find that we are being used up in the Lord's service. Through zeal for the spread of his truth and the honor of his name do you find that your time is so used up that you scarcely have enough left for your personal necessities? that whereas you were once in better circumstances when your earnings all or nearly all were expended on self, you now find that gradually as the necessities of the work seem to need it, the hard earned savings of the years past are diminishing and with increasing prospects of larger demands? Do you find that your reputation as a Christian and as a man of sound common sense is about gone? Do you find that your present course if continued will put an end to the ambitions you once deemed of so much importance? Do you find your friends fewer, (but thank God, these are generally truer) than formerly? Do you find yourself often weary, your energies largely spent, and that physical strength is actually wearing out in the service, in doing what your hand finds to do with your might? Then you can truly say, The zeal of thy house is eating me up. And when your sacrifice is ended in the complete exhaustion of all your powers, you will have fought the good fight of faith, you will have finished your course; and as he who has called you is faithful, you shall receive the crown of life that fadeth not away

The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom who is now looking for his jewels, for such as he desires to make his bride. And only those who prove by the sacrifice of earthly things their supreme love for the Lord, will be counted worthy of such honor and exaltation. If our harmony and sympathy with him and his great work for others is so great as to prompt us to sacrifice all other ambitions and hopes, even unto death, then we are giving most satisfactory evidence of our love and interest, and will most assuredly be chosen; and even now such may reckon themselves his bride elect.

There is no *punishment* for those who do not manifest such zeal. Such service is not forced nor unduly urged upon any The Lord does not want for his bride one who needs to be forced or even coaxed to engage with him in carrying out his plans. He wants such as from the heart, and not by constraint are in deepest love and sympathy with him He will not take for his bride one whose heart is divided, or whose love is

chilled, or who cannot enter heartily into his plans, esteeming it a privilege to endure hardness in doing so.

Those who do not manifest such zeal are simply showing themselves unworthy of this great favor to which they are called, and shall not be numbered among his jewels. The marriage of the Lamb is based on supreme love and tenderest devotion, a matter of choice and by no means of compulsion or constraint, and their hearts are most truly united long before the consummation of their hope.

It is quite an erroneous idea that it is possible to be over zealous in the Lord's service. Yet such is the impression which many give who receive the truth, yet never allow it to spur them to more than ordinary activity. If we really appreciate the truth, it ought to arouse and utilize all the enthusiasm of our nature; not in noisy and unreasonable demonstration, neither in words only, but in unusual efforts by every method which we can devise. And if we do so, we will very soon find the reproaches of the lukewarm and indifferent cast upon us.

Dearly beloved, let us examine ourselves by the tests which the Lord is applying to us, and he will soon show us how we personally stand in his estimation. And if we find that we are falling short of a full and complete sacrifice, let us strive yet more diligently to fully render that which we covenanted to give—our all. Yet let none be discouraged as they look at the steady steps and more rapid progress of Christians of maturer growth. The babe's *effort* to walk and the young child's unsteady steps are none the less appreciated by the Lord. With continued effort will naturally come the strength in due time. If you cannot command sufficient courage at first to do some parts of the work which cost much in the way of self-denial, let yourself come to it by degrees. Do something at first which you can do, and keep on gradually increasing your efforts and trying your strength, and while thus endeavoring to develop strength go to the Lord and ask for more. Ask him to give you a fuller realization of the privilege of engaging in the work and of suffering for the truth's sake. Tell him of your weaknesses and your desire and determination to overcome them by his help. Do you imagine for a moment that he will leave you to struggle alone with your infirmities, or allow you to be overcome by them when you thus lay hold upon his strength? Never! no never!

"That soul which on Jesus hath leaned for repose
He'll never, no never, desert to its foes.
That soul, if all powers should endeavor to shake,
He'll never, no never, no never forsake."

None are so matured and so sure footed as to be able to tread steadily onward in the narrow way without constantly invoking and laying hold upon divine strength. Even our Lord sought frequent opportunities for private communion with the Father. And if he, the perfect one, needed divine help to enable him to sacrifice himself, how much more do we need to lay hold upon that power to carry us through.

Watch then and pray that the fire of zeal may not go out until it has entirely consumed your sacrifice. And when the reproaches of them that reproached your Lord fall upon you rejoice in your privilege of showing your sympathy with his sufferings by sharing in the same to the extent of your opportunity. When for your sake he agonized in Gethsemane's Garden you were not there to speak a word of comfort. When he stood before the High Priest and false witnesses testified against him and the lawless authorities pronounced him guilty of death, you were not there to defend him. When they spat in his face and buffeted him and smote him with the palms of their hands and taunted and reviled him, you were not there to resent such treatment, or to give him even a look of sympathy. When they scourged him and derided him and planted the cruel crown of thorns upon his brow and nailed him to the cross you were not there to sympathize or pity or to appreciate the love that prompted to such suffering for you. But to fill up our measure of the sufferings now, manifests the same love which would then, had we fully comprehended the situation, have hastened to comfort and help so far as possible. It is our privilege to share some of the ignominy, some of the reproach, and the promptness and zeal with which we do it will manifest the strength of our devotion and love.

MRS C. T. RUSSELL.

RISEN WITH CHRIST

"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."—Col. 3:1-3.

It is evident that the apostle Paul is here addressing a particular class—not the world, nor mere believers, but that comparatively small class who have made a covenant with God of entire consecration to his service, even unto death. This class, he affirms, is dead (reckonedly), and his language also implies that they have (reckonedly) risen as new creatures, and from these two facts the apostle draws certain reasonable conclusions, and upon them bases a timely exhortation.

Let us consider first the sense in which the consecrated are dead and risen, that we may clearly see our present position and its responsibilities. Once we were dead with Adam in trespasses and in sins. That is, we with all the rest of mankind were under the condemnation; the death sentence had passed upon us; and, as we sometimes say of a condemned criminal, "he is a dead man," although the sentence is not yet executed, so we were likewise all dead men—reckoned dead already. But being redeemed, purchased, from that condemnation, we, by faith in that transaction, passed from death unto life—from under God's condemnation of death, into his favor and into justification of life. And yet it was only *a reckoning* —a right or title to life, secured, and not yet the actual possession of it.

In due time ("the times of restitution") that title would have been made good, had we not again lost it—disposed of it. None have lost it except those who have first accepted of it, and then presented themselves to God as living sacrifices—holy (because justified), and (therefore) acceptable unto him. (Rom. 12:1.) This covenant of sacrifice, even unto death, is the same covenant which Jesus made. All who make it, thus solemnly engage to die, to spend and surrender human life in God's service. By faith (*i. e.*, reckonedly) we are risen from the Adamic condemnation (death); we have consecrated the life reckoned as restored; we have counted ourselves *dead with Christ* as actually we were dead with Adam; and further we *reckon* ourselves as though *risen with Christ* and now, like him, no longer human, but "new creatures," "partakers of the divine nature," and as though seated with him "in heavenly places." We are thus reckoning to ourselves all the promises of God *in advance*, because we realize that "It is a faithful saying: If we be dead with him we shall also live with him."—2 Tim. 2:11, 12,

It is in this sense that the apostle speaks to us of being both dead and risen—dead and risen a second time: first dead through sin with Adam and redeemed and risen with him and all men to human perfection; but now *dead with Christ* our Redeemer as sharers in the sacrifice for sin, and risen with him as new creatures.

Actually, we are not yet either dead or risen with Christ, but if our covenant was sincere, and if our faith in the promise of God, who raised up Christ from the dead, and that he will raise up us also, is firm, we may reckon the transaction as sure as though it were already actually performed, as though we were already in actual possession of the glory which shall be revealed in us.

It is to these embryo "new creatures," before whom is set such a sure and glorious hope, that Paul gives counsel and exhortation, saying: "Mind the things above, not the things on the earth; for you [as a human being] died, and your life has been hidden with the Anointed One by God. When the Anointed One, our life, shall be manifested, then you also will be manifested with him in glory. Put to death, therefore, those members on the earth—fornication, impurity, passion, evil desire, and covetousness [money loving], which is idol-worship; on account of which things the wrath of God is coming" [the "time of trouble"].

It would scarcely seem necessary to thus exhort those who have covenanted to become dead to all earthly things, even to the sacrifice of life itself; yet Paul saw the necessity and did not neglect the duty of faithfully warning those inclined to forget or ignore their covenant. We find him again writing to the Philippians, "Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern. For often I told you, and now even weeping, I say, many walk as the enemies of the cross of Christ; whose end [if they pursue that course to the end] will be destruction, whose God is the stomach, and their glory is their shame; they who are *engrossed with earthly things.*"—Phil. 3:17-19.

Our acquaintance with the truth and the remembrance of our covenant is all that should be necessary to inspire zeal and constancy in the Master's service; but alas! such is not always the case, for many of those called to be saints we now see walking as men—minding earthly things, cumbering themselves

with earthly cares, hampering and fettering themselves, so as to hinder their usefulness in the great work of the present hour, and often cutting off all opportunity in this direction. The heart thus turned to earthly things, and the attention fastened there by increasing earthly cares, it becomes an easy matter to let the whole current of thought and interest turn toward earthly things—food, raiment and the provision for present and future emergencies. In every condition in life it is much easier to follow the bent of the old nature than to crucify it.

The earthly things are present with us; the world and its ideas and interests, in which we also formerly shared, still draws us, and we must resist its spirit and influence, else we are in no sense overcomers. We must be willing to be thought peculiar, to be separated from their company and to bear the reproach of Christ as we go forward, steadily pushing aside the earthly interests, while, denying ourselves, we spend our time and strength and means for the advancement of the heavenly kingdom.

If we are minding the heavenly things and not the earthly, we will be planning and arranging and endeavoring to devise ways and means to advance the Lord's work, to spread the knowledge of his truth. If our sphere is narrow, we will be seeking to enlarge it, just as a prudent business man will study to increase his business and to make the most out of it.

Some will undoubtedly find that they cannot do a great deal in this direction, but in all probability they can do something; they can at least try. It is a very indolent and indifferent steward who concludes without an effort, that almost nothing is the full measure of his ability to serve the Master. And while it is far from our province or intention to pass judgment upon any one, yet the aggregate of the effort put forth to advance the truth is far short of what it should be if all the consecrated were fully awake to their opportunities and privileges, minding chiefly the heavenly things, and studying how to most advance the heavenly interests, and giving to the earthly things only the *needful* thought and attention, such as decency, order and honesty require. If *all* the Lord's stewards were spending time, physical and mental effort, money, influence and every talent as wise stewards, and in full harmony with their covenant, we would be able to see much larger results than we do see. And yet the results show a degree of faithfulness which gives evidence of some effort on the part of many, and great effort on the part of some. Our desire here is not to discourage any, but to awaken to greater diligence the many who should be more active and faithful.

Paul advised the church to take himself as an example, and to mark for imitation others who walk in harmony with their covenant. The daily walk and conversation of all the saints, and their untiring zeal in the Master's service, should be such as to be worthy of imitation. Paul's zeal for the truth would have made him active and useful in any position in life, and we may be sure that no position would have held him long which furnished no opportunities for the divine service to which he had consecrated all. He did not permit business or worldly prospects, or friends or foes to interfere. Nor did he take upon himself domestic cares to limit and fetter him in the service. Dearly beloved, mark Paul and all who so walk, and let your zeal abound yet more and more to the glory of God. Spend and be spent in the service. If you grow weary mentally and physically in the service, rejoice in the privilege of *wearing out* in it; for when worn out you shall receive the crown of life.

To walk otherwise than in full accord with our profession is to walk to that extent as the enemies of the cross of Christ. To claim to be running for the heavenly prize, while actually grasping after and minding chiefly the earthly things, is to misrepresent the truth; and others who mark our course will do likewise, mistaking the way. Thus we would be misleaders and "enemies" or opposers. Let us faithfully push aside the earthly cares and ambitions, and run with zeal and patience to the end, taking heed that we be not stumbling-blocks in the way of other runners. If ye be risen with Christ, seek and set your affections on the things above, not on things on the earth; for your interests are heavenly. The earthly blessings of restitution, and all the good things in store for the redeemed natural man are not your future portion. Look into the *exceeding great and precious* promises of the blessings in store for the new creatures in Christ, that you may catch more of the inspiration of that glorious hope. Then forgetting the things behind, press toward the mark for the prize of the high calling of God in Christ Jesus.

"WHOSE WIFE SHALL SHE BE?"

"They which shall be accounted worthy to obtain [attain] that world [age] and the resurrection from the dead, neither marry nor are given in marriage, neither can [will] they die any more; for they are equal [like] unto the angels, and are children of God—being children of [by] the resurrection."—Luke 20:34-36.

This passage seems to open up anew of late, and furnishes a light upon the future not elsewhere provided. We at one time held the view that the resurrection here referred to was the First Resurrection, the resurrection of THE CHURCH to spiritual perfection. But if so, the Greek word translated resurrection should be emphatic, so as to show that a *special* or particular resurrection is meant. But on critical examination, we find that *anastasis* as here used is not specially emphasized. Besides, as we examine the context it is evident that not the resurrected condition of the Church is discussed, but the resurrected condition of the World, as represented by the woman who had been married successively to the seven husbands. Our Lord's reply as above is an answer to the query, "In the resurrection, whose wife shall she be?"

The Sadducees with whom our Lord held this conversation were disbelievers in a resurrection. They held that death ended all existence forever, as much to mankind as to beasts; and they held up the case of this woman with seven husbands, as an argument to prove that if a resurrection should take place, it would produce an endless jangle by reason of mixed and confused social arrangements.

Our Lord's answer is that they erred from not appreciating the power of God to control and arrange all the minutiæ, as well as the grander and greater features of his plan, and from not *understanding* the Scriptures. The Scriptures now opening up in the dawn of the approaching Day, disclose to us the fact that the world's resurrection (Greek *anastasis*—raising up) will be a gradual work covering a period of a thousand years, and not a momentary work as the Sadducees and others, and ourselves until four years ago, supposed. *

Our Lord's answer steps right over the Millennial Age or period of *attaining* perfection (resurrection), with the answer that they must learn to trust "the power of God." His explanation shows how it will be in that great everlasting future which stretches out beyond the Millennium, and to which the Millennial Age serves but as a gateway, to admit the willing and worthy, and to "cut off" the unwilling and disobedient.

Thus viewed, mark the import of our Lord's words: "They which *shall be accounted worthy* to obtain that world [age] and the resurrection, neither marry nor are given in marriage." It is evident from a close examination that our Lord refers to a period *after* the world has been tried. The words "*shall be* accounted worthy," show that those referred to were *not yet* accounted worthy; and that some future trial must be undergone by them, which would demonstrate their worthiness to *attain* the resurrection, and their right to live under the new order of things, where sin and sinners are inexcusable and will not be permitted.

The Bible teaches that in *death* there is *no remembrance* of God, and in the grave [Hebrew *sheol*, Greek *hades*,] none can give God thanks (Psa. 6:5); and that there is no knowledge, nor wisdom, nor device, in the grave [*sheol, hades*,] whither all go (Eccl. 9:10.) Hence we know that no progress can be made by these in *attaining* or being "*counted worthy*," until the great Redeemer shall become their Deliverer to set them free from the curse or penalty of the first failure, under the first trial, in Eden, and to grant each for himself a second trial under himself as Judge and Teacher. Thus Jesus' words teach a future trial for man-kind in general, in which the woman and seven husbands who were already dead, and who were not believers in Christ, may have a part. For if the woman and her husbands and such like were not to have a further trial for *attaining* that world, in which they might be "accounted worthy," it certainly would have been in order for our Lord to have then and there stated the fact plainly. We know that some theologians of our day would from their erroneous views have answered quite differently. Instead of

* The resurrection (lifting to perfection) of the Gospel Church will be an instantaneous or momentary work, because it will consist only of "overcomers" who in the present life shall have been tried and found worthy. (1 Cor. 15:51, 52—"*We* shall all be changed in a moment.") But the world's trial or judgment belongs to the Millennium or Judgment age, and their resurrection, lifting up to perfection, will keep pace with their obedience under their trial, the one ending with the other in the close of that age—the willing or worthy being then fully lifted up, and all the unwilling or unworthy and "abominable" being cut off in the second death.

saying those who "*shall be* [future] *accounted worthy*" to attain to the resurrection, they, would probably have said nothing about a resurrection and an age to come and a future trial, but would have stated it thus—Those who lived perfect lives before they died [that would be *none*] and who believed in and fully accepted Christ before they died [*none of them*] *went* at death [past tense] to heaven, while the others all went to a place of everlasting torture, where they will have too much pain to think about their marriage relationship. But, thus modern theologians differ in their teachings from the Great Master whom they claim as the *author* of their faith and teachings. Surely they have gone far from the truth, and are teaching for doctrines the theories and traditions of men.

"LIKE UNTO THE ANGELS"

The word "*equal*" here is a poor translation; the sense is *like*, as rendered above. See *Diaglott* and *Young's Translation*.

Man in his perfection is "a little lower" than angels, a human, earthly being, while angels are spirit beings. The work of perfecting or *raising up* the fallen race to the perfection *from which* it fell, will not change man to a spirit-being

But while men and angels are of different natures, they will be *alike* in some respects. The Lord mentions the particular point of likeness here referred to, viz.. that they will no longer marry, neither *will** they die thereafter.

The thought is this, the trial or judgment of the Millennial age will be so complete and the lessons of obedience so well impressed upon men that only the "*worthy*" will attain to that condition of perfection and on these the lesson of the bitterness of sin and the blessedness of obedience will be so deeply impressed that eternity will not efface it, and they will never again choose sin; and consequently "neither *will* they die thereafter." All who attain that age at all will be so, because all *not* "counted worthy," the great Judge will "cut off," or "destroy from among the people."—Acts 3:23.

Now let us notice the likeness of men to angels, which will abolish marriage after the Millennium. Marriage is proper in this age. It is of divine arrangement. It is the method by which it pleased God to create a race—by creating one pair with whom he lodged the powers of procreation, to "multiply and to fill the earth."—Gen. 1:28. And our Lord signified his approval of marriage by his presence at the Cana wedding, and by his endorsement of the Mosaic law which prohibited the separation of man and wife. Therefore "marriage is lawful in all," etc. (Heb. 13:4.) even though this and other lawful things be generally *inexpedient* to the saints (1 Cor. 6:12.). See article, The Time is Short, February TOWER.

Angels are probably without sex—neither male nor female as we use those terms, though like God generally referred to as masculine. Man as originally created in God's image was probably the same in that regard, like unto the angels. Afterward "male and female created he them" for the very purpose of thus filling or populating the earth. And the reasonable deduction is that when the earth shall become as the "Garden of Eden" and shall be fully populated, then the "filling of the earth" by the multiplying of the race will cease, according to the proper outworking of the plan of him who formed the perfect man into a perfect pair, for the purpose of filling the earth. And we inquire why God chose to make the man perfect in himself at "first," and then to sex him into twain, if it were not for an intimation and illustration of what the race shall be, when God's plans concerning it are *full*-filled?

The fact that Adam was without companionship among the beasts, and that woman became his help-meet does not prove that he would not have been as happy among companions like himself as originally created. Angels are surely meet companions for each other, yet not male and female. But in the plan God had in view, of producing a race from *one*, who in trial would represent all, in order that by *one* also he might redeem all, prevented the creation of a companion like himself and made proper the division of the one into two, mutually adapted to the various necessities of the situation.

So then our Lord's words teach us, that when the restitution age and its restoring or resurrection work are complete all who being worthy shall be thus perfected, shall be as Adam was at first—in regard to sex, and freedom from death.

These worthy ones will be "children of God,"—becoming such *by the resurrection*. To appreciate this we must remember God's manner of using the word "children". Only those who bear his *image* and are in harmony with him, does he recognize as his children; others who are impure and disobedient and who bear the image of Satan, are called "children of wrath," "children of the devil," etc. In accordance with this, angels are called "sons of God," and Adam in his first estate (sinless) is called a "son of God," and we though not actually released from the imperfection are reckoned perfect, being justified by faith, our acceptableness being in and through merits and perfections of our Lord Jesus imputed to us. Yet in the fullest sense God will not recognize us as sons until our Lord shall present us *actually* perfect before the Father in the end of the Gospel age. Then we shall in the fullest sense enter into the fullness of sonship.—Compare Jude 24, 25; Col. 1:22, 23, 28; 2 Cor. 4:14; 5:1-6.

So too it will be with the world, in the Millennial age. Though God has planned the work in its every particular, and though he so loved the *world* while sinners as to give his Son for their redemption and restitution, yet he will not recognize them as *children*, until the "*worthy*" ones have been *perfected* (*raised up* to perfection) in the end of that age. Meantime the world can only recognize God as their Father by *faith*, aspiring to be counted worthy to come to that perfect condition in which alone they can be recognized as God's children, and dealt with as such. To be recognized as God's child is to be recognized as one entitled to the "liberty of the sons of God"—freedom from pain, death, etc., etc. Until that grand consummation is reached the world can deal with the Father only through the Royal Priesthood of which our Lord is High Priest.

When this Royal Priest has completed the work of judging the world and shall have destroyed *evil* in every form (including willful sinners of whom Satan is chief) he will present to the Father perfect and complete, all those counted worthy to attain to that age and full perfection of being. He will present them then (even as the Gospel little flock now) blameless and unreprovable before him. (Phil. 2:15; Col. 1:22.). Their perfection will be that of manhood, while ours is that of the new nature to which we were begotten as joint-heirs with Christ. (2 Pet. 1:4.). Thus the Royal Priest and King will deliver up the Kingdom of earth to God even the Father, that God may be "all in all." God will then be recognized fully by *all his creatures* as they could not recognize him while in imperfection and sin. And all will then realize that the plan of salvation from first to last was of the Father and by the Father, however, he may have used others as co-workers.

The figure of husband and wife is used frequently to represent the closeness of union and interest existing between the Lord and the church; particularly as showing the period of interest before and at the time of their uniting: but in no case does the figure go farther, to represent anything akin to motherhood on the part of the church. On the contrary the figure, generally used in reference to the period beyond our union, represent the twain as one—Head and Body; the Prophet, Priest and King of the world, during its age of trial.

So then we, in the light of the dawning Day, seeing more clearly the teachings of the Scriptures and the power of God to be revealed during the age of restitution, can appreciate the Lord's answer to the Sadducee's question—Whose wife of the seven husbands shall she be?—in a way it was not possible for them to understand. We see that this woman and her husbands, and all other men and women who during the Millennial age of trial may be proved worthy to reach perfection and to enter upon the great Eternity *beyond*, will no longer be male and female, but reaching *perfection*—full restitution—each individual will be complete and perfect in himself, as Adam was before made twain.

* We here prefer *will*, or *may*, rather than *can* as the translation of *dunamai*, because it gives the thought of the text more clearly. Can, would make it appear that even they should desire to die, they would be unable to do so; whereas the thought is that life is a blessing which none would willingly part with, but which now, because of sin and its penalty, men cannot hold on to.

OUR BOW OF PROMISE

A raveled rain-bow overhead
Lets down to earth its varying thread.
Love's blue, joy's gold; and fair between
Hope's shifting light of emerald green.
On either side in deep relief
A crimson pain, a violet grief.
Wouldst thou amid their gleaming hues
Snatch after those, and these refuse?

Believe, could thine anointed eyes
Follow their lines, and sound the skies,
There where the fadeless glories shine
Thine unseen Savior twists the twine!
And be thou sure what tint soe'er
The broken ray beneath may wear
It needs them all that fair and white
His love may weave the perfect light.

HIGHWAY OF HOLINESS

C. NORTHRUP.

"Continuing instant in prayer." (Rom. 12:12.) To continue steadfastly in prayer is of vital importance. Prayer is necessary to the continuance of our spiritual life. We cannot continue alive to God without prayer any more than we can continue to live without breathing. We should have stated seasons of prayer, and should be continually in the spirit of prayer. There is so much for which to pray, that we cannot afford to be slack in this Christian duty. We are dependent upon our heavenly Father for everything we need, and it is our privilege to come to Him like little children, and to ask Him to supply our wants. Are we sorrowful? we can go to him for comfort. Are we tempted? we can pray for grace to overcome. Are we in danger? we can cry to Him for help and deliverance. Are we in distress? we can seek relief at his hands. Are we poor, broken-hearted, despised or persecuted? He can supply our necessities, heal our wounded spirits, and clothe us with blessing and salvation. Does the answer to our prayer seem to linger? Let us not be discouraged and give up, but persevere till the desires of our hearts be fulfilled, so far as they are according to the will of God. Let us continue steadfastly in prayer both for ourselves and for others, and for all things which pertain to the coming of the kingdom of God, when his will shall be done in earth as it is done in heaven.

"Distributing to the necessity of saints." (Rom. 12:13.) As a rule, God's saints are poor. But some are better supplied than others. Those who have more than they need should share with their brethren in necessity. By so doing they benefit themselves more than those whom they supply. Moreover they know not how soon matters may be reversed, so that they may need the benefactions of those whom they had relieved. By this interchange of benefits we show that we are members one of another. In ministering to our brethren in Christ we minister to Christ himself. What saint would not regard it an inestimable privilege to minister to the blessed Master? It is blessed to receive, but it is more blessed to give. By distributing to the necessity of saints, brotherly love is demonstrated and nurtured and increased. The giver and the receiver are drawn more closely together. It also calls forth thanksgiving and glory to God from the recipients, and checks the spirit of selfishness in the donors. [The greatest necessities to the saints are spiritual ones;—THE TRUTH therefore is the greatest gift to such; her price is above rubies. Hence while doing them good in any way we can let us not forget their greatest necessity and our grandest opportunity of ministering to it. —EDITOR Z. W. T.]

"Given to hospitality." (Rom. 12:13.) Hospitality is the "reception and entertainment of strangers or guests without reward, or with kind and gracious liberality." It is the opposite of narrowness and selfishness. Abraham showed hospitality when he entertained the three angels with the best he had. Lydia showed hospitality, when, after her baptism, she besought Paul and his companions, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there," and constrained them. Publius showed hospitality to Paul and his shipwrecked companions, when he received them and lodged them three days courteously. The Apostle Paul says, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." And the Apostle Peter exhorts the brethren to "use hospitality one to another without grudging." We lose nothing by the practice of hospitality. There are a thousand ways in which the Lord can repay us for our generosity. But above all, He enriches us with his grace. Our hearts are made better; our souls are ennobled.

"Bless them that persecute you; bless and curse not." (Rom. 12:14.) It requires grace to bless those who persecute us, but grace shall be given if we seek it. The Spirit of Christ teaches us to return good for evil. Nothing will so break down those who illtreat us as to manifest a Christian spirit towards them. Moreover, by so acting we adorn the doctrine of Christ which we profess. God is thereby pleased, and the religion of Christ is commended to the world. We should bless others as we hope to be blessed of God. To curse our fellow-mortals does not become us, even though they may have sorely wronged us. God has called us that we should inherit blessing, though we had done worse to Him than our enemies could do to us. Amiable is that Christ-like spirit which returns blessing for cursing. Valiant is the Christian soldier who can face the enemy with weapons of peace. Victor indeed is he who so rules his own spirit as not only to bear reproach, but so as to bless the reproacher.—*Dawn of Morning.*

SHAMEFUL TRAFFIC IN THE CHURCH OF ENGLAND

A London correspondent writes as follows: "The public are not probably aware that the system of purchase in the church of England is as rife at the present time as it ever was in the army. Some interesting disclosures on the subject appeared in the *Pall Mall Gazette* recently, from the chairman of the 'National Committee for Abolishing Purchase in the Church.' According to his statement, the traffic had almost become a scandal. Livings are offered in the most open way by clerical agents, the prices are stated in the advertisements, and the incomes and advantages are set forth as matters usually are in the bills of auctioneers. For instance, the following advertisement recently appeared in a paper:—

"'Berkshire: First presentation, or a moiety of advowson; gross income from tithe rent charge, and about 230 acres glebe, $8,780 per year. Four beautiful churches, about two miles apart. The parish can be worked with the assistance of two curates. Superior residences, numerous principal and secondary bedrooms, etc.' The very desirable rectory of Crayford, near Dartford, has, he says, been very much offered for sale.—The net income is nearly $5,000 per year. The rectory has 'well timbered pleasure grounds.' The price was—there is no knowing what it now may be—$42,500 in March, 1882.

"Among the big properties there is also 'a very valuable and desirable rectory' within a short drive of some of the most favorable parts of the river Thames Net nominal value of the living, close upon $6,000 'A beautiful church rebuilt and enlarged under Sir Gilbert Scott. There is a prospect of immediate possession.' The clerical agent has much pleasure in calling attention to this unusually choice property; $60,000 is the price asked for it. The same clerical agent offered a rectory in the Diocese of St. Alban's; net value upwards of $5,000 per annum; price, $52,500. Also a very valuable living in Yorkshire, of the net value of about $7,000 a year; price, with a prospect of immediate possession. $75,000. For the pastoral charge of Yalding, near Maidstone. a very old standing dish of certain clerical agents, $60,000 was asked, 'subject to the life of the present incumbent in his 81st year.'

"Numerous other instances are given of equally fat 'livings,' which are at the disposal of the highest bidder. The publication of these facts will not, of course, check the traffic in the least; but it will undoubtedly give an impetus to the agitation for the disestablishment of the church, which is fast taking hold in this country."

MARVELS OF PROVIDENCE

A celebrated skeptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there is no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept, with chilly rain, and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre—when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over the melting snows—did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth; and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand; buried, but to spring up again, clothed with a new, mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril,

did he ever watch the ripening grain and fruit, pendent from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after its kind, arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which has been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature, the bread of a hungry world; here a tilled cornfield whose yellow blades are nodding with the food of man; there, an unplanted wilderness—the great Father's farm—where he "who hears the raven's cry" has cultivated, with his own hand, his merciful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature, the solemn elephant, the browsing deer, the wild pigeon whose fluttering caravan darkens the sky; the merry squirrel who bounds from branch to branch, in the joy of his little life—has seen all this? Does he see it every year and month and day? Does he live, and move, and breathe, and think, in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glory of Orion's belt? If he has, and if he does, then let him go, in the name of heaven, and say that it is contrary to experience that the august Power which turns the clods of the earth into daily bread of a thousand million souls, could feed five thousand in the wilderness.—*Edward Everett.*

A RANSOM—IN WHAT SENSE?

Those who hold to the Word of God on the subject of the RANSOM, have no need whatever to go outside of that word for *full* denunciation of all who oppose it. Our Lord and the apostles use words stronger and severer than we would otherwise feel at liberty to use. But it is right, nay, duty incumbent upon us, to *apply* their words "damnable heresy" etc., where they belong—to the doctrine of NO RANSOM, to which they apply them. What else is a teacher's duty? He has no other duty. He must not speak his own opinions, and he must not neglect to call attention to the errors which the inspired apostles foretold and described, though of course the advocates of such errors will not appreciate either the apostle's words or the faithfulness of those who call attention to them. This, too, is what we must expect. These think the only possible application of the apostle's words *uncharitable.* So also the great Master of the apostles was considered uncharitable when He declared that there was only *one door* in the sheepfold. *No other* name is given under heaven or among men whereby we must be saved, and no other way than by the *ransom.* All who attempt to lead to salvation in any other way are branded by the Lord "thieves and robbers." So long, then, as we have strength, we shall endeavor to point out to these leaders, and those led by them, that they are building on a sandy foundation, without the only ROCK for a foundation, and that consequently, all their faith building reared thereon, must sink, and ultimately fall.

Yet we must be content, as were the Apostles and the Master himself, to be counted of such their enemies, because we tell them the truth. But even at this cost thank God, we are able to save some from the snare of the "great Adversary"—"that old serpent."

We cite the *no ransom* advocates to 1 Tim. 2:6, which *alone* out of hundreds of texts, should convince them of their error. It is right to the point, and no amount of twisting can turn it aside. Will they not take it up, and convince and convict themselves of the "damnable heresy" of their teachings, and abandon the heresy, and accept the truth? Why not? We know this would cost the overthrow of much of the error built upon their sandy foundation, and we know that this would be hard for the self-willed to do, but is it not the best thing they can do,—turn right *around,* and confess the error of their teachings, since they left the rock, and return to it? But if they have done this *willingly*—if they have *knowingly and deliberately* counted the blood of the covenant wherewith once they had been sanctified, common, (Heb. 10:29.) denying its redeeming and sin-cleansing power, such, we know, will not return, for the Apostle declares their repentance "impossible." (Heb. 6:4.) But doubtless some, we hope many, of the deceived ones are merely blinded, and have not wilfully rejected the only gateway to the fold of God, and to lasting life.

These *no ransom advocates,* by the way, will never admit that they deny it; but claim to believe in a ransom in *some other sense,* just as if there could be any other sense than the one—*a price instead of*—"*a corresponding price.*" We request them to take that text (1 Tim. 2:6.) with its connections, examine the word *ransom* therein in the Greek and in the Syriac, as well as in the English, and *please show* in WHAT *sense* they believe in the *ransom* therein taught. It is high time for *honest* men who do not wish to be deceived, who think the word ransom as here used, may have a *sense* different from *bought,* to examine the matter, and find out to a certainty what it does mean. It not only meant *bought,* but bought with a *price which* CORRESPONDED to the thing purchased—a life for a life, a being (soul) *for* a being, in the sense of *instead of* or *in the place* of. We hope they will not dodge the question by telling us what *they think* the text does not mean, but take up the text and handle it thoroughly and show in WHAT SENSE "the man Christ Jesus gave himself a *corresponding price* for all." Handle this text thoroughly and honestly, and accept of its teachings as final, and you accept of the *ransom* in the same sense we do,—the only sense which *lutron* and *antilutron* have. There is no getting around this text. If they are resolved not to accept of its testimony, it would be far more honorable to deny it and reject it as uninspired, and cast it away; and with it all those Scriptures which teach that our Lord was the ransom or substitute for all men, giving for them the thing which they had lost all right to,—a "*corresponding price.*"

VOL. VIII PITTSBURGH, PA., APRIL, 1887 No. 8

VIEW FROM THE TOWER

As this issue of the TOWER will be used largely as a sample paper, and will, we trust, reach at least one hundred thousand readers, we take this opportunity of extending to such the right hand of friendship. The common brotherhood of all mankind, through Adam, is cemented and bound tighter by our sympathy for each other as common sufferers under the curse of death, which passed upon us all. And the weaknesses, and aches, and pains, the blindness and lameness, mental as well as physical, under which we all labor, should quicken our sympathy and love for those who have fallen lowest, or become most blinded. This broad love, thank God, is ours, as we believe it is his for all his creatures. We come to greet you, and to point you to the cure for all our maladies, and inspire hope and incite you to live toward God, whom you only need to know, to love; and whom you may come to know through his word and his plans therein revealed, which embrace and provide for you and all mankind abundantly.

But our message is specially to the saints, those already consecrated to God, the truth-seekers, the "children of the *light,*" the "little flock," the "Royal Priesthood," the "holy *people,*" the "peculiar people," "The church of the first-born" ones, "whose names are *written in heaven,*" the living "members of the one body," of which Christ Jesus is the only head, prospectively "the Bride, the Lamb's wife" and "joint-heir"—you we specially greet, extending to you both hands, sympathizing and rejoicing with you as "new creatures," "partakers of the divine nature," and also sympathizing with you in the weaknesses of the flesh for we have our treasure (the *new* mind or spirit,) in earthen vessels.

We trust that our non-recognition of sectarian names, in which some glory may be no barrier to your communion with us; for let us remind you that the Scriptures recognize sects, and divisions, and party fences, and lines among the true saints of God, only to condemn them as evidences of carnality, contrary to the spirit and teaching of our Lord and Master. The apostle suggests—While ye say I am of Luther, I of Calvin, I of Wesley, is it not a sign of carnality? Is Christ, the head, divided? If so, his body, the church, may be excused for dividing and separating themselves by creeds and party names from others. But were Luther or Calvin crucified for you? Or were you baptized in the name of Wesley?—See 1 Cor. 1:11-13 and 3:4-8.

We address you, then, and desire to know you and to be known of you, not as members of earthly, human, carnal sects, but as we above addressed you, as members with us,

and with all saints, of the ONE BODY of Christ, whose names are *written in heaven*, in our Lord's book of life.

We come to you with a message which fills and overflows our own hearts with joy and praise. The night of the permitted reign of evil is near a close and the prince of darkness, and error, and superstition will soon be bound by the prince of light—Immanuel; and all his works of darkness shall be scattered and undone by the bright shining of the "Sun of righteousness" with healing in his beams, to bless all the race of men for whom he died.

"Go ye forth to meet him"—separate yourself from the world and the spirit of it; come forth out of Babylon, as well as out of Egypt, and flee ye by the narrow way that ye may meet your King and Bridegroom. The time for presentation to him is at hand, and as the Bride makes herself ready (Rev. 19:7), we have no time to waste. Only the fellow-members of the one body can help *you*, and your assistance is needed to help *such* that all may shortly enter into the joys of their Lord.

Once we supposed that the grand consummation of the hopes of the Bride would be the death-knell of the world's hope, but now, thank God, as the distorted shadows of the night scatter before the rising Sun of the grand Millennial day, we can see that God's ways and plans are higher and wider than we once supposed. And as it is written, He has put a new song in our mouths—even the loving-kindness of our God. The dawning light shows us that our fear was taught us not of his Word, but by the precepts of men (Isa. 29:13). We find that the prince of darkness, taking advantage of the natural fears of the fallen race, distorted horribly the punishments prescribed for sin by God, making *death*, the sentence, to mean the very opposite—*life* in torment, so as to prevent our seeing God's love, wisdom, and justice, and to prevent our full reconciliation to him and our recognition of him as our FATHER.

But now, beloved, as we wake and arouse ourselves, and look unto the Redeemer and Life-giver, we find that the terrible things we supposed so real were only nightmares.

We have so much to tell you, and it is all so good, we scarcely know where to begin; but in this issue we present some of the simpler thoughts, just to give you a taste of our heavenly food which is meat indeed, giving spiritual health and strength which we never knew before, instead of the spiritual lassitude, and doubts, and wavering hopes, and fears and gropings in darkness, which once were ours.

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 we hope 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 sects (divisions) 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 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 such 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 and revelation be taken, it will be seen that he has a broad, comprehensive, and benevolent plan with reference to men, the order and details of which 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 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 be seen to span the whole heavens, and weeping earth shall dry her tears and shout for joy.

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 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, good men and sincere, earnest Christians; 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. 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.

Turn away from musty 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 God's Word. 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 full of 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; I will be exalted among the heathen: I will be exalted in the earth" (Psa. 46:10). Even so, let every heart respond, "Thy kingdom come, Thy will be done on earth as it is done in heaven."

TELESCOPIC AND MICROSCOPIC VISION

[With the exception of the paragraph below this article was a reprint of that published in issue of January, 1885, which please see.]

He was the first and only begotten, and by him as Jehovah's agent, is all the divine purpose to be accomplished (Rev. 1:8). In the works of creation he was Jehovah's active agent—"all things were made by him and without him was not anything made" (John 1:3). And now we find him the agent in the development and perfection of all things. It was Jehovah's powers delegated to the Son, and it was Jehovah's glorious plan which he delighted to accomplish. All glory and praise then to Jehovah's infinite wisdom and power and boundless love displayed in his marvelous plan, and honor and praise to Jesus, who delighted to accomplish his will, though it cost him humiliation unto death—even the death of the cross; and praise again to the Father who hath *therefore* highly exalted him and made him *partaker of the divine nature* and given him all power in heaven and in earth—that henceforth all may honor the Son even as they honor

the Father *also*. Let glory, honor and praise echo and re-echo to the utmost bound of the vast created universe, planned by Jehovah and accomplished by his power through his worthy, well beloved, and highly honored Son, the beginning and the ending, the first and the last, the Alpha and Omega of his creation. The Father's delight is in the Son, and the Father's glory is manifested in him. Yet the glory of the Son never has and never will eclipse the glory of the Father. The Father has declared, "I am Jehovah: that is my name; and mine honor to another I give not." (Isa. 42:8.) The Son never attempted to diminish the Father's glory, but always to add to it, saying, "My Father is greater than I," and it is my delight to do his will. (John 14:28, Psa. 40:8, John 4:34.) The glory of the wondrous plan, displayed in creation, redemption, restitution, and eternal perfection and glory of all things in heaven and in earth, belongs chiefly and primarily to Jehovah, and secondarily to his Son, who has been the honored chief instrument in its accomplishment.

WAILING AND GNASHING OF TEETH

"So shall it be at the end of the world [age]: the angels [messengers] shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:49, 50.

These words follow one of our Lord's parables which represented the kingdom of heaven as it exists in its incipient and imperfected stage in this age—which in its widest sense is the *nominal* Christian church—as a net cast into the sea (the world) which gathered fish of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. In harmony also with this parable are those words of our Lord to the fishermen of Galilee, "Follow me, and I will make you fishers of men." (Matt. 4:19.)

This net was first cast into the sea at the beginning of the gospel age when the Christian Church was first established. It has been out during the entire age; and now in the time of harvest it is drawn to shore, and the most desirable fish for the purpose for which God is making the present *selection*, are being gathered out and the rest cast away.

The great Fisherman has no special use for any more or other than the one kind of fish *now*, though by and by in his own good time, "the abundance of the sea shall be converted." —Isa. 60:5.

It should also be noticed, that when the net is drawn to shore, the work of the fisherman is not to dive into the sea either with a net or with hook and line to gather more fish: enough have been gathered for the present purpose; the net which the Lord sent out at the beginning of the age is full, and the present work, as indicated by the parable, is to sort and separate the fish already gathered. Let those in the sea remain there for the present, and any in the net not suitable for the *present* purpose (the "high calling") will be rejected and cast one side as unfit for present purposes. This is another figure of the harvest work, and how clearly it indicates and marks out the exact work of the present hour. When he had finished the parable Jesus said to his disciples, "Have ye understood all these things?" and they answered "Yea, Lord." "Then said he unto them, Therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old"—thus implying that those who understand the parable and the plan of God as indicated by it, and who are instructed from the Scriptures with reference to the kingdom of heaven, will be able to see the new features of his work as well as the old, whenever the new features become due. And therefore they will not reject the new features because they are new, but will be ready promptly, both to work by and teach the new unfoldings of God's plans. They will not insist on keeping the net out to catch more, but under the Master's eye will be ready to attend to the new work of *separating*.

So—in a manner similar to that indicated in the parable—shall it be in the end or harvest of this age. And as we are now living in the very time indicated, we see this very separating work going on in our midst. Truly the great net, the nominal gospel church, has gathered in fish of *all kinds*, and multitudes of them. And now the angels, the messengers of God—the saints who are acquainted with his word and plan, go forth commissioned of God through his Word, and *by the presentation of his unfolding truth* they are now accomplishing the great work of separation in the church nominal—of good and bad fish, of wheat and tares, of loyal and consecrated saints and lukewarm and hypocritical professors. Those in the net who are not *really* of the kingdom of heaven, and who therefore should not be in the net, but should still be in the sea (the world) where they actually belong, shall be subjected to rough handling in this time of *separating*, as illustrated in the parable of the tares being cast into the furnace of fire—the great trouble which shall undermine, overthrow and finally completely destroy the nominal systems—the nominal churches and the nominal kingdoms of Christ. We say, the nominal kingdoms of Christ; for all the civilized governments claim to be kingdoms of Christ, as moral societies generally claim to be churches of Christ, while really our Lord recognizes only one church, and one kingdom not yet *set up in power* and authority over the world.

In that great time of trouble there shall be wailing and gnashing of teeth—bitter disappointment, great chagrin. The gnashing or gritting of teeth symbolically expresses the vexation and anger of those in whom the truth only awakens a spirit of opposition and hatred against the Lord's messengers and against his plans which run counter to their prejudices, pride and plans. Those who have not the spirit of truth, will not, and do not meet the truth with candor and an earnest effort to prove what is truth and what is error. The truth they do not want, and even so much of it as they see, they endeavor to cover and hide; and their reasonings against it partake more of the nature of sarcasm, sophistry and enmity, than of sound scriptural reasonings. In their fruitless efforts to substantiate errors which they have come to reverence and love, they will contradict each other's arguments, as well as the arguments of their predecessors who helped to found or establish the errors. This, in the symbolic language of Revelation, is called *"gnawing their tongues* in pain." All such opposition to the truth is the gnashing of teeth predicted; and we may expect to see more and more of it as the harvest work continues.

Not only will those merely *professors* in the nominal church be thus rejected in this "harvest" separation, but some of the *true* children of God will also be rejected and get into the wailing and gnashing of teeth condition, because they have assimilated with the worldly minded and have become imbued with the *"spirit of the world"*—plans, ideas, aims, etc., which are worldly; for instance, the upbuilding of the various *sects* in numbers, wealth, or both, rather than the service of the TRUTH, and of the true *"body* of Christ." These fish are not *"good"* in the sense of the parable; *i. e.*, they are not *fit* for the purpose of the present selection. They are undeveloped—not overcomers of the world, but are overcome by the world—by the spirit, ideas and disposition of the worldly minded. Their case is mentioned by our Lord in Matt 24:51. He says: He will cut him assunder, [separate him from the real "body"] and appoint him his portion *with* the hypocrites—*with* the tares in the trouble, though only an unripe grain of wheat.

It should be clearly recognized by all that our Lord's parables nearly all relate to the Church *only*. In every instance where they refer to "the Kingdom heaven," it is the Church, not the world surely, except when the worldly are shown as improperly getting into and identified with the church nominal. Thus in these two parables now briefly considered, wheat and tares, as well as good and bad fish, *represent* classes and mixtures IN THE CHURCH, and have no reference whatever to the non-professing *"world,"* which in the one parable is represented by the sea, and in the other by the field. So then the great bundles of tares which daily are being bound tighter and tighter—organized more and more thoroughly and systematically, are all parts of the *nominal* Church of Christ. The great Reaper comes to harvest his *wheat*, and separates from his own FREE ones (Matt. 13:30, 41) all those *bound* in bundles by human traditions and by a worldly spirit. And the symbolic *burning* of these, represents the trouble coming upon so called Christendom [Christ's *nominal* Kingdom]. This imposing worldly structure with its many divisions, or sects, will entirely consume: that is, it will cease to be. The people will not perish, but the *systems* will perish, and the *imitation saints* (tares) will cease to be such imitations, and will pass for what they really are—members of the "world" and not of the select church—some of them moral, benevolent, kind, *good people*, but not of the class recognized in Scripture as the "overcomers," the bride and joint-heirs with Christ, to whom alone God has promised and will give the Kingdom. This is the scene in which God will gather out of his Kingdom all things that offend [that are not acceptable to him as joint-heirs with Christ]. None of the sects can claim to be this *one* true church which God has all along recognized, which already contains *all* the wheat.

The *true* Church of God throughout the Gospel Age has always consisted only of those wholly consecrated believers "whose names are *written in heaven;*" none of them have ever been missed from their Father's sight and care though often the world did not at all recognize this true "body of Christ," being attracted to look rather at the many *churches of men* whose names were written on earth, whose outward show and pomp and ceremonies and titles correspond more to the world's ideas. But *now* in the "harvest," it is the Father's plan and the Chief Reaper's work to disabuse the world of its wrong ideas on this and other subjects; and He will show forth soon the living members of the REAL CHURCH as a sample of those he has been choosing all along during the age.

As in the harvest at the close of the Jewish age, so in this harvest, the "remnant" which the Lord will own as his, will contain few of the Chief Priests, Scribes, Pharisees—few of the Clergy or great ones, many more of the "laity" or "common people," those reckoned publicans and sinners in comparison with the "holier than thou" ministers and priests. So our Lord plainly indicated when in his prayer he said: "I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the [worldly] wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Luke 10:21. See also 1 Cor. 1:26-31.

The fact then that not many of earth's wise and great receive and preach these "harvest" truths, is not an argument against them. Remember that among the Apostles, only Paul was before a theologian—a Pharisee. How *hardly* shall they that have *riches* [earthly talents] enter into the Kingdom of God

IS THIS YOUR GOD?

The fool hath said, There is no God;
And skeptics sanction with a nod;
Because the churchling cannot tell
Why God has made a burning hell:
A burning hell, and full of woe,
Into which the race must go:
A place where Satan rules supreme;
Where Saints look on calm and serene:
A place where all must howl in rage,
Except the few whom grace engaged—
A few whom God is pleased to save,
And plant above the fiery wave,
To view with joy and happiness,
Their brethren in their deep distress.
No deep concern in these is found
For fallen man in misery bound.
A drop of water is asked in vain,
And scoffed at by the elect train.
A wailing host bemoan their fate;
A chosen few laugh, ah! too late!!
An idol, grim, o'errules, with rod,
This scene of riot, as a God.
Is this your God? Not such I own
Whose will in heaven and earth be done.

Man views himself and sees within
A noble creature marred by sin;
But from the debris of the wreck
A promise rises as a speck,
And in the darkness of that day,
Shines as a dim lamp, far away:
Amid that darkness as of night,
The lamp gives forth a feeble light.
In course of time the promised oil,
In this same lamp makes night recoil;
The night will flee, but leave behind
A lasting lesson to mankind—
A lesson in which he learns to know
The awfulness of sin and woe;
Of death, and what it cost to save
Man from the power of the grave.

There is a God, the humble say,
Whose plan reveals a coming day,
In which His Judgment will disclose
The cause of all our pain and woes.
When Christ, the Mighty One, shall be
The king of heaven, and earth and sea,
His Saints shall share with Him the throne.
With Him shall reign, from zone to zone.
The scepter wielded in His name,
Shall make the nations know His fame.
His power shall reach from land to land,
And lead sin's captives by the hand
From out the charnel-house of death,
To reinstate them by His breath.

In that great age the Law will be
So clear and plain that all can see
Its purpose, and His right to reign,
And Law and Order to maintain.
When thus far God's revealed plan
Shall have been wrought with sinful man,
Then each abiding soul shall claim
A right to live in Jesus' name.
But he, who will the Law abuse,
Shall be cast out as base refuse;
Deprived of life, deprived of breath,
A victim to the "Second Death."

When every soul which Jesus bought,
Shall have been to perfection brought,
The Age of glory will begin,
With man forever freed from sin.
No evil then will mar the race,
The cause of it will have no place;
For God has said and cannot lie,
The soul that sins shall surely die.
Hence into the lake of burning fire,
He casts the tempter with all his ire,
From which there can be no salvation,
It simply means—annihilation.

A glorious host exulting sing
Hosannas to the heavenly King,
Whose plan to full perfection brought,
By far transcends their highest thought.
Is this your God? Him do I own:
His will in earth and heaven be done.

J. P. MARTIN.

I AM NOT ASHAMED OF THE GOSPEL

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation—to every one that believeth."—Rom. 1:16

The gospel, the good news or good tidings, is so good and so grand, that those who really see and understand it, have no occasion for feeling shame when they tell to others all they can of its height and depth, and length and breadth.

It needs no apology on God's part, neither on the part of any of his ambassadors. In this respect it differs from all human theories which claim to be the gospel; for all schemes of human origin are necessarily imperfect, like their formulators. Of God's work alone can it be said, "His work is perfect." His thoughts are not as our thoughts, nor his ways as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts.—Isa. 55:9.

Much is taught by those claiming to be true shepherds of God's flock which God has never authorized—much that misrepresents his character and plan. To ascertain, therefore, what is God's truth we must have some way to decide what is human theory, and what is really the plan of God, which he declares is much higher than human expectation.

Some feel bound to take some very generally received view and therefore inquire, What do the *majority* of mankind believe? But they soon find that the vast majority are heathens who have purely their own human ideas, and are entirely unguided by a divine revelation. The next inquiry is, What do those believe who accept of the Bible as a divine revelation of God's plan? When the answer comes, that those who

accept the Word of God, are divided into hundreds of sects and factions, some larger and some smaller, some older and some newer, and that these contradict each other and oppose each other on almost every point of doctrine, while all have earnest advocates, and include among their adherents some pious, God-fearing people, the question becomes a most perplexing one—Which of these sects of Christendom is right?

Interviewing the various sects we are warmly received, and by each assured that *they* have the matter right—they have the "good tidings of great joy" and know well the great plan of the Infinite God. And then they begin to tell us, some with one modification and some with another, that the *good news* which God has declared shall be for *all people*, is really good news for only a few, and dreadful in the extreme for the vast majority. They tell us that the vast majority are to be *tortured* unpityingly throughout ages of ages—eternity; and that a "little flock" a mere "remnant" or "handful," is to be *saved from* that awful torture (whether by an election with which they have nothing to do, or whether otherwise chosen, these sects do not agree). And the eternal and monotonous service of this handful of favored ones shall be to watch their groaning, agonizing, tortured fellow beings, among them close relatives and dear friends, and the meanwhile sing praises to God for *such* a manifestation of his *love* (?) and *justice* (?). To do so, their tender feelings of sympathy and compassion would have to be *changed* to feelings of fiendish brutality—otherwise they could not enjoy *such* an eternity.

We confess that if offered our choice between the two classes, whether we would be with such a God to all eternity and hypocritically sing his praises, while witnessing such fiendish torturing of fellow creatures, perpetuated by his will and power, to gratify such horrible malignity, or whether we would choose to honestly denounce his injustice, and to share the torture, we know not which would be preferable. Surely we would a thousand times prefer to be blotted from existence, rather than share in such a carnival of horror, anguish and woe. Ah! there is no "good tidings" about that message. Not only is the joy for all people lacking, but it contains joy for none. Satan himself would weary of such horrors and diabolic pleasures, before eternity had fairly begun.

Heart-sick, we turn from their revolting description, inquiring if *this* be the "good tidings of great joy which shall be to all people," *what* would *bad tidings* be, in their estimation? With confusion and a blush of shame, our friends begin to apologize for God and his plan, and finally they confess, that they do not understand it, and that their Confessions of Faith contradict their own sentiments of justice and right, that they received their ideas largely through the traditions of their forefathers, from which they only find relief in the thought, that the Judge of all the earth will do right.—Gen. 18:25.

Ah! well we know that their hearts are better, purer, more just and more Godlike, than their creeds. Thank God that it is so. But as reasonable beings why accept and teach that which their own hearts as well as the Scriptures brand as a most wicked slander and blasphemy on the character of the God they worship, and whom in spite of their false theology they love? All should see that such confusion of thought and such misrepresentation of the character and plan of God comes of the blinding influence of Satan through sects and creeds. And why blindly support the various clashing creeds which your conscience in spite of long years of training, declares unjust, ungodlike and unholy, and a libel against the all-wise and benevolent Jehovah? It is very evident that such a message is not the gospel, not the "good tidings of great joy, which shall be to all people." It is very bad tidings—the most awful tidings which ever reached the ears of men. But thank God, this is not *his* message, *his* gospel. It originated with the great Adversary of God and men, who took advantage of man's fallen condition, selfish ambitions, etc., mixed these horrible and distorting errors with a little truth, called it gospel and placed it in the hand of Papacy, who in turn caused all nations to drink of her *mixed wine* of "*wrath*" (Rev. 18:3). Her message has intoxicated the world, taken away reason and blinded the eyes of men to the truth.

If this doctrine of eternal torment were true, it would be better far that man had never been created; for the torture of billions of beings eternally could never be compensated for by the joys (?) of others witnessing their torture, even if the numbers were reversed—if the few were in torture and the majority witnesses in glory. In fact, for those of noble mind and impulses to witness the tortures of others, would more than mar every joy; it would be *torture* to them, from which they would gladly escape in annihilation.

If such be the natural feelings of *fallen, imperfect* men, what would be the sentiments of the *perfect* man, as originally created—in the likeness of God? To worship such a God, as we have described to us by the various Christian sects, to sympathize with such a plan, and to be in full harmony with it, would require the obliteration of every impulse of love and pity, the extinction of every noble trait and feeling. The logic of such a gospel would be to prove the great Creator an arch-fiend, cruel and malignant in the extreme. And all who now are seeking nearness to God and to his spirit would need to be changed to *fiends* also, to enjoy witnessing such an awful, eternal carnival of torture.

But thank God! His ways and plans are higher, not lower than ours, and even our best minds and most just and noble hearts, need the direction and inspiration of his Word to enable us to grasp even measurably, the heights and depths and lengths and breadths of that wisdom, love and power which his gloricus plan reveals. We must enter into closest sympathy, before we can see what God has wrought and praise him as we ought.

The great cloud of error which overspread the plan of God in the second and third centuries, and which deepened into a death pall under Papacy's supremacy, has been but partly cleared away since the thunder-storm of the Reformation, and nothing will scatter it fully, until the Sun of Righteousness shall be fully risen. But now in the *dawn* of that grand Day the "friends" of God are privileged to see and know concerning his plans, that which the masses of God's professed children, blinded by the various obscuring influences and agencies of Satan—priestcraft, tradition, etc., cannot yet see.

The gospel which the apostles preached was not such *bad tidings*, and they were not ashamed of it and had no need to blush or apologize for any part of it. Nor did they keep back a part: Paul declares, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27.) In every part of it he could greatly rejoice, and of none of it was he ashamed. In all of this *whole* council of God, Paul said not one word about the everlasting torture, mental or physical, of a single member of the human family. Why? Because that is no part of God's plan. Not one creature that God has made will be tortured everlastingly. The thought is absurd in the extreme and contradictory not only to every element of the divine likeness in us, but contradictory to every testimony of God's word. The theory is supported only by creeds, formulated in the darkness of past centuries by mistaken men, who had not fully escaped from the influence of Rome's mixed wine of wrath, many of whom undoubtedly were conscientious and all of them probably much better than their creeds—much more just and benevolent than they represented God to be.

Even in the Bible this blasphemous doctrine has sought to entrench itself, putting a gloss and coloring upon certain passages favorable to this *wrath-intoxicated* view, as for instance the misuse of the words *hell, damnation*, etc., which, with the meaning generally attached, grossly *misrepresent* the true sense of the Greek and Hebrew terms. They have succeeded also through hymns and commentaries and catechisms in twisting and coloring some of the parables and "dark sayings" of our Lord and certain parts of the symbolism of the book of Revelation (which book as a whole they do not profess to understand), so that under this false light these seem to favor their bad-tidings. But when the light of the knowledge of the goodness and glory of God, shining in the face of Jesus Christ, shines into our hearts and illuminates our understanding, it makes every parable and every symbol eloquent in the praise of divine justice, wisdom, love and power; and to form part of the "Good-tidings of great joy, which *shall* [sometime] be to all people."

Thank God, all who thus see light in his light, from his standpoint, are "not ashamed of the Gospel of Christ." The question then arises, Whence this light, by which we may see the glory of God, in the harmony and symmetry of his plan. If none of the various sects claiming to be the church of Christ possess it, where shall we look for it? We answer, It beams from

THE WORD OF GOD

While the various denominations each claim to accept the Bible as the rule of faith, the fact is, that they do not do so: hence the jarring discord of their teaching on almost every doctrine.

While education and habit of thought have much to do with our way of looking at matters, yet to suppose that honest minded men, whose sole desire is to *learn* the will and plan of God could each go to the Bible, desiring to there be taught of God, and then arrive at all the dissimilar re-

ligious views we see about us, would certainly imply one of two things: either that God's Word is not a revelation, but a deceiving enigma—a labyrinth of confusion, or else that man in his fallen condition is so wretchedly twisted, that it is impossible for him to reason with his Creator or to understand the Scriptures.

But the Lord and the Apostles as well as common sense contradict both of these views. Paul says, "The holy Scriptures are able to make thee *wise*"—"That the man of God may be perfect, thoroughly furnished." (2 Tim. 3:15-17.) And our Lord said, "If any man will do his [my Father's] will, he *shall know* of the doctrine" (John 7:17). Consequently we must look elsewhere for the fault, the cause of this discord of jarring sects and creeds. And if it is not the Bible that is to blame, it must be that professed Bible students *do not study it* properly. Yes, it is here that the fault lies. Earnest, zealous, Christian men and women come to the Bible with prejudiced minds, full of creeds and theories of various sects, to which they are strongly attached by chains of veneration, and habit, and family ties, and social ties, and fears, and pride, and spiritual laziness. They come to the Bible not to be *taught* of God, but to prove to themselves and others, that their theories or the theories of their sect ARE RIGHT. And by ignoring passages or their contexts, which do not suit their views, and by bending and straining others, each seeker generally gets what he seeks, and confirms himself in his prejudices. At the same time, thank God, he that seeketh *truth* and submits his own will, and the theories of all others, to the light of God's Word, desiring to find the truth and to discover the error, is not left in darkness, doubt and confusion, but "shall know of the [true] doctrine."

Nor should we ignore the *assistance* of any of God's children in seeking an understanding of the Scriptures, but we should give attention to them only so far and so long, as they teach and explain the Bible, in harmony with the Bible. Whenever we find a brother, a teacher, either of high or low degree, in learning or talents, ABLE TO EXPOUND and to harmonize the Bible with itself, our attention should be earnestly given; for such a one is a teacher sent of God, and we are safe so long as we prove all things by the Word of God, and accept of theories and interpretations not because of the teacher, but because of the Scriptures, which his teachings show forth and harmonize.

But religious teachers of today would be almost ignored, if this rule were followed, for they know little of the Bible except some passages committed to memory in youth, and some looked out for special occasions. And three-fourths of all the discourses, delivered in Christian pulpits, if examined by the average hearer in the light of the text chosen and its connections with the preceding and succeeding verses, would be found at wide *variance* and often directly contradictory of the Word of God. But satisfied with their sect, the many "at ease in Zion" think not of *searching* the Scriptures, nor of proving or disproving the doctrines proclaimed.

As for the teachers, with many it is a business or rather a "profession" merely. They were taught in seminaries not how to search the Scriptures, but the reverse—not to study the *Bible*, nor to expect to *learn* anything from it; for if they should learn anything *new* by their search, it would of necessity be something their sects would not endorse, and hence they would come in conflict with their party and its theology and be cut off. They *are taught* the theology of the sect controlling the seminary, and are expected to know and teach neither *more* nor *less* so long as they are in its ministry. In fact generally they are *bound* by a solemn vow to believe and teach according to the creed of the sect strictly. Why then should they urge their students to "Search the Scriptures?" Rather, like the Church of Rome their influence is exerted to restrain investigation within the sectarian limits. With the implied threat of disfellowship, they urge their ministers and students *not to search* continually for truth, but to accept the voice of their sect as *infallible*. They do not openly proclaim their sectarian infallibility and the bondage of their ministers for very shame, remembering that this was the very ground on which their founders originally *protested* against the church of Rome, claiming the right of individual judgment in the interpretation of the Scriptures—hence the name Protestants.

Were it not for this sectarian influence over the members and teachers of the sects, how quickly might all the saints who hunger and thirst after truth come into unity and harmony of spirit and doctrine—all *teachable* and all "taught of God" The Word of God would be more reverenced and would be "quick and powerful," while an "ear-tickling," world-serving, sect-bound clergy would be justly despised. This state of things is even now at the doors. The reason it is not more noticeable is, that the saints, the truth-seekers, are comparatively few, the *great mass* of the nominal church (all sects) being children of the world, unconsecrated, deceived by their teachers into the false assumption that they are Christians, and that by joining the sect and adding to its numbers and wealth they are joining the real Church of Christ, whose "names are written in heaven."

Convinced then, that we must individually seek the good tidings in God's Word, let us next inquire, What is the Gospel, of which we and the apostles and our Lord need not be ashamed?—

WHAT IS THE REAL GOSPEL?

The real gospel is like a tree, it has a trunk or central part and out of this central glad tidings as branches, proceed various favors, each of which is a special additional feature of the "glad-tidings." The trunk, the primary "good tidings," is the news of our ransom: That Christ died for our sins, and thus redeemed us from sin and its penalty, death, by paying a corresponding price (1 Tim. 2:6) for Adam and all his race. And in consequence of this redemption he shall in due time *deliver all* men from the dominion of sin and death into the liberty and favors of children of God, forfeited for all by Adam. The assurance which this gives is, that all that *was lost* through Adam *shall be restored* through Christ, who declares that he came into the world to seek and to save *that* which was lost.

Adam held the blessings and favors of God (life, etc.) conditionally: *If obedient*, he might enjoy life and home and divine favor forever. His failure terminated his trial, and God sentenced him to death as unworthy to ever enjoy the blessings originally offered to him. Our Lord Jesus redeemed all the race from that *condemnation*, by enduring the *death* penalty for all as the representative of Adam, and thus he provides a renewal of the original favor of life, and renews the trial, making it this time an *individual* test of worthiness or unworthiness to enjoy the divine favors everlastingly, the condition again being *obedience*.

God's plan is, to make the sinner a party to his own recovery, by arranging that an interest in Christ's meritorious sacrifice, our ransom price, can be had upon *one condition* only, namely: The sinner must desire and strive for reconciliation with God and must recognize Jesus' *sacrifice* as the only ground for that reconciliation. In other words *faith in the ransom* is made as indispensable to the sinner's salvation from condemnation, as the *giving of the ransom*. Being thus *justified by faith* in Christ, he is granted a new trial for everlasting life, the condition of which is obedience to the extent of ability, as step by step they are directed and disciplined up to full perfection of being. Hence the importance of *telling* all men of the redemption accomplished, and the importance also of their accepting the message by faith. Everyone *believing* in him shall not be ashamed. Whosoever shall *call* for mercy and reconciliation, upon the name of the Lord, shall be saved, recovered, to that which was lost. But none can call upon the Lord without knowing of him; hence the *necessity* not only that Christ should give "himself a ransom for all," but also that it should be "TESTIFIED [to all] in due time." Compare Rom. 10:13-15 with 1 Tim. 2:6.*

So then this message, that a ransom has been given for all, which guarantees a *restitution* of great privileges and favors once forfeited, is the very center and body of the "good tidings," and it is proclaimed in order that sinners may *believe it* and thus obtain its favor of reconciliation and a *new trial* for life. But so fallen and prejudiced has mankind become, that he is an easy prey to his great enemy, Satan, who blinds the eyes of the vast majority, so that they cannot and do not see the *simplicity* and beauty of the divine remedy for sin and its sting—death. He blinds many with superstition and degradation, many more with priestcraft and false theologies, which misrepresent and distort the plan of God; and those in a fair way to receive the light, he blinds and chokes with thorns of care and thistles of wealth, so that *few* thus far have really *heard* with unprejudiced ears this gospel of great joy, which shall yet be unto *all people*.

So then, if there be not a future time more favorable to their hearing than the present, the "good tidings" would not be "to *all* people." But the plan of God provides for *all* and the ransom covered all and the declaration is, that it "shall be to *all* people;" and this implies not only a *testi-*

* The context to the above, Rom. 10:18, will be treated in our next issue and will be shown to be in fullest accord with all the deductions of this article.

ing, but also a *hearing*. This implies also an awakening from death of those who have not heard, and also the *binding* or restraining of Satan's power at such a time, so that all may hear of God's favor, call for the favor he provides, be reconciled to God through the death of His Son, and have *their* second or individual trial for life everlasting.

Meantime God knew of the blinding influences of the world, the (fallen) flesh and the devil, and could have counteracted them as easily during the Gospel age as in the Millennial age, but another feature of his plan made proper the permission of Satan and evil until the end of this age. *This* part of the plan constitutes an *additional* feature of the gospel or "good tidings," which applies not directly to *all people* as the other, but to a "few," a "little flock." This feature or branch of the gospel is concerning a "high calling," a "heavenly calling." It is not independent of the other "good tidings" however; quite the reverse, it *grows out of the good tidings of the ransom*, as a branch grows out of a tree trunk, and yet rests in it as a foundation. In this figure of a tree the roots illustrate the divine wisdom, love, justice, and power, which though entirely out of sight, are the real sources of every favor and blessing, which has been or shall yet be developed in the full completion of the plan of redemption. The main central branch, representing the call during the gospel age of the little flock to the divine nature, is an ingrafted branch, whose fruitage will be very choice, (the few of the divine nature), while the many natural branches, proceeding from the trunk of this tree, will represent the manifold favors and blessings of God; and the fruit from these brought to perfection will be humanity in general. As in our figure every branch, natural or ingrafted, depends upon the nourishment supplied by the root, *through the* TRUNK, so all favors are from and directly supplied to us by divine wisdom, love and power, the root which holds and supplies all favor, and yet all comes *through the* RANSOM, which our Lord Jesus gave for all, which is the central trunk. A branch or twig, attempting to grow out of the roots directly and not out of the trunk, we call a "sucker." It can bring no fruit to maturity and is cut off. So every one attempting to deal directly with the divine supply, ignoring the *ransom*, is cut off as a thief and a robber.

During this age the natural (favors) branches have been kept pruned off, so that they could not bear fruit until the special or ingrafted branch "of the divine nature" had brought forth its fruit—the "little flock," "the body of Christ." Their portion is that of favor added to favor, good tidings added to good tidings. Redeemed and reconciled and offered a new trial for life, like all the rest of their race, these who have heard and accepted during this age, have been invited to become joint-heirs with Christ in his glory and honor and kingdom to come, *by* which Satan will be bound, and the "good tidings" of ransom and restitution made known to all, for faith and acceptance. With Christ, their *Redeemer*, as well as their chief or head, these are now being prepared by obedience and suffering and trials of faith and patience for opening the blind eyes, unstopping the deaf ears, and lifting up the fallen, until all shall know the Lord from the least to the greatest—until the knowledge of the Lord shall fill the whole earth, until all branches of divine favor, proceeding out of the *ransom* for all, shall have brought forth as fruitage a perfect race, enjoying all that was lost and redeemed.

Even now amid opposition and weaknesses and discouragements, at the cost of much self-sacrifice the members of the body of Christ delight to do what they can of this work of blessing and lifting up the fallen and depraved, and thus they prove themselves worthy of the grander, glorious, and successful service as God's co-workers and ambassadors of the future.

So then we find, that the message which God has sent us, preaching *peace and life by the blood of the cross* to every one that believeth, is indeed the central good tidings. And since it shall be *testified to all* in due time, we see, how it will be good tidings "to all people." This is the "everlasting [good news] gospel," mentioned in the symbol of Rev. 14:6. It already is being sounded forth and must during the Millennial age now dawning, reach every nation and kindred and tongue and people.

Paul says, that God declared this gospel beforehand to Abraham, in the promise: In thee and thy seed [Christ, and his little flock of overcomers—members of his body, Gal. 3: 16, 29] shall *all the families of the earth be blessed.*—Gen. 28:14. This good tidings, given to Abraham, is exactly the same we here present, the blessing is the reconciliation and a second trial under most favorable circumstances for all the families of the earth, secured by God's favor *through* the ransom for all, given by Christ. The message to Abraham, of the blessing of the world, incidentally hints at the "high calling," showing the "seed" to be highly exalted as God's agency for blessing all. And Paul points out this seed, saying—"Which seed is Christ" (Gal. 3:16); and "If ye be Christ's, then are *ye* Abraham's seed and heirs [of this high honor] according to the promise."—Gal. 3:29.

When the angels announced the birth of our Saviour (though they saw not the philosophy of the divine plan of redemption and reconciliation, as God has since revealed it to his saints by his spirit) they added the Hallelujah chorus, "Glory to God in the *highest*, and on earth peace, good will toward men." They sang prophetically of the grand outcome of the message they bore, the "good tidings of great joy, which *shall be* unto all people."

This is indeed the glad tidings, and who that realizes it as such, does not feel that God's plans are higher than man's plans, and his ways higher than man's ways. With the Apostle Paul we may well with reverence exclaim, Oh, the depth of the riches both of the knowledge and wisdom of God!

"JUST AND TRUE ARE THY WAYS"

"I am not ashamed of the Gospel of Christ * * for [i. e., because] therein is the righteousness [justice] of God revealed *to* [our] faith, *for* [our further] faith."—Rom. 1: 16, 17.

While the gospel which Paul preached was "good tidings" to men, it was tidings which did not dishonor God, but on the contrary showed forth and magnified his justice and his law. Suppose Paul had preached, saying—"Ho sinners! God sends you a message of joy, that he has concluded, that the original sentence on mankind—death—was *too severe*, and he now sends you a word of promise, that he will release you and restore you to life by a resurrection, shortly. So many of you as believe, rejoice and enter his service." Such a message would have been good tidings to men, but therein would be revealed not the justice [righteousness] of God, but injustice, unrighteousness. Such a message would be an admission of error and *injustice* on God's part in the original sentence.

Or secondly, suppose Paul's message had been, "Give ear, O sinners, God now sends you a message of *pardon*. You are guilty, and under condemnation of death justly; not one feature of the death sentence was unjust or unmerited, but God has *changed his plans*, and proposes to *set aside his own just verdict* and allow his love to rule him *now*, as he at first allowed his justice to rule him. He therefore offers *pardon* to all who will accept of it, and full restoration to all he once took from us."

Such a message might seem to men to be good tidings, but therein would be revealed unrighteousness, or *lack of justice* on God's part; for while claiming, that his original sentence was *just*, he would thus be undoing his own *just* work, which would be rank *injustice*. According to Justice it would be as wrong, as unjust [unrighteous], to let a guilty one go free from the *just penalty* of his guilt, as to punish one not guilty. Justice would be equally violated in either case. So if this had been God's plan, Paul would have been ashamed of it; *for* therein would have been revealed *injustice* on God's part.

Besides, if God was sincere and honest and just in his original sentence upon the sinner—death—were he afterward to as sincerely and honestly *reverse his own decree* and pardon the guilty, it would show *change* on his part: that he like fallen imperfect human beings is ruled by impulse, whiles just and whiles *unjustly loving*. If such were our view of our Creator, what dependence could we place upon his promises more than on his threats? If he should change and clear the guilty, whose life he once declared forfeited, might he not change *again* and rescind and recall the *unjust pardon* and inflict the just penalty? If he *changes* his plans even once in six thousand years, we have no security for eternity. Such a plan would leave us as uncertain of God's promises and threatenings, as many earthly children are uncertain of the promises and threatenings of their parents. Such a message, when thus examined, would not really be *very* good tidings, and Paul would be ashamed of it, for therein would be revealed the unrighteousness and changeableness of God.

Or thirdly, suppose Paul's message had run thus: "Beloved, I have a glorious message for you from God; it is this: God wishes you now to know, that he is about to restore and bless you, and wishes you to come into harmony with him and his arrangements. God in the past has only deceived us, but thus did evil that good might come; but now he will deceive us no more. Adam's trial and fall, and through his fall from divine favor, the fall of *all*, was a farce, and the sentence of death, dust to dust, pronounced in Eden, was a

mere deception. God *never meant* such a penalty, though he pronounced it. And for thousands of years God has simply been *pretending* wrath and death against sinners, and has *brought* pain, and trouble, and death on the world, to carry out his great deception. Really, God *never meant* what he said, that death should be the wages of sin; and he *never will inflict such a penalty*—it was all a deception. *Now* God is telling us the truth, telling us of his love and favor; he is *no longer* trifling with us; and presently he will remove present evils, which he put upon our race not as a penalty, for we never really and justly deserved it, but he put them upon us as a blessing, which shall be for our good."

What kind of "good tidings" to men would this be? It might be considered good news in that it would hold out a hope of escape from the *pretended* but unmerited chastisement for sin, never imputed to them by God; but such a message would proclaim God a liar; and any message from so unscrupulous a being would be unworthy of the slightest acceptance or credence. And such a message should not be heeded at all.

So, then, none of these is the gospel of Christ which Paul preached, and of which he was not ashamed; for Paul's message revealed the righteousness, the justice of God, which these do not. Besides, in none of the above is Christ a *necessity*, though some of our day who preach one or other of the above gospels of the *unrighteousness* of God, drag into their message the name of Christ and his *example*. But Paul's message was not good tidings, with which Christ's *name* and *example* merely were connected, but good tidings *of Christ*, making him and his sacrifice the basis or foundation of the good tidings.

And fourthly, let us suppose Paul's message to drag in the *name* and *example* of Christ, as so many now preach it and believe it, thus: "Oh! sinners, I come to you with the message of reconciliation! God is pining for your love and favor. He has been trying to draw you to himself for thousands of years, and finally sent his Son to tell you that he loves you and wants you to love him. Do not believe those parts of the Scripture which teach that 'God is angry with the wicked;' ignore those also which speak of the wrath of God *now revealed against sin and sinners*, in death and misery, as we see them all about us; endeavor to bury your senses and believe that God is not, and never was angry with the wicked; and believe also that death never *was* and never will be the wages of sin. Cast such Scriptures and facts from your minds, if you find no way of twisting them to fit this message. Then, accept of this as God's message: God wants you to look at Jesus and his perfect, sinless life and follow his *example* perfectly. Do this and you shall have life and every favor of God. But you had best, when *talking* of this matter, use the words *Ransom* and *Sacrifice* for sins, often, so as to draw attention away from the fact that this gospel contains no thought of a ransom from guilt, condemnation and death, and no thought of a sacrifice, except it be that each sinner would thus sacrifice his own sins. This thought we could not admit unless by supposing that Christ Jesus was a sinner and *sacrificed his sins*, and that thus *sinners* are to follow his example and sacrifice each his own sins. Should this point be noticed by any who do their own thinking, pass it over by saying that the *philosophy* of the plan of salvation cannot be understood; and thus smother the objections."

Of all the foregoing this is the most deceptive, in that it furnishes greater opportunities for misapplying those scriptures which applied and were given to the Jew under Law, and not under favor in Christ, and those also which mention the privilege of *saints, already justified from sin* by faith in Christ's blood, to join with Him in sacrifice, becoming so far as possible imitators of him, not in putting away their sins, (*He* had none and *theirs* are already reckoned as blotted out), but in sacrificing pleasures and interests *not sinful*, for the good of others.

This is the weakest of all these four false messages for it embraces all the defects of the others and adds to them. This message ignores the Scriptural penalty for sin, as well as the *fact* of death, offering no solution for the same. It thus implies, either that no sentence was pronounced and that man has been unjustly punished thus far, or else that God will *unjustly* ignore, and set aside, and cancel that sentence, having *changed* his plan. And lastly, after all this, it has no "good tidings" in it; for it lays down conditions which no *sinner* can comply with: namely, *following Christ's example perfectly*. No saint (justified from sin and restored to divine favor through *faith in the sacrifice for his sin* which Christ gave, and supported and helped in every time of need), can hope to follow his Master's example *perfectly*, and how useless would it be for a sinner to attempt it (*unjustified* by faith in the ransom, unreconciled, still under condemnation, the merits of Christ not *imputed* to him, to cover as a robe of righteousness his filthy rags;) and how absurd to tell such to go to God and *be reconciled* by following the example of Christ. No, there is no good tidings in this to any who can and do use their reasoning powers. They see how the whole Jewish nation for hundreds of years tried to commend themselves to God by good works, yet all failed; and by works and sacrifices none were reconciled or justified. Faith—faith in Christ's finished work on our behalf—*a ransom*, corresponding price, given *for all*, is the only *ground* of reconciliation, on which the sinner can come to God. All his works and sacrifices are blemished, dead and unacceptable, until he is reconciled to God through the death of Christ, the just one who died for the unjust, to bring us to God. Thus we who were as sinners afar off, under condemnation, are brought nigh to God—within reach of divine favors, blessings and promises, by the blood of Christ.—Eph. 2:13.

The Gospel, the good tidings of great joy which Paul preached, not only did not reveal God as changeable, unreliable, and unrighteous, but on the contrary it did reveal a plan, by which the justice, as well as the love of God came to our rescue, for having so loved us as to provide our ransom, He is *just* to forgive us our sins once atoned for "by the death of his Son." This gospel admits of our guilt. It admits the death-penalty to be the just wages of sin. It acknowledges the *facts* of dying and death all about us, as effects of that penalty pronounced upon our perfect representative, of whose condemnation to death we partake by inheritance. It acknowledges that this penalty, being a *just* one, can never *justly* be set aside. Paul's gospel shows how the Son of God became a man, perfect and sinless like our representative, and then gave himself a *ransom* or corresponding price for Adam, and hence for all who were condemned with him, through his failure. This was the *foundation* fact of Paul's gospel. The second part was, that Christ having thus paid our ransom price, by meeting the full demands of justice, against Adam and all whom Adam represented in his failure—a man for a man—his resurrection in another and higher nature proved that God had accepted and rewarded his sacrifice of himself, by thus creating him again and highly exalting him even to the divine nature; and this not by taking back our ransom price—his sacrificed humanity—but allowing it to remain dead to all eternity, that we might go free. He now lives, the divine Christ, to accomplish for all in *due* time the blessings which as a ransom for all he secured by his death as "the *man* Christ Jesus." God can and will now *justly*, JUSTIFY freely all who call upon him for it, through him who is the "way and the life," who redeemed us with his own blood and now lives, exalted and powerful, in due time to release, restore, and bring back to harmony with God all the redeemed ones who will accept of his favor, when brought to a *full knowledge of it*. This basis of all that Paul preached, he declares in few words, saying: "I delivered unto you first of all [as the *foundation* of the gospel] that which I also received [first of all], How that Christ died FOR OUR SINS according to the Scriptures," and rose again the third day for our justification.—1 Cor. 15:3, 4; Rom. 4:25.

Another feature of the Apostle's message built upon this was, that as the ransom had been given for *all*, and as believing thereon was the only way by which any could receive the benefits of that ransom (a second chance or trial for life) THEREFORE it must sooner or later be testified to all.—1 Tim 2:6.

Another feature of his message was concerning further favor, open to *justified* believers during the Gospel age, namely, "access into *this grace* (favor) wherein ye stand," rejoicing "in *hope of the glory* of God" (Rom. 5:2). Access to justification, divine favor, harmony and peace, came first through *faith in the ransom*. But *next* came access to the *glory* of God, the privilege of becoming heirs of glory, joint-heirs with Jesus Christ, their Lord, on a specified condition: namely, If they would *suffer with him*. Access to this high calling, this invitation to suffer with Christ now, and afterward to reign with him, and be made like him partaker of the divine nature, was offered not to sinners, but only to those justified from sin through faith in his blood. Faith in his blood changed them from being children of wrath under condemnation, and made them children of God through faith under his love and favor. And it was not until we ceased to be condemned sinners and became *justified human sons* of God, that we were invited to *sacrifice* our human rights and privileges, and reckon ourselves thus followers in Jesus' footsteps, and heirs *with* him of future glories.

We praise God, then, not only that the time is coming, when the good tidings of great joy, of redemption and forgiveness of sins *through* him that loved us and bought us with his own precious blood, shall be made known unto ALL PEOPLE, but we praise him also, that the plan he has chosen is wise and just, as well as loving. We thank him that we can see how he can be *just* while justifying the guilty ones whom he once justly condemned, *through* him whom he set forth to be the propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world. Thanks be to God! Paul was not ashamed of this gospel, and we are not ashamed of this gospel of which we also are made ministers and ambassadors; for therein *is revealed* the righteousness of God, appealing to our faith as reasonable, and furnishing us a firm foundation for faith and trust in all his future dealings—those revealed to faith and those unseen as yet. Truly it is written, that all who have the harp of God in tune and have gotten the victory over the doctrines of the beast and his image, etc., can sing heartily of this gospel, saying, "Great and marvelous are thy works [plans], Lord God Almighty; JUST AND TRUE ARE THY WAYS."—Rev. 15:2, 3.

EVERLASTING TORMENT

Nowhere in Scripture is everlasting torment set forth as the wages of sin. The nearest approach to such a declaration is in Matt. 25:46. "These shall go away into everlasting *punishment.*" What the punishment *is*, is not shown in this connection, except in the symbol *"fire"* (verse 41). The fire is as much a symbol as the other features of the parable, sheep, goats, etc. Fire is always a symbol of *destruction*, never a symbol of *preservation.* The nature of the *punishment* for willful sin, which is to last forever, is elsewhere stated plainly and explicitly to be death—destruction. "Who shall be punished with [or by] everlasting destruction [i. e., a destruction from which there shall be no recovery—no resurrection] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) "The wages of sin is death" everlasting,—not life in torment everlasting.

Consider well the fact, that our Lord Jesus took the place of sinners under the first condemnation for sin (Adam's). Had the penalty for sin been "everlasting torment," he, in paying our penalty, would have been compelled to suffer whatever the sinners were condemned to suffer as sin's penalty. It is written, Jehovah hath laid upon him the iniquity of us all. He bore our sins in his own body on the tree. He *died* the just one *for the unjust.* He gave himself a ransom—*a corresponding price* for all.

"He *died* for our sins," but he did not suffer everlasting torment for our sins. Hence if there was no other evidence on the subject, this alone would prove that "The wages of sin is *death*" and not everlasting torment.

We have heretofore examined in these columns various figurative passages of the Bible, which from the prejudiced standpoint of early education, seem at first glace to favor everlasting torment. We refer new readers to the following articles in the October, 1886, issue: viz., "Undying Worms and Quenchless Fires," "Turned into Hell," and "The Lake of Fire and Brimstone." See also March, 1886, issue, "As the Serpent Beguiled Eve."

LOST AND SAVED

[This article was a reprint of that published in issue of March, 1884, which please see.]

PAPACY IN THE PROTESTANT CHURCH

The Protestant Church repudiates the Pope. It has much to say of the right of private judgment. And yet while it dismisses the Pope at the front door, it admits the Papal principle at the back door. Not content with framing its creeds out of the facts of Christianity, which no true Christian will dispute, the Reformed churches constructed systems of theology into creeds, and substituted for the rule of the Spirit, which is the only true substitute for that of the Pope, the domination of the system. Hence, in them all, there is more or less of this papacy of creed. If any one discovers some new truth out of harmony with its statements, or error inwrought at some point, he must either be silent, or run the risk of loss of standing and preferment, and perhaps of excision. It is amazing, when one reflects upon it, how the Protestant Church has thus abandoned the principles of private judgment, and the liberty of the Spirit, upon which it was based. One need not go far to find churches where honest thought and high aspiration are repressed, where the gates of free inquiry are closed, and new light from the Word of God, and from other sources in Nature and Providence, is barred out. A fatal domination of recognized leaders, keeps the body within the strict lines of its tradition, and puts its ban upon any who dare transcend them; unless, indeed, it be done in some such covert way as not to excite suspicion that the integrity of the system is to be endangered.

To illustrate what we mean. A member of a prominent Presbyterian church remarked that his pastor, in conversing with him upon these themes, told him that he believed a great many things which gave him comfort which, as a Presbyterian minister, he could not preach. The admission has more than once been made to us by brethren of the highest standing that they found relief in the belief that God's ways in redemption were not exhausted in this world, and that sinners who proved irreclaimable under them finally suffer extinction of being. And yet none of these men would dare give public utterance to such convictions. They regard themselves as under a sort of bond not to do so. And certainly their standing in the church would be jeopardized if they did. This is what we mean by Protestant Papacy. How, we would ask, can there be honest progress in the knowledge of the truth, if honest convictions must thus be concealed?—*Words of Reconciliation.*

FOUNDED UPON LOVE

Napoleon standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about him which I cannot understand. Alexander, Cæsar, Charlemagne, and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded his upon love; and this very day millions would die for him. I have inspired multitudes with an enthusiastic devotion, such that they would have died for me; but to do this it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus by some mysterious influence, reaching down through a lapse of eighteen hundred years, so draws the hearts of men toward him that thousands, at a word, would rush through fire and flood for him, counting not their lives dear unto them."

LET HIM that hath two papers loan one unto them that have none. And as this number is specially suited to new readers, order as many copies as you can use to advantage—*free.*

WE commend to every earnest reader desirous of spreading the truth, the plan set forth in last month's "VIEW FROM THE TOWER." Many have acted on it. One brother sold 59 copies of the paper bound DAWN, in part of one week, after the price was reduced. The book sells itself best. Do little talking about it. The Table of Contents and the book itself will do it better. *Expect* that every intelligent Christian should want the book and talk and act in harmony with that conviction, and your success will be accordingly. We feel sure now of selling the 50,000 proposed, and if the TRACT SOCIETY'S funds will justify, we will certainly try to make it eighty or one hundred thousand.

VIEW FROM THE TOWER

HOW WE MAY EACH BE ABLE MINISTERS OF THE GOSPEL OF CHRIST

"Blow ye the trumpet, blow
The gladly solemn sound,
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransomed sinners, home."

Observation and experience enable us to offer the following suggestions which, we trust, will be serviceable to all who are endeavoring to spread the truth, which should be with all the consecrated the main object of life.

MILLENNIAL DAWN VOL. I.—The Plan of the Ages—is the ablest Bible teacher and preacher that we know of, and one that can visit every city, town, and farm house and preach incessantly without exhaustion, without expense for food and clothing or need of rest. Hence all who love the glad tidings and desire to spread it should welcome this preacher, seek to open the way before it, and to introduce it to honest hearts and heads everywhere. Or, to state the matter in another way, this book provides the means by which every child of God, no matter what his natural ability as teacher or preacher is, may become an *able* minister of the glorious gospel.

Though "FOOD FOR THINKING CHRISTIANS" has done, and is still doing a great work, yet being more brief, it necessarily touched only a few of the prominent features of the great plan, and therefore is much inferior to DAWN as a teacher. The latter also, by reason of its wider scope, presents the plan and its orderly arrangements in such a gradual way that the reader actually finds himself basking in the sunlight, before he is fully aware that it is morning. Notice its design and provision to lead even the skeptically inclined by gradually progressive steps to a clear refreshing view and a full assurance of the great Creator's benevolent and glorious plan. It begins by laying a foundation for faith in *the Creator* and in the Bible as the Creator's revelation to man of his plan. The reader thus has *confidence* established not only in God and the Bible, but also in the book, "The Plan of the Ages." He will rightly reason that the work which at the very outstart has given him clearer and truer ideas regarding God and the Bible, and has opened up matters never before noticed, and given a foundation for faith and trust, is a safe counsellor to heed in seeking a knowledge of God's plans.

Thus the first three chapters lay a foundation which subsequent chapters build upon, showing "The Plan of the Ages" to be gloriously and truly the Plan of God, which the Bible reveals. No living teacher and no kind of preaching will so effectually reach the intelligent thinking class of Christians. There are two reasons for this: First, If you attempt to explain the plan orally, the hearer will interrupt you with questions which he cannot have answered to his satisfaction until first other truths are clearly seen. And therefore in a conversation it is almost impossible to keep close to the right line of exposition, not only because of the questions of your hearer, but because of the interruptions, and the further fact that neither you nor your hearer can spend enough time at once, to make the truth clear and convincing. The book on the contrary goes right along and refuses to be interrupted by questions or general conversation. And if business or other matters interrupt and it is laid aside the reader goes back and repeats enough to get the thread of thought or argument where dropped.

Besides, if you possessed the rare gift of oratory, or could in any measure speak and expound the Scriptures in public, you well know, if you have tried it, that it is almost impossible to get a congregation of *intelligent* people to stand long enough hearing a "street corner preacher" to get even a faint idea of the glorious gospel we proclaim.

Another difficulty which attends such preaching is, that you could not (unless backed by a small fortune) long sustain yourself or perhaps a dependent family by such a course without a miracle, which God does not authorize us to expect. This last is to many an insurmountable obstacle and hindrance preventing them from spending all their time and talent in making known the glad tidings.

We take for granted that you will be glad to learn of a plan which meets all these difficulties satisfactorily. It is as follows:

Go to a town in which you are not known,—in which misrepresentation has not prejudiced the people against you and the truth. Take with you a lot of the Contents Circulars with pink slip attached and a blank book in which to write the name and address of all who subscribe, and take a *big heart* full of *love* for God and for those you would lead into the light, full of *faith* in God and trust in his promises, and full of *hope* that God will be pleased to use you to his glory now as well as hereafter.

Learn to *act quickly* upon whatever your judgment dictates. Go first to a store to inquire for a respectable place of lodging; arrange for boarding "a few days" showing your circular and stating that you are there as a colporteur. Next get quickly to work; distribute the circulars, being CAREFUL *to say nothing whatever about the doctrines of the book*, nor about your own belief regarding God's plan. Ignore all questions on such subjects and merely *speak of the one fact* —that its object is to furnish a firm foundation for faith in God, and in the Bible as the true revelation of his purposes, touching man's past, present and future. Let your theme be constantly—The TRACT SOCIETY wants me to get this book into every family and specially into the hands of the skeptically inclined, as a guard against the growing skepticism of our day, which is rapidly sapping true piety and reverence for God and the Bible in our Colleges, Theological Seminaries, Business houses, Banks and Homes—everywhere. You cannot well say too much for the book, as one that will show in interesting style that the Bible is a *self-interpreter* and its teachings grandly harmonious, when viewed in the light of sanctified reason and common sense. You can surely say, too, that the book is not dry musty reading, but truly "meat in due season" to the truth-hungry; and (in the language of a sister) that the light, which this precious volume reflects, has made the Bible a new book, a treasure, a mine of wealth to many as well as to yourself.

But don't stop to talk or argue; be on the move, and let all see that your *time is precious*, that the King's business demands haste, and that you intend to take *their* order and the order of every *intelligent family* in the town. Do not spend more than two or three minutes at each house, and if they do not readily subscribe say to them: I do not accept the money *now*, but merely take your orders; but be sure to have the money ready by ——? day—fixing a time when your canvass of the town will be complete. Remark also that though they feel no inclination to disbelieve the Bible now, they do not know the day when they or some of their family may come under the influence of that pestilence and *need* "a helping hand," and the very knowledge of God and his word that this book affords.

You can safely say too, "When this book is in the hands of all your neighbors and they are talking about its contents, you will have more than 25 cents worth of curiosity to know as well as they, of its teachings and explanations. Then I will be gone and you will feel ashamed *to borrow* when you can now purchase for the paltry sum of 25 cents. You can sell the book for waste paper after reading it and surely not lose much. But many who have read, would not take ten dollars for the book, if they could not get another copy." Take the name and go on to the next house, and so on. Don't stop long—let them see that you are in haste, and they will decide quicker in favor of having the book.

Large towns and cities you will need to canvass and deliver to in *sections*, but towns of 5000 to 10,000 inhabitants, you should be able to canvass in from one to two weeks, and make your delivery when through, and ready to go to the next town.

But do you say—This is not *preaching!* I want to preach. We answer, It is preaching of a most effective sort, and will probably yield a thousand times as much *fruit* as any other method you could adopt. Besides, you should arrange to revisit the same town about five weeks after leaving it. Go then, to see whether some want DAWN in cloth binding, or whether they want five or ten copies of the paper bound edition to send to their friends, east, west, north and south, throughout the world. The interested ones will also want ZION'S WATCH TOWER, and then will be the time to mention it. Show a sample and take yearly or half-yearly subscriptions. Then the interested will have questions to ask, too, which you may assist them to find answers for in the Bible, or DAWN, or Z. W. T., and at that time hold such public or private meetings as your judgment of your talents, surrounding circumstances, etc., may dictate.

The object of thus canvassing *quietly* is to avoid the prejudice which many zealous, but blinded and misguided Christian people would be sure to awaken in the minds of each other, which would hinder a candid, honest, earnest study of the great, grand subject, treated in DAWN. And we know that prejudice is one of the strongest foes of the truth.

Very seldom will you be questioned about *a license*, but should you be, tell your questioner that ZION'S WATCH TOWER TRACT SOCIETY is a chartered, benevolent religious Society; and besides that, the paper-bound book represents three numbers of ZION'S WATCH TOWER. This you can show them upon the last page of its cover. It has therefore the same rights for public sale that all newspapers enjoy.

Those who are specially good canvassers may do as well to omit from the above plan the distribution of the circulars. Such might take a clean circular in their hand and perhaps read brief extracts from the "Words of Commendation" on it and then take the order. These would thus save one visit to every house. The first suggestion would make three trips —once with circulars, one to collect circulars and take orders, and once to deliver books upon the day appointed. The last suggestion would save the first of these trips.

This plan of two trips is the one pursued by Brother Adamson, which has worked very successfully with him. His first effort with this plan was on leaving Pittsburgh, after having spent some days with us, after the celebration of the Lord's Supper, April 7th, '87. Knowing that we would be interested to know of his success on this plan, Bro. A. wrote us the following letters regarding his first two days work:—

Leech Corners, April 15th.

DEAR BRO. RUSSELL:—I now give you an account of my success. I think there must be forty names on my book—results of five hours work yesterday. I am sure in good towns I can average forty names daily. I refer chiefly to the book as an antidote for infidelity and to open the Scriptures to Christians. If I say more, I merely glance at the Chart as an example of "object-teaching," making plain the relationship between God's plan and the history of mankind.

I found some people whose talk showed that those DAWNS will be seed on good ground. With no introduction from me to that line of thought, some began to tell me the confusion of their minds on Bible subjects.

I rode out from Greenville with a young man who, taking me to be a minister, began on Bible subjects. Why, said he, after I answered several of his questions, you talk like ZION'S WATCH TOWER—kind of sensible. You will find, said he, that such views are beginning to influence this whole country.

I find your directions as to promptness very valuable, and very few cases need to be urged to take DAWN at the paltry 25 cents. If workers could all get the spirit of your directions and use the method you propose, all could succeed and could readily clear their personal expenses and even support a family.

I speak of the circular which I carry in my hand as being an array of commendation from every side—sometimes pointing out one or two of them. As old Satan introduced the deceptive errors insidiously, let us use this method to uproot them. I will write often and report. Most kind expressions of regard and love from us both. J. B. ADAMSON.

A later letter from Bro. Adamson says:

April 15th.—evening

DEAR BRO. RUSSELL:—I find my average of 40 names per day still holds good and as I have nearly names enough for the 80 DAWNS with me, I think best to arrange for 300 DAWNS to be sent by *freight*, so as to reach here by the close of next week. I will need nearly 300 for this town alone.

I urge all correspondents to engage in selling DAWN, and not to stay over five minutes in any house, making the average three minutes. We can sell to about every second house, if we obey this rule.

You may count on my selling at least 5,000 of the books this year and as many more as possible. In *this way*, I expect to do much more preaching than ever before, though for years, as you know, I have given my time almost entirely to it.

A still later letter says:—I take a simple, easy course, generally like this, "I am taking subscriptions for a book of 350 pages at 25 cents—will deliver it in two weeks. If you like the subject, you want it." Then I say that the various ages and their work, when clearly seen, give a clue to the meaning of every Scripture passage as commentaries do not and cannot.

I mention the chapters that do this—those antidoting infidelity—the permission of evil—*the three ways*—the Ransom vs. New Theology—the clear distinctions of the following chapter and Jehovah's Day—so acceptable to *business men of* THE WORLD, etc. Price on back, 50 cents, calls out the fact that about 10,000 were sold at that price, before the TRACT SOCIETY lowered the price to 25 cents—*about cost.*

I had an excellent offer to take agency of a Cyclopedia at about $150 per month. The man opened his eyes, when I told him $500 per month would be no inducement whatever to leave my present engagement.

You may put me down for 10,000 DAWNS to be sold within a year instead of 1,000 as first proposed. In dense population I expect to average 50 names daily instead of forty as at present.

Great satisfaction is expressed everywhere at the moderate price, character of the paper binding, the beautiful type, and good paper.

As before stated, I carry in one hand my ready pencil and in the other my sample DAWNS, sheet of commendations, and open memorandum book, ready for names.

Every man in town soon knows that I am "the book man" that sells THE BOOK. Yesterday I took the order of every minister and S. S. teacher, and almost every man who thinks or reasons.

After canvassing a few towns, I will move toward New York state, though Ohio is, I think, better territory, and Bro. Slote says Kansas and the West generally are more open to receive truth.

Yours in fellowship and service, with kindest regards, love and remembrance, J. B. ADAMSON.

The pay referred to in Bro. A.'s letters is the "Expense money" allowance of 10 cents each on paper bound DAWN, mentioned in VIEW FROM TOWER of March '87,—which see. Having explained this plan fully, we trust, let us suggest a plan for another class.

A PLAN FOR THOSE WHO CANNOT GIVE ALL THEIR TIME AND CANNOT LEAVE HOME

This plan is as follows: Write to us and we will send you a lot of April '87 TOWERS, and a lot of pink slips, which you can attach to the edge of the TOWER by pasting a very narrow edge of the slip. These you can take around town in a basket: leave them for a few days, and when you call for them, try to sell DAWN in paper covers at 25 cents as above suggested. Take the order only and the next day deliver the book. You cannot sell as many, but you can thus reach many of the truth-hungry. Those who cannot go themselves, could send a child of 12 to 15 or any suitable person.

But all must not expect to sell 40 copies per day as Bro. A. is doing. Only persons with *experience and ability* can do so well as this; but many with the same effort they spend in other enterprises, yet with more zeal and love, because this is the service of the truth, can sell readily half as many and clear expenses.

Now who wishes to engage in this Crusade against error? Who wishes thus to call the attention of Christians to the Dawn of the Millennial day? Who wishes to help "Lift up a standard for the people" that they be not swept wholesale before the great tidal wave of infidelity already advancing?

"Stand up, stand up for Jesus,
Ye soldiers of the Cross;
Lift high his royal banner,
It must not suffer loss."

Take Notice. Those who engage in this work will need an *outfit*—a sample of the cloth bound as well as of the paper bound M. DAWN. You will need circulars also, or April TOWERS, depending on which of the above methods suits your circumstances. And you will need to order books as soon as you have made a start and know about how many you will be able to sell in the town you canvass. It will save time and trouble for you and us, *for us especially*, for you to pay cash *in advance* on each order, and hence we require it. If you have not the means at first to send for a large supply, as a *wise* steward begin small and increase your work gradually and as rapidly as possible. In writing to us, keep your *order* and all business matters, separate from your *letter;* and in your order figure it out plainly; thus for instance,

25 copies of Paper bound DAWN Vol. I. @ 25 cts. .	$6.25
Less 10 cts. per copy TRACT FUND Credit for Expenses	$2.50
Money order enclosed for balance	$3.75

We wish however to provide for those who cannot *at first* pay in advance. To these we would say: If you have been a regular subscriber to the Z. W. TOWER for one year or more you can have outfit and books for delivery on credit for the first time, after which the "expense money" allowed you, will enable you to pay in advance.

All books must be sold at the *fixed price*—cloth bound $1.00; paper bound 25 cts.—*no more and no less*, except that in each town you may make a reduction in price of your *soiled* samples to some who may be glad to get them. Though you should have a cloth bound DAWN with you do not *try* to push or sell it; for you can sell probably ten of the paper covered in the time you would spend selling one cloth bound. Use the cloth-bound book merely as a *contrast* to make them see how very cheap the paper book is at 25 cts. You will remember how and why the paper edition is reduced from 50 to 25 cts. as explained in "View" in March 1887 TOWER.

We are glad to say to you that the present prospect is that by the united effort of all those now in the light, we shall be able to more than accomplish our first hope of putting 50,000 copies of DAWN into circulation before January 1888. Possibly we shall double that estimate.

Here am I, Lord, send me! should be the attitude of every consecrated one who can possibly control circumstances so as to engage in the work to any extent.

Pray ye the Master of the harvest to send forth *more* laborers and then begin to use your own talents in the service. The Master says "Go ye also into the vineyard and whatsoever is right I will give you"—full pay to every laborer of whatever class, he guarantees.

THE BODY OF SIN TO BE DESTROYED

Rom. 6:6.

AN Exchange asks: "When Paul says, 'Knowing this, that our old man is crucified with Christ, that the *body of sin* might be destroyed' (Rom. 6:6), what force could there be in such a crucifixion *with* Christ unless *his* crucifixion had reference to the same end—*the death of sin?* Or what meaning could there be in the next verse which says 'For he that is dead is freed from sin.' Was Christ *freed from sin* by death? In some sense he must have been, or the words would be without meaning. And this idea is not gained by mere inference. The tenth verse asserts it, 'For in that he died, he died *unto sin once;* but in that he *liveth, he liveth unto God.*' Some have endeavored to modify, we might say weaken this statement by translating it, 'In that he died he died by sin, etc.' But the whole passage shows that the old translation is correct, as for instance the question 'How can we that are dead to sin live any longer therein?' This shows that the point is *leaving the sin state.* This is confirmed by the eleventh and following verses, the exhortation of which is based on the statement of the tenth verse that *Christ died* TO SIN: *'Likewise* reckon *ye also* yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey it.'"—*World's Hope.*

Though, at the first glance, the above *seems* to fit as it is applied, upon closer examination we will find it seriously out of joint in several particulars, chief among which is its unavoidable implication that our Lord, the holy, harmless, undefiled, was a sinner and *died to sin* as our example, to show us *how* to die to it. The writer of the above extract evidently saw the conflict between other Scriptures and the *construction he was putting upon Rom. 6:6–11*, and attempts to shield himself and his theory by saying "If the above position, based on Rom. vi., teaches that *Christ was a sinner*, it is the Apostle that so taught. We simply quoted his words. To some it may seem that the apostle *contradicted himself* [Heb. 4:15], but we do not so regard it."

Assuredly, we answer, If the Apostle at one time (and the entire Scripture as well), teaches that our Lord was never anything else than holy and undefiled, and *if* in Rom. 6 he declares that he died to sin, that is, *ceased from sin*, he certainly did contradict himself. And *if* our contemporary is correct, its discovery of this contradiction would amount to a proof that Paul was not inspired, and lead to the expurgation of all his writings from the Bible. But there stands the word *if*, and we venture the assertion that the discord and contradiction is all in our contemporary's *theory* and the construction it forces upon the apostle's words in Rom. 6, in its endeavor to use those words to support its theory. Note carefully, then, the following exegesis of the Apostle's words, in harmony with the unanimous testimony of Scripture that our Lord had no sin to die to, or cease from.

To pick up a fragment of a discourse on any deep subject and attempt to apply it, without being aware of the underlying principle and fact upon which it is based, would more than likely lead to a false interpretation of it; and so with the apostle Paul's deep reasoning on the greatest of all sciences. We must first get his bearings and understand something of what he discourses upon, before we can know assuredly his meaning when he uses figures of speech.

That the epistle to the Romans was written to all the Church of believers in Rome, beloved of God, called to be saints, and was intended as a vindication of the plan of God and his dealings with the world, Israel, and the gospel Church, past, present and future, is evident from the first chapter. In its conclusion he shows that God cannot be held responsible for the ignorance and degradation of the world, especially the heathen, for they had degraded themselves, and blotting out the image of God, had come to resemble more the beasts. God simply gave them over, or did not interfere with them. Paul shows that God is not guilty of producing the sin and degradation, but that the entire responsibility rests upon man: upon Adam the representative first, and upon all since who wilfully departed further and further from God. He lays this broad premise in order to show afterward that God was just, and that man has no claim upon him for recovery (salvation or restitution) from this fallen and degraded state of condemnation and death.

Having shown up thus the state of the heathen world, Paul turns to the Jews, and in chapter II., shows that they have no ground for *claiming* anything from God,—they could no more claim that they had a *right* to life everlasting, and salvation (restitution) to original perfection than the heathen. The *giving* of a perfect law to a man does not justify him—if he would be justified to life under the law given him he must *keep* it perfectly (ver. 13). And if he violated but one of its precepts he could claim nothing under it, but must be *condemned* as a violator, unworthy of life. (Jas. 2:10.) Hence the Apostle argues that while the Jew had a special Law on stones given him, which the heathen world did not have, yet they were not so much advantaged thereby as they had supposed; for *if* a man, not a Jew, could do *perfectly* the will of God, he would be acceptable with God (v. 26), and this and no more the Law offered to the Jew. God knew from the first what experience has since demonstrated to all men, namely, that because of our weakness and fallen dispositions inherited, *none can* live up to God's perfect law, no, nor even up to *his own warped idea of* RIGHT.

Chapter III. shows how the Law given to the Jew, though of no advantage in the way of *justifying* them to salvation (restitution) from death, was of great benefit as an *educator* to show them their own weakness and their need of salvation, by grace (favor) and not by law and merit. He on the other hand shows that the Jew is in no worse case than the Gentile, for *all* are under sin, *all* are condemned, *all* are unworthy of life; as it is expressed by the prophet, "There is none righteous, no, not one."—See Rom. 3:9, 10.

So then he argues, the Law, written to the Jew and unwritten to the heathen, *condemns* all the world as guilty and unworthy of life, and silences them from any reply as appeal from this eminently just verdict.—Verses 19 and 20.

The Apostle then introduces faith in Christ as a door of hope for all, both Jews and Gentiles. He says, But now, aside from the Law [though in perfect harmony with it], God has provided a plan [for man's recovery] in perfect harmony with justice; and under this plan it is, that favor and recovery is offered, conditioned on faith in Jesus Christ—to *all that believe;* for there is no distinction, all are fallen sinners. And this plan which God has adopted and put into operation, aside from the Law, but in perfect harmony with its spirit, is this: He will *justify*, clear from guilt, freely, by his divine *favor* [not because of their merit, but] THROUGH THE REDEMPTION accomplished in Christ Jesus; whom he set forth as the one in whom *satisfaction* was made, for all who exercise faith in his blood (verses 24–26). Thus God not only exhibits his love for his condemned creatures, but he makes it at the same time an exhibition of his own unswerving justice, while enabling him justly to forgive sins that are past as well as those that are present. This plan was so arranged that in releasing the sinner from the penalty justly upon him, and giving him another, an individual trial for life or death, God might still be *just*, and his law be manifested to all as unchangeable and perfect, even when pardoning the sinners he had once condemned, who by faith laid hold of Jesus as their *justifier* from guilt and condemnation

Ah! who can boast now? (ver. 27.) All boasting of works of charity all boasting of the slaying of sin in one's self, is shut out; for by the terms of this plan of God, each must confess at the outstart that he is a sinner and POWERLESS

to justify himself before God, in any sense, or by any works: he must fling from him, all hope of self-justification in order to grasp with both hands, life, favor, forgiveness and reconciliation as an *unmerited* favor of God, obtainable through faith in the merit and sacrifice of Christ, and in no other way.

In Chapter IV. Paul shows that *favor* in response to faith and not as a reward for works, has in all the past been foreshadowed as being God's plan for reconciling the world to himself. David attests this when he says, "Happy are they whose iniquities are forgiven and whose sins are covered; happy the man to whom the Lord shall not impute his sins." Our sins by the arrangement of God are imputed to the Lamb of God, who "bore our sins in his own body on the tree"—"*died* for our sins."

Nor is there ground for supposing that this favor of forgiveness was to come only to those under the Law (Israel) whose sign was circumcision, for Abraham himself received the promise of a blessing to all nations through his posterity *before* he was circumcised. No; the plan of God embraces *all who believe*, for Jesus our Lord was delivered to death for our trespasses and raised from it for our justification (ver. 25).

Having proved the justification (clearing from guilt and condemnation) of all believers, in chapter IV., the Apostle in chapter V. exhorts all believers to *rest* upon Christ's finished work on our behalf. Realizing our forgiveness and acceptance through him, let us cease from picking our own characters and those of our fellow saints to pieces by the Law, which we could not keep, but which Christ kept for us. It is our hearts' intentions and best endeavors that we must look to now, and not expect *absolute* perfection of thought, word and deed. If we grasp God's free favor and forgiveness *through Christ*, we must let go of the Law entirely and abandon all hope of *self*-justification, else we will not have full peace with God. Therefore having been justified (cleared, forgiven) by faith, we may have *peace* with God through our Lord Jesus Christ. (verse 1.) And in addition to the peace we obtain through being justified or cleared of guilt before God, we have more, we also then gain *access into* the additional favor (wherein we now are rejoicing) of hope and opportunity for gaining a share with Christ in the *glory* soon to be bestowed upon our Lord and Redeemer (verse 2). In other words, we are granted the privilege of walking in his footsteps, following our Lord and being associated with him as joint-sacrifices and joint-sufferers in the present, as well as joint-heirs of future glory. And this enables us to rejoice even in present tribulations.—Verse 3.

This favor of God is so great that we might reasonably doubt it, but reflect, says Paul, how much he loved us and did for us *while* we were yet sinners: It was while we were enemies that he gave the price of our reconcilation and opened the door to our acceptance with God—much more now that we ARE RECONCILED we may readily believe and accept of all the marvelous favors promised us as followers of the Lamb who justified us.—Verses 6–11.

In order to see clearly the firm foundation upon which our *reconciliation rests*, consider the philosophy of the plan of God. Note that all were *condemned* in one man, Adam, and see now the same principle operating for our release, for all are justified through the obedient sacrifice of Christ, as all were condemned through the disobedient act of Adam (verses 12–20). The law covenant given to the Jew has nothing whatever to do with this plan of free favor extended to all, on condition of their acceptance of Christ as the satisfaction for sin. That law was given (ver. 20, 21) that the sin and weakness of the race might be more fully recognized; it did not *cure* sin, but exposed it, showed it up. But where sin was greatest, because of greatest light to see it, there God's favor was great in proportion, and the light to recognize it was fullest.

ROMANS VI

What then, shall we say, seeing that God's favor is thus bountiful? Shall we feel indifferent on the subject, and transgress when we please, trusting to God's provision for our forgiveness in Christ? No, God forbid. Rather, seeing the evil of sin, seeing that it cost the death of our Lord as our substitute, our ransom, we should regard that substitute's death "*for our sins*" as though it was our former sinful selves that had died. In that Christ has paid our penalty for us, we should regard the sin which caused his death, as though it had caused our death once and we had gotten free from it. We should repulse and oppose sin as our great enemy, which had *once* caused our death. How could we, under such circumstances, take pleasure in sinning, and thus attempt to take advantage of the favor and forgiveness provided us in Christ, to continue in sin?

While this is a good reason why all *believers* should abstain from (willful) sinning, *some* of us have another and still more powerful reason for abstaining from sin, says Paul (verse 5): I refer to those of us who *after* being justified from sin by our Lord's sacrifice, advanced another step and consecrated ourselves to walk in his footsteps, to drink of his cup of ignominy, reproach and dishonor; and to be baptized [immersed] into his death, that thus sharing with his sufferings and death we might according to God's promise be reckoned overcomers and joint-heirs with him, and granted a share with him in the "divine nature" in his future glory and kingdom. "Know ye not that *so many* of us as are baptized [immersed] into Jesus Christ [as members of his body] are immersed into his death?" It is by consecrating ourselves entirely to him, [*after* being cleansed from sin by his blood], reckoning ourselves dead to the world and alive in God's service even unto death, *as he did*, that we gain a place in his "body" and become joint-heirs with him. And in thus becoming dead with him, we trust the Father's promise of also having a share in *his* resurrection (see Phil. 3:8–15); a resurrection not to human nature, such as others will enjoy, but to the fullness of the divine nature, "*like him*" and "with him." And this is illustrated in our water immersion, which to us thus symbolizes our death *with* Christ: our rising from the water symbolizing our coming resurrection as new creatures. For if we are sharers in his sacrifice, his death, we shall unquestionably share also in *his* resurrection. —Verses 3–5.

Realizing the matter thus,—that our former selves as justified human beings are delivered up to die (be crucified) with Christ, as the condition upon which we may be associated with him, in the great work of utterly rooting out and destroying *Sin*, the great Monarch, at present ruling the world, we must see that we can no longer, in any sense, serve Sin, the Destroyer, whom we are pledged to help overthrow. (ver. 6.)* We once were Sin's slaves, but we were justified or released from his dominion [by Christ] before we consecrated ourselves to die with Christ [consecrated to death as our baptism showed, v. 4], because we believed we should be granted life with him.—Verse 8.

For Christ, though he had our sins reckoned to him, or "laid upon him," and though he died for our sins, is no longer subject to death since his resurrection. For the death which he died was because of sin [*our* sins] once for all, while his life since resurrection, as a spiritual being, is a gift of God. And so we must reckon ourselves, though [after being first justified by his sacrifice] we be joined with our Lord in the great sacrifice for the sins of the whole world, like him, our sin-bearing and suffering, is not *for* our own sins [which were blotted out by his sacrifice] but *for* the sins of others, even as was his death. And, let us thus keep on reckoning ourselves in our entire course, as represented and illustrated by our Leader, in whose footprints we are walking. Let us reckon ourselves dead to all things earthly, hopes, ambitions, and often comforts; cut off from them all, crucified to them all, by or because of Sin. Thus we will hate Sin, and do our utmost to destroy it.

And reckon your life as a new gift of God, as a life not subject to Sin, and not under bondage to Sin in any sense, but wholly subject to the will of God. And thus viewing Sin as the foe you are dying to destroy, and God as the new Master who promises life, let not Sin REIGN in your mortal body, let it not control you. True, sometimes it may overtake you and stumble you through the weakness of the flesh, but see that you encourage it not. Let not your mortal body, nor any talent or power you possess come into the service of this your enemy, but bring your talents more and more into the active service of the new master—God.—Verse 11–14.

What then shall we say to the original question (verses 1 and 15), Shall we sin because we are not under the Law but under *favor* through Christ? By no means; for though we *claim* to have changed over from being the servants of Sin, our former master, to be the servants of God, yet if we are really and willingly serving Sin and forwarding it, we

---

* Sin is here represented in figure as the great oppressive Monarch whose reign with his servant death has brought so much distress on the world, all of whom he has enslaved, but from whose power we have been delivered by Christ's ransom, and regaining our liberty we have become associated with the Redeemer of all the slaves of sin and death, offering to suffer with him now and share his ignominy for the joy of future association in the next age in the great work of destroying the usurping ruler Sin, and setting at liberty his captives.—See Rom. 5 21, Isa. 42:7; 61:1; Psa. 102:19, 20; Luke 4:18.

The "Body of Sin" which is to be overthrown is here contrasted with the "Body of Christ" which is to overthrow it. As once we were slaves to this monarch, Sin, opposing God, now as soldiers under Christ, our chief Captain, we have become *bond-servants* [slaves] to God, to carry out his plan in the overthrow of Sin.

are *really its servants*, no matter what profession we have made of a change. His servants we are to whom we render service. But, thank God, your change is not merely a change in name or profession, but a change indeed. You obeyed the doctrine delivered to you [laying hold by faith upon Christ's sacrifice for your sins], and were thus set free from sin, and then by consecration ye became the servants of righteousness. Now, remember to be as faithful to your new service, to your new master, as you were formerly to your old master, Sin. As formerly you disregarded the claims of God upon your time and talents, now disregard and ignore the claims of Sin.

You know how much evil fruit you bore while in Sin's service, for the reward of death; see, now, how much fruit you can bring forth in your new service whose end is lasting life. The wages of Sin is death, but God's free gift through the anointed one is *lasting* life.—Verses 17-23.

Carefully compare the above with the first six chapters of Romans, and then note the gross error of the exposition of Rom. VI. by our *Exchange* quoted in the beginning of this article. To one who is wholly ignorant of the plan of salvation revealed in the Scriptures, or who forgets all the other testimony of the preceding five chapters, our *Exchange's* theory might be delusive. To such, its claim that the plan of salvation is, that each sinner shall slay his own sinful nature as Christ slew his sinful nature, and that thus each should commend himself to God or *justify himself*, might seem to find support in Rom. VI. Such erroneous teaching would indeed be delusive to the worldly, for their ideas always have run in that direction. They always have desired to justify themselves by works of their own, or what they term the sacrificing of their *sins*, and have disdained or ignored God's favor as a free gift secured to them by Christ's sacrifice. Thus it has ever been—the cross, the sacrifice of Christ for *our* sins, has been from the first what it is today, —"To the Jew a stumblingblock and to the Greek [worldly-wise] foolishness." But to *us* it still is, what it was to the apostles—"The power of God and the wisdom of God."

The idea of a sinner sacrificing his sins to God, as our *Exchange* claims, is too foolish for a heathen mind to entertain. The Bible everywhere declares, in types as well as literal statements, that blemished or imperfect sacrifices are *not* acceptable to God. Over and over again the Israelites were told that their sacrifices for sin must be without spot or blemish, to typify Christ's perfect sacrifice for *our* sins.

Cannot all see, then, that *we* could have no share *in* Christ's sacrifice as members of his "body," until first we had been cleansed or justified by his sacrifice—by his blood, shed for the remission of our sins?

Who is so blinded with prejudice that he cannot see that the apostle, in Romans, chapter VI is not addressing sinners but saints? He is not, therefore, telling them how they should *justify themselves* by crucifying their sins, but he is telling those who *are* already justified by faith in the sacrifice of Christ, how they have consecrated to death in God's service their *former selves*—the "old" or former manhood which Christ had justified fully and freely and made acceptable as a sacrifice. Remembering that our former selves (as human beings—justified) *are* crucified with Christ, and remembering *why* we so consecrated—that we as new creatures in Christ might be members of the "body of Christ," whose great work is to destroy the adversary—"the body of Sin," we therefore cannot *consent* to serve or obey, in any sense, the great enemy, from whose control Christ's redemption has delivered us, and whose empire we are pledged with Christ to destroy.

Thus seen, "our old man" which is crucified (consecrated to death) with Christ *is not* the "*body of Sin*" (verse 6). Far from it, the "Body of Sin" is a figurative personification of Evil or Sin, the great enslaver and destroyer of our race, while our old man represents our *justified* manhood, which we consecrated to death, in order that thus sharing with Christ in his death as a *ransom* for all, (to deliver all from Sin, the Destroyer) we might share also with Christ as the great Deliverer and Restorer of the race. Such should no longer be slaves of Sin (ver. 2); for he that hath died *with* Christ (as symbolized in baptism, verses 4 and 5) was first released or justified from Sin by Christ, and should now seek life with Christ, and not again to Sin for its wages of death. He that hath an ear to hear, let him hear.

IT IS FINISHED

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up his spirit."—John 19:30.

Thus ended the awful tragedy of Calvary. Our Lord's last breath with all his remaining strength was exhausted in his effort to utter with a loud voice that last grand truth, "It is finished."

Down to his very latest breath his mind was clear, as shown by every expression during those hours of agony on the cross. There he preached the gospel to the dying thief—"Verily . . . . thou shalt be with me in Paradise;" he commended his weeping mother to the care of the beloved John; and when in the last agonies of death he cried, "My God, my God, why hast thou forsaken me?" And then again his clearness of intellect, and his complete submission to, and trust in God, and his desire to utter a last word of instruction to his followers is manifested in his very last words, "It is finished; Father, into thy hands I commend my spirit."

If such was our Lord's dying effort to make this last announcement, how carefully should we consider his words. What was finished there? Taking the standpoint of this dreadful moment we find him in prayer referring to the same thing a few days before, saying, "I have finished the work which thou gavest me to do" (John 17:11, 4). Referring again to his death (John 12:27) he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."

Then it was for this cause—viz., death, as the world's sin-bearer, for the world's redemption—that he came to that hour; and this was what he finished when he bowed his head and gave up the spirit of life—existence. There it was finished; the substitute, the corresponding or equivalent price for the life of Adam and all who lost life through him, was paid. The death penalty which could not be annulled, was thus assumed and paid by another, and henceforth that glorious *fact* was to be made known to all. Our dying Lord with his latest breath was the first one to proclaim the glorious message—"It is finished;" and after his resurrection he sent his disciples forth to tell to every nation the same blessed truth.

The other side of the great work of atonement yet remains to be accomplished, viz., the converting of the world to God. By this sacrifice which was finished on Calvary, the way of access to God was opened up; the claims of justice were fully met, "That God might be just and yet the justifier of him that believeth in Jesus." (Rom. 3:36.) And now God can receive all who come unto him acknowledging the merit of the sacrifice and trusting for acceptance through it. The promise that the Redeemer will shortly take control of the world, open the sin and prejudice blinded eyes and bind or restrain their great deceiver, is but another way of assuring us that this great truth—*the ransom*—so necessary to be believed, shall be testified to all in due time (I. Tim. 2:6), when all shall have full opportunity of accepting it.

HE REASONED OF RIGHTEOUSNESS, TEMPERANCE AND JUDGMENT TO COME

(Acts 24:25.)

It was not often that Paul turned aside from what he considered the work of first importance—viz., the care and teaching of the church—to exhort those of the world to righteousness and temperance. But whenever a favorable opportunity offered, to instruct those of the world without interfering with his *special* work, Paul was quick to see and to improve it, and did it with all the fervor of his earnest soul. The rule which he gave to us—"Do good unto all men *as you have opportunity*, ESPECIALLY to the household of faith"—he strictly observed in his own course. His care and labor *for the church* were constant and untiring, literally wearing out his life.

Seeing the breadth and scope of God's plan, Paul realized that the church developed during this age, is to be the instrumentality for the conversion and blessing of the world in the next age, and that therefore the great and all-important work of the present time is the teaching, training and developing of the *meek* of the earth, who gladly receive the truth

and constitute the church of God. It was this same knowledge of the order and arrangement of God's great plan of the ages, which enabled our Lord to devote his attention almost entirely to *the meek*, to whom he said he was called to preach. (Luke. 4:18.) Though he loved the balance of the world still enveloped in darkness and steeped in sin, he also knew that his Father so loved the world, while they were yet sinners, as to devise a plan broad enough to bless every son and daughter of Adam with a full opportunity to regain the right and title to everlasting life, in his own due time.

Both Paul and Jesus worked in harmony with that plan, and the results of the labors of each during his lifetime looked small. Jesus had gathered about him and spent the greater part of his time, in instructing a few disciples, all of whom forsook him and fled in the hour of his sorest trial. And Paul's labors for the church were often misunderstood even by those for whom he was sacrificing every earthly good. And so with the labors of all the saints: the glorious fruitage of their sacrifice and toil will only be manifested, when the rich harvests of both the Gospel and Millennial ages have been gathered in.

But we want here to notice particularly Paul's preaching to Felix, a Roman Governor before whom he stood to be judged. Felix was not a Christian in any sense and therefore Paul had nothing to say of the Christian's higher hopes and privileges, nor did he even present the foundation truth of the gospel—Redemption through the crucified Christ. For none of these things was Felix yet prepared. Paul realized this, and concluded to give only such truths as he was prepared to understand and appreciate. There was no attempt on this or any other occasion to scare the unbeliever with threats of eternal torment, if he did not embrace the doctrine of Christianity; for this was not true. This base blasphemy against God found no place in the theology of Paul's day; he knew nothing about it.

Paul took the most sensible and proper course with Felix. He took his standpoint of observation, and showed how even from his standpoint righteousness and temperance was the wisest course for any man to pursue. He took what truth Felix already admitted and showed the reasonable deductions which should be drawn therefrom by every *thinking* man. For instance, any man, whether he believes in Christ or not, unless he is a fool (Psa. 14:1), which probably Felix was not, believes there is a God, wise and good and powerful, the Creator of all things. This much nature alone teaches. And if this be true it follows that he is the rightful Sovereign over all his works, and that all beings are subject to his control. These being the plain inferences even from the light of nature, it follows that at some time, God will call men to account for their present course of action; and a *righteous God* will surely punish evil deeds. And therefore righteousness, and temperance in all things, at the present time, is the wisest course even if the future be but very vaguely and indefinitely seen.

But Paul had something more than mere reasonings from the light of nature on this subject: he had positive proof of a coming judgment, when all of the wrongs of the present time must be accounted for and righted, and fearful, he knew, would be the penalty of those who heaped iniquity upon iniquity and added crime to crime; for every man must receive a *just recompense* of reward for his deeds, whether they be good or evil.

Paul was acquainted with God's plan and spoke as one who understood it, and who had full faith in it. "The eyes of the Lord are in every place beholding the evil and the good."

AN UNCANDID EVASION

It is a very common thing to hear the defenders of the old dogmas about human destiny upbraiding those who dare to call them in question, as if they were not satisfied to leave the future of the heathen, and all such questions, where the Bible leaves them, when it asks, "Shall not the Judge of all the earth do right?" Such critics ought to know that this question is a very different one from the inquiry: Are our standards right in their precise definitions of what the Judge of the earth intends to do? If the standards left this whole question on this ground of absolute faith in God, no one would have the right to say a word against them. But they do not. They define in precise terms that he will raise up the wicked, whose souls are in hell, and send them back to hell to be punished with unspeakable torments of soul and body, without intermission, in hell fire with the devil and his angels forever. It is a dishonest evasion of the issue to charge one who raises the question, whether these words perfectly represent the whole teaching of Scripture upon this subject, with an unwillingness to submit to its teaching, or, still worse, to impugn his motives, as if he were distrustful of the righteousness of God. And the men who bring this accusation may well inquire whether this show of zeal for a principle which no one questions may not be a pretence behind which they hide from themselves and others the inconsistency of standing by doctrinal formulas which they no longer preach. —*Words of Reconciliation.*

HOLINESS

[This article was a reprint of that published in issue of January, 1885, which please see.]

DYING TESTIMONIES

Some have inquired if we know of any of the saints now dying in hope of an immediate awakening in our Lord's likeness.

In reply we would say yes, though it has not been our habit to make any special point of such cases, for the reason that too much stress is generally laid upon a dying testimony. It should be remembered that though the instant of death is *now* the instant of change to those accounted worthy of the first resurrection, the change is not to be realized until that instant, and consequently, no testimony of the fact could be given. The dying testimony of the saints, therefore, can be nothing beyond their life testimony—a testimony of their full assurance of faith in the sure promises of God, based upon his approval or disapproval of their walk since the time of their consecration.

In proportion as the covenant of consecration has been scrupulously kept, may the final assurance of acceptance be strong. And as in Paul's case, it may amount to positive assurance, because of positive and continuous faithfulness. He declared "I have fought a good fight, I have finished my course, and henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day; and not to me only but unto all them also who love his appearing." But had Paul given no such expression of his latest confidence that he had run successfully, his faithful course was a sufficient proof of it. This testimony of Paul however was not a dying testimony, but the expression of his confidence in view of the fact that he was *about to be offered*, or, at any rate, expected so to be.

We have no account in Scripture of any visions of any of the saints when dying. What is generally regarded as a dying vision of Stephen (Acts 7:55, 56,) was not a dying vision; for it was because of his statement, that he saw the heavens opened etc., that they ran upon him with one accord and cast him out of the city, and stoned him to death. And there is nothing in this expression of Stephen, which leads us to believe that he saw this vision otherwise than by the eye of faith—"being full of faith and the holy Spirit."

Consider the few accounts of the death of saints mentioned in the Scriptures—Jesus, Paul, Stephen, also the Prophets. None gave any dying message concerning that which is beyond. No favor of this kind is granted in dying. The dying words of our Lord—My God, my God, why hast thou forsaken me?—if uttered by any of the saints now, would awaken doubts and fears for their future well-being, because of the general belief in ecstatic visions granted to the faithful in dying. But the fact is, all the saints who share in the sufferings of the sin-bearer must do so unto the very end, and like him must be left to die as parts of his sin-sacrifice. It is only when this sacrifice is accomplished, when the dissolution is complete, that the blessedness of the dead can be realized. In this blessed time of his *presence* it shall be instantly realized by this faithful class—"in a moment, in the twinkling of an eye."

How then shall we regard the dying words of some of our friends who thought they were going to heaven at once, and

that, before this specially favored time ("from henceforth")? We must regard their mistaken dying expressions in precisely the same way that we regard their erroneous views previous to their dying hours, remembering that those errors influenced them to the end. The fact that the powers of mind and body are failing and almost exhausted, is certainly no reasonable guarantee that in that hour they possess any increased knowledge, or that they are granted any supernatural insight into the future. Such things are nowhere promised in the Scriptures, and are nowhere recorded in the Scriptures of the dying saints, nor even of the Lord. God does not communicate with the living through the saints either after their death, or in their dying. His method of communicating his truth to them is through his Word; and those who would follow his leading must walk by faith in that Word, down to the very end of the dark valley of death.

Methodists place great stress upon the dying words of one of their bishops—"I am sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb." This, we can only regard as the outgrowth of his erroneous theology. The New Jerusalem was not yet in existence, but in due time he will be awakened when it will be gloriously established. Other Christians of the various denominations have similar ideas, and often base their hopes on similar errors, while passing by the sure and only foundation of hope given in the Scriptures. The truth gives a confidence in God which cannot be shaken, and which is an anchor to the soul both sure and steadfast, even amid the surges of Jordan. MRS. C. T. R.

HONESTY IS THE BEST POLICY

This is a very common proverb, and one very generally admitted to be correct; and it is correct, if we consider the ultimate consequences; but if we consider the immediate consequences it is not always true. It is the immediate consequences that are generally considered, however, and therefore a dishonest course is very often decided upon by worldly people, who seldom look far beyond the present.

But strange to say, the ultimate consequences are not always considered even by some of the consecrated children of God, and almost unconsciously, they sometimes pursue a dishonest course, considering it the best policy in view of the immediate consequences. We do not believe for a moment, that any sincere Christian would knowingly and deliberately act dishonestly, and yet it is necessary that we should specially guard ourselves on this point. There are many ways of acting dishonestly, deceptively, aside from business matters, in which dollars and cents are concerned. It is just as blameworthy to deal dishonestly with the truth, as to do so with dollars and cents; and yet with many there seems to be a great temptation to do it. It generally arises from a tendency toward approbativeness, a desire to be thought well of; and it is a great hindrance to real progress in the knowledge of the truth. When several are met together for Bible study, the tempter often whispers to one and another, Now, here is the place to win your laurels in Bible exegesis; now state your opinion and stick to it; don't let that insignificant little brother or sister there change your mind and prove your mental caliber inferior; if you are even driven to the wall in argument, don't own up to it, gloss it over with a few ecstatic expressions to divert attention from the real issue of the argument, and thus make your doubtful position appear more plausible at least.

The temptation is a severe one to some, and almost before they have time to recognize it as a temptation, or to hear the voice of conscience protesting against it, they have yielded to it; and a few repetitions of the same thing soon confirms the habit. Thus erroneous ideas become stereotyped, and no reasoning, however forcible and scriptural, can change them. Beyond these barriers of self-deception we cannot grow. We may have grown rapidly, before we set up these barriers, but further growth in the direction thus blocked up, is impossible.

This is not the teachable, humble, childlike spirit, which can be led step by step along the narrow way. The narrow way is too narrow to admit of pride and vain-glory. Every child of God should strive agains these, especially where self-examination reveals an inherited or acquired tendency in that direction.

Aside from personal considerations, the effect upon others of this double dealing with God's truth, is dangerous. Some will quickly discern the selfish principle which vaunts itself at the expense of the truth, and will begin to lose confidence in the Christian character and integrity of the erring brother or sister, while others will be confused and hindered in their efforts to comprehend the truth. Few have keen perceptive powers and the majority need to be helped, not hindered in the way.

"Let saints be on their guard,
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw them from the prize.

"O! watch and fight and pray.
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore."

THE SECOND COMING OF CHRIST AND THE GIFT OF LIFE

There is one fact which is beyond all controversy; and that is, that in the early ages of the church, the hope, the principal hope, of the church was the return of her Lord. It is an equally incontestable fact that this faith faded and died; and it is only in our own days that it has risen to any great extent. For ages the church slumbered and slept, and was not aware of any such hope as the return of the Lord. What was the reason that this hope sank and disappeared? There is no effect without a cause. It is an unquestionable fact that this hope, which was so bright, the hope of the church, disappeared. What was the cause? This I think is a legitimate inquiry, one which we are bound to face. Can we suppose that the blessed hope died from inanition, that it was insufficient to comfort the church? I think it is not possible to take such a view as that. It has always been a living hope, one that has been able to purify the affections, and support the Christian in the midst of his trials. It could not sink for that reason. It is also equally impossible to suppose it would have been dropped unless some other hope had taken its place. The Church could not land itself in a hopeless position. It must always have a hope. What was it, then? I speak a fact that is incontestable, that the cause of the disappearance of this hope of the Church was the introduction of the doctrine of natural immortality. There is no question of the fact. It is sometimes said that the reason was that, when Constantine became a Christian, the idea got abroad that the Church and the world were to be one, and that with the spread of the Christian Empire with a Christian Emperor at its head, a triumphant Church would become universal. That no doubt, had its effect upon Christian truth. But we must go further back than that, if we wish to trace the source of this error. It goes back to the third century. Men—philosophers of the Greek school—were not willing to give up their heathen philosophies. Therefore they made a sort of compromise between heathenism and Christianity; and the man who thus signalized himself was Origen, who, of all the early Fathers, did most to mystify and degrade Christian truth.

This philosophy taught that instead of receiving the gift of life from Christ alone, we have the element of it within us already, that we have the Divine essence, that cannot go out, and that we live, whether we accept God's offer or not, as long as God lives. It is false. It is not taught in the Book of God. But it was the introduction of this that did havoc with that grand and glorious hope of the return of the Lord. Just think of it. It worked its own natural result Men could not possibly believe that they themselves possessed natural immortality, and yet look with anxious hope for a return of the *Life-giver*. The two positions are irreconcilable And here you have the cause and the effect. I put it to you to consider it.

Further, we find that the resurrection suffered the same process of being put away as an active and definite hope of the Christian. The two things are inseparable. A man believes that he possesses life in himself; and it is all one to him whether the resurrection takes place sooner or later But let a man be fully persuaded that on the return of Christ and on the resurrection of the dead depends all; that unless the Lord come, then there is no hope for him. I say it is impossible for him to put off to an indefinite future the return of his Lord.

In I. Cor. 15, the apostle Paul speaks of the resurrection of Jesus Christ. He supposes for a moment that Christ had not risen, and the consequences that would have followed, and he sums up a telling argument in these words, concerning those who had fallen asleep in Christ, that if Christ be not

risen, then their faith was vain, they were yet in their sins, and "then they also which are fallen asleep in Christ are perished;" and he concludes with saying, "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, surely, on this is built the whole of the Christian's hopes, that Christ is risen and become the first fruits of them that slept; that on the resurrection of the Christian himself depends the hope of what he looks forward for in the future life.

If you wish to see the danger of the false theology in all its virulence, go to the Church of Rome. There you will find worshipers offering prayer to the dead, to dead men and to dead women, offering perpetually to the Lord of glory as a babe in its mother's arms or as transfixed to the cross. They have forgotten that the Lord is risen from the dead and become the first fruits of them that slept. But, my friends, this whole Roman system is based on the dogma of immortality of the soul. Take away the coming of the Lord from Roman Catholics, and it makes no great difference; but take away the immortal-soul-ism and you sap its existence, you cut off the stream from its source.—*Sel.*

CHRISTIANIZING THE WORLD

Canon Farrar, who is as liberal minded as he is fearless and able, in a recent sermon declared that where England made one Christian in heathen lands, she made a hundred drunkards. This was a bold assertion—almost too bold to at first seem true, but the more one examines into it and reads the authorities upon the conditions and recent history of the uncivilized countries where missionary effort has been directed, the more painfully truthful does the statement become. Of course, the reports sent out by missionaries give a more sanguine coloring, but with all due respect to the zeal and self-sacrifice of these worthy gentlemen, the way to arrive at a true appreciation of the situation is to examine all the evidence. When that is done it will be found that what Canon Farrar has said was not a false alarm, but a great evil that the mission work must face squarely and endeavor to remedy.

Remarkable testimony of the correctness of Canon Farrar's assertion comes from an unexpected quarter. Mr. Joseph Thomson is a distinguished African traveler. He has conducted three expeditions in East Central Africa. He is a Christian, thoroughly imbued with the spirit and interests of his religion. He goes further than Canon Farrar, and says: "For every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." He declares that four hundred years of contact with Europeans have only succeeded, along the greater part of the coast, in raising a taste for gin, rum, gunpowder and guns. Mr. Thomson says he had seen so much of this sort of thing that he began to believe that the negro was not capable of development. But when he reached the heart of Africa, his pessimism suffered a severe shock. These are his words:

"I could hardly believe I was not dreaming when I looked around me and found large, well-built cities, many of them containing 10,000 to 30,000 inhabitants. The people themselves, picturesquely and voluminously dressed, moved about with that self-possessed, sober dignity which bespeaks the man who has a proper respect for himself. I saw on all sides the signs of an industrious community, differentiated into numerous crafts—evidence sufficient to show, how far advanced they were on the road to civilization. I heard the rattle, the tinkle, and the musical clang of the workers in iron, in brass, and in copper. I could see cloth being made in one place, and dyed, or sewn into gowns or other articles of dress in other places. In the markets crowded with eager thousands. I could see how varied were the wants of these negro people, how manifold the productions of their industry, and how keen their business instincts. Almost more remarkable than anything else, no native beer or spirits, nor European gin and rum, found place in their markets. Clearly there were no buyers, and therefore no sellers."

What had caused this? Christianity? No, it was Mohammedanism; and not only had it done that, but it had established schools, built churches and made the people as devout as they are prosperous.—*Baltimore American.*

All this teaches three important lessons. First, It shows the folly of calling any of the "kingdoms of this world" Christian kingdoms. These kingdoms and the masses of the people would do anything for money and power. Whatever good is done is not to be credited to these kingdoms, but to the "Salt of the earth" in them.

Secondly, It blasts the hope which so many seem to cherish, that the missionary and civilizing progress of the present century, if kept up, would in a few thousand years bring about the Millennium of peace. It shows that vice is spreading more rapidly than Christianity and the same is attested in other ways. It proves that, if God is waiting for the church militant to bring about the Millennium, we need not expect it ever. Thank God, that we see his plan more clearly—that by making bare the arm of his power, He is even now about to overthrow, (in a great time of trouble) every agency of evil and corruption, degradation and sin, and to give "the dominion under the whole heavens" to the saints—the anointed Church triumphant, of which Christ Jesus is the head and Lord.

Thirdly, We should draw the lesson that morality and Christianity are not the same thing, as so many seem to suppose. While all true Christians practice morality, all who live a moral life are not Christians. These moral, temperate Mohammedan negroes of Africa, described above, have daily and hourly in their pleasures, comforts, etc., *a reward* for their morality and obedience to laws of nature, but they are not Christians. A Christian is one who after believing in and accepting of the RANSOM provided for him, in the death of the perfect "man Christ Jesus," comes into harmony and communion with God. Strictly speaking no others are Christians. Many others, however, are *nominal* Christians, or Christians in name only.

WHAT WILT THOU HAVE ME TO DO?

Acts 9:6.

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

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

Here are three points to be specially observed: *First*, our obligations are limited to our opportunities. *Secondly*, our best energies should be devoted as far as possible to the household of faith, while any incidental opportunities for benefiting the world may also be improved, in so far as they may not interefere with the work of special and prime importance. *Thirdly*, if we can find no opportunities to do good to the household of faith, then all our energies may be devoted to others.

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

Some mothers may be so constantly and necessarily engaged in their homes as to find very little opportunity for working outside, yet there may be a few neighbors similarly situated with whom they may speak quite frequently. Then here and in your own home is *your* work. Perhaps not one of them is of the household of faith, and you say, It is of no use to talk to them about these things. They pay no attention and will only think me peculiar. But that will depend in some measure on how wisely you deal with them. To those who have no interest in spiritual things, it would be unwise to talk of spiritual things; for the natural man receiveth not the things of the spirit, neither indeed can he, for they are spiritually discerned. But they can understand natural things,

such things for instance as relate to the restitution of natural men. Nor can your young children understand beyond this, for they are on the natural plane; but whatever of instruction or discipline they receive now, will be but a part of that general schooling which must ultimately bring them up to perfection. Your work will not be lost, even though death may interrupt it. If it does not make a very large showing in this age, it will appear in the next.

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

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

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

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

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

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

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

MRS. C. T. R.

IS THERE A SAFER TRUST?

Now that skepticism, in so many varied forms, is assailing our Christian religion, it is eminently proper for all mankind to inquire, Is there anything more certain and sure in which to trust? The wish to trust something or some power outside of and apart from itself, is inherent in the human heart. To throw aside all trust is to blot out any hope in the future, and limit existence to mere mortality. Few will be satisfied by so doing. Almost every individual's future, self-sketched, has in it something beyond mortality's boundary, and is contingent upon some kind of religious belief. That belief which promises most certain fulfillment is the one most earnestly desired.

And while the enemies of Christ seek to do away with all faith in him as the personal Saviour of humanity, and sneer at that grand plan of salvation which has the Crucified Son of God as its central figure, do they offer any faith better and more desirable, any scheme which shall hold a surer guarantee of redemption? Claiming Jesus the Nazarene to have been but the carpenter's son, though a man of exceeding cleverness, do they present for our consideration any other mediator between the All-Father and ourselves? Is there, in the whole range of skeptical philosophy, any theory, promise or hope to which, turning away from God and the Redeemer we believe he sent into the world, the soul can cling with more satisfaction and peace?

These questions cannot be easily answered in the affirmative. Skepticism, trying to tear down the truest and most vital part of Christian faith, has never offered to build up a truer and worthier one,—has never developed any rock upon which mankind may rest with the assurance that it will prove more solid and enduring. Skepticism, atheism, deism, pantheism, infidelism, and all other isms preaching aught beside Christ and him crucified, have as yet failed to do what the simple Christian faith has done,—hold out a hope of eternal life and sustain the believer through manifold afflictions until the hope loses itself in fruition.—*Restitution.*

THE CHURCH NOT A RESTAURANT

There is sarcasm in the following extract from an article by a city pastor in a late number of the *Congregationalist*, but there is also a good deal of truth:—

"I have the best lot of people in my church I have ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the things for which the church was legitimately designed. And what can I do about it?"

The church certainly was never intended to be a restaurant or a place for fashionable entertainments.—*Presbyter. Banner*

THE APRIL '87 TOWER is the very paper you want, to loan to friends. We have some pink slips prepared for pasting by a narrow margin on the edge of the paper. We (publishers) are not allowed to do this, but you can each do your own. We send as many of these pink slips as of extra copies of April TOWER. Order all you can use judiciously, GRATIS. But do not waste them, by handing them about like "hand bills." Not to the swinish, but to the "*meek*" are we sent with the glad tidings. Save time and papers by passing by all, except this class, whom alone the Gospel will effectually reach, during this age. (Isa. 61:1.) Who cannot do something for the Lord, the Truth, and his error-blinded brother, who desires to find the "old paths" of Jesus and the Apostles? Such precious opportunities should not be neglected.

IN DUE TIME

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned [condemned]."
"That whosoever believeth on him might not perish, but have everlasting life."

A Brother wants to know whether these two texts are not contrary to our teaching. We answer, No, they are in exact harmony with our teachings, and in opposition to the general views of Christians. We teach that no man will be saved without faith in Christ as his *ransom;* but with Paul we believe that our Lord Jesus Christ gave himself a *ranson for* ALL, and that it must consequently be testified to all in *"due time."* To some the testimony is given in this age, but they, compared to *all*, are only a few. The vast majority must therefore hear the testimony in the coming age during which God declares, The knowledge of the Lord shall fill the earth, and all shall know him from the least to the greatest. Those who in *"due time"* [in this or a coming age] hear, believe and accept of our Lord, shall be saved; and all who reject, will *perish.*

It is those who claim that all infants and the mass of the heathen will be saved *without believing*, that do violence to these texts and not we. Sticking to a theory, a tradition of men, that probation is limited to the present existence and ends with death, they are blinded from seeing the plain scriptural teaching of a blessed age to come. And in order to satisfy reason and yet hold to their traditions, they are forced to their position in contradiction to the Master's words quoted above, claiming that babes and heathen *can be saved* without believing in the only name given under heaven and among men.

But will faith be possible for the world, when it *sees* its salvation actually beginning? We answer, Yes, they must *believe* the testimony then given, that this salvation which they will then see begun (for the awakening from death is only the beginning of the salvation or restitution which will be completed within the limits of that age—a thousand years,) has been brought about, not by any merit of their own, but as the result of the ransom—the death of Christ—which secured for all, the right and privilege of a second, an individual trial.

SACRIFICE YOUR LIFE

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."—Matt. 10:39.

Some of our Lord's teachings were addressed to the mixed companies of worldly people around him, but the most of his attention and teachings were specially given to his disciples. And to them he said many things which they were not able to comprehend at the time, but which he promised should be brought to their remembrance and made clear to the church afterward.

Among these was the statement of the above text. To the disciples at that time it was simply incomprehensible, but in the light of the fuller teaching under the spirit dispensation it is quite clear and plain. The statement is applicable to those who have consecrated their life, who have presented themselves to God as living sacrifices. Their consecration implies their intended faithfulness in spending their life in the divine service even unto death.

Having made this solemn covenant with God, and therefore been accepted of him through Christ, it is not in either our right or power to take back that which we thus relinquished all right to, viz., our life as human beings with the hopes and blessings, etc., which belong to it. We are now (reckonedly) new creatures, begotten of God to a new nature, the divine, which we cannot fully possess, until the human nature is entirely dissolved—dead. To take up our cross and follow after the Master, thus dying daily, until the last spark is spent in His service, is no light thing, and some may limp and falter and hesitate, and yet press on through all their weaknesses looking to the Lord and accepting his proffered assistance.

But to turn entirely back from our purpose, and to lay hold on what remains of our earthly life and begin again to live after the flesh, is to lose all claim upon the spiritual life, the only life to which such now hold a title. To such, then how forcibly the statement, He who keeps hold of the life already consecrated to sacrifice, thereby loses all life, while he who is obedient to his covenant, shall find life much more abundantly, than now possessed—in God's due time.

OUR ANNIVERSARY SUPPER

On the evening of April 7th, the anniversary of the institution of the bread and wine as symbols of our Lord's broken body and shed blood, as the Lamb of God which taketh away the sin of the world, the Church at Pittsburgh celebrated the same. The company numbered about one hundred and fifty, and included probably forty from neighboring towns, and a few from distant points—New York, Ohio and Wisconsin. We need scarcely say that it was, as usual, a very impressive occasion.

We briefly reconsidered the significance of bread and wine as emblems, and the importance and value of that which they symbolize—the broken body and shed blood of our *Redeemer.* We saw that the eating of the flesh signified our acceptance and appropriation of the perfect humanity and all its rights, which our Lord sacrificed for Adam and all his race. We saw that when our Lord said, "My flesh . . . . I will give for the life of the world" (Jno. 6:51), he meant, I give up, or sacrifice my perfect (unleavened) human nature that the world may have perfect human nature ("that which was lost"), by accepting of my sacrifice and appropriating (eating) my rights and perfections, freely given on their behalf.

We saw that thus the *bread* is for all who would be restored, and must be accepted and digested (appreciated), before it will benefit any, either in this, the Gospel age, or in the Millennial age. All who would recover that which was lost must accept of the ransom, and thus obtain restitution (actually or reckonedly) as a result. We saw that all who eat of the flesh of the Lamb, do not drink of his blood. In the type—the Passover—the doorposts and lintels of the house were sprinkled with the blood of the Lamb; and so, too, with all who would "eat the flesh" of the "Son of Man" (partake of his merits and justification); they must all recognize and own the blood—the precious life shed for all, for the remission of the sins of the whole world.

But the privilege of drinking of "the cup"—Mark 10:38—(sharing in the sacrifice of life) is offered only during the Gospel age. It is the favor or privilege of this age, to "fill up that which is behind of the afflictions of Christ," and to get the reward with him of sharing also *his glory* to follow. So, then, as the eating of the flesh (bread) signifies *justification* to all human rights and privileges, so the drinking of the blood (wine) signifies our sharing with our Lord in his sacrifice, our becoming "dead with him," our participation in his sufferings—crucified with him.

This being true, how appropriate that the giving of the wine was *after* the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are *justified* from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glories which shall follow in the Millennial age and the eternity beyond.

Only those who *both* eat his flesh (appropriate his merits —justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, and he in them, as members of the one "body of Christ," as members of the "true vine." (Jno. 6:56). Only such (verse 53) can have *inherent* life: that is, life independent of all conditions—Immortality. (See MILL. DAWN, VOL. I., Chap. X.)

The balance of mankind, however, may by eating (appropriating) the sacrificed rights of the "man Christ Jesus" obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such it is written, "He that eateth of this bread (without sharing "the cup") shall live forever," and "He that eateth me, even he shall live *by* me"—a dependent life, but surely supplied to all who rely upon Christ, the life-giver, for it. (The distinction is, that the Gospel church now being selected—the body of Christ—will, with the head, have immortality, have inherent life, and will be the source of supply to the world, who will come continuously to the fountain for life, and live thereby.

We noticed particularly also the statement of the apostle that "He that eateth and drinketh unworthily—not discerning the Lord's body—eateth and drinketh condemnation to himself." (1 Cor. 11:27-29.) We saw the import of this to

be, that to all who fail to recognize Christ's sacrifice *for their* sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves *guilty* of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us—unless they discern the Lord's body and blood as their *ransom*. To all who do not recognize it as their *ransom*—it must signify an increase of their condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness—no remission of sins.

The succeeding four days were wholly given up to meetings in which were discussed various topics of interest which we cannot here recast. These meetings seemed to be specially and deeply interesting to the visiting friends who, we trust, went back to their respective fields of service refreshed and strengthened by the strong meat of God's Word, and the new wine of joy and hope, distilled from the exceeding great and precious promises examined.

During their visit nine brethren and sisters embraced the opportunity to symbolize their consecration "even unto death" (Rom. 6:3, 4), to be immersed in water in the *likeness* of the real immersion into death, as per our Lord's request (Mark 16:16), and the apostle's command (Acts 10:48).

Many letters received show that the Brethren and Sisters in every direction remembered the Master's words, *"This* do in remembrance of me." In some places the gatherings were of considerable number, while in others only one or two. We know that all who did "do this" from the right motives, discerning the Lord's sacrifice for *their* sins and their consecration with him, were surely blessed greatly. Many letters received bear the same testimony. You were not forgotten by us, as we assembled here, and your letters assure us, that we were not forgotten by you. This mutual interest of the "body" in all of its members is right, and rejoices our hearts often.

EXTRACTS FROM INTERESTING LETTERS

Grant, Pa., April 23d, '87.

DEAR BRO:—I have read your book, "MILLENNIAL DAWN," VOL. I., with deep interest, and wish to express to you my hearty thanks for it. While not ready to give unqualified consent to *all* its contents, I can see no reason for rejecting the main tenor of its teachings. Some time ago I was led to the investigation of the dogma of eternal torment, as the destiny of all who die without the saving knowledge of Christ, and was obliged to confess that it lacked scriptural foundation; and so was constrained to change my manner of preaching, to conform more to the infallible Word—"the *only rule*," according to the standards of our church, Presbyterian. With the discovery that I did not know as much as I had supposed, I was led also to see more clearly that I am to call *no man* master.

While reading your book, I thought of some of the brethren—wishing that they might give it careful perusal. There is so much in it that all true Christians must agree upon—the redemption from sin by Christ, the supreme authority of the Word. Dr. J. H. Brooks, of St. Louis, editor of 'The Truth,' is an old friend, an honest, sincere man, and fearless in defense of what he believes to be truth; but his articles on "Future Punishment" and "Annihilation" some months ago, I thought marked by a spirit of intolerance, bigotry and unfairness—tending rather to demolish than establish his own doctrines.

Spurgeon's sermons I have delighted to read, as of a man taught much by the Spirit, but, I have noted occasional hell-fire utterances of the old stamp, with sneers at those who did not believe in them, yet without proof from holy Scripture. Yet he is not too bigoted to read a book advocating different views from his own, and hails as a brother one who holds the cardinal doctrines of Christianity. I wish both these brethren might read your book, and if they would only look into it a little, I think, they would not be satisfied to leave it unread. Praying that the Spirit of truth may guide you and me into all truth, Fraternally, (Rev.) ————.

VOL. VIII PITTSBURGH, PA., JUNE, 1887 NO. 10

VIEW FROM THE TOWER

Among the questions of the hour awakened by the more vigorous independent thought and increase of knowledge of our day, is what is known as The Land Question. Briefly stated, the question is: Can one man rightfully *hold* thousands of acres more than he can or does use, while his brother who desires to use land can obtain none without paying a speculative price for it, which in many cases he cannot do, if he would?

Going back, we inquire: Who held the original right, title and claim to earth as a whole with all its privileges, rain, sunshine, air, water and land? All must admit that God, the Creator, owned it all; and he gave the control of it to our father Adam for his use and the use of all his children. So then every foot of land is God's property and men are merely granted the privilege of using it, and not of hoarding it for speculative purposes. Surely no one could claim that the heavenly owner had given him a *right* to appropriate that which others have need of, and which he does not need.

This principle God laid down clearly in his dealings with Israel. His arrangement with them in giving them the land of Canaan, was on the principle of a *lease* and not of ownership of the land. It was to be a perpetual lease, subject to certain conditions, one of which was, that they must not work the land to death (as because of a violation of other parts of the law, the reservation of vast parks, etc., etc., the tenantry of Ireland are obliged to do, bringing on repeatedly failure of crops and famine). When God brought the tribes into Canaan he divided to each a portion according to their numbers and requirements; and another of the conditions of their *lease* was, that though they might trade with each other and thus be hindered from sloth, indolence, and lack of healthful ambition, yet they must not permanently take advantage one of another, so as to create class distinction, making a permanently poor class and a permanently wealthy class, as we see it in Europe today, and as we see that time would bring about in America.

To keep this equilibrium, God arranged that he would lease them the land for only fifty years at a time. They might treat the land as their own, buying and selling as their changing circumstances might require for fifty years, but at the end of that lease all title reverted back to God, the owner, who then gave it again as at first on another fifty years lease to the same families, or their representatives according to their number and needs. This fiftieth year of restitution was known to the Jews as the Year of Jubilee: and concerning it God's regulations were as follows: "In the year of Jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand ye shall not oppress one another: [but] according to the number of years after the jubilee thou shalt buy of thy neighbor and according to the number of years of the fruits, he shall sell unto thee: According to the multitude of the years [to the next jubilee] thou shalt increase the price, and according to the fewness of years thou shalt diminish the price of it." (Lev. 25:13-16.) These are exactly the terms of a lease. And the ground and reason for this arrangement is specified in a succeeding verse (v. 23). "The land shall not be sold forever: FOR THE LAND IS MINE; for ye are strangers [without ownership] and sojourners [tenants] with me."

While this Jubilee had a typical lesson as a prophecy of the Millennial age, "the times of restitution of all things" (Acts 3:21), yet it had as well a practical blessing in it for the Jew: and experience will yet prove to the world the wisdom and necessity of *some* such arrangement. Not until now, could this necessity be so fully appreciated for various reasons. The world for several hundred years has found a vent for its rapidly growing population in emigration to America, Australia, etc., whose millions of acres attracted many of the most ambitious and enterprising from crowded Europe, drawing attention and reflection away from the fact that an aristocratic class, styled the "Nobility," had gradually acquired, some by fair and some by foul means, far more than their proper proportion of *God's land*, which under present arrangement is really the basis of all wealth; while others

are forced by circumstances to be, and to continue, a pauper class with slight hope of bettering their condition, except by emigration, because the wealthy aristocracy holds the basis of wealth—the land.

The time was, that this class did not think or hope beyond the liberties and stations of their fathers, but not so now; now men are thinking vigorously and independently—too much so, often extravagantly and foolishly, to their own injury and to the injury of the cause they seek to serve. They are no longer willing to be dumb driven cattle, but now demand that whatever inequalities the wrong ideas of the past have produced, these shall not go on increasing, but that the masses shall so rule and legislate that, while individuality shall remain and individual energy and ability have its reward, the conditions which *produced* and perpetuated *class* distinctions shall give place.

In America where the people rule themselves, the laws are being examined and overhauled as the best and surest means of preventing the evils so manifest in the Landlord system of Europe. They see that here as there, land is at present the basis of wealth, because it is a necessity whose value increases with every birth, and with every shipload of immigrants. They see that present laws and arrangements are favorable to land speculation, favorable to the acquisition of immense tracts of land, the rentals of which may at no distant day be as onerous and burdensome to the people here, as they are today in Ireland and Europe.

The sentiment of the people cries out for a wholesome law on this subject, to secure to every man an opportunity of a share in God's land under his lease. Admitting the truth of the principle that wealth should be represented in buildings, factories, etc., in personal property, representing labor, and not in land, which is God's, and which is given *us all* to use, the question arises: How can this truth be gradually approached, so as to work the least rupture of society, and the least possible injury to those who, under existing laws, have and hold title to land as representing labor, or wealth?

Complex and almost unanswerable as this question at first sight appears, we are living in a time—"the time of the end," when knowledge was to be increased (Dan. 12:4.) —when we should expect the answer to come from some quarter; and sure enough, it has come. So far as we know, the answer does not come from one of the "saints," (We know nothing of the man's religious views,) nor should we expect it from a saint. It should come from one of the world, whose time and talent would be absorbed in presenting *this truth* to the world. The saints minister specially to the saints, and in spiritual things mainly, and would have neither the time nor inclination to forsake their higher work for the "body of Christ"—the Church, to take hold of any of the various reforms of the hour among and specially bearing upon the World in this dawn of the Millennium. It is proper, however, that all the saints have right ideas on all the living questions of the hour; that he who sees the great truths of God's plan may at least not oppose by word or deed the grand outworkings of that plan in any direction. And though the holders of these general truths may not appreciate spiritual truths, in fact *cannot* do so, since they must be spiritually discerned, yet we should remember the words of the Apostle, "He that is spiritual judgeth *all things*, yet he himself is judged of no man." (1 Cor. 2:15.) The saints can understand others, while others cannot comprehend the saints. We see the plan from God's standpoint, and act our part intelligently, while others are unwittingly used in its accomplishment, and ignorant both of our interest and co-operation.

The answer to the question to which we refer has awakened much opposition on the part of many intelligent people, some of whom do not understand clearly either the question or its proposed solution, but hastily jump at the conclusion that it is a communistic idea of dividing all the property of the world alike among all the people. This they rightly conclude would be useless; because if divided in the morning, some would be paupers before night, having sold their all for some momentary gratification. But this is not at all the plan proposed.

The answer to this land question—the remedy proposed for bringing about *gradually* a recognition of the fact that God is the real landlord and leases it to each man in such proportion, as he can and shall use it, and thus divert capital from land, where it is burdensome upon the masses, into manufacturing, building, etc., where it will benefit all, by giving increased employment to laborers—is advanced and championed by Mr. Henry George, of New York.

A brief synopsis of this proposed scheme of remedial legislation and its effects, as we foresee them, is as follows: The plan is to assess all general taxes on the basis of land holdings, at market value. This would be placing the responsibility and expense of government and improvements upon those claiming and holding the land whose value is improved; while the man who has none of the land would have no tax. The effect of this legislation would be, first, to discourage investments in land, except for actual use; secondly, to induce all who have surplus or idle lands to sell them; thirdly, since much of the surplus land would be for sale, it would stimulate the sale of building lots and small farms, to those who cannot now purchase, by reducing values of unimproved lands and inducing present holders to sell on long time and low interest. This increase of land and home owners would give additional stability to the government which protects them, and of which they are factors. The capital taken out of land would seek investment in building, manufacturing, and kindred enterprises, which would not only tend to increase the demand for labor, but also to cheapen rents and bring more of the luxuries of life within the reach of the "lower classes," which it would thus help gradually to lift to the level of manhood, by stimulating in all, the laudable ambition to be in every way the equals of their fellow men.

This would not, as some have asserted, put the brunt of all the taxes upon the farmers and let the owners of small city lots go practically free of tax; for the *market value* of the land —what the bare land would sell for—would determine the tax, and not its size. Thus a city lot on a business street might be worth ten thousand dollars, and a good sized farm might in some places be worth only one thousand dollars. In this illustration the city lot would pay ten times as much as the farm.

With most of the farms and most of city properties the taxes would vary little from present rates; the exceptions would be in the large increase of the taxes upon "wild lands" and upon unimproved city property. At present, the man of enterprise who invests his wealth in a handsome building is taxed every year for having thus given employment to artisans and helped to beautify his vicinity and thus increase the value of his neighbor's unimproved property, which pays little tax, benefits no one but the owner, and is a drawback to the general community.

If we see this to be a correct principle, it will not do to oppose the right. What if you have some "wild lands" or unimproved town lots, which you bought on speculation, whose value would be injured, you should be glad to share a part in forwarding a general good, even if it costs something. And if you are one of the saints, while you cannot neglect *your* work to forward this cause, but must wait on *your* special ministry—preaching the glad tidings, yet you certainly must not oppose any feature of right. Remember, too, that while the "little flock" is in a special sense "The King's own," and while he in a special sense is the "Captain of our salvation," yet in another sense there are many troops and divisions, in the great army by which present arrangements and institutions are to be overthrown.—Rev. 19:15-21.

But will this solution of the question be accepted and acted upon by the people? Will this great change, this peaceable social revolution, accomplish the object desired? *By no means!* Those whose selfish interests are at stake will misrepresent the matter: men of wealth and influence will jump at the conclusion that it is a form of communism and anarchy, the secular and religious press will make light of it, and the majority of the people of influence and culture will pay no attention to it, thinking it a wild fanatical dream.

The result will be, that this like other safety-valves of legislative reform, will be closed tight, until finally the pent up force of the lower stratum of society will upheave and shatter the entire social structure in a reign of terror and anarchy which Scriptures foretell, in which all bounds will be passed, leveling all claims to land ownership and all values of every sort, as portrayed in MILLENNIAL DAWN, VOL. I., Chapter XV. From our standpoint, therefore, we see it would be the part of wisdom for all to come into harmony with this new land movement; for the holding of vast tracts of land away from others is certainly contrary to the spirit of the dawning Day. Whether Mr. George and his co-laborers succeed or not, landlordism is sure to go down under the reign of Immanuel.

A ROMAN CATHOLIC PRIEST

known as Dr. McGlynn has become an earnest advocate of Mr. George's land theory, and though opposed by Archbishop Corrigan, silenced from preaching and ordered to Rome, he has thus far not only defied and resisted papal interference, but, having the sympathy of many Catholics, he bids fair to create a wide split in the Church of Rome. Dr. McGlynn seems to be an honest man and a thinker, and the more he thinks and reasons as at present, the wider will be the breach between him and the Pope. The following Press dispatch is probably truthfully reported:—

St. Louis, May 16.—Dr. McGlynn was received by a large audience last evening when he came to the front of the Opera House stage to deliver his lecture, "The Cross of the New Crusade." From an interview it is understood that he will never go to Rome to recant, even if excommunicated. Dr. McGlynn outlines his faith as follows: "I would as soon go to Constantinople for my politics as to Rome. I believe the teachings of the church to be infallible, but the infallibility of popes, prefects, propagandas and bishops is quite another thing.

"Galileo discovered a great truth, but the popes and prefects denied it. This did not make it a less truth. The inquisition tried to convince him that right was wrong, but he explained his truth and refused to believe it aught else than a truth. Then he was cast into prison, and, being an old man, he soon grew tired of prison life and after four days he recanted. He knew he was right, but he got down on his knees and perjured himself like a gentleman. Afterwards the heads of the church were compelled to acknowledge that Galileo was right and they were wrong. What Galileo ought to have done was to go to jail and rot there. If they had said: 'You will die without the sacrament of the church unless you relent,' he should have said: 'I want none of your sacrament under such conditions; I will die without it.' Galileo was right and the world at the time was wrong. We are now right on the Land question and the world is wrong. We are not revolutionists; we are not going to hurt anybody. We are trying to secure equal justice to all men by a peaceful political revolution."

The Church of Rome has long boasted of her invincibility, and that her ministers were obedient and her doctrines one. That this has been so in the past is largely owing to the superstitious hold she has had of her subjects; but she cannot expect to be free in the coming years as in the past. While other sects and systems are tottering and falling under the weight of their errors, she too must go to fragments. She has had many questions to settle and has settled many—right and wrong—but in this "Evil Day" questions are arising which cannot be straddled, and which mean disaster to her system, whichever side she takes. Two of these questions are now before her, the Land question and the Labor organization question. The Labor problem confronts the Church of Rome from the fact that in her desire to hold her subjects completely, mind and body, through the Confessional, she forbids their joining any secret society whose affairs might not be freely submitted to her priests for their approval. The "Knights of Labor" organization has enrolled hundreds of thousands of Catholics among its members who are bound to act according to the commands of the order, irrespective of the opinions of priests and confessors. Many Catholic Bishops saw this to be a question vital to the control of Papacy over her subjects: If she sanctions liberty of conscience at all, it becomes the entering wedge for full liberty of conscience on every subject, and hence the end of her power. On the other hand, she dreads to force an issue with so large a number of her subjects on a point which they feel is all-important, essential to their future earthly well-being. But advised by American bishops who appreciate the influence and strength of the Labor movement in this country, the Pope has recently consented to recognize Catholics holding membership in the Knights of Labor.

This is a great step, a great concession, and is being interpreted as expressive of a great sympathy between the Church of Rome and the "lower classes;" as indicating that she is championing the cause of Labor as opposed to Capital. Not so, however. She more than any other system on earth has been the foe of liberty of conscience, and it is her own boast that she changes not. This concession to the K. of L. is not of choice: it is wrung from her. She more than any government on earth, is dependent on the servility, unmanliness, and mental bondage of the people for her influence and continued control over them. Hence in the struggle of this "Day of Trouble" she will be found on the side of monarchy, capital and oppression, notwithstanding the fact that the masses of her subjects are among the poor. She well knows that political liberty is a sure forerunner of general freedom of conscience, and her chief concern is to keep the shackles on men's consciences. Her interests bind her to support the thrones, and the interests of the thrones of earth will bind them to the Church of Rome and all others favorable to their maintenance—and this in the end will also include Protestant "orthodoxy."

We say, then, that the approval of the Knights of Labor organization by the Church of Rome will surely not stand; it will ere long be revoked. Is this a prophecy on our part? No; it is but the reading in the light of the past history of that apostate church, of the prophetic statement of Revelation 19:19, which clearly shows that in this struggle the Beast [symbol of the Church of Rome] will be found on the side of, and banded with, the "Kings of the earth" and their armies.

The Land question she hopes to nip in the bud by squelching Dr. McGlynn, one of the leaders; but so far he gives evidence of being the sort willing to be martyred rather than deny an important truth. The above report of Dr. McGlynn's sentiments shows him to be a veritable Luther, raised up by other issues. Here seems to be the entering wedge of a great trouble in the Church of Rome, represented in Rev. 16:10, 11. The darkness represents the perplexity rapidly coming over that hierarchy; and the gnawing of their tongues represents the painful controversies and contradictions one of another by those who act as Papacy's tongues. Dr. McGlynn has already contradicted Archbishop Corrigan and has cited the utterances of other tongues of Papacy, other writers and teachers honored in the past, to support him. In contradicting and controverting Dr. McGlynn, the Archbishop has been obliged also to call in question the testimony of records and writers long regarded by Catholics as sacred. Thus the gnawing of tongues in pain begins.

If Dr. McGlynn will stand firm to the sentiments above quoted, he will surely go farther. He states his belief in the infallibility of the Church of Rome, but not in the infallibility of popes and bishops. This means that he accepts as infallible only the utterances of the great Councils of the Church of Rome, if we understand him. But if this be his position, he must go farther and deny the infallibility of Councils; for was it not the Grand Council of the Church of Rome which in 1869, sitting in the Vatican at Rome, declared for the first time the Infallibility of the Popes? So, then. Dr. McGlynn must come to the conclusion reached by unprejudiced, thinking men long since, that neither the Church of Rome nor its popes are beyond the possibility of error—infallible.

The jangle and turmoil, political and religious, which is preparing for the world and coming from every quarter, is agonizing indeed to those who see not that by such means God is working out a great blessing, preparing for the permanent overthrow of error and wrong on every subject and in every quarter, and the establishment of the Kingdom for which we have long prayed: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

In the little interval of peace before the storm gets under way, every saint should esteem it a privilege to share in the great work of the hour—the sealing of the servants of God (not the servants of sects), the Israelites indeed, in whom is no guile, *in their foreheads*—providing such with the intelligent, intellectual, Scriptural understanding of God's plan, which alone will enable them to "stand" and not "fall" in this evil day. And if, while seeking out and sealing these, you are able to put into the hands of the deluded, Satan-blinded world some of the eye-salve of truth, you should do so—"doing good unto all men as you have opportunity, especially to the house-hold of faith."

Surely those who are getting "The Plan of the Ages" (M. DAWN. VOL. I.) into the hands of the people so generally, are doing just such a work—sealing the saints, blessing many, and honoring our Father. He that honoreth God shall be honored He that watereth others shall be watered.

THE WORK AND THE WORKERS

Zealous Brethren and Sisters in every direction are seizing the opportunities and devising plans for the work outlined in the "View" of May TOWER. One Sister here, went forth filled with zeal and encouraged by Bro. Adamson's success, and her first day's labor was very successful: She took thirty-one orders for the paper bound DAWN. Others in various quarters, have varying success, *proportionate generally* to their strictness in following the *plans* suggested in the May View. We suggest that all who are out of work would do well to read, *yes, study* that advice carefully and try it.

While many can use the Contents Circulars to good advantage, the majority of those who are meeting with the greatest success, find it best not to leave a circular and call later, but to take a couple of clean circulars in their hand (along with the sample books, a blank memorandum book and a pencil). Introduce yourself as *The representative of that wonderful book, which is making such a stir everywhere* Hand the lady or gentleman of the house one of the circulars.

and pointing to the pink slip on it ask them to read it, (or read it to them,) saying that it will introduce you and your business most quickly. Then proceed to talk of the book—its character as a faithful Bible exponent and antidote to Infidelity—its rapid sale—the absolute necessity that all should possess the very knowledge this book affords, in order to be released from present skepticism, or protected from its baneful influence in days to come, when it will become even more widespread and popular than now, catching specially the young minds, the rising generation.

You should, first of all, see for yourself that the book does this. Note the first three chapters, how they in simple language which the humblest may understand point out the *fact* of a great Creator and the *proofs* that the Bible is his revelation of himself and his plans.

This done, what could be more convincing to the Bible student, (whether he be full of trust, or full of doubts, concerning its inspiration) than the *harmonious* presentation of the great fundamental teachings of the Bible which chapters IV. and onward present. Other books *attack* infidelity and fight it vigorously, yet leave the stumbling stones which caused the infidelity unremoved. *This book* does its work in an opposite manner and with much greater success. It simply disarms infidelity by showing that though men have stumbled, it has been over misconceptions of God's plan, and that the Bible reveals a plan of God now in progress which SATISFIES REASON and harmonizes known facts, as nothing else would do. This is therefore the best antidote for infidelity known to us, and we ask, whether you know of a better.

And this is the line of argument to use in canvassing, because though few would confess it, nearly all nominal Christian people nurse their skeptical thoughts in secret, and really long for the *firm foundation* for faith and trust which an appreciation of the ransom and its results, Restitution, etc., alone can give.

Bro. Adamson still continues to lead all others, though some are following his method and success closely. Brothers Van der Ahe, Cain, Grable, Hughes, and Sisters Raynor and Vogel and others are doing remarkably well, and we trust that before next month many others will be doing as much or more.

We have been unable to fill orders very promtly of late, because our bindery could turn out only about 300 copies per day; but now this is bettered, so that we can supply 600 to 700 per day and increase it. So let the orders come, and let the glad tidings spread, and let the people be fed, to the praise of our Head—Amen.

CLEAR THE WAY

"Men of thought, be up and stirring
Night and day.
Sow the seed, withdraw the curtain,
Clear the way.
Men of action, aid and cheer them
As you may.
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way.

"Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe:
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

"Lo, a cloud's about to vanish
From the day;
Lo, the right's about to conquer—
Clear the way!
Many a brazen wrong to crumble
Into clay.
With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way!"

Charles Mackay.

"MORE THAN THESE?"

JOHN 21:15.

During the three and a half years of our Lord Jesus' ministry, the disciples who had sacrificed reputation, business, etc., to devote time and energy to heralding Messiah's presence and the establishment of his kingdom, had necessarily crude ideas regarding the manner and time of their Master's exaltation, and their exaltation with him as joint-rulers. It was quite sufficient, too, that they should faithfully take each step as it became due; hence the Master told them not all that he knew, but little by little as they could bear it—saying to them, "I have many things to tell you, but ye cannot bear them now."

Who can tell how great was their disappointment, when they saw him whose kingdom and glory they had been declaring, ruthlessly murdered, and that as a felon. What though they knew him to be a "good man, mighty in word and deed," falsely accused and wrongly crucified, this did not alter the fact that their long cherished national hopes of a Jewish king who would restore their nation to influence and power, were dashed suddenly. Yes, and their own individual hopes, ambitions and air castles of important offices on the right and left of this king, in whose service they had left all else to engage—these were all suddenly and ruthlessly demolished by the unfavorable turn which matters had suddenly taken in the crucifixion of the expected king.

Well did the Master know how desolate and aimless and perplexed they would feel at and after his crucifixion, for thus it was written by the Prophet: "I will smite the Shepherd, and the sheep shall be scattered." During the forty days between his resurrection and ascension, it was therefore his chief concern to gather them again and to re-establish their faith in him as the long-looked-for Messiah, by proving to them the *fact* of his resurrection, that he that *was* dead had come to life again, and that since his resurrection, though retaining the same individuality, he was *"changed,"* and was no longer a human but a spiritual being, with all that this "change" implied, illustrating it by his appearing or manifesting himself in different forms and then vanishing from their sight. He also corrected their misapprehensions and kept them from going back to former occupations, by making them further acquainted with their future work.

It is interesting to note how our Lord gave this instruction—not all at once, hastily, but little by little, and in such manner as to make the deepest impressions. Though we know of only seven appearings during those forty days, and those but brief, we cannot doubt that he was often invisibly present with them, hearing them express their doubts and fears and hopes and wishes, yet manifesting himself to their sight only when he had some lesson to impart which would best be given in that way.

He broke the news of his resurrection gradually to them through the Marys, to whom he first revealed himself—women naturally catching more quickly than men the truth in such

a matter. Then he overtook two of the sad, downcast disciples as they walked into the country, and as a friend inquired the cause of their trouble and despondency. Their hearts overflowed at the touch of his sympathy, and they told him of their Master who had been crucified three days before. They told how they had been with him for over three years, having left former employment and made themselves foolish in the eyes of their fellow men by believing that Jesus of Nazareth was indeed God's anointed, mentioned in the prophecies as the one who would re-establish their nation, and finally rule and bless the world. Ah! said they sadly, this is what we *"had hoped,"* but these hopes, and our own personal ambitions, founded on his promises that *we should reign with him*, are all suddenly dashed. We cannot tell you how we feel—we have no heart, no ambition left for anything. After having such great expectations, the ordinary things of life seem common and distasteful. Our Master seems to have deceived both himself and us, for he was truly a good man, "mighty in word and deed before God and all the people."

Then the stranger preached them a stirring sermon from the prophecies, showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah,—that before he could rule and bless and lift up Israel and the world, he must first redeem them with his own life from the curse of death, which came upon all through Adam, and that afterward, raised to life and glory by Jehovah, their Master would fulfill *all* that is written by the prophets of glory and honor, as well as shame and death.

A wonderful preacher and a wonderful sermon was that: It started new ideas and opened new expectations and hopes. Years afterward they remembered it, and drew strength and hope from it, and said, "Did not our hearts *burn* within us while he talked with us by the way and while he opened to us the Scriptures?"

Again he appeared to the disciples, except Thomas, assembled in an upper room. And again, Thomas having said he would not believe unless the Master should appear and show the nail prints and the spear mark, our Lord did appear just so, and showed that he could as easily appear so as in any other form, and that he wanted to meet every reasonable doubt with satisfactory proof. Yet he also showed Thomas, and all, that *he* was no longer flesh, but spirit, by vanishing from their sight.

Five weeks after the crucifixion, when the excitement of that event and of the appearances of the risen Lord had passed off, the practical questions of life began to present themselves to the disciples. They gradually settled down to the conviction that though somehow God had been doing something with them, and had used them somewhat in his service, yet that whatever it accomplished, that work was at an end. Peter, the oldest, and James and John, the youngest of the disciples, had formerly been partners in the fishing business, and had left their boats and nets at the Master's call to become "fishers of men." These at Peter's suggestion formed their partnership anew, taking with them Thomas, and Nathanael (he whom Jesus termed "an Israelite indeed, in whom there was no guile," who though not one of the apostles was one of the "brethren"), and two others of the disciples, probably Andrew and Philip.

They knew not what a turning point that was in their lives. Hear Peter, usually a leader and spokesman among them, address the others, saying: Brethren, we must do something, we cannot spend the remainder of our life as we have recently been doing. We followed the Master, and taught from city to city that the King had come and that the kingdom of God was at hand, to be set up in glory and power. And though we still have evidence that our Master was Jehovah's special messenger, and that divine favor still rests upon him and has raised him from the dead, yet, after all that has happened, we certainly cannot go about now with the same message—we would be adjudged insane. From the four manifestations of our Lord made to us shortly after his resurrection, we got new hopes and thoughts, and wondered whether he would not after all somehow continue the work. But still, all things move on as usual, and we see no sign of his kingdom, and he has not even *appeared* to any of us for a long time. So my counsel is that we seven, bound by unusual sympathy, become partners in the fish business, and in some degree bury our hopes of kingdom honors. And they all assented.

Arrangements made, boats, nets, etc., procured, they make a fresh start at the old business. Who can doubt that the Lord was among them often, whilst they were preparing, and that he had all things arranged which would make this a valuable lesson. If they should have great success and become swallowed up with interest in the business, they would soon be unfit for the higher service, yet if they should have no success, it would seem like forcing them, so the Lord adopted a plan which taught them a lesson which he often teaches all his followers, viz., that the success or failure of our efforts in any direction he can control if he please

They toiled all night and caught not a fish and began to feel disheartened. A stranger on shore calls to them to know of their success. Poor success! they answer, Caught nothing! Ah! says the stranger, now cast your net on the other side the boat and try. No use, stranger, answers one, we have tried both sides all night long, and if there were fish on one side, there would be on the other. But we will try again and let you see. They did so and got an immense haul. It is strange, said some! but the quick and impressible John at once got the correct idea, and said, Brethren, the Lord only could do this; don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore and this is another way "another form" and time, that he has chosen to manifest himself to us. Don't you remember too that it was just so when the Lord first called us? Then, too, we had toiled all night and caught nothing until he told us, "Let down your nets for a draught" (Luke 5:4-9). Yes, surely that is the Lord, notwithstanding we do not recognize him by his *appearance* and form, since his resurrection. He now appears in a variety of forms, but we know each time, that it is he, by some pecular circumstance like this.

And when they got to shore, they found that Jesus had bread as well as fish, and learned the lesson, that under his direction and care, they would not be left to starve, because he "knoweth that ye have *need* of these things." They did not ask him, if he were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they *knew* him, though he had *"another form,"* different from the one they had been used to seeing before he died.—John 21:12.

This was the Lord's opportunity to impress a lesson upon them all, so specially addressing Peter, the leader, pointing to the fish, and boat, and nets, he said, "Simon Peter, lovest thou me more than these?"* You left these things once to follow me and be a fisher of men; have you changed your mind, Peter? Are you *sure* which you love most—me and my service, or this business to which you have returned? When our Lord asked this the third time, it began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. And he no doubt remembered also the *three* times he had denied the Lord. Peter was grieved; he felt remorse, and no wonder, but he immediately threw himself upon the Lord's mercy and answered, "Lord, thou knowest all things," thou knowest my weaknesses, yet "Thou knowest that I love thee." Then said Jesus, Feed my sheep and lambs; make that, not fishing, your business, Peter. Peter heeded and left the fishing business, and while feeding the flock over whom God had made him an overseer, *proved* by his faithfulness even unto death in his service, that he did really and truly love the Lord more than the fishing business, and that his love was not in word only, but in *deed* and in *truth.*

Had Peter continued in the fishing business and neglected the sheep and the lambs, which the great Shepherd had asked him to seek out and feed, would his actions not have *contradicted* his reply to our Lord's question—"Thou knowest that I love thee" above all? This would have been loving in *word*, but not in *deed* and in *truth.* (See 1 Jno. 3:18.) Had this been the course of the apostles, had they loved the Lord with their mouths, or professedly only, and not *acted* in harmony with their profession, we know they would not have been acceptable as members of the body of Christ; they would have been "castaways" from the heavenly calling. Called, but not faithful to the conditions of the call, they would not be among the chosen. Had their love for the Lord been overcome by their love for business, or honor, or family pride, or love of peace and ease, they would have been "drowned," or "choked," and would have become unfruitful. And what would thus have been true of them, applies with equal force to us who are now living in the world, the consecrated, anointed representatives of the Shepherd, to seek and feed his scattered and starving sheep.

* Some have supposed that our Lord's question referred to the other disciples standing about—that he asked Peter whether he loved him more than the other disciples loved him. But such a supposition is quite unreasonable. Our Lord would not ask Peter a question which he could not answer; for how could Peter tell the depth of love which his fellow disciples bore for the Master. Neither would our Lord ask a question so impolite, for it would certainly be very unkind to ask one friend among others, whether he loved more than they. And furthermore the structure of the Greek indicates that the comparison is with impersonal, inanimate things; such as nets, boats, etc., would be.

The Lord tells us that he is seeking a choice little flock to be his Bride, to be with him and to behold and share his glory; and he tells us the character of the class he seeks, and that he will have no others. He tells us plainly (Matt. 10:34-38) that such as love business, pleasure, self, ease, honor of men, or family, or even life itself, more than they love him, so that they would not sacrifice *more* for him and his word than for these, are NOT WORTHY to be of the class he is *now* selecting.

Let us be very much in earnest, dear brethren and sisters, fellow racers for the first grand prize. We cannot serve both God and mammon; we will please neither, if we try it. We will by a half-hearted service fail even to please the world, get its chief favors; and more than all, surely the Bridegroom would accept of and crown as an overcomer and his joint-heir, no such faint-heart. Let us not deceive ourselves; that is *love* in truth, which works by deeds and sacrifices, and consists not of professions of love merely. Let us each, then, scan carefully his own life. Let each ask himself how his life must seem to the Master's eye. What does he who reads the thoughts and *intents* of the heart see to be your chiefest love, your chiefest aim in life? The world or even loving brethren, not knowing the heart, might misjudge you, but the Lord knows, and you should also know—whether you love him and his will *more* than self, family, business, etc. Let us not deceive ourselves. Unless our love is active and full of that joy which esteems it a privilege to bear the cross in following Christ, it is not the supreme motive of our hearts.

Do not dodge the question, it is all important—answer the Lord's question: "Lovest thou me more than these?" And if you answer with Peter, "Yea, Lord," then like Peter obey the call, Feed my sheep and lambs, rather than the calls of business, the world, the flesh, and the devil to selfishness and ease. So, like Peter, you shall be accounted meet [worthy] for the inheritance of the saints in light, and to be confessed by the Master as his fellow overcomer and joint-heir, before his Father and the holy messengers.—Col. 1:12; Rev. 3:5.

Do not offer as an excuse for not feeding the sheep, that there are others more capable of feeding them, and you prefer to let them do it. That is not the language of love. The loving servant will anxiously inquire, Lord, *how much* can I do? Show me how to manage my temporal affairs and how to cultivate my one or many talents to secure the largest possible results in thy service. The Chief Shepherd is responsible, and he will see to it that every true sheep shall now get the "meat in due season," whether *you* do what you can in the service or not. The question is, Will you accept of the honor of sacrificing other interests in his service to which he thus invites you, and thereby *prove* your love for him to be SUPREME, above all other loves. He is passing by the great and wise and prudent, according to the wisdom of this age and is calling to his service just such as you (Matt. 11:25). This has *always* been his plan from the first. He chooses "babes" who will babble forth the truth unceremoniously, to confound the wise and great, while, as it is written, "He taketh the wise in their own craftiness."—1 Cor. 3:19; Job 5:13.

The worldly-wise are often ensnared by their *own* boasted wisdom, or rather conceit, which from God's standpoint is foolishness. So then, no matter how unlearned any may be in earthly learning, no matter how uncouth in speech and address, no matter how many are more able naturally to represent the Shepherd and call and feed the sheep in his name, let each appreciate his own privilege of showing his love for the Shepherd, by laying down time, influence, money, yea, life itself, in feeding the sheep. Such shall be approved and accepted of the Master as his joint-heirs, no matter how humble and ignoble and unworthy they may be now, in the eyes of the world.

It is thus—in the service of the church, our fellow sheep, that we are exhorted by the apostle to sacrifice present interests, when he says, As Christ laid down his life for us, we ought *also* to lay down our lives for the brethren (1 John 3:16). We begin laying down life, by laying down luxuries and worldly advantages and end the service with the actual death of our human self. It was to this, the great business of life, that Paul exhorted believers to consecrate themselves, saying: "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."—Rom 12:1.

How many of the Lord's professed followers are today making fishing for earthly things of some sort, the chief business of life—fishing for money, or influence, or a great name, or self-gratification, or some thing of the sort—leaving the great work which the Master gave all his followers, viz., to be fishers of men, feeders of his sheep and lambs.

True, all are not apostles, as Peter, and all are not called to such special service, as his, requiring all their time. But each one is called upon to improve and use whatever openings and opportunities he does possess in preaching the good tidings. The apostle Paul said we should follow his example, which was truly worthy and noble; and Peter refers to all the members of the body of Christ, as the "Royal Priesthood" that "should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). This should be the chief business of all the saints. To this work *we* were anointed as members of the body of Christ by the same spirit which anointed our Head, and for the same purpose. See what was the purpose of his anointing, and learn therefrom the purpose of your own anointing under him. It is written of him, and of us as members of him, "The spirit of the Lord God is upon me, *because* he hath anointed me TO PREACH THE GOSPEL to the meek."—Isa. 61:1; Luke 4:17.

We have no hesitation in saying that every member of the anointed body of Christ will be a *preacher* of the gospel, though probably few of them will be of those known as "clergymen." The fact is, that those who have the truth and are governed by its spirit, could not avoid preaching as much as they have opportunity. Such will not need pay (neither money, honor, nor flattery), as inducement to enter the ministry (service) of the gospel, but would be glad to preach regardless of these and even at a loss of honor, money, etc., like Paul counting it joy to be considered worthy to suffer loss for the truth's sake, and to be God's ambassadors. The spirit of the truth had taken firm hold of some in the early church whom the Apostle addressed saying: "Ye endured a great fight of afflictions," "Ye were made a gazing-stock by reproaches and afflictions," "and took joyfully the spoiling of your goods." (Heb. 10:32-34.) True, earnest preachers imbued with the spirit of the truth were those also, mentioned in Acts 8:4. In the persecution for the truth they hid not their light under a bushel, but openly declared the truth; therefore they were scattered abroad. But even as exiles, "they went *everywhere preaching the word.*" They *all* preached, but seldom did they get a chance to preach in a synagogue, and few probably had ability for *public* speaking. They preached as Jesus and the disciples did, from house to house, or by the wayside, wherever they found hungry hearts and hearing ears—the "meek."

Why was it that these and the apostles did not say to themselves: We must be *prudent*, and not let it be known that we believe this gospel; for we have our business and family interests to attend to, and if we are zealous for the gospel, it will result in breaking up our business prospects, and we and our families will be unpopular and may be driven from home or cast into prison—Why did they not reason thus? We answer, because they had the *spirit* of the truth, the holy anointing was on them and they *delighted* to do God's will, and to be engaged in his service at any cost. Peter and John, when commanded to preach this gospel no more, answered "We cannot [help] but speak, the things which we have seen and heard" (Acts 4:20). Paul tells how the fire of the truth and its service was burning in his heart and must find vent through his mouth, cost it what it might and did, when he says: Woe is me [Wretchedly unhappy would I be], if I preach not the gospel of Christ. To be obliged to keep silent and not declare the boundless love and glorious plan of God, would have been misery indeed to Paul, while he could rejoice with *joy unspeakable*, if permitted to preach it, even at the cost of home, comforts, fame, honor, wealth and "all things."

YOUR REASONABLE SERVICE

None should gather from the foregoing, that God expects the same service from each of the consecrated, regardless of talents and opportunities. There is just one sense in which *the same* exactly is expected of each; that is, each to be accounted worthy of joint-heirship with Christ must DO WHAT HE CAN. Those who have one talent, may do what they can as really and truly and as acceptably with God, as those who have ten talents, who at most can do no more. And none who have consecrated *all*, and who have seen how little their *all* is, in comparison to the favors of God, past, present and future, can conscientiously offer less than *all*, the little service they *can* render.

But some inquire, What can I do? My life seems so hemmed in, and my opportunities for testifying to the truth and suffering for the Master and his word in feeding his sheep, seem so small, that I fear I am not one of the sacrificers at all. Can that be so? Now brother, tell us of your case. Well, I am a miner; I work alone and have only Sundays and my evenings to myself, and my neighbors are

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

But a mother in moderate circumstances with a large family inquires, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care of my home and children—their morals as well as their persons. Ah! Sister, much depends upon *how* or to *whom* you sacrifice. Most of mothers know well what it is to sacrifice. To properly raise a family costs much self-sacrifice as every good mother knows. You sacrifice your health, your convenience, your time and comfort by night and by day. All good mothers find it thus, whether consecrated or not. But there is this difference: The majority do it simply from pride and selfish motives, in the desire to be honored in their children's honor and display. But the consecrated mother should regard the matter thus: I have given myself and my family for the present and the future to God; He has given me charge to use and dispose of these as so many talents according to my judgment for his glory; His word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society. This part of your sacrifice rendered to God, *results* much the same as though you had not consecrated—in sacrifices for your children, yet in your case it is as actually a sacrifice of your talents to the Lord, as though done more directly to him. In fact, it is more acceptable to him, than if you were to leave your little ones to grow up like weeds, while you go abroad to preach the Gospel.

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

Is not this a reasonable service? Surely it is; and furthermore, it is the most enjoyable use you can possibly make of your talents. Think you, that those who spend their lives in attempted self-gratification are truly happy? Nay, none ever succeeded in pleasing himself—in gratifying all selfish desires. But he whose life is entirely given up to God and whose aim is to do God's will and honor him, is supremely happy. Even though it brings persecution and trouble he can rejoice, and be *exceeding* glad with a joy that the world can neither give nor take away and which even death cannot quench.

"Let us not love in word, neither in tongue; but in *deed* and in *truth*. And hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved if our heart condemn us not, then have we *confidence toward God*."—1 John 3:18–21.

"WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?"

It is well for those who have entered into the new relationship of spiritual sons of God to consider carefully and frequently the changed relationship into which it has brought us. Our most intimate relationships are no longer those of earthly origin. Our interests, hopes, and aims are now bound up with those of the heavenly family; and as we come to realize this more fully, our affections reach out after the family of God and our communion one with another should be such as to deepen and broaden that love one for another.

The above expression of our Lord shows how he regarded the heavenly relationship. When one said unto him: "Behold thy mother and thy brethren stand without desiring to speak with thee," he answered, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."—Matt. 12:47–50.

As new creatures, we are spiritual sons of God, soon to be joined in heirship with his dear Son; we are the espoused virgin who, forsaking all earthly ties, is to be joined in marriage to our heavenly Bridegroom, and with joy we are now making all possible preparation for the great event. When this new condition is *fully* entered upon, we shall no longer be husbands and wives, parents and children, brothers and sisters, etc., with those on the earthly plane; for we shall be "kings and priests unto God," prepared to rule and to bless all the families of the earth, every member of which will then be as dear to us as to God. Our love to our former dear ones will be no less than now. Our love will be greatly intensified, though not bounded by the former narrow limits of blood relationship.

SON OF MAN AND SON OF GOD

By B. WILSON.

In what sense was Christ the son of man? There is no doubt whatever as to Christ being "the Son of Man"—but in what sense? it is asked. Did this phrase mean that he was simply *a man*—one of human kind; or did it imply something more than this? I think more is comprehended in the phrase. Jesus very frequently spoke of himself as the Son of Man, and must have meant something beyond the idea that some have advanced, that he was the son of the man Joseph, the husband of his mother Mary. I will give a few references for the reader to examine, where Jesus calls himself the Son of Man. Matt. 20:18; 18:11; 16:13–16; 12:8; 20:18, 19; 25:31; 26·64. These are all from Matthew's testimony. They prove that the Son of Man was the anointed one, and are to be so understood. The Jews also understood the term as synonymous with Messiah. What other conclusion could they or we arrive at after reading Dan. 7·13, 14? Let the reader turn to this reference, and see if it does not refer to the Messiah. But why is he called the Son of Man? Surely not in the same sense that I am the son of a man, because begotten by him; nor as the term is so frequently applied to Ezekiel the prophet; nor as used by David in the eighth Psalm, and as quoted by Paul in Heb. 2·6. The phrase as

used by Jesus is always in the emphatic form, though our English versions do not show it. The Greek is—*ho whyos tou anthropou*, "*the* Son of *the* Man." This definite form of expression implies that Christ was the son of some particular man. Shall we say the son of Joseph, the carpenter? Did Jesus mean this every time, when he used this emphatic form of expression? I trow not. The Messiah was to be the seed of David, according to the Prophets, and the genealogical records as given by Matthew and Luke, prove that Jesus was the Son of David, with whom Jehovah made an everlasting covenant, saying, "His seed shall endure forever, and his throne as the sun before me," Psa. 89:56. The genealogical records prove him to be the Son of David. The prophets foretold that Messiah was to be the Son of Jesse and David. Isa. 9:6. 7; 11:1; Jer. 23:5; 33:15; Psa. 132:11. The apostles believed that Jesus was the Messiah and the son of David. Peter, in his discourse on the day of Pentecost, tells the Jews that Jesus, according to the flesh, was from the loins of David; and Paul says that he was "made of the seed of David according to the flesh," Acts 2:30; Rom. 1:3; 2 Tim. 2:8. And the glorified Jesus himself declares: "I am the root and offspring of David," Rev. 22:16. From these testimonies I conclude that Jesus the Christ was the Son of Man, not in the sense of simply being *a man*, but because he was the son of the man David, with whom Jehovah made an everlasting covenant, that the throne and kingdom of Israel should belong to him and his seed forever.

[Our Lord was "Son of David" according to the flesh through his mother, who was of the lineage of David. As to how it was possible for our Saviour to be born of a woman who was of the fallen, condemned, imperfect race, and yet be perfect, undefiled and free from the condemnation which came upon every other member of the race through Adam, we refer the reader to an article in the TOWER of Sept. 1885, entitled "The Undefiled One."—EDITOR OF Z. W. TOWER.]

In what sense was Christ the son of God? He was called the son of God while in the flesh. But it is asked in what sense? I answer, Because he was God's son, in the sense of being begotten by him. Christ called God his Father, and God acknowledged him as his son. See Matt. 3:17; 17:5. If Christ was the Son of God only as we are sons of God, then he was not *the* son of God, but *a son;* nor would there be any more reason in confessing him to be the Son of the living God, as Peter and all the apostles did, than in confessing some other believer to be God's son. But Jesus claimed to be *the* Son of God, and consequently the Messiah. He also required his disciples to believe this truth. See John 9:35–37; 10:36. The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity—on it the Church was to be built. Matt. 16:16–18. Jesus was *more* than a begotten son by the word of truth; he was "the *only begotten* of the Father," John 1:14; 3:16; 1 John 4:9; Matt. 3:17; 17:5; Gal. 4:4-5; Col. 1:13.—*Millenarian.*

"COME OUT OF HER!"

Auburn, Ills., April 25th, '87.

DEAR MRS. RUSSELL:—Pardon me for troubling you so soon again. I am so very much *alone* in the world, because of my *peculiar* belief, that I find it a relief to open my heart to you. I wish I could make you realize the change that has come over me regarding worldly affairs, since I have taken the liberty to think for myself. I was first impressed with these newly discovered ideas regarding the teaching of God's Word, in the fall of 1881. I grasped the central idea, the Atonement, from the first; also the Restitution of all things, through justification. These central points seem to me as clear as the noon-day. Some other points, and in comparison to these, minor ones I should say, such as the Trinity—the exact state of the being after death, the Communion, Baptism (the outward symbol and its correct form), and the Law touching the keeping of the Sabbath—these four questions have caused doubts and arguments for and against, to harbor within my mind. In regard to "the spirits in prison" (1 Pet. 3:18–20): Does this not teach that Christ, during his stay in the tomb, went in spirit to the spirits in prison? In regard to Baptism: It appears to me unimportant as to the *form*. It also appears immaterial, whether the person baptized be an infant or an adult. Children are bidden to come to Christ. And they are readier to believe and to love a Saviour, than older ones. I feel that it is right to bring God's children to his altar, leaving them in the care of the Spirit. I feel that no time should be lost in putting them into his care. I feel deeply upon this subject, because I wish to do what is right.

Though I keep every day holy to God, yet, to be conscientious, I must keep one special day.

Perhaps now you will say, I have not truly been begotten of the Spirit. Dear Sister, I can echo your fears upon this subject. And that brings me to the principal part of my trouble. My life is one of small trials and vexations. Like Mary I have chosen the better part, but I am a veritable Martha, though indeed with all the aspirations and ideas and longings of a Mary. That is, I am so surrounded with worldly anxieties and petty cares—having the care of my family, trying to make ends meet and working from morning till night, with miserable health continually, which of itself is a cause of nervousness and fretfulness. Do you wonder I doubt my own position in the Plan of the Ages? I do not *presume* to know where I stand in this matter—whether upon the spiritual or human plane. But I can say, with a conscience void of intentional, willful offence, that I shall be grateful, if I may be accounted worthy even to be a doorkeeper in the house of our God.

In my present circumstances I am unable to take a stand even as a Christian, unless I attend a nominal church. My mother is a staunch Episcopalian. She is determined I shall either be a "somebody" in the Church, or a "nobody" out of it. She has influence. This is my position here. I speak not against my mother—all honor be to that sacred name! I only mention the fact, that you may see how I am placed.

Now, what is my duty? Can I do more good in my peculiar position, by going with my mother, thus making manifest my interest in religion and introducing my own views, as I see opportunity—or shall I continue as at present—in obscurity, almost absolute seclusion from society, for the sake of my principles? I am perfectly willing to do so—if it is right.

I have made no secret of my way of thinking; nor can I. My nature is too frank and open to admit of that. Hence the estrangement between myself and every one. But is this as it ought to be? I know I must suffer persecution, and gladly have done so—yet I may be standing in the light of others, if I cannot see plainly myself. I fear, I have not made myself plain. I will try and send some money soon—for O! I want this work to go forward! My husband and myself took Communion this year by ourselves, and it seemed a blessed season. I remain, Yours lovingly, MRS. S——.

REPLY

MRS. S——, MY DEAR SISTER:—Your esteemed favor of the 25th April is at hand and be assured that in your questionings and fears I fully sympathize with you. I do not look upon them however as evidence of any lack of consecration to God, or that you are not begotten of the Spirit. They come only as the result of an imperfect understanding of God's great comprehensive plan.

What you need, then, is to take plenty of time, and with patient carefulness and a meek and teachable spirit which is intent on knowing and doing God's will only, to study his great plan of the ages. Keep well in mind its deep foundation—its complete satisfaction of the demands of justice in our redemption through the precious blood of Christ; its righteous principles recognizing God's absolute and universal sovereignty and man's individual free agency; and then mark the wonderful scope of the plan—so far reaching in its grand results as to affect all creatures "in heaven and in earth," to establish once and forever the absolute authority of God in all the universe, and to establish all his creatures in righteousness and joyful and loving obedience.

Seeing that such is the wondrous scope of the divine plan, we should not be surprised to learn that it requires 7,000 years for its development—the 6,000 past and 1,000 future. The plan will have reached its culmination when Christ gives up the kingdom to the Father at the end of his millennial reign. Taking this grand view of the subject, many otherwise troublesome questions will settle themselves; for instance your anxiety for your children and your responsibility as a mother. God says: "All souls are mine: as the soul of the father, so also the soul of the son *is mine*" (Ezek. 18:4). God does not leave the eternal destiny of a single soul to the faithfulness of father or mother, or pastor or teacher, or any one. They are all his; he knows them every one individually, and every phase of their character and disposition, and all their surrounding circumstances from earliest infancy. And each one of these individuals must stand on trial *for himself:* their eternal destiny, whether it

be life everlasting in its glory and perfection, or death—the blotting out of existence (Job. 10:19; 7:21; 14:21) must be decided by *each for himself*, when brought to a full knowledge of the truth—the plan of redemption and reconciliation accomplished through Christ. God himself has made full and complete arrangements for the eternal welfare and blessedness and glory of every individual, who will appreciate and submit to his authority. And he has also made arrangements for the discipline so necessary to their development and final perfecting. Where then, you ask, is a mother's responsibility? It is simply this: In view of your greater influence over the child, your *opportunity*, and THEREFORE responsibility to God, for the right use of that influence, is greater than that of any other person. We are each accountable to God for the right use of whatever talents and opportunities *we have*, and no more. If you have naturally good judgment and make good use of it in training your children to righteousness and obedience to God, you will not only receive the divine approval, but without doubt you will see at least some of the good effects of your training in the present life, though your children will not reach *perfection*, until the better and effectual influences and agencies of the *next age* complete the work.

But if naturally you have poor judgment, and if much of your own life before your children, was spent out of harmony with God, so that the opportunities of the early years of your children's training were lost, and in consequence you now find it impossible to train them as you would, and you see them wandering from God and with no disposition to submit to either God's authority or yours, and though you try to do the best you can for them, your efforts all seem fruitless, still take courage: God says, "All souls are *mine;*" they are in his care whether you realize it, or have placed them there or not, and he will see that they get the discipline they need. He may in the present life let them run their course and see the result of their folly, though it be painful indeed to you, and then in the next age put on the brakes and check, restrain, punish, and encourage, and help them, as his wisdom and love will see best, until their reform is thorough and complete, or they are adjudged incorrigible and cut off from life. The mistakes of injudicious parents will all be overruled under the discipline of Christ whom God hath appointed as Prophet, Priest and King for that every purpose.

As a mother do *the best you can* with your present knowledge and ability and dismiss all anxiety, casting your burden upon the Lord, who *is able* to sustain you, and to make all things work together for the accomplishment of his purposes —"in due time." God only holds us accountable to the extent of our ability and opportunity since we became his children; all our sins and short-comings, previous to that time, having been freely forgiven for Christ's sake.

Now about giving your children to God: They are not yours to give; they are his already—"All souls are mine." But it is your privilege at the very dawn of their existence to recognize God's right and authority over them whom he redeemed by the gift of his Son, and to ask for wisdom to so train them that they may early learn to love and obey him and to recognize his love manifested through Christ. But what has baptism to do with this? Nothing at all. Study carefully the subject of baptism as presented in TOWER of Oct. '84. The sprinkling of babies is entirely out of harmony with the significance of either John's baptism or Christ's.

And again, Our Lord did not institute any ordinance in the Church to be practiced in an indefinite, haphazard way. Both the ordinances and the *only* ones which he did establish were very simple and clearly defined, both in form and in significance, and it will not do for Christians to say, I am not quite sure what they mean and how they are to be performed, because there is difference in men's opinions about them. There is no necessity for difference of opinion when the Scriptures are plain and explicit. And it is our business to *make sure* of what the Scriptures teach, and then to follow their directions, though a thousand *opinions* prevail to the contrary.

On the subject of the trinity (which is not a Bible subject) I would refer you to the TOWER of July '82, if I had it to send you. I presume you have no TOWERS so far back. I will suggest to Mr. R. however that he republish that article for the benefit of yourself and others. It would not be possible to satisfactorily canvass the subject in a letter; but if you study carefully Chap. X. of M. DAWN you will see that the common view is unscriptural and unreasonable.

On the other subjects I would refer you to the following articles: "The Spirits in Prison" in TOWER of Dec. '84, "The Ten Commandments" Oct. '83, "Sunday and The Law" Dec. '85, and recent articles relating to "The Lord's Supper."

With reference to going back into the Nominal Church your duty is clear if you are of the class designated *"My People"* in Rev. 18:4. You know that it is Babylon. Its Babel, confusion, mixture, is manifest even to the world. You were called out of her that you might not be a sharer of her sins, and that you receive not of her plagues. Her sins are those of conformity to the opinions and ideas and manners and customs of the world irrespective of God's will, and also the rejection of his truth to an increasing extent. If you return to Babylon and give that system the support of your influence in permitting your name to swell the list of its membership, or your money to support and extend it financially, or your presence to encourage its teachers in proclaiming as gospel that which is not gospel, then you are partaking of its sins and must share in its plagues. Your mother's wishes or the opinions of your friends should not have a feather's weight with you when God speaks—and remember he does not speak to us by mere impressions or imaginations, but plainly and unmistakably by his Word. He has shown you Babylon's confusion. You know that you are in it. And now he says, "Come out of her *my people*," etc. You need to remember that you belong *to God*, and while you love and honor your mother for her care and good influence in your youthful days, neither she, nor any one else must now be permitted to come between you and your God. And should your fidelity separate you from every earthly tie, rejoice that it links you closer to the throne of God. Consider it a privilege to be a "nobody" for Christ's sake and let others see by your cheerfulness that you *enjoy* the privilege. Perhaps after all as you *decidedly* wear his yoke you will find that his yoke is easy and his burden light, being lightened by the love you bear with it.

Now take courage dear sister—walk in the light, obey the truth as fast as you see it and study the plan of God with care, that you may be firmly established—rooted and grounded in the faith. Yours in Christian love. MRS C. T. RUSSELL.

LIGHT FOR THE RIGHTEOUS

"Light is sown for the righteous, and gladness for the upright in heart."—Psa. 97:11.

Light is a most beautiful and fitting symbol for truth; and not only do the Scriptures so use it, but it is a symbol in common use today. Men frequently speak of the "light of our day," and in contrast speak of the ages past as "the dark ages;" they speak of the light of civilization, the light of truth, etc.; and that remarkable statue recently erected in New York harbor is an apt illustration of this symbol in present use. It represents liberty enlightening the world—liberty as an aid to the finding of light, truth. And truly as men gain liberty, and make proper use of it, truth on various subjects begins to open up, and brings with it its train of blessings. But liberty and light abused are as sure to sink those who abuse them, in deeper darkness and greater evils.

In the above text reference is made particularly to one certain class of truth, nevertheless we recognize it as a principle in the divine economy in dealing with mankind in general, that to the extent that men observe the principles of righteousness, they are correspondingly favored with truth and its attendant blessings.

The Scripture saith, "There is none righteous; no, not one." All mankind are unrighteous, they are under the penalty of death. But thank God, a redemption has been provided, and those who lay hold of it by faith, are justified, reckoned righteous in God's sight. And it is for these justified (reckonedly righteous) ones, who by faith have accepted the righteousness of Christ, and who in gratitude and love to God for such favor are endeavoring to live lives of obedience and faithfulness, that light is specially sown.

It is not for those who once by faith accepted of justification through the ransom, and who, simply consoling themselves with this thought, straightway turned back to the world to revel with it and stifle all thought of responsibility. Truth is not for such, but for the righteous who not only thankfully accept the righteousness of Christ, but who go further and consecrate themselves to the divine service, their rightful, reasonable service. Only such grow in grace and in knowledge.

It is in the Word of God that this light for this special.

justified and consecrated class, is sown; and while the justified and sanctified of past ages enjoyed a measure of light, all that was then due, the justified and sanctified of this age have far greater privileges in this direction than any of former times; for in the ages past the light, the truth, was being sown for our special benefit. Unto the prophets, to whom so much truth was given, yet in such a way that but little of it was understood by them, it was revealed, in answer to their earnest searching, that not unto themselves, but unto *us* (the Gospel Church) they did minister (1 Pet. 1:12)—that the truth which God was sowing, through their instrumentality, was not then due, but was being sown for the righteous some centuries down the stream of time.

The faithful prophets were not left in darkness, however, to blindly grope their way along without special evidence of divine favor. They had their measure of light, and because faithful to it, great will be their advantage in the resurrection. And while it is true that a great storehouse of divine truth was prepared for the Christian Church through the instrumentality of the prophets of past ages, and while much more was added to it by the Lord and the Apostles, yet it has only been revealed by degrees, as the age advanced toward its termination; consequently the early church did not enjoy as great light as it is our privilege to enjoy today. Occupying our present position on the stream of time, it is the privilege of the Christian Church to enjoy such views of God's plans and doings as none before our day could possibly have. Yet only this special class, the righteous, are so privileged; and their continuance of the privilege is conditioned upon their faithfulness, both in searching for and in using the light.

It is a very noticeable fact that those who have been greatly blessed with light and have made no use of it, have not been privileged to retain it. The truth always brings with it its measure of responsibility, and to the extent that we measure up to that responsibility, more light is given. And *vice versa*—to the extent that we ignore that responsibility, further increase of light is denied, and the light that is in us, begins to wane.

If we accept the truth, and begin to act from its standpoint, very soon we find ourselves marked as peculiar, very different from the world, and very different too, from merely nominal Christians. This is as it should be. If this be your experience, brother or sister, go on; you are on the right track. But if you find yourself very much like other people, then take heed. Quite likely you are looking and acting from the world's standpoint, and not from the divine standpoint in which the truth has placed you.

You have made a covenant with God, and have received favors from him, which alter your position and responsibility entirely. Think of this: Let your mind run back to your earliest experiences as a child of God. When you first realized that *you* were bought with a price, even the precious blood of Christ, that *you* were redeemed from death through faith in that blood, call to mind how your heart was filled with joy and praise to God for his loving favor toward a justly condemned sinner. And when you turned the sacred page on which you read your title clear to everlasting life, and read further the exhortation of our brother Paul—"This is the will of God, even your sanctification,"—"Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service" (1 Thes. 4:3; Rom. 12:1), you said, Yes, surely all that I can do to express my love and gratitude for such favor is at best but a poor return; and then on bended knees you said in all sincerity and fervency, Here, Lord, I give myself away; 'tis all that I can do.

Then you joined a church—as you supposed, a company of people all justified and consecrated like yourself. Your own heart was full of warm, fresh zeal: you meant to do just what you had covenanted to do. Your heart's inquiry was very much like that of Brother Paul, "Lord, what wilt thou have me to do?" Then the Lord began to show you what you should do, how you should make your life one worthy of imitation, how you should let the spirit of God rule in your heart, conforming every feature of your character to the principles of the gospel, how in eating, and drinking, and wearing of apparel, in manner and conversation, and home and business life, you should first of all be a living epistle known and read of all with whom you come in contact. Then he began to point out fields of usefulness in his service, which would afford you the privilege of cross-bearing.

But do you remember how the love that was in your heart helped you to set a vigilant watch over yourself, and to bravely and cheerfully take up your cross and follow the Master? And as thus for a time you stepped along joyfully in the narrow way, you said, Yes, truly I am proving day by day that his yoke is easy and his burden light.

But by and by your first love began to cool a little, and turning your thoughts upon yourself you began to think, How weary I am! how much I have to suffer by conforming so strictly to these principles. No one thinks more of me for it. Why there is Brother A. and Sister B.; they don't seem to trouble themselves about cross-bearing: they do very much as others do; they look and talk and act very much as others do, except that they make long and seemingly very earnest prayers in public, and make themselves generally agreeable, particularly in the church. And they are considered the very cream of the church, and most devoted Christians. As you looked around a little further, you noticed that nearly all were doing just so, except perhaps a poor old saint very generally overlooked, or else considered an extremist or a fool, unworthy of respect and attention. And verily you began to feel that you also were losing ground in their estimation. Why, surely, you thought, these are good Christians, and you must have taken an extreme view of your obligation to God. As you thus looked more and more at the examples of those around you, and less and less at the Word of God and the noble example of the Lord and the apostles, your own zeal became cold and you concluded that your first impressions of the Christian life must have been erroneous.

But they were not erroneous; they were right, and were derived from the right source, the Word of God, and should have been followed regardless of consequences. You would have had plenty of cross-bearing, but your Christian character would today be much stronger and more symmetrical. But thank God, he considered your unfavorable surroundings, and that while you were still willing to follow him, your flesh was weak; and so he sent you a special message of meat in due season which wonderfully awakened and encouraged you. Wonderful love! Do you suppose the Lord would so tenderly call you by his grace, and encourage and help you, if he did not desire to make you his bride? Rejoice, and be exceeding glad, O favored one, to whom God has granted present light, and forget not that if thou wilt prove faithful unto death, faithful is he that hath called you, who also will exalt you in due time, according to his promise.—1 Thes. 5:24.

Take for your examples the noblest runners on this course. They looked not at the things behind, to pine and fret for those things they had covenanted to sacrifice, but walked according to the light they had. Consider for instance, the daily life of Jesus after his consecration: While with his unequaled abilities as a man he might have had the esteem and honor of his fellow men, and while he might have had an honorable fame throughout the world, and while he might have spent time in accumulating wealth, and in the gratification of other legitimate earthly ambitions, he turned aside from all these and chose the life of continuous service of his Father esteeming it a privilege to preach the gospel to one or two or many, as opportunity might offer. With it came reproach, poverty, persecution, ingratitude from those he benefitted, and finally death by ignominous crucifixion.

Then look at our beloved Paul: With all his talents and advantages of birth and education, his worldly prospects were fair, but he resolutely curbed all ambitions in that direction. And when he inquired, "Lord, what wilt thou have me to do?" he conferred not with flesh and blood, but set himself at once to doing what the Lord directed. And though the Lord said he would show him how he must suffer great things for his name's sake, Paul counted the sufferings as not worthy to be compared with the glory which shall follow, though as yet he only saw that glory by faith. Truly, Paul suffered great things, but mark how he rejoiced even in those sufferings. When he and Silas were publicly beaten and then cast into prison, did they complain and say they had had about enough of this, that some of the other apostles up there at Jerusalem ought to come out now and take their turn, that he was getting old and it was about time for him to settle down and take care of number one, he couldn't stand this kind of thing much longer?

No, you never heard a word of that kind from Paul. He had no notion of giving up, or of resting on his oars; he had learned the valuable lesson of contentment in whatever condition duty required him to be (Phil 4:11). Nay, more! he had learned to rejoice always, and in every thing to give thanks; and so he rejoiced even in tribulation, and sung for joy even in prison. The light of God's truth received in unfaltering confidence gave him a joy which the world could neither give nor take away. And no amount of persecution stopped Paul from rejoicing; for he remembered that all the sufferings endured for Christ's sake, work out a far more exceeding and eternal weight of glory.

But he warns us, that if we would so run as to obtain the prize of our high calling, if we would receive the light of

divine truth and walk accordingly, we must look, not at the things which are behind, which we have covenanted to sacrifice, but at the things which are before, and which are yet unseen, except by the eye of faith.

To look back is one step, and a long one, towards ignoring and breaking our covenant. It is the first step in unrighteousness, and if not quickly retraced, it will sooner or later lead to darkness and apostacy; and the joy and peace we once experienced in believing will be taken away. He that looketh back is unfit for the Kingdom.—Luke 9:26, 62.

We cannot too strongly urge upon God's covenant people their duty and responsibility in view of the light they have received—the duty of living for the heavenly things, and using the earthly things only as necessary aids in the divine service; the duty of viewing every matter of an earthly character from the standpoint in which the truth has placed us, from God's standpoint; the duty of acting promptly upon our convictions, and thereby giving no advantage to the adversary; the duty of enduring toil and persecution in the Master's service with uncomplaining meekness and joyful thanksgiving for the privilege; the duty of preaching the truth at any cost and at any sacrifice.

Light was indeed carefully sown centuries ago for the righteous, and it is now being most gloriously revealed to those for whom it was sown; but take heed, ye that have received it; for if through unfaithfulness the light that is in thee be turned to darkness, how great is that darkness! The messengers of darkness were never so active as in this "evil day," to overthrow the faith of the consecrated children of God; and never were their methods so subtle and so deceptive. Truly, they are calculated to deceive *if it were possible the very elect.* But thank God, that is not possible. The elect are those who faithfully, carefully study to know the will of God and are very earnest and faithful in doing it. Take heed that you make your calling and election sure.

PERILOUS TIMES

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offence against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife—the next day a son stabs his father, a brother kills his brother for some light difference of opinion, then a father murders his whole family. Common robberies and murders are of everyday occurrence. Forgery, swindling, and speculation are carried on by the wholesale. Private houses, banks and the government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in reality upon us? Is the world [society] ripening for destruction? Look upon the face of society and see how perfectly its features correspond with the likeness by the pen of inspiration. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—from such turn away." Did not modern society sit for this picture? Could the Camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But the perpetrators of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? You must build upon the rock for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well-nigh certain. Above all let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men.—*The Earnest Christian.*

PREJUDICE

Prejudice is pre-judgment. It is forming an opinion without examining the facts; it is hastily accepting a conclusion without investigating the evidence upon which it rests; it is allowing ourselves to be hood-winked and deceived, when the slightest reflection would keep us from such a mistake; it is being satisfied with hearsay, when we should demand the proof; it is rejecting everything at first sight, which does not confirm our former convictions or suit our former tastes or agree with our preconceived ideas; it is a revolt against the unpalatable and distasteful; it is a deep-seated reluctance to part with that to which we have been accustomed—a persistent hesitation to accept as true what we have not hitherto believed; a wicked unwillingness to admit that we can be wrong and others right. It favors or condemns upon the slightest pretext; it recoils or embraces as it is moved by caprice. It is not limited to persons—has to do with places, and creeds, and parties, and systems: hence its influence is extensive, and its evils manifold. Prejudice does not hold opinions; it is held by them. Its views are like plants that grow upon the rocks, that stick fast, though they have no rooting. It looks through jaundiced eyes; it listens with itching ears; it speaks in partial and biased accents. It clings to that which it should relinquish and relinquishes that to which it should cling. When beaten it remains defiant; when disproved and vanquished, it is sullen and obstinate. There is nothing too low for its love, or too noble for its hatred; nothing is too sacred for its attacks, or too deserving for its aspersions. It is as cruel as it is universal, as unjust as it is relentless; as unforgiving as it is conceited and ill-informed.—*Sel.*

EXTRACTS FROM INTERESTING LETTERS

Middlebrook, Arkansas.

ED. Z. W. T., DEAR SIR:—I received an April copy of your paper last Saturday evening, and must say that I was truly astonished at its doctrine. I sat down, and in about two hours had devoured its contents. After seven years of hard study of the Word of God, to the exclusion of all theological writers, am I so near-sighted as not to see that God is intending to give to the heathen who have died without the advantage of gaining a knowledge of the ransom prepared by Him for all, a chance to hear and accept the truth? Great God, is this thy word, or am I in a dream? What can it mean? How good, how merciful, how grand and beautiful thy plan, so far as I have seen! If this glimpse of light proves true, Great God, what other adjectives can I employ to describe more fully thy love and mercy! I am too weak even to contemplate the sublime grandeur of thy lovely purposes to man, thy fallen creature. Indeed I can only fall at thy feet and allow to pass through my mind the words, Holy, most holy, art thou, O Lord God.

I believe that man fell, that Jesus became the ransom, and I believe that the times of the restitution of all things, spoken by the mouth of all the holy prophets, is near at hand. But does that restitution embrace the restoration of all Adam's fallen race to the first estate, that they may individually have a chance to render obedience to the great King of kings? O God, the knowledge of thy word is replete with goodness toward man. What can I say? Wonderful! wonderful! most wonderful! and mercifully loving art thou, O God. It is almost too good to be true, and yet God is good

Dear Sirs, I am astonished, amazed, confounded, and even the tears start. I thought I was rooted and grounded in the faith. For years I have taught that the heathen had had their portion of light, and they that had received it and walked by it, would gain a reward, while those who rejected

it, were dead to rise no more, and thought I had proved it by the word. But O, if those who had not light are to see light, what a throng, what a glorious throng, praising God day and night! Why surely, there will be but few that will not accept it under the glorious reign of our King. Why friend, they will rend the heavens and burst the bars of space by their united shouts of praise.

If this be true, O King Jesus come, and come quickly! Amen. Yours in hope of more light, O. S. G——.

Toronto, Canada, May 6th, 1887.

MY DEAR BROTHER:—I came across the following clause in a very old work of the third century known as "Constitutions of the Holy Apostles," which may interest you, in the matter of the Lord's Supper, if you have not seen it before,—Book V. Chapter XVII.

"It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the Passover exactly, with all care, after the vernal equinox, lest ye be obliged to keep the Memorial of the one passion twice in a year. Keep it only once a year for Him that died but once. . . . . If they err in their computation, be not you concerned . . . . While they are lamenting and eating unleavened bread in bitterness, do you feast."

Various instructions follow about fasting, etc., etc., but I copy enough for the point in view, as showing what was the *probable custom of that early period*, though one of much defalcation in the matter of truth, and of much introduction of error into Christianity. Love to all yours.

Ever in Him, W. BROOKMAN.

London, March 14th, 1887.

DEAR BROTHER RUSSELL:—A sister in Christ, whose acquaintance I made only ten days ago, and who is having her house open for meetings on these subjects, invited me to come to her meetings. I went, and was surprised to see that the truths dealt with there are the very same that the Lord revealed to me, since I came to the knowledge of God in Christ Jesus. She also lent me a few copies of the WATCH TOWER, which I read with much interest, and I praise God for you and your fruit.

Allow me to give you my life's history and testimony in as few words as possible. I was born in Austria. My parents were very bigoted Jews. Of course their aim was to train me according to their knowledge. When six years of age I began to study the Talmud. When thirteen I entered the Rabbinical schools in Hungary, where I continued for six years. When I was seventeen years old, my eyes were opened to see the emptiness of my religion, consequently I turned to infidelity. All I then thought of Christianity was, that Christ was an impostor, that it was a sin to mention his name, and that I ought to hate him and all those who worship his images and crosses; for I knew only Roman and Greek Catholic Christians.

I lived in infidelity for about twelve years, though leading a moral life and always active in different philanthropic works and institutions. In 1883, while in Roumania, I felt inclined to emigrate to Palestine and to work there for the idea of "Colonization of Palestine by persecuted Jews from Russia and Roumania." Having to correspond with Hebrew periodicals, and to write and think on the subject of the restoration of the Jewish nation, I was obliged to read and study the Bible. This led me to see Christ as revealed in Moses and the Prophets. In order to inquire after the truth more freely, I went to Jerusalem, and on Easter Sunday, 1884, I made public confession of my faith in Christ. I soon began to see, by comparing the New Testament with church theology, that the theology was unscriptural and misleading, and the spirit of truth led me into the truth as revealed by God's prophets and apostles. I obeyed the voice of the spirit to "come out from Babylon and be separate." In February 1885, I left Jerusalem for London, with the hope to find here some Christians, as a Church of my opinion, but alas, I only found a greater variety of Satan's works, in sects and divisions, and that only confirmed me in my idea that the Church of this age is a Babel of confusion. I made up my mind to have Christ as my only Priest, Friend, and Guide, and to be joined to the saints of "the Church," "the Christ," "Head and Body," who are scattered all over the world, living the life of Christ as joint-self-sacrifices, waiting for his appearing to gather them in as joint-heirs and to reign with him for ever and ever. The Lord has laid it as necessity upon me to carry the Glad Tidings of Peace, to my own nation, the Jews, as a reasonable service. In order to do this, I was led to consecrate myself as a living sacrifice to God, and to make this my life's mission.

Your precious publications will always be to me an odor of a sweet smelling savour. Yours in Christ, L. K——.

[We are glad to hear from our Hebrew brother, and in our next issue will have something of interest to him and his race, under the caption, *"To the Jew First."*—EDITOR.]

DAWN, VOL. I., is now in its twenty-fifth thousand. Many hearts are praying and many hands laboring for God's blessing upon it! hoping that fifty thousand or possibly one hundred thousand may be in circulation before 1888. Work the works of him that sent you while it is day, for the night cometh, when no man can work. (John 9:4.) "The time will come when they will not *endure* sound doctrine."—2 Tim. 4:3.

"What selfishness asked for, was vain;
What came for that asking, was pain.
Gain! none save the giver receives;
Yet who that old gospel believes?
But one way is Godlike. Then give!
Then pour out thy heart's blood, and live."

VOL. VIII PITTSBURGH, PA., JULY, 1887 No. 11

VIEW FROM THE TOWER

We can scarcely realize the great revolution of thought now in progress on every subject, on every hand and among all classes. Everything is apparently tending toward unwholesome liberalism and reckless freedom of thought and action. Many whose fears are aroused quiet them by supposing that the present must be only the ordinary course, that it has always been so; or as Peter (2 Pet. 3:4) expressed their sentiments prophetically, they say, "All things continue as they were from the beginning of the creation." Only those taking heed to the sure word of prophecy are aware that these things are caused by the *parousia* of the Son of Man, and are evidences that we are in the "harvest," or end of this age. Others do not realize that every age has its close or "harvest." They remember not that the ark and the flood were the end of a former epoch, and that present and approaching events are as much out of the usual rut of this epoch, as the closing events of that "world" were out of the usual order of that time.

Only those enlightened by the "lamp" of truth, God's Word, can really see the great revolution now in progress and appreciate its immediate and its future results. It is perhaps a blessing for those who cannot see the future grand outworkings of the impending trouble, that they cannot yet see the immediate terrible confusion which the present revolution of thought is rapidly leading to. We can therefore scarcely estimate the amount of good we are doing to the worldly in bringing to their attention the great Millennial reign and times of restitution of all things, which the impending time of trouble serves to introduce, and for which it prepares the way by leveling classes and overthrowing monopolistic systems, secular and religious, built upon evil principles, errors, in whole or in part. Even if the truth is not now received by all whose attention is called to it, it will be remembered and afterward give comfort, help and light in a dark hour to many who now oppose it.

The more of liberty and truth any system contains, the sooner and the sharper will be the conflict between that truth and liberty and the errors and superstitions held in conjunction. The conflict may at times seem to leave error the victor, but in the end it shall fall. Meantime the conflict serves to judge or test the people, and by causing them to take sides, it accomplishes a sifting and separating work, preparing some for more and some for less stripes and plagues in this day when every evil and wrong shall be uprooted and consumed, root and branch. "The fire of that day shall *try every man's* work, of what sort it is," is a statement which will prove true of all the world, as well as especially of all in the church. None among us, for instance, need try to be neutral on the great question which is testing us now—the Ransom. You must come to it, and be for or against it sooner or later. We

well know that as they get awake the vast majority will forsake this, the foundation of the gospel of Christ, for it is written—"a thousand shall fall at thy side and ten thousand at thy right hand." It has not yet reached this condition, but it is rapidly approaching it, as all must see who keep watch of the so-called liberal utterances of "*leading* ministers."

Those who discard the long-cherished dogma of the eternal torture of those who die out of Christ, generally do so under the false impression that the Bible teaches the doctrine; hence in rejecting it, they are also rejecting the Bible which they suppose teaches it. Thus they are cutting loose from all anchorage, to be driven about by the changing winds of their own vain imaginings, unguided by the divine chart and compass, whose marks under false instructions they misunderstood, and which now they have ceased to respect and use. That they fell an easy prey to the shifting lights of science, falsely so-called, rejecting the ransom and the entire plan of God as revealed, and land on the barren shores of skepticism, saying, *If there is a God*, I believe he is too loving to punish his creatures, or to require an atonement for sin, a ransom for the sinner. In their effort to be more charitable than God, they not only promise that all shall be everlastingly saved and that the second death is to be a blessing, but apologize for the first death, promising full amends for that injustice which they claim has been done to man. Professing themselves to be wise, they have become so foolish as to charge the great Creator with injustice. But these, with other errors, shall not proceed much further, for the folly of their argument shall be manifested to all in the great time of trouble just before us. It will then be manifested fully that God is not so loving to be unjust, or in anywise clear the guilty; for every man shall receive a *just* recompense of reward for his deeds—though eternal torment is not that *just* recompense.

Another class—who, as they begin to think, will see that either the doctrine of a *ransom*, a corresponding price for all, is an error, or else that eternal torment is not the penalty for sin, (because Christ did not suffer eternal torment for us)—will find their attachment to the tradition of eternal torment so strong, and their knowledge of the ransom so slight, that they will speedily reject the ransom and hold to eternal torment, when they find them in conflict. Undoubtedly the statement that a thousand to one will stumble and fall over this truth, is what we should expect. How important, then, is our present work to the real children of God in all branches of the nominal church, showing them in the fact, the value, and the grand results, of the ransom—how it is in harmony with the just penalty pronounced against sin—death—and the grand exhibition, in one act, of God's justice and love; how that one act maintained his justice and the dignity and unchangeableness of his law, while at the same time it provided the way for mercy to the condemned. For as many as you can really cause to see the ransom for all, in its true light, and the restitution based upon it, you do an incalculable service, in preparing and helping them to stand and not fall in the day of trial now beginning. It is our confidence that all those who are real servants of God, Israelites indeed, will be "sealed in their foreheads" (Rev. 7:13), i. e., they will obtain an *intellectual* comprehension of this truth, sufficient to sustain them before the conflict becomes general.

This being our expectation, we are less surprised than some of you at the wide circulation which MILLENNIAL DAWN VOL. I., is having. It has a mission not only to seek and separate *saints*, but also to fortify *those* who fear God's name, small and great; and it may serve to counsel and prepare many of the poor Godless world. As a sharp threshing instrument of the Lord in the hands of his faithful children, it is already showing large results.

As an illustration of the workings of error in its effort to combat unfolding truths, we give here some utterances of a prominent "orthodox" minister of this city—Rev. W. R. Mackey—regarding a future probation for the heathen. He claimed there could be no possible object in giving the heathen a future probation, because, he asserts, *they have all had* a knowledge of Christ,—even those who lived and died long before Jesus came into the world, had, he claims, a saving knowledge of Christ. In explanation of this seemingly insane statement, he said, as reported in the *Pittsburgh Times*:—

"The *real Christ* (that is the incarnation of God's character,) has been in the heart of every man in every time and land who has loved truth and helped his fellow men. Every heathen who has so lived, goes to heaven, *because* he belongs to heaven and can't go anywhere else. He has not known Christ as he came in Galilee, but he has known and loved the *real* Christ though he never heard his human name."

This serves to illustrate the fact that men professedly the servants of Christ and the truth, are so prejudiced against the Bible and its teaching of "a ransom for all, to be testified in due time" (1 Tim. 2:6), and so prejudiced in favor of their own theories, that when the two come in conflict, they do not hesitate to make a cipher of the man Christ Jesus and his work of redemption, in order to support their own ideas. No one would think it worth while to ask this man, who represents one of the leading denominations, whether he believes that men were redeemed by the precious blood of Christ. We all know that his answer, to fit his theory expressed above, would be, No, the blood of the historic Christ was nothing; it is contrary to advanced thought to suppose that the actual death of the historic Christ did any good, except as an *extreme* example which none should follow, but which all should admire.

We fancy that we hear him continue (much in the strain of one of our Exchanges), to *explain* away the teaching of Jesus and the apostles relative to the value of the precious blood wherewith our Lord bought us, made reconciliation for iniquity and passed over our sins, bearing their penalty on our behalf—saying, The blood of Christ which is of any value is the blood or life of the Christ principle: the vital principal of righteousness is the cleansing power which makes us acceptable with God—if there is a God other than the God principle of Good.

Alas! Where do men land when they throw overboard the God-given compass and attempt to steer by their own wisdom? And ten-fold is the responsibility of such a one who presumes to be a teacher of others, leading astray the sheep from the true shepherd whom he claims to represent. By and by some now following their teaching, will awake to the fact that the shepherds whom they liberally paid, led them away from the fold.

The unreasonableness and unscripturalness of this minister's teachings, it is needless to point out to *our* readers; for all who have learned of the fact and philosophy of the ransom, and of the atonement of which it was the basis, can see clearly that it was not the Christ *principle*, but "the *man* Christ Jesus, who gave himself a ransom for all," and that it is *this fact* that is "to be testified in due time" to all, and not a "Christ principle" born in the heart of every man.

How nonsensical is this last claim, how opposed to the Bible teaching, and to every experience and observation of thinking people, to talk about the *Christ principle* being in men in every time, and to argue therefrom that all have such an innate knowledge of Christ as to be a sufficient ground for deciding their everlasting future! Does not the experience and observation of every sane man prove, that the Bible is correct in the statement that there is none righteous, no not one, and that all are born in sin and shapen in iniquity, because of inherited weaknesses and imperfections started and caused by Adam's disobedience when on trial as our representative?

Had the apostle Paul interviewed this gentleman, he would probably have talked to him much as he wrote to the Romans (10:14), "How shall they believe in him of whom they have *not* heard? How shall they hear without a preacher?" No wonder people are coming to believe that a curse and blindness attends the laying on of the "holy (?) hands of the Apostolic succession" (?), rather than any special blessing or ability to discern and teach the truth. As a further illustration of this teacher's ability as an *expounder* of the Word of God, we note the fact that this is the same gentleman who a year before drew upon him the encomiums of the liberalist press for his skillful manipulation of the miracles of the Bible, showing that there was little or nothing miraculous about them. Especially did he attack and to his own satisfaction overturn the story of Balaam's speaking ass, declaring that the jaw bone of an ass is so formed that it is impossible that it could have spoken. Poor man, he probably knew not that the Scriptures are so interwoven that it is not so easy to get rid of even so small a miracle. He should remember that our Lord (Rev. 2:14) and Jude (11) refer to Balaam's mission at that time; and that Peter (2 Pet. 2:15, 16), referring to the same, adds, "The dumb ass speaking with man's voice forbade the madness of the prophet."

But let no one mistake our object in calling attention to such teachings. We accord to this gentleman or Mr. Ingersoll the same rights, to think and teach as they please, that under the laws of this land we claim and exercise ourselves. We are merely using this as one illustration among many, of the tendency of our day. We note, too, the fact that though the Episcopal Church covers with the mantle of her approval this teacher and his unscriptural doctrines, she would be arrayed against any who would present the Bible doctrine of ransom and restitution, as her church papers have denounced DAWN. What a commentary, too, upon the membership of the church over which this gentleman presides as teacher, that they are

so ignorant of the Bible that they did not know or so indifferent and asleep that they did not notice and protest against such "another gospel." What wonder if we question whether there be any "men" in Christ, in that and similar congregations? Probably there are some "babes in Christ" among them, who for the time spent ought to be teachers, but have need of milk, have need to be yet taught the *first* principles of the gospel of Christ. But alas! how poor their chance of getting even one drop of "the sincere milk of the word that they may grow thereby" to become able to use strong meat in due time, while such a man, devoid of even the first principles of the doctrine of Christ, is their teacher and shepherd.

Alas! these are but a sample of many other flocks of poor sheep. Let all who have the truth feed it to the sheep in the name of the Lord.

THE HARVEST FIELD

While many brethren and sisters are taking hold of the work and pushing DAWN, VOL. I., grandly, none should get the impression that the field is so full of reapers and that their service is not needed. Our Father has so arranged the work, now as in every time, that there not only is need for every member of the "body" to be active in the service, for his own development, but also that there shall be a real *need* for the labor and sacrifice of each consecrated priest.—1 Pet. 2:9.

As a matter of fact, if five thousand of our readers could and would use their time entirely in the work, it would require quite a long time to thoroughly introduce DAWN to God's children in every town and city of this land. The present number of laborers, with all their zeal, would not exhaust the field in ten years. One city like New York, Philadelphia, or Brooklyn, would furnish busy work for ten canvassers for nearly a year, and other large cities proportionately. God leaves us without this excuse. We cannot say, that we saw no necessity for our labor, and knew of no way to render it. It will then be simply a matter of whether we loved his truth and our fellows so as to be willing, nay, glad to accept his offer of being his ambassadors, and to leave some of the nets of business ambition and the boats of present worldly custom. We do not mean to say that all can or ought to engage in this crusade—some cannot—ought not, and must do what they can otherwise: but surely many more have this opportunity than have yet improved it.

Neither do we urge any to leave sure situations for an untried work, especially if they have dependent families: such can get "a day off" and take a sample and make a trial to see how many orders they can get, following closely as possible the instructions in "View" of May TOWER. Others, out of employment, can surely find in this the grandest opening, and may afterward thank God that absence of other work forced them into the ministry (service) of God and his church.

Do not think that you need *a lot* of books before you begin. You need only a sample of cloth and paper bindings. Order when you know pretty surely how many you can use.

LIFE'S STORMS ARE PASSING

The storm has broken, and the heavy blast
That stifled morn's free breath, and shook its dew,
Is dying into sunshine; and the last
Dull cloud has vanished from yon arch of blue.

I know it is but for a day; the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I enjoy as storm on storm awakes;—
Not that I love the uproar or the gloom;
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,
Nor e'er shall be repeated; it is done,
Once heaved it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the wearied sufferer; so brings
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of today shall no tomorrow share;
Tomorrow's with itself shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday ploughed up the sea,
Is buried now beneath its level blue;
One storm the fewer now remains for me,
Ere sky and earth are made forever new.—*Bonar.*

EXTRACTS FROM INTERESTING LETTERS

BRO. ADAMSON writes:—I am having grand experiences every day. It seems impossible to get through New Castle. Yesterday took 46 names and left in afternoon train for home. In no other town have I got so many books to the square, and I have excellent talks. Some careful thinkers are investigating, and awakened sleepers by the dozen. Of course there are bitter opposers, but as far as noted people are willing to investigate for themselves, and I have fruit already and expect much fruit. You may increase the order to here to 300 copies.

I find quite a number of people awake to present truth. The legions to compose the Elisha company are forming and Babylon is being less honored preparatory to its destruction.

Since April 15th (the time I began this canvass) I have sold fifteen hundred copies of MILL. DAWN, and the greater part are delivered; and counting at same rate I shall easily sell 500 more—or 2,000 in all, by July 15th—3 months' work

DAWNS on hand, April 15th	70
Dawns taken from Allegheny, Pa	80
Dawns ordered to Greenville, Pa	300
Dawns ordered to Sharon, Pa	200
Dawns ordered to New Castle, Pa	300
Dawns ordered to Youngstown, O	500
Total	1,500

Please ship now,

To Youngstown, O	250
To Warren, O	300
Total:—	2,000

This is selling at the rate of 8,000 a year, but I think I will increase my sales after the cool weather sets in. I think I can see where I can improve my sales. But if I see I am to fall short of the number I expected to sell this year ending April 15, 1888, which is 10,000 copies, I shall hire the delivery part done by other parties. So you may depend on me for the sale of the 10,000 DAWNS in a year.

The "Lord of the Harvest" is greatly blessing DAWN, which greatly strengthens me, since my only desire is to be a co-worker with God *in his way*. My Father worketh hitherto (to this glorious end) and (now) I work (to this end).

In Christian love and kind remembrance, joined by Mrs. A., ever in Him. J. B. A.

Arkansas.

EDITOR ZION'S WATCH TOWER. VERY DEAR SIR:—Enclosed find $1.00, my subscription for Z. W. T. and 50 cts. for the two "DAWNS" you so kindly sent me.

As to your teaching I cannot express myself now, for I am all torn up. I have quit preaching. My friends know not the cause. I cannot preach. I sometimes regret that I ever gave your teaching any notice. But some how I devour the contents of "Z. W. T." as soon as it comes, and now that I will have some leisure, I will review the DAWN. One thing I must say here: If the spirit of the Editor of the DAWN and Z. W. T. is not of Christ, then I know not the spirit of my Master.

Please let me have a few April TOWERS to loan to friends whom I think will *study* them. With an earnest desire for the truth of the Gospel of Christ in its beauty and simplicity, I remain your student and friend, J. J. ——.

[We know your difficulty, dear Brother, and fully sympathize and so does our Master. It is indeed a severe trial, to come out boldly and acknowledge former errors and advocate the truth in the face of so much organized opposition as we

find today. The meekness of a little child is indeed requisite and the Lord brings the test just to this point as at His first advent. Others are not *fit* for the Kingdom. The trial falls most severely upon those who by reason of education, and time, and study are best able also to receive the truth; and this is but reasonable also. Surely the *truth* is sweet as honey to every saint who tastes, and the after bitter experiences as a test, were foretold, and should be expected from the first. (See Rev. 10:8-11.)

Receive the truth *gladly*, if you would have its full sweetness and strength.—EDITOR.]

Amboy, O.

DEAR SISTER IN CHRIST:—I have not been able to do much work for the Master, as my mother has been very feeble and needed all my attention. But my heart's desire to do has not diminished in the least. And I do know that God is blessing me more and more with a more perfect knowledge of the Scriptures, and with it a desire to tell it to others, which I do, wherever I can get "an ear to hear." I find that prejudice is a great hindrance to the reception of the truth, I think that if I am ever so situated as to get away from my own town, I could with the blessing of God, do better.

[Our Lord testified that a teacher is not without honor except among his own acquaintances.—ED.]

My desire is, to see M. DAWN, in the hands of every thinking Christian, and not only them but every thinking person. For it is destined to work a great revolution; in the establishing of truth and the demolishing of error. My dear mother to all appearance cannot survive many months, and my work must be mostly to care for her now, but if I discharge that duty faithfully, our Father will give me something else to do. I try to keep the DAWN preaching where I can find a hearer. I have a promise from the M. E. Minister that he will read it when he has sufficient leisure and I pray that God will open his eyes to see the beauty and harmony of his plan of salvation.

Send a few April Towers to circulate. God bless you in your labors.

Yours in Christ. MRS. F. E. R.----

THE NEW TESTAMENT AMONG HEBREWS

Vienna, May 13th, 1887.

"The new Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted here in a second edition of 110,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 2300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament.

"In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah."

—*Telegram to London Times.*

MADE LIKE UNTO HIS BRETHREN. No. 1

"In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God—to make reconciliation for the sins of the people."—Heb. 2:17.

The present time is meant by the Apostle when he speaks of the "Evil day" in which it will be difficult to *stand*. When he says, Take unto you the whole armor of God, that ye may be *able to stand*, it implies a defensive rather than an aggressive fight—a necessity for defending the faith once delivered unto the saints, from assailants. This is the case now, and the attack upon the truth is daily becoming more pronounced. The fact that errors have long been so mixed with truths in the minds of men, affords the enemy a grand opportunity for assailing the truth, now that the time for the fall of error has come. The armor must be put on before the attack comes; for during the attack we will be kept so busily engaged meeting and parrying the cuts and thrusts of error that we will have little time for the adjustment or polishing of the armor. The attack is already commencing, and the unarmed are *beginning* to fall; and surely in the end none of that great host will be able to stand—"A thousand shall fall at thy side." But while the necessity of a defense hinders the *progress* of the armed, yet every blow and every thrust will but *prove the strength* of their armor, and give the greater confidence in it.

Such an attack is now being made on the advance picket line, in the claim that our Lord Jesus was *a sinner like the rest of mankind*. The above text is cited in proof of this, and the argument deduced is like this: Our Lord was made like unto his brethren in order that he might be a faithful High Priest, *able* to sympathize with tempted, fallen men, *because* made like them a sinner. If not a sinner how could he sympathize with sinners? they confidently ask. Their theory that our Lord did not come to *ransom* the world, needs in some way to show some reason for our Lord's first advent, and hence their claim that it was merely and only to be an *example* to men that he then came. And if it was needful for our Lord to come down to manhood in order to furnish an example to sinners, the same logic would demand the admission that he must have been a sinner in order to be able fully to sympathize with them, or to be really the *example* as they claim.

This is a very delusive and ensnaring argument to all who are not firmly grounded on the rock foundation, to all who do not see the necessity for a ransom. Those who have seen clearly the ransom doctrine taught in the Bible, know that a ransom (1 Tim. 2:6) means *a corresponding price*, and such see that our Lord became a man in order to give this ransom for Adam and all represented in his trial and fall. Such see at once that in order to be a ransom for the perfect Adam, who sinned, our Lord must be a perfect, spotless, sinless, undefiled, holy man; for nothing else would be a *corresponding* price. And God, foreknowing the character of the present attack, has been arming us upon this very subject for years. See articles: "Perfecting the New Nature," March, '83; "Himself took our Infirmities," January, '84; "The Undefiled One," September, '85. But some have not put on the armor and are now liable to fall under such attacks as the one we now mention.

But let us help these opposers to a further *logical* conclusion, by suggesting, that *if their theory be correct*, if it be true that our Lord's mission was to gain a practical *experience* with sin in himself, in order *to be able* to SYMPATHIZE with sinners, and to be able to ILLUSTRATE how they should each put away his own sin, then the logical conclusion must be, that he tasted of *every* kind of sin, in order to be able to sympathize with and succor *every* sinner. If their theory be correct, there is no escape from such a conclusion, and some of the more candid promptly acknowledge it and quote in support of it the statement, "He was tempted in all points *like as we are*."

But what does such a theory and such an interpretation of scriptures imply? It implies a contradiction and setting aside of all those other scriptures which teach that our Lord was pure, holy, undefiled, in mind and body. Let us see that this is so. Imagine the besotted drunkard, so weak as to be unable to resist even the smell of liquor, or frenzied by it to recklessness and crime; imagine the opium user enslaved to his habit; imagine the miser worshipping his money and ready to sell life, health, and every comfort for money; imagine the spendthrift with his inglorious failing, imagine the proud and haughty in their contemptible weakness; imagine the libertine and prostitute whose every thought becomes inflamed with impurity so as to continually beset them with temptations, imagine all these vices and degradations and temptations; and then reflect that if the theory we are opposing be true, that our Lord came to be tempted in all points to the extent that all sinners are tempted in order to fully sympathize with each, and to be an *example* to each how to put away his sin, then our Lord must have had as unholy, ungodly, unmanly, impure, degrading *thoughts* and *feelings* as we have above described. And furthermore, as a pure fountain cannot send forth impure waters and a good tree cannot bear bad fruit, it would follow that to have such thoughts and feelings our Lord must have had a very depraved mental and physical organism. And our Lord then must have been not only as *low* and degraded in mind, body, thought and feeling as any man, as *any* sinner, but must have been the worst and most degraded of all, possessing all the *bad* qualities and weaknesses of all men of his own and every day, before and since. Sodomites and Antediluvians were filthy

sinners, but our Lord, according to this theory which we are opposing, was as bad as the *worst* of them, and as bad as the worst of other sinners in other ages and in other crimes.

How absurd and blasphemous this error thus carried to its *logical* conclusions. For be it noted carefully, that if it be admitted that it was *not needful* for our Lord to go into the depths of sin to be able to sympathize and set an example, then it must be admitted that it was *not needful* that he should be a sinner at all nor have a single imperfection, which is just what we claim and the Scriptures everywhere teach.

But if our opponents should grant this, their *no ransom theory* would fall, for they would be forced to admit that our Lord being a perfect man *corresponded* with the first perfect man (Adam) who sinned; and they would also be forced to admit that when the uncondemned perfect man Christ Jesus *died*, he gave the very *price* or *penalty* that was against Adam —exactly a ransom or *corresponding price*. Thus our opponents would be forced to admit that the ransom and no other work (no example) was accomplished *for the world*.

Having shown what our text *does not mean* we leave the explanation of its true meaning for an article under the same caption in our next issue.

"TO THE JEW FIRST"—AND LAST

Rom. 2:10.

We do not stop to consider all the reasons why divine favors were extended to the Jew first, before his Gentile brother: we will only consider one reason, and that to draw some conclusions therefrom. One of the main reasons for preaching the gospel of the high calling to the Jew first, was, that they as a people were already justified from sin and consecrated to God *typically*. Typically they were in embryo the holy nation, the royal priesthood (Exod. 19:6), through whom as his kingdom God had promised blessings upon the world. They were therefore better prepared to accept of the *realities* of which they already possessed the types or shadows, than would be the Gentiles, who even typically were without God and without any knowledge of his plan, or hope of sharing in it.

While typical justification, and consecration based upon it, would not serve the purpose of the true, it was but a short step for the Jew, who realized himself justified and harmonized with God yearly, by an atonement made with the blood of bulls and goats, to accept of the better sacrifices of which those were but types, and to realize a lasting atonement not requiring yearly repetition. And if he, trusting in the typical atonement for his sin, had come into harmony with God and *consecrated himself*, he would not need to *re-consecrate* when accepting of Christ: having already consecrated to God under Moses the *typical* Leader and Commander of the people, the Jew needed merely to accept Christ Jesus as the *true* prophet, priest and king promised. (Acts 3:22.) The same consecration would serve—the better foundation of real justification being substituted under it, instead of typical justification.

It was for this reason that Peter made a difference with the Jews in speaking of baptism. He did not tell them to be baptized as a symbol of consecration, as Paul, the apostle to the uncircumcision, tells the Gentiles (Rom. 6:2-4), because as a people they were *already consecrated* to God and the whole trouble was that they had been and were still neglecting their consecration—sinning against the covenant they had made. Hence Peter said to them, "Repent [of having violated your covenant, repent of having rejected and crucified the real King and Mediator sent of God of whom Moses was only a type—turn back to covenant relations with God, accept of Christ Jesus, his son, the true Mediator who by the sacrifice of himself, the antitype of the bulls and goats sacrificed by Moses, has sealed and ratified the "new covenant" promised by the prophets, and is now, highly exalted by God, ready and willing to fulfill all the promises] and be baptized in the name of Jesus Christ . . . . *for the remission of sins.*"

The entire nation consecrated to God's will, departed from its covenant so far, that when God sent the long looked for Messiah and true Mediator, all but a few were blinded by their sinful pride, so that they saw not in him the clear fulfillment of the prophetic record. Instead of *receiving him*, and crowning him, and obeying him, the consecrated nation rejected and crucified him: fulfilling the prophecies ignorantly. And of all this sin, says Peter, you as a nation are guilty and we urge you to repent. And with many other words did he exhort them saying: "Save yourselves from this untoward generation," by faith in Christ, repenting for your sin in once rejecting and crucifying him, and show your repentance and faith by being immersed in his name. This will testify to your faith in Christ as the real Messiah, the real King whom God has sent to rule and bless you, and your *entire submission* to his rule, his will; and at the same time it will signify before God and men your repentance of once rejecting him, and *your return to all the original covenants and blessings*—For the promises are still open to you; you may yet become the joint-heirs of the kingdom, though our *nation* has been cut off from those promises as a nation: "For the promise [the "high calling" etc.] *is unto you* and your children" [as well as to others afar off, not yet called], you are *already* in covenant relationship, therefore have every advantage, if you will realize it fully and return to it, believing in Christ Jesus, in whom all God's promises are to be fulfilled. "Ye are the children of the prophets, and *of the covenant* which God made with our fathers . . . . Unto *you first* [therefore] God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his *iniquities*" —back to his covenant relationship, which now is established on a better basis, sealed by "the blood of the covenant"—everlasting.—Acts 2; 38, 39; 3:25, 26.

Gentiles on the contrary had never been in covenant relations with God, and had no such sin of covenant-breaking to repent of, symbolically wash away, and when after believing in Christ and coming into fellowship with him through faith in the ransom, they learned of the high calling or covenant, it then was proper for them to *make* a covenant of obedience to God and his Anointed Son, and to symbolize it by baptism, signifying the burial of their wills and their complete submission to God, in Christ, as taught by the apostle Paul in Rom. 6:2-4. It is for this reason that baptism never signified repentance to a Gentile, but did to the Jew. Baptism in water is the symbol of entire consecration, and Gentiles never having been consecrated, could not repent of having broken a covenant with God, and thus *re*-consecrate. But to as many Jews as had violated the covenant, it would imply a regret for that violation and a return to the original covenant. Our Lord though a Jew was not a covenant breaker, but as he was to take the place of the covenant breakers and suffer as a covenant breaker, it became him to show his own consecration to God individually, hence his immersion.

The point however which we wish to have particularly noticed is that first stated: that the Jew already consecrated to obedience and service to God, needed merely to repent of his transgression of that covenant and accept of Christ, the true, as instead of Moses, the typical Leader and Head, in order to *make his covenant valid*. And thus his immersion signified this repentance or *re*-consecration.

To some extent the same principle is seen to apply to the children of believing parents during the Gospel age. From earliest infancy such may come to God in prayer as fully reconciled through the death of Christ, even before they are able to comprehend the redemption through his blood for the remission of sins. Such are born in a justified, reconciled or forgiven state, as relates to God, and hence as they come to years of judgment, may ratify their parents' consecration and give themselves to God's service without becoming "converted" (turned), unless they have first turned from God, and from their early state of reconciliation. This is the significance of the Apostle's statement in 1 Cor. 7:14—"Else were your children unclean [sinners, unacceptable with God], but now are they holy" [justified, reconciled, acceptable with God]. This will account to some for their not having experienced the special change or conversion that some do. Those born in this justified state, being the children of justified parents, and from earliest recollection endeavoring to live in harmony with God, never needed to be converted—turned from their course. Their course was a right one, and to be converted or turned from that, would be a turning *from* God.

* * *

But another point is now due in this connection, and is therefore seen clearly: We have seen the Lord's arrangement —that with the close of the Gospel age the *call* of the justified to joint-heirship with Christ in the divine natures ceases. The call to consecration and its propriety does not cease, but the offer of the great prize as a reward ceases, that class being about complete—enough having already consecrated to fill the elect number of the body of Christ, as prearranged in God's plan before the foundation of the world.

We have seen too, that the calling ceases before all the consecrated ones are *tested* and proved worthy, and that the Lord warns these to take heed, lest others take their crowns (Rev. 3:11), showing that the number of crowns is limited, and

that there is danger that some of these who are *written* in heaven, as (probationary) crown-wearers, may come short and their names be blotted out. The question then arises, If the number is fixed and the members of that "body" can be neither more or less, and if no more are "called" from among the justified ones, and if all those called and consecrated, should they all so run as to obtain the prize, would make just the correct number—where would God find any to take the places of any who in the present trial should prove themselves unworthy of a crown? It will not do to say that God could make the truth clearer to some of the indifferent runners among the consecrated, so as to stimulate them to run effectually, for his arrangements already make the truth as clear and stimulating as the runner is sincere and faithful to his consecration. And to do *more* would be to measurably *force* them. It is not a question as to whether God can *force* us, but as to whether his "call" will so stimulate us, as to lead us to force and crucify ourselves. God is seeking those who love to do his will, and who *delight* in it, and not to see whom he could force; for he could force all. The prize is a *favor*, which none will be forced to accept. So then the question stands—Who would take our crowns, if we should prove unfaithful, seeing there are not too many to fill the elect number, and no more are to be called?

We answer: God could fill the deficiency from among the Jews without violating any law or principle, and without forcing any will, in any degree. Suppose that an earnest Jew desirous of doing God's will, had consecrated during the acceptable time—what barrier would there have been to his being received? We answer, one barrier only—his consecration was all right, but it had not a good foundation. It was BASED on a *typical* justification, made by typical sacrifices, instead of on the *real justification* accomplished by the sacrifice of Christ. If, then, the blindness of such, relative to Christ Jesus, were removed and their consecration moved from the typical to the real justification—from the sandy foundation to the rock—the same consecration would still hold good: it, if sincerely made to God was always good, but unacceptable with God, because not made acceptable by an acceptance of Christ's death as the satisfaction for sins.

So, then, if a Jew should accept of the real Lamb of God, as instead of the typical, his *consecration* would stand firm and date back to its beginning, notwithstanding its originally unsafe foundation; and if made in season—during the "call"—an acceptance of Christ would bring him fully into every favor enjoyed by Gentiles. And thus, as Paul declares, the broken-off branches may be grafted in again. (Read carefully Rom. 11:17-23.)

Here, then, is a *reserve* from which the Lord may select crown-wearers to take the places of such as prove unworthy among those already "written," whose names must be blotted out. But here again, none can be selected, but those consecrated before the end of the call.

Some may object, that the Jews are so blinded that it would require a special and almost miraculous interposition of divine providence to bring such to see Christ as their Redeemer, and that if we object to *forcing* Gentiles as being contrary to God's method, we must also object to the forcing of the Jews. We answer, that there is a wide difference between the two. The one would be forcing a man who has seen and consecrated to fulfill his vows, while the other would be, forcing a man who has consecrated himself and is earnestly living up to his consecration, to *see the real basis* upon which his consecration should stand. The latter is no violation of the man's will, nor of God's law and arrangement in the matter. Paul, for instance, was consecrated and very zealous for God, but he was blind to the true foundation of consecrated service—redemption through the blood of Christ. God could and did miraculously open his eyes to this truth, because of his honesty in consecration. But had Paul ignored or despised his consecration, God would not have miraculously stimulated it, but as Paul himself declares, would have permitted him to take his course and become "a castaway;" for if he would not be influenced and inspired by the exceeding great and precious promises, he was unfit to be a member of the select, anointed body—all of whom must be overcomers.

* * *

Another point needs notice in this connection, lest any should be discouraged who are called and faithfully running in this race, for this grand prize. It is this: If you are able to *see* this prize (with the eye of faith) and able to endure the reproaches of Christ and his truth and social and financial losses for the same, gladly then, you may recognize yourself as having the spirit of the priesthood, and you thus have good evidence both of your consecration and acceptance. Your zeal and sacrifice prove your consecration, while the fact that you can see the "deep things of God" and prize them above all else, is sure evidence of your being priests in the "holy," enlightened by the light of the golden candestick and strengthened by the holy shew-bread of deep spiritual truth. Such, as called ones, should go on faithfully to the end of the course, that their names be not blotted out, and that no man shall be given their crown. Thus make your calling and election sure: work out your own salvation to this high calling with fear and trembling, letting God by his truth work in you, both to will and to do his good pleasure.

Many doubtless were consecrated long before they are now inclined to think, because they never saw until recently the fullness it implied. Our consecration dates from the moment we first sought to please God and do his will. We appreciate it more now, because of the morning light now shining upon our way. Remember too, that some of God's consecrated children, in their honest search for truth, got away among the swine, and would fain have eaten of the husks of Infidelity to their full, but could not, and finally by this route, because they were honest children of God, they were brought to see the truth they sought ignorantly in other channels. Remember that Paul, the persecutor for a time, was even then a consecrated child of God. It was because he was consecrated and earnest that he got the light. This was *proved* by the fact that as soon as he received the light he walked in it with the same zeal and consecration. In his case the light did not make him a child of God, but being a child of God was the reason for giving him the light, that thereby he might walk more perfectly; and so it is with us all.

DISCIPLINE IN THE CHURCH

Some who are not fully aware of the perfect organization of the Church of Christ, seem to think that there is not, neither can be, any such thing as discipline in it. They see its members scattered all over the world, many of them standing alone, and some in little companies, often numbering only two or three, and meeting from house to house. They see no record of membership, hear no talk of church building, church debts, collections, etc., and see no salaried and titled ministry. Their ideas of church discipline are drawn from what they see in the various sects of the nominal church, where they occasionally see some of the saints judged by the standard of human creeds and cast out, but very rarely one of the "disorderly."

The organization and discipline of the church of Christ is, however, most perfect. Its invisible Lord is fully recognized, as its only and infallible Head; His Word is authority for the settlement of every question; his plan of work is studied and acted upon by the various members; his spirit is fostered and cultivated in the hearts of all; and his disciplinary punishments are applied when necessary.

It is not our purpose at present to enter into the details of the organization and effectual working of the true church; this we have done before. (TOWER of Sept. '84.) We now merely call attention to the discipline of the church—what is the appointed method of dealing with offenders, etc. That the church has important duties in the direction of discipline is clearly indicated by many expressions of the Lord and the Apostles.

Discipline includes not only the dealing with offenders but it includes the entire process of education by instruction, exercise, correction and punishment: and in cases where these methods fail and meet with defiant opposition from those who still claim to be members of the church, and associate themselves with it, it includes the cutting off of such members from the church.

All discipline in the church is properly under the direction of the Head of the church only, and the object of such discipline is stated to be—"that he might present it to himself a glorious church, not having spot or wrinkle or any such thing but that it should be holy and without blemish" (Eph. 5:26, 27). No member of the church has any authority in matters of discipline except in carrying out the direction of the Head, though each member has a duty in so doing. The talents of each must be used for the benefit of all as far as possible. Not only are our talents to be used in widely proclaiming the blessed gospel, but they are to be used for the upbuilding, protection and perfecting of those who accept it and by consecration have become members of the church, the body of Christ.

This important work requires carefulness both in our judgment of each other and in our study of the Word of God. But there is much misunderstanding with reference to the church's

duty in the matter of judging from a failure to understand clearly the teaching of the Scriptures on the subject.

Jesus said, "Judge not, that ye be not judged." (Matt. 7:1.) And Paul said, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"—1 Cor. 6:2.

A superficial glance at these two expressions might lead some to suppose that the Apostle was not in harmony with the Lord's teaching here. But when rightly understood, there is no lack of harmony. Our Lord addressed those who had not yet received the spirit of adoption, for the spirit had not yet been given (John 7:39); while Paul addressed the church—consecrated believers, who had received the spirit, who had heard and accepted the call to be partakers of the divine nature and joint-heirs with Jesus Christ as rulers and judges of both angels and men.

While the class thus addressed were not at all perfect, as his reproof to them indicates, they were able, by reason of their understanding of the mind of God expressed in his Word, to judge righteous judgment and to act upon it. As imperfect men, our judgment is generally warped and biased by prejudice and false ideas of justice, etc., but as "new creatures," we are able to judge from God's standpoint if we *let* the mind of God dwell in us richly, if we freely imbibe his spirit through his Word.

In the extreme case of immoral conduct referred to by Paul (1 Cor. 5:1), he was reproving the Corinthian church for not judging such a one unworthy to be counted one of their number. With their understanding of the general principles of God's plan they should have needed no such instructions from him, but should have acted promptly on their convictions. And the fact that they did not do so, gave evidence of a cool indifference to the will of God which needed reproof.

Imperfect human judgment might greatly err in dealing with such a case. Some would say that the crime was so glaring and so base that the offender had justly merited eternal torment, while others would say, Well, he has some good traits of character yet; he is kind, or benevolent, or gives largely of his means to support the church, and the good must balance the evil. But those acquainted with the principles of God's government know that eternal torment has no place in God's plan, and also that the sin committed was not the sin unto death, but that it was by no means excusable; nor could it be considered as balanced by other good qualities. They know also that such a one, though he may have made a full and entire consecration of himself to God, has shamefully violated his covenant and brought reproach upon the cause of Christ, which must be resented by every loyal member of the church, that he may feel their righteous indignation and his own degradation. And not until there is evidence of sincere repentance should such a one ever again receive the hand of fellowship.

To thus judge and deal in such a case, is to deliver such a one over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Cor. 5:5). When thus cast off by the saints as unworthy and unfit for their society, and entirely deprived of their fellowship, the adversary to whose temptations he gave way, will buffet him yet more; the blows of adversity will come heavy in some shape or form; and God's object in permitting it will be his reformation. How painful is such a measure of discipline; yet had such measures been pursued the church would not have been overrun with tares as it has been, and great Babylon, with her millions of professors merely, would not have come into existence.

The necessity of judging in such matters will thus be seen to be most necessary to the purity and growth of the church, and to the honor of her name as the virgin of Christ. In difficulties or disputes between brethren, the church should find in its own members some at least who could point out the course of justice as viewed from God's standpoint. If in the future they are to be the judges of angels and men, they should at present be able to judge in such small matters without appealing to civil courts to settle their disputes. For *brother* to go to law with *brother* would not indicate that either has much of the spirit of Christ, or much love for the cause they represent. If they had real love for the cause, they would prefer, as Paul says (1 Cor. 6:7), to suffer injustice rather than bring upon it this reproach.

But some of the saints seem to misinterpret Paul here and think they are forbidden to go to law with a worldly person at whose hands they have suffered injustice. This is quite a different matter and in a case of real injustice brings no reproach upon the cause. The church has nothing to do with such a case, because the man of the world is not at the present time accountable to the church. Paul more than once appealed to the law for justice and protection from his enemies.—Acts 16; 37; 22:25-28; 23;17; 25:10-13; 26:32.

In the church there are also the necessary duties of reproof, exhortation, encouragement, and teaching, and the various members must judge when each is necessary and perform them in the spirit of the Lord and Head of the church, who directs and guides the church through the ministry of its faithful members, imbued with his spirit and instructed through his Word. And every member of the church should be ready at all times to receive as well as to give assistance, in the spirit of meekness, whether it be in the way of reproof, exhortation, or teaching, recognizing the Lord's object in all discipline, whether painful or otherwise, to be to present to himself a glorious church without spot or wrinkle or any such thing.

BIND HIM HAND AND FOOT

There is another feature of church discipline in which also the Head of the church acts through the agency of its faithful and loyal members. Our Lord foretold that in the end of the age, the time of harvest, certain of those in the church would secretly become its most subtle enemies, and thereby not only bring reproach upon the church and dishonor to her Lord, but spread a snare for the unwary feet of some of the saints. The matter is referred to in the parable of Matt. 22:1-13. When the King came in to inspect those called to the wedding, he saw one there not having on a wedding garment. As in the illustration wedding robes were provided for all the guests by the host, the fact of one appearing without the robe provided, showed great disrespect to the host. It indicated that though the robe was given him he preferred his own clothing and considered it better than that provided.

The illustration is a striking one. Its location just prior to the marriage, points to the exact time in which we are living, the harvest of the Gospel age, just preceding the marriage of the Lamb, the exaltation of the church as the Bride of Christ. The robe of Christ's righteousness, purchased for all by his precious blood, is the wedding garment. And to appear in this church company without this robe, is to appear in the filthy rags of our own righteousness and to do despite unto the spirit of grace in despising the robe provided by the Lord by his *ransom*. And to so appear in his own garments is a practical invitation for others to do likewise.

Such an insult to our Lord, the King, should be promptly resented by every loyal member of the body of Christ, and those members who are strong and able should promptly follow the King's directions—"Bind him hand and foot and cast him into outer darkness."

Such is part of the painful duty of the present hour. Some who once walked with us in the light of truth, clothed in the righteousness of Christ imputed to them *"through faith in his blood,"* have since taken off that robe and appeared in their own filthy rags, boldly inviting others to do likewise. While it is the duty of the stronger members of the body of Christ to protect the weaker, in every way possible against these baneful influences it is their duty to bind the offenders and cast them out—in other words, to disfellowship them—to show up their true standing, and thus bind them hand and foot by putting others on their guard, thus *restraining* their influence upon the church. Sooner or later they will either put on the robe or withdraw from the light which reveals the filthy rags of their own righteousness.

Thus the church must maintain her integrity and loyalty—"The King said to *his servants*, Bind him hand and foot and cast him into outer darkness." The darkness is that in which the whole world is enveloped with reference to God's plan. Light is sown for the righteous, and only the righteous may enjoy it. Though these once had the light, it is for them no longer; and such as sympathize with them and do not firmly reprove their course are in danger of being drawn by their influence into outer darkness with them. Take heed that ye, brethren, be not deceived or ensnared, or hindered in the race for the prize of our high calling. Watch and pray, and be firmly established in the truth; be fully imbued with *its spirit*, that you may be counted worthy to be of that glorious church without spot or wrinkle or any such thing.

MRS. C. T. R.

Dr. S. G. Howe found that the parents of one hundred and forty-five, out of three hundred idiots, were habitual drunkards. He attributed one-half of the cases of idiocy in the state of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities.

"BE CONSTANT in what is good, but beware of being obstinate in anything evil; constancy is a virtue, but obstinacy is a sin."

VERILY, THEY HAVE THEIR REWARD

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth.

"And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and on the corners of the streets, that they may be seen of men. Verily, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. . . .

"Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily, they have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

With what tender care every weakness of our fallen nature is pointed out in the Scriptures, that they may be guarded against, and not become occasions of stumbling to those endeavoring to walk the narrow way. When we realize that the Christian life is a life of sacrifice, and decide upon that as our course, a temptation is ready for us at the very outstart. It requires no little determination to come to that decision, and to solemnly covenant with God to faithfully sacrifice all our human will, interests, hopes, and aims, henceforth to be led only by his will. With the firm decision to thus follow in the Master's footprints, comes the blessed consciousness of the divine approval—a joy which the world cannot give, neither can it take away, except with our consent, or through subsequent unfaithfulness in the performance of our covenant.

Having fully decided upon this course, and having begun to offer ourselves as sacrifices, our Lord warns us to take heed, lest while we continue to sacrifice, or to do any good work, we get to looking for human, instead of the divine approval. How unconsciously and almost imperceptibly we fall into this snare, if not taking heed. And therefore, just at the door of this temptation, we are cautioned to set a guard. If you have just done a good work, do not go and tell your neighbor about it. Do it with as little ostentation and display as the circumstances of the case will admit of, without any if possible. If you do good deeds for the approval of men, you will very soon get to doing only such deeds as are likely to bring their approval. And if you study to meet their approval, verily you will get your reward. But what a mean reward it is in comparison to the Lord's approval. The subtilty of this temptation lies in the fact that those drawn into it imagine that while they seek and obtain the praise of men, they also merit and obtain the favor of God.

But this is only a delusion. He who searcheth the heart, reads our motives, and judges and rewards us accordingly. If we do good, benevolent deeds to court the approval of men; if we prefer to make long and devout prayers in public, rather than to commune with God in secret, and to search his word to know his will: if we make a show of our fasting that we may appear unto men to fast, then we may be sure that we have no reward of our Father which is in heaven. If done skillfully for men's approval, we will likely get the approval of some men, at least; but such need not expect any reward from God. They *get the reward* they seek, as our Lord said. God is not blind to our motives, and will not credit and reward us for services not done unto him.

Fasting, under the Jewish dispensation, was a symbol of self-denial and sacrificing under the Christian dispensation. It was a common thing among those who desired a reputation among men for special sanctity, to fast often and to make as much capital out of it as possible by advertising their fasting, disfiguring their faces, that they might appear to men to be very self-denying and very devout.

Against such a spirit the Lord cautions us. If you would present yourself, your time, your means, your efforts and all your talents as a sacrifice, see that you are presenting them to God and not to men. Do not go about with a sad countenance, telling every one as you have opportunity that you are carrying a very heavy cross, that it is almost crushing you, that you cannot stand it much longer. Do not tell them that you are starved and pinched on every side, and ground down by the iron heel of oppression; that the Lord's service is a hard service and his yoke a very heavy yoke. That is not presenting your sacrifice unto the Lord. That is representing a sacrifice before men to gain their sympathy and perhaps their pity. And such a course will bring its reward. Some will say, It's a pity of the poor things; they have a miserable time of it; they must serve a hard master, but they are fools for doing it. Why don't they act sensibly, quit fasting (sacrificing) and take all the comfort and pleasure they can get out of life? There is nothing to be gained as we can see by living in such a way. And very soon their kindly sympathy finds expression in efforts to dissuade you from the course of sacrifice, and in temptations to walk with them in their way. And the probabilities are very strong that such a one will ere long turn back, or at least turn aside from the narrow way. Looking back at the things behind prepares the way for turning back, and makes the onward progress in the narrow way more and more difficult, and finally impossible. "No man, having put his hand to the plow and *looking back*, is fit for the kingdom of God."—Luke 9:62.

How carefully, then, should we heed the Lord's counsel—When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret. Bear the cross cheerfully, with a hearty good will; rejoice in the privilege of being counted worthy to share in the blessed work of proclaiming the glorious gospel of the blessed God at any sacrifice—at the sacrifice of time and money which might be otherwise employed in selfish gratification; at the sacrifice of reputation, ease, comfort, convenience, friends, health, and finally of life itself.

To such a one the yoke actually becomes easy and the burden light, just as our Lord promised that it should be, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me [how to bear it], for I am meek and lowly in heart; and ye shall find rest unto your souls: For my yoke *is easy*, and my burden is light." (Matt. 11:28-30.) Because he was meek and lowly in heart, Jesus could ignore his own will, cease to do it, and take upon him the yoke of the Father's will, and even though it led him to Gethsemane and Calvary, he could say, I *delight* to do thy will, O my God; yea, thy law is within my heart. It is my meat and drink to do thy will. My meat is to do the will of him that sent me, and to finish his work.

The more we get of that meek and lowly spirit which treats our own will as dead, and labors with singleness of purpose to accomplish the divine will, desiring and seeking only the divine approbation, the more swiftly we will run the race for the prize of our high calling. Let us take heed then that we do not barter away the heavenly approval and crown and glory, for the mean rewards of this present life.

MRS. C. T. R.

"HOW CAN YE BELIEVE?"

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44

The question is so frequently asked by those just coming to a knowledge of the truth—Why is it that the ministers of the various churches do not see these things? The following clipped from the Pittsburgh *Commercial*, affords so pointed an answer to the question that we insert it here:—

A PROFESSOR INSTALLED

"The First Presbyterian Church, Allegheny, was the scene last evening of some very interesting exercises, the occasion being the installation of Rev. Richard D. Wilson into the Chair of Hebrew, Chaldee and Old Testament History at the Western Theological Seminary. Prof. Wilson is a young man, being but 28 years old, and is a student of the Seminary, being the fourth occupant of a professor's chair in that institution who has risen from the ranks of the classes. The salary attached to the professorship is $3,000 per year.

"The meeting was presided over by Rev. William Hill, D. D., of Indiana, Pa., President of the Western Theological Seminary. Dr. Hill stated the object of the meeting, after which he called upon Prof. Wilson to come forward, while Trustees of the Seminary rose to their feet. President Hill read the formula of acceptance, which consists of subscribing to the *confession of faith and system of discipline of the Presbyterian Church*, and *promising not to teach or inculcate anything opposed to the doctrines of the Church*. At the conclusion of

the reading Prof. Wilson subscribed his name to the above pledge upon the official records of the Seminary.

"Dr. Oscar A. Hills, of Wooster, O., delivered the charge to the newly-inaugurated Professor, in which he said:—'You now belong to a picked company of men selected from among six thousand students. You should feel this a great honor, although at first you will feel a great responsibility resting upon you as being selected as a teacher of teachers.'

"Prof. Wilson then delivered his inaugural address, which treated mainly of the necessity for a thorough study of Hebrew by Presbyterian ministers. He held that a thorough knowledge of the language in which the Scriptures were originally written was necessary for a true comprehension of disputed passages upon which many doctrinal points hinge."

The above will serve to illustrate why they do not see, and to show the manner in which the yokes of bondage are so securely fastened about the necks of those who constitute the "clergy" of the nominal church: and especially of those in positions of special prominence.

First, Everything is done in a manner to cultivate the spirit of pride, and to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. For instance, the young gentleman referred to is pointed to the fact that he is the specially chosen one out of a company of six thousand, in a manner to indicate that of the six thousand he is manifestly the superior, the star; and then he is told that he *should feel* such honor, in other words, that his pride should be puffed up by such a comparison, and by the fact that he had been chosen as a teacher of teachers. An easy, honorable position is then furnished, together with a comfortable salary, and quite naturally such are disposed to let well enough alone and take no thought of the future, especially if such thought would tend to unsettle present satisfactory conditions.

How different is this from the manner in which the apostles and teachers in the early church were counseled. They were forewarned of the crosses and persecutions they must surely encounter if faithful to their ministry, urged to be faithful unto death, to endure hardness as good soldiers, and to expect nothing else in this life; to make full proof of their ministry, and to look for the reward only at the end of the race—"the reward which cometh from God only."

Under the influence of present favor and flattering prospects, how readily the gentleman signed away his liberty and submitted himself to the yoke of bondage:—"The young gentleman was called upon to come forward, while the Trustees of the Seminary rose to their feet. The President then read the formula of acceptance which consists of subscribing to the confession of faith and system of discipline of the Presbyterian church, and promising *not to teach or inculcate anything* OPPOSED TO THE DOCTRINES OF THE PRESBYTERIAN CHURCH." To this pledge he subscribed his name.

And what does that mean? It means that whatever of truth or error the Presbyterian church holds, he is *bound* by this covenant with them to believe and teach, or to teach it whether he can believe it or not. It means either that the Presbyterian creed expresses the whole of divine truth and nothing but the truth, or else that he must ignore all Bible truth not contained in that creed. In other words, if true to his covenant with the Presbyterian church, it is *impossible for him to grow* in the knowledge of divine truth.

And yet *professedly* the object of his study of Hebrew, Greek, etc., is that he may grow in knowledge, and gain a *more perfect* understanding of the Scriptures, and teach others to do likewise. This he *claims* to be his object in accepting the office, and it is the *professed* object of the Trustees in inviting him to fill the Hebrew Professorship, and yet he is pledged beforehand not to teach what *new* truths he may discover, before he even enters the office. How absurd and inconsistent! Any man or set of men should be ashamed to make such claims regarding Bible study, in the face of their own public pledge beforehand to repudiate them. They must be sure that the people are sound asleep. We are unable to see how such hypocrisy could gain even self-respect. How could the most thorough knowledge of Greek or Hebrew or Chaldee help one to an understanding of the Bible, if he is pledged not to believe any advanced truth, even if his investigations should point it out?

These are some of the reasons why clergymen as a class cannot see and are either non-committal or denunciatory with reference to present truths. They are pledged not to receive any truth not contained in their creed, and not to reject any error that is contained in it, so long as they stand in that relationship to *their church*. They are blind leaders of the blind and unless they apply the eye-salve of truth and come out of Babylon they will all fall into the ditch together.

But we rejoice to find some true wheat among the great mass of tares in the nominal church, among the ministers as well as among the people, who recognize the truth and prove their fidelity to God by their willingness to endure hardness for the truth's sake. And upon no class does the trial come with greater force than upon ministers; and in this any who are struggling to free should have our fullest sympathy. With them it means truly the loss of all things, and very naturally the flesh shrinks even when the spirit is more willing. It means the sacrifice of reputation, friends, and often even those of the family circle; it means the sacrifice of the present means of earning a living, and necessitates the turning to something new and untried. Yes, it is the finding of the cross which, if faithfully borne to the end, secures the eternal crown of glory. Truly, "Strait is the gate and narrow is the way, and few there be that find it." But who in his right mind, who believes the Word of God and the exceeding great and precious promise to the faithful, would barter away the eternal glory for the mean rewards of this present life. MRS. C. T. R.

"HAVE THEY NOT HEARD?"

"But I say, Have they not heard? Yes, verily their sound went into all the earth and their words to the ends of the world."—Rom. 10; 18.*

[*Reprinted in issue of May 1st, 1896, which please see.]

INQUIRE YE, WHO IS WORTHY

The Lord and the Apostles seemed to regard the gospel message and the privilege of hearing it as a mark of great *favor*. Our Lord, when sending the disciples out to proclaim to Israel the kingdom of heaven at hand, told them to seek for the *worthy* ones, when going into any city. (Matt. 10:11.) He told them that they had pearls of truth which the swinish would not appreciate, and upon whom it would be useless to waste valuable time, and that even when sowing seed on *good* ground, much would be wasted—choked with the cares of life and the deceitfulness of riches. Our Lord followed this course in his own teaching, also. With what a disregard of their favor or following he upbraided the Pharisees, *How can you* believe who receive honor one of another [who are puffed up with pride], and seek not that honor only which cometh from above. In contrast, note how patient he was, and how careful to make clear his Messiahship to the meek ones who, like Nathaniel, were Israelites and truth-seekers indeed and without guile. See how much time he spent in preaching to a congregation of one, and that a Samaritan woman who in sincerity desired to know the truth, and was willing to confess it.

Nor should we regard this as merely our Lord's preference: it was more, it was *his mission* (as it is ours as his followers,) to preach the glad tidings to the MEEK, as it is written; "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek."—Isa. 61:1.

But some one, misinformed as to the object for which the gospel is preached in this age, and perhaps as to what the gospel is, may suggest, Why to the meek? Why should not our Lord, and we, preach especially to those who are not meek? Why not preach to the proud, and to the wise and great, who professing to be much highly esteemed among men,, are abominable in the sight of God—blind leaders of the blind? Why not preach to such? Because it would be useless. The gospel, the real gospel, has no attraction for such, and time is always wasted, when thus spent. "Have *any* of the Scribes or Pharisees believed on him?" was asked at the close of our Lord's ministry; and had he confined his labors to that class, he perhaps would have made no disciples.

The truth, the gospel, affects and influences any heart into which it enters, but it can only find root *in a good*, deep and prepared soil. If doubts and hopes have alternately plowed and harrowed the heart, so that the desire for the *truth* is deep and strong, and if the mind is free from the crust of prejudice and open to receive the seed of truth, there is good ground for the gospel message; for such a one has reached the point of meekness, and is ready to receive the Word of God,

whoever may scatter the seed. Gospel appeals to such today, as well as at the first advent. It satisfies the longings of such, as nothing else could. But now, as then also, the bigoted self-satisfied ones who are at ease in Zion, who say, We are rich in learning and increased in good works and have need of nothing; let us alone that we may enjoy our ease, and glory, and honor of men—these are not "the meek;" and the true gospel will not be received by such. Seek those who are *worthy*, those who hunger after righteousness—truth.

And, beloved, as we seek to teach the meek the glad tidings which we have received, let us see to it that we maintain always the meek childlike spirit, without which *we* would not have been worthy of the truth either. Let us remember the meekness of our Master, though Master and Teacher above all. The promise is, "The meek will he guide in judgment, and the meek will he teach his way," and "The meek shall *increase* their joy in the Lord."—Psa. 25, 9; Isa. 29:19.

GOD WILL NOT FORGET

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:10.

"Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee [Zion, the Church]. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49:15.

As we read these assurances of tenderest love on the part of our heavenly Father, and then consider our low estate, we can scarcely realize that we are indeed the objects of that love. Yet if we are humbly walking in the narrow way, these assurances are for our comfort and consolation.

Your sphere may seem to be a narrow one; your opportunities for engaging in the special work of the present hour may be necessarily very limited; yet if you are lovingly laboring to do *all* you can under circumstances which you cannot control to improve, and doing that service with your whole heart cheerfully, then be assured that the Lord appreciates it. And he is not unrighteous to forget it because it is small and does not amount to much.

God is not measuring us by the magnitude of the results of our labors, but by the spirit which we develop and manifest in their performance. If we have the spirit of our Master, our constant aim and effort will be not only to do something, but to do *all* we can in the special work which God has marked out for this special time. In some cases that *all* is a great deal more than in other cases. We are more likely to underestimate than to over-estimate our abilities and opportunities, and thus to accomplish much less than we might. But if faithful stewards, we will endeavor to invest our talents to the best possible advantage, according to our best judgment, so as to secure the largest possible results. The efforts of such will also be directed in the exact line which the Lord indicates—first to the saints, to minister to them and build them up in the faith, and to encourage and strengthen the weaker ones among them, and in brief to serve them in any way.

Such service and labor of love the Lord will not forget. Sooner could a mother forget her infant child than could God forget these precious ones.

REVEALED IT UNTO BABES

Some ask: How shall we answer those who reproach us with self-conceit and presumption in daring to believe and teach what Wesley, Whitefield and Knox did not, and great men of today do not believe or teach? They reproachfully inquire, Are you better or wiser than they?

We answer, The path of the just is indeed the shining light, which shineth *more* and *more*, unto the *perfect* day. Consequently, those who walked even very closely with God could only have the light due in their day—instance, Daniel and all the prophets. (Dan. 12:9, 10; 1 Pet. 1:10-13.) Were Wesley and Whitefield and Knox, etc., better than Moses, and Daniel, and all the prophets?

And if some of today, who stand before the people as the exponents of Christianity, do not really walk in the shining light, or at most walk very slowly, should the humblest child of God stumble over them? Not at all. We have God's own word by which to prove all things, and if we do not do it, we alone as individuals are to blame for it. God's word assures us that it is not possible to deceive *the child*—the faithful, who ignore all prejudice and pride, and ambitions for human praise, etc., and simply follow the divine word, testing all things by *it*, through others great or small might reject it.

We cannot judge the hearts of others in these matters, but we can judge our own. And by the grace of God we can stand firmly by our convictions, and boldly contend for the faith of which we cannot be ashamed.

We can heartily concur in our Master's expression of gratitude to God when he said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. 11:25, 26.

VOL. VIII PITTSBURGH, PA., AUGUST, 1887 No. 12

VIEW FROM THE TOWER

We are impressed with the fact that the present is a most favored time for the saints in every respect. It is favorable for personal growth in grace and knowledge. How the early truth-seekers of this age, the Bereans, etc., would have rejoiced at such student's helps as the Diaglott, Young's Concordance, Dawn, and the monthly Towers furnish; besides which, are the numerous histories, cyclopædias, dictionaries and other works of reference accessible to all in the public libraries of even moderate sized towns. With such helps more can be learned of God's Word and plan in a day, than it formerly would have been possible to gather in a year. The only obstacle is, that now science, philosophy, politics, pleasure-seeking, and above all money-seeking, are also alive, and so absorbing, that only those well consecrated have grace enough to resist these many claims upon time and strength, and to use the abundantly provided helps, to grow thereby.

And if the opportunities for getting good, discerning the truth, etc., be favorable far beyond every other time, how does the present compare with the past in opportunities for letting the light shine upon others? There never was a time so favorable as the present for Christian effort in the vineyard. While it is true that sectarianism has closed the churches of today against the truth more thoroughly four-fold than the Jewish synagogues were closed against it in Paul's day,—while he could go into the synagogue and preach Christ among the Scribes, Pharisees and hypocrites without hindrance, for a while at least, until he laid the plan before them, and while you have found it *impossible* to do this, being debarred by the stricter usages, regulations, etc., established not by the Lord or his Apostles, but by a self-constituted "clergy"—yet, for all this our day is far more favorable than Paul's day.

If we would travel from place to place to meet with believers we can do as much traveling in a week, as Paul could do in a month or more, and with much more comfort. If we would preach, though we cannot often do so to large gatherings by voice, we live at a time when every one can read and write, which only the very few could then do, and when the printed gospel is cheap and convenient, and often more effective than oral sermons.

The anxious willing heart can do far more thus, than Aquilla and Priscilla could do in their way and time with the same amount of effort. Nay, our arms are not shortened: for we can preach with both the printed and written page through the agency of the wonderful mail systems of our day, to friends and strangers the world over, and at almost no cost.

Another and not the least of our privileges and advantages over those of the early church, is that the ministry of today can be self-supporting. While Brother Paul was compelled to labor at tent-making at times while preaching the gospel, when necessary means failed to come from the brethren, Brother

Adamson and others of today may most effectively preach the gospel from house to house while the necessary provision for the daily bread falls as noiselessly as did the manna from heaven. Selling DAWN they are able to pay their way and reach far greater numbers and in a much more comfortable manner than was Paul's privilege.

Then, too, our day is favored in that though still there are religious bigots who correspond to those shrine-makers to Diana whom Paul encountered at Ephesus, ready to incite the people against us because their *craft* is in danger (Acts. 19:23, 35-41), yet now even more than then, the civil authorities protect our persons from violence, as the "town clerk" helped them; and those who go about the Master's work now with earnest sobriety, wise as serpents and harmless as doves, will not be either beaten with stripes or stoned.

Seeing what grand opportunities the Lord has given us, should we not bear much fruit? and will he not look for much fruit on every *branch* of the vine truly united to him? Surely the Master will expect fruit, not only in the beautiful graces of Christian character but also in faithful earnest effort for the spread of the glad tidings to honor him and bless our fellows.

Out of the abundance of the heart the mouth speaketh. This is a close test of our spiritual condition always; for if the Lord, the truth, the kingdom, and the service of others is uppermost in our hearts, they will come most freely from our lips and pens, and will find some outlet.

The above is the present outlook; the outlook for the future we leave for the "View" of next issue.

DAWN VOL. I IN ITS THIRTY-SEVENTH THOUSAND

You will be glad to learn that the thirty-seventh thousand of M. DAWN VOL. I. is now on the press. The extreme heat of the past month reduced the demand somewhat and enabled us to get fully caught up. We are now ready again to fill orders from the new lot. New laborers are continually entering the harvest field, and the sixteen chapters of DAWN, as sixteen sermons, are thus being delivered daily to hundreds who could not be reached so well in any other manner. In each case too a special blessing seems to be upon the laborers.

WE HAVE about a hundred copies of cloth-bound DAWNS VOL. I. which are slightly scuffed, "shop-worn" outside, but clean and perfect inside. They are just the thing for loaning. While they last you can have them at 40 cents each,—by mail 10 cents extra for postage.

THE GOSPEL OF GRACE

God, in eternal counsel, planned
To form in space this rounded earth;
And in response to his command,
Submissive nature gave it birth.
A perfect human pair was formed
In their Creator's image pure,
While 'round them Eden was adorned
With all perfection could insure

Upon this Adam (man and wife)
But one restriction God did place:
To disobey would forfeit life,
And bring destruction on the race.
The serpent, subtle more than all,
Beguiled the woman, she the man,
And from their station high, they fall,
Thus bringing death on all the clan.

The sentence just, must take effect.
God's purpose, then, defeated is?
His work, by Satan's malice wrecked?
Has all He planned thus gone amiss?
Ah! no; "A RANSOM!" gracious words:
God says, "A RANSOM I have found!"
What wondrous joy the cry affords,
As from thy Throne is heard the sound.

A little less than angels formed,
JESUS we see, God's only Son,
With glory, honor, He's adorned,
By death for sinners to atone.
"Lo, I come; of me 'tis written,
To do thy will, Jehovah God."
For Adam's sin the Lamb was smitten;
For us He bore the chastening rod.

And in our stead, instead of ALL,
He bore the curse, and tasted death
For every man, who, by the fall,
Must yield to God his vital breath.
The "CORRESPONDING PRICE" is paid:
Our God is *just*, and will restore
All those who in the dust are laid,
To give them life forever more.

But one condition here we find,
In off'ring all this gift sublime:
The human will, the human mind,
Must then accord with the Divine.
And to secure this harmony,
The SEED—the Christ—hath been prepared.
And we of that blest seed shall be,
Who, here, his *sacrifice* have shared.

And those (their number must be few,)
Who, in "Times of RESTITUTION,"
Reject the offer to make new
And be raised up to full perfection,
Must be destroyed in "lake of fire"
(Not "life in pain," but sure *destruction*)
With him who to God's place aspired,
And all who share like condemnation.

Then "ALL-in-all" our God shall be:
His creatures all (now to his will
Brought into joyous harmony)
Shall their respective stations fill.
O'er every name, THE CHRIST, divine,
In heavenly glory e'er shall shine,
And every being on each plane,
That exaltation shall proclaim.

This is the "Plan" the WORD reveals,
"The Church," attired in harlot dress,
Rejects the light, the truth conceals;
But God has cast her from her place
Who holds truth in unrighteousness,
And to his saints He makes it known,
As the blest Gospel of his grace,
To ALL, "in due time," to be shown.

If this be true, WHEN dawns the day
Of this exultant Jubilee?
And *when* shall saints in "Narrow-way"
Be like their Head, as Him they see?
E'en NOW the light begins to break,
Of that blest day when all shall wake.
Then lift your heads, exalt them high,
For your redemption draweth nigh.

S. I. HICKEY.

EXTRACTS FROM INTERESTING LETTERS

Falls Church, Va., June 26, 1887.

DEAR BROTHER RUSSELL:—I read in this month's Tower a selected article entitled "The Son of God and the Son of Man." The question is asked, Why does Jesus call himself the Son of Man? and the writer seems to think the answer is found in the fact that he descended from David, and calls attention to the fact that the Greek emphasis makes the term read—*The Son of the Man.*

It seems to me that the answer must be sought for farther back than David, who was not *the* man, but *a* man. Adam might be called *the* man, because God created him by a special act, but David was the natural son of Jesse. When God promised a Deliverer who should bruise the Serpent's head, he was to be the seed of the woman. Adam was not mentioned because he was legally dead, as were all his descendants, David with the rest—In the giving of the law to the children of Israel we get further light on what is to many a very strange provision of that law. If a man died without heirs his brother took his widow and raised up seed unto the dead brother. The children were literally the children of the living man, but

were counted to the dead brother. We see by the light of this typical provision of the law, why God promised the Deliverer through woman and not through the man. Adam had sinned and was legally dead, and therefore could have no *living* children; all would be like himself dying and reckoned dead, while justice demanded as a ransom from death an exact equivalent, the sacrifice of a *living*, perfect, man. In due time God raised up just that man, in the person of Jesus, born of the virgin Mary; not by the will of man, but by the power of God. He became so to speak the son of the widow of the dead Adam by a living father, and by the provision of the law he came to fulfill was *reckoned* unto the dead Adam the only *living* son, therefore he had a right to be called *the* son of *the* man.

G. E. R.——.
London, England.

DEAR SIRS:—I have been both reading and praying with friends over the truths contained in the book entitled "Food for thinking Christians"—and we do feel that our loving Father has caused us so to do. I have had that book by me for about five years, and never thought of reading or becoming in any way interested in it or the subjects upon which it dwells: but blessed be God! He has caused us (a few young men and women) to thirst and hunger after righteousness, and also implanted within us a desire to "come out and be separate," and to fully consecrate ourselves to Him who has redeemed us: and also to know of the things of God that we may be the better able to serve Him.

Will you kindly send me any further matter upon these or other truths which will be to the glory of God. We do earnestly ask for your prayers. We pray for you: May the grace of the Lord Jesus be with you. I remain Yours in the Lord, FRED S. D.——

Columbus, O., July 4, '87.

DEAR BROTHER AND SISTER RUSSELL:—It has been sometime since you have had a letter from me, but it has not been from lack of love or zeal, but because I wanted to give a good account of myself. Of course the Master knows, but one wants the brethren to know also; for "we all are one in Christ."

I have wanted to canvass with the DAWN ever since it came out, but from one cause or another I could not get out with them until the 24th of June. I am naturally very timid with strangers, and that made it quite hard for me, but with the aid of the Master, I have succeeded, not in selling the DAWN, but in overcoming the flesh. I trembled like a leaf in the first house, but was treated so well that I soon gained composure and retained it throughout. I think the Lord was with me Although I did not take any names, I found quite a number of truth-hungry people to whom I loaned the TOWER

I have great hope of selling a few DAWNS at least I suffer with terrible headaches, which lay me up for several days, and have to be careful about getting too tired. I tried to follow as carefully as possible the directions in reference to canvassing. I shall never forget my first effort, how I stood at the gate and said, Dear Lord I cannot. But now I can say, My Master I can, I must. Our Father is able to help us in every undertaking that is right. Blessed be his holy name.

Enclosed find Money Order for $5.00. Please send DAWN as soon as possible.

Your sister in Christ. B. F. M.——.

CHRIST CRUCIFIED

In an age when human ingenuity taxed itself to the utmost limit to invent cruelties to torture the victims of public revenge or hate, crucifixion certainly had a bad pre-eminence. Among the Romans it was reserved, with few exceptions, for slaves and foreigners, being considered too horrible and disgraceful for a Roman citizen, no matter what might have been his crime. It was the greatest possible indignity that could be heaped upon any offender whether considered in the light of a public disgrace, or of physical anguish.

Crucifixion was a slow, lingering, horrible process of dying, lasting always many hours, and often for several days. The victim was usually bound to the cross as it lay upon the ground; the hands and feet were then nailed to the wood, and the cross elevated and planted in the socket prepared to receive it. This gave the body a terrible wrench and great was the agony which followed. The hot sun beat upon the naked body and uncovered head, (which in our Lord's case was pierced with additional cruelty of the crown of thorns). The ragged, undressed wounds festered and inflamed and shooting pains darted from them through the quivering flesh. Added to this was the agony of an increasing fever, a throbbing head and a raging thirst; and even the slightest movement intensified the anguish. As death drew near, swarms of insects gathered about to increase the torment from which there could not be the slightest relief. As no vital organ was directly assailed, life lingered on until the power of endurance was completely exhausted.

Over the head of the sufferer was usually an inscription describing the crime for which he had been condemned. This was generally borne before him as he wended his way on foot to the place of execution bearing his heavy cross. In the case of our Lord, he bore his cross to the gates of the city where they met a man from Cyrene, Simon by name, whom they compelled to bear it the remainder of the way, doubtless because Jesus was too faint and exhausted.

It appears from certain rabbinical writings that a society of Jewish women was formed to alleviate the sufferings of those condemned to die. They accompanied the condemned to the place of execution and administered a prepared drink which acted as an anodyne to allay their pain. It was probably these who offered to our Lord the "vinegar and gall" (more properly—sour wine and myrrh) which he refused, preferring his mind to be clear and awake to the end. The drink offered him on the cross by one of the Roman soldiers, and accepted, was not the anodyne proffered and refused before, but simply sour wine, the common drink of the soldiers.

The ultimate physical cause of Christ's death is believed to have been literally a broken heart. Otherwise he would probably have lingered much longer. Crucifixion seldom produced death in less than twenty-four hours, and victims have lingered as long as five days. Pilate and the guard were surprised on learning of Jesus' death so soon. Instead of lingering long, he died suddenly, and before he was fully exhausted; for he had conversed with the thief and had commended his mother to the care of John; he had declared his great work finished and then with a loud [literally, a strong] voice which indicated considerable remaining strength both of body and mind he cried, "My God, my God, why hast thou forsaken me?" and *instantly* died. In the agony of Gethsemane the heart and blood vessels were affected. The palpitation of the heart was so intense then as to cause bloody sweat, a phenomenon rare but not unknown, produced by intense mental excitement. Already weakened by such an experience, a repetition of the anguish probably ruptured the membrane of the heart causing instant death.

Such was the awful tragedy of Calvary which ended the human existence of our Lord, who thus gave himself as a lamb to the slaughter. "As a sheep before her shearers is dumb, so he opened not his mouth" when falsely accused, condemned and crucified. Had he exerted himself in self-defence either in Pilate's judgment hall, or in Gethsemane's garden, to speak again to the people as before, again doubtless they would have said "Never man spake like this man," and would have hailed him their king as they did only five days before, saying Hosanna to the son of David, blessed is he that cometh as Jehovah's king. Or had he prayed to the Father, He could immediately have had a life-guard of more than twelve legions of angels.—Matt. 26:53.

He could have escaped the awful experience, but he did not do so, but *willingly* gave himself a *ransom* for sinners. He knew that his hour had come, when according to his Father's plan the world's redemption price should be paid. Remember his words to a disciple who attempted his defence—"Thinkest thou that I cannot now pray to my Father and he will presently give me more than twelve legions of angels? *But how then shall the Scriptures be fulfilled, that thus it must be?*"

Yes, the Scriptures must be fulfilled, they expressed the Father's will which he had come to do, hence the fulfilling of what was written, was the all-absorbing interest with him: the plan of God must be carried out at any cost, and to the execution of the plan he submitted himself in perfect obedience, even unto death, even the horrible, tortuous, ignominous death of the cross.

Though our Lord submitted himself to death at this time because he recognized this to be the hour foretold by the prophets, he did not seem to understand clearly why so much public disgrace and torture of mind and body should accompany it. Hence his prayer, "O my Father, *if it be possible*, let this cup pass from me. Nevertheless not as I will, but as thou wilt." (Matt. 26:39.) He well knew that baptism (immersion) into death, was his mission, and not for one moment could he think of avoiding it: and he knew too that with it also must come a bitter cup of suffering and shame: but not until his hour was almost come, did he seem to fully realize how bitter would be the dregs of that cup. Seeing that

death was the penalty for our sins, and not shame and misrepresentation, left room for our Lord to question the Father's wisdom and love, in apparently asking him to endure more than was *needful* to redeem mankind. But he bowed to the Father's wisdom and love in it all, saying—Thy will, not mine be done! In the light of the Apostle's words we can see that the perfect "man Christ Jesus" was not only redeeming men, but by his obedience even unto death—even the death of the cross, he was proving himself *worthy* of high exaltation to the perfection of the divine nature, which because of this implicit and even blind obedience he has now attained. (Phil. 2:9.) So too in his last moments, in being treated exactly like the sinner whose *ransom* he was giving, when mental communion with the Father was interrupted and he felt for the moment *alone*, separated from the Father, cut off and condemned *as the sinner* whom he represented, it was more than he could bear, he cried with a loud voice, My God! My God! *Why hast thou forsaken me?* This was more severe than all else, the very dregs of this cup of suffering. Not until afterward was the necessity and wisdom and love of this part of the Father's plan made manifest. Up to that hour he had communion with his God.—See Jno. 16:32.

What a lesson on obedience was thus furnished to every creature of God, in every age, and on every plane of existence—an obedience which bowed in loving submission to the will of God even in blindness as to *why* it should be so, and even under the most heart-rending trial. What a glorious character for our example and imitation! perfect submission to the will of God and perfect confidence, which implicitly trusted the Almighty Father where it could not trace him.

CRUCIFIED WITH CHRIST

Having above examined briefly the actual crucifixion of our Lord, the actual death of the Lamb of God who put away our sins by the sacrifice of himself, let us now glance briefly at a figurative use of the word *crucified*, not by way of setting aside the foregoing actual occurrence, but to learn the proper significance of the figure as used by our Lord and the apostle Paul in the following passages:—

"Whosoever will come after me, let him deny himself and take up his cross and follow me."—Mark. 8:34.

"They that are Christ's [members of the anointed body—"the Bride"] have crucified the flesh with its affections and desires."—Gal. 5:24; compare 3:29.

"I am crucified with Christ, nevertheless I live, yet not [the old] I [any longer] but Christ liveth in me."—Gal. 2:20.

"Our old man [our former selves, justified by faith in Christ's sacrifice] is crucified with Christ [that we might be members of his body, spiritual new creatures, and that the body of sin [the entire sin system with all its members and branches] might be destroyed." Rom. 6:6. See fuller treatment of this text and context in May '87 TOWER.

We have seen that actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. And the figurative closely resembles this, so that the same definition fits it perfectly. When we say then that any one is taking up his cross to follow Christ, it signifies that such a one is consecrated and is taking the first step of self-denial in espousing the cause of Christ, though it be with fear and trembling; submitting willingly to painful humbling and contempt in the sight of the world and of the chief priests and their blind followers, to share with the Master and all the members of his body the coldness and the scorn of the world and of many they seek to bless; to be alone, and yet not alone as was our Head, for we have comfort and sympathy from him as our High Priest, and from our fellow members in his body. With him none could sympathize: he was the fore-runner on this race-course, and of the people there was none with him.

But where does our cross-bearing begin? and where our crucifixion?—where does it end? and how much does it involve? some may inquire. We answer, Circumstances alter cases to some extent, and each must apply the matter in his own case. To enable all to do this, let us notice three notable examples of such cross-bearing—our Lord, Peter and Paul.

Our Lord, born under the conditions of the Jewish Law, could not begin his *service* (ministry) until he was thirty years old, though his earlier years were spent in studying prophetic utterances concerning God's plan and his share therein. This is made evident by the only record of his boyhood days. When twelve years old, he was seeking information concerning the Father's business and was found among the eminent teachers hearing their explanations of the prophecies and asking them questions.

When he was thirty, was his first opportunity to begin the work which he had come into the world to do. We might say then, using the figure, that he took up his cross when at thirty, he came to John to be baptized of him in Jordan. This was a cross, a humiliation, because the masses of the people like John were ignorant of the deep meaning which our Lord attached to immersion as a symbol or figure of death. John, and the people, used it only as a symbol of washing, cleansing or reformation from sin. Nor was it proper for our Lord then to explain to them a symbol which belonged to an age and work not proper to be known until Pentecost.

Nor would they have understood him if he had explained. But it became him to set the example, which as their leader he would afterward expect all his disciples to follow, and hence as in his actual death he who knew no sin was counted among transgressors, so in its symbol, the water immersion, he was "numbered with transgressors," (Isa. 53:12.) who were there figuratively washing away a sinful past to start anew.

For the sinless Lamb of God to be thus misunderstood was no doubt a heavy cross, but it opened the way to a still clearer appreciation of the Father's will which he had come to perform. Obedience in taking up the cross proved him *worthy* of continuing in the Father's service—even unto death. The holy power of God came there upon his enabling him to see more and more clearly his future pathway down to Calvary, but bringing also clearer and clearer apprehensions of the exceeding riches of divine favor and high exaltation in reservation for him at the end of the "narrow way."

Under the increased light of his fuller insight into the plan of God and where the narrow way would lead, his spirit of consecration led him to turn aside into the wilderness, there to more fully consider in private the Father's plan and his future course in obedience thereto. There the cross grew heavy as he more fully realized the shame, ignominy and self-abasement to which his consecration would lead. And the tempter bore his weight upon the already heavy cross by suggesting other ways of doing good more agreeable to the flesh than sacrifice. But after counting the cost our Lord refused any other methods either Satan's or his own, of doing good, and chose to have God's will done in God's way, saying: I have come to do thy will, O my God. And with his victory he was stronger, and his cross seemed to be lighter as he came out of the wilderness crucified, willingly delivered up to die—hands, feet and all and every talent and power restrained from self-service—all offered up a sacrifice to God in the carrying out of God's plan, whatever that might involve, whether the dying should prove to be of longer or shorter duration, or of more or less pain. As a *man*, then, our Lord's will was already dead to every human hope and ambition—dead to his own plans and control as a man. And yet he was not dead in the sense of being insensible to scoffs and pains and piercing words, but *crucified*, delivered up unto death. The pinioned, bleeding members (human talents, rights, etc.) quivered and twitched but always remained pinioned (*crucified*, delivered up to death) to the last, as when he prayed that the cup of ignominy might be omitted.

During all those three and a half years of our Lord's ministry, he was crucified in this figurative sense; that is, he was delivered up to death—his will, his talents, his all bound and pinioned—in harmony with the Father's plan. And every deed of his by which "virtue [vitality, life] went out of him" to bless and heal in mind or body the condemned sinners about him was part of his dying and finally ended in death—even the literal death of the cross.

Brother Paul was not literally crucified but ended his course by being beheaded. Yet figuratively he tells us long before his literal death "I am crucified with Christ." That is to say: I am delivered up to death—my will and self-control, my talents and powers, my rights and lawful ambitions as a man, are all pinioned and stopped by my consecration, so that having no will or plan or way of my own, I may be fully able to let the holy spirit or mind (will) of the Master dwell in me and rule my every act to his service—not so dead that I will not occasionally feel a twingeing of the flesh, and have a suggestion as to another way and as to what would or would not be necessary, but I keep my body and its wishes under (1 Cor. 9:27.), subject to the will of God, saying as did the Master under similar circumstances, "Not my will but thine (Father) be done."

Many get the idea that our Lord and the Apostle referred only to *sinful* desires being crucified. They read it as though the Apostle meant, *My sinful* ambitions and desires I keep under and crucify and as though our Lord meant—Not my *sinful* will be done, O Father, but thy holy will. This is a mistake: our Lord was holy, harmless; as such he could not have a *sinful will* or desire. His will was not to kill, steal, blaspheme, covet the things of others, nor to bear false witness of others, nor to backbite, nor to do any

sinful thing toward God or man. His will on the contrary was to do good only, to honor God and to bless men. But as a man—a perfect man, he had a mind, a strong mind or judgment as to *how* good could best be accomplished, *how* God could be most honored and men most blessed.

Had our Lord followed his own judgment and will as to best methods of honoring God and blessing man, it would probably have been in the line which naturally suggests itself to other *good* judgments and wills—in the line of political and social reforms, in establishing pure government for the people, in meting out justice to the oppressed, in establishing hospitals, asylums and colleges, and in cleansing the religious system of his day. But such a good will, though it would doubtless have accomplished much temporary good, would never have worked out the grand deliverance for the race, which we now see God's greater comprehensive "plan of the ages" is designed to work out. Such a plan did not occur to the mind of even the perfect man Christ Jesus. It is beyond the scope of human thought and planning. But knowing that his Father was greater than he, he rightly reasoned that implicit submission to Jehovah's will was the proper course whatever it might involve.

To be God's messenger and accomplish his will, our Lord must *crucify* (deliver up to death) all of his own, good, holy, harmless, pure will, and must say fully, "Not *my* will (Father) but thine be done"—*Thy will* in *thy way* entirely.

The nearer a person is to perfection the stronger will be his will, and the more difficult to crucify it. The more confident one is that his will is good and for good and blessing to others, the more difficult it is to see good cause for surrendering it. Thus our dear Lord knew that it was needful for him to DIE as the *ransom* price for the world and shrank not from it; but knowing also that pain and public scorn and contempt as a criminal was not part of the penalty, he questioned its necessity, whether the Father was not asking of him as the Redeemer more than the penalty of man's sin and therefore prayed, "Father, *if it be possible*, let this cup pass from me"—nevertheless I claim no rights, I attempt not to follow my own ideas nor to exercise my own will; my will is fully surrendered; I leave all to thy wisdom—Thy will be done. Our Lord evidently saw not then, what for our advantage and strengthening he has since showed us who are following his footsteps, crucifying our own wills, etc.—that extreme trial of obedience, even unto death, even the death of the cross, was *expedient* and proper, because of the *very high exaltation* to the divine nature, for which his implicit obedience to the Father's will in giving our ransom, was to be the test of worthiness.

We as followers in our Lord's footsteps have neither such strong wills to overcome and crucify nor the proportionate strength of character whereby to overcome them But we have the advantage of knowing clearly why so extreme and exact obedience is necessary, in all who would be accounted worthy of a place in that select "body of Christ," which is to be so highly honored with its Head, Lord and Redeemer, Jesus.

As with our Lord, so with the Apostle Paul crucifying did not mean the crucifying of a sinful will, or sinful desires, plans, etc.; for he says "I am crucified *with Christ*," and elsewhere he calls it being "dead *with Christ*" and having "fellowship in *his sufferings*." So then if Christ's crucifixion was not the crucifixion of a sinful will, and desires, neither was Paul's; and neither are yours and mine as followers of the spotless Lamb of God, crucified with him.

True, Paul and all other followers of Christ *were by nature* sinners and children of wrath even as others, and hence very much less than perfect in will, compared with the undefiled one. But their first step of faith in Christ showed them that they had no right or privilege, *to will or to do wrong*, and in accepting of JUSTIFICATION through Christ's death, they not only confessed sorrow for sins past, but repentance and change from sin for the future to the extent of their ability, realizing also that the imputed merit of the ransom not only covered sins past, but also all *unwillful* weakness and errors of the future. And this justification through Christ and change of will from sin to righteousness preceded their "*call*" to follow Christ and to suffer with him and to share his glory and high exaltation to the divine nature. Thus we see that with us as with our Lord, it is our good human wills, our good intentions and good plans, (not actually perfect as our Lord's, but reckonedly so through his imputed merit) that are to be crucified, delivered up to death with, and like Christ to share in his sacrifice.

As our Lord set aside and crucified his own will, and accepted of the Father's will *instead*, so we set aside or crucify our wills or desires, no matter how good and wise they appear to us, to accept of the guidance and direction of our Lord Jesus who, now glorified, delights still to carry out the Father's plan, and the grandeur of perfection which he can now *fully* appreciate.

CONSECRATED BUT NOT CRUCIFIED

Practical illustrations of how some who love the Lord are not crucified with him, may be seen everywhere. Thousands of Christian people (zealous, but not according to knowledge) are striving, each in his *own way*, to do good. Because their own wills have not been crucified, but still live, they are unable to see *clearly* God's will and way. Hence many are spending time and talent in moral, political, and social reforms, which though *good* are not so good as the Lord's way. The uncrucified will however always think its own way the best, not learning to obey orders from the head, and to trust to his superior wisdom where they cannot trace him.

Thus though our Lord prayed not for the world (John 17:19.) and shows us that the work of the present age is not the world's conversion, but the selecting of his "body," "his bride," out of the world (Acts 15:14) to be joined in heirship with him in the great work of blessing the world afterward—yet these have a will and plan of their own uncrucified and do not submit themselves to the will and plan of the head. Their will and plan is to convert the world now, to the neglect of the special selecting and fitting for that work of a royal priesthood and they feel sure their Lord must admire and accept and bless *their* plans and *their* work in his name.

They are worried, anxious, fearful, perplexed, because *their* plans do not work out as expected, like a hen who hatches a brood of ducks. Yet they are always hopeful and full of confidence that the working out of their cherished schemes will yet be grand, because *sure* that the Lord must approve *their* plans. Such when they pray to God generally tell him what they want him to do and how they need his help in carrying out their plans. Such because their plans are so urgent have no time to search God's Word to know his will and plan. They go to it to find some statements which they can fit and apply to *their plans*, to convince themselves and others that God approves of *their* plans, and they have no time, they think, for more.

Poor foolish ones! How different the anxiety and fear with which they labor, from the composure with which our Lord and the Apostles labored. The difference is that the latter had crucified their own wills and accepted the plan and will of God, and were confident that all things were working for the accomplishment of that plan whether they see *how* or not. On the contrary these who are striving to carry out their own wills and plans and praying to God to help them, can have no such deep grounded confidence. Their prayers in *this* direction go unheeded, and they continually see their cherished plans miscarry. Many such in coming days must be more disappointed than ever. Those who have loved and labored for sectarian systems and who have mistaken them for the one true church "whose names are written in heaven" will experience bitter disappointments when they see these all broken to pieces that the false may be completely stumbled and separated and leave the *saints* alone, the only adherents to the ransom foundation.

Only those who completely ignore their own will and plans and thus are ready and willing to learn and co-operate in God's plans can appreciate his statement. "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." (Isa. 55:8, 9.) Only such can pass through the trying times, present and coming, unmoved, for such only can see intelligently the cause and necessity of the trouble and overturning, and the grand outcome of it all, as delineated in the plans and specifications of the great divine Architect.

Would that such consecrated ones could see the necessity of *sacrificing*, crucifying themselves and do it. The time for sacrificing is nearly ended. Those who do not fulfill their covenant are not worthy, and their crowns must soon be given to others.

We see in this the reason that some of the very humble and comparatively unlearned of God's children are able and do see his plan much more clearly than some others, whose natural advantages are greater—the one has crucified his own will and has no obstacle in the way of his progress: the other has not crucified his own will and cannot get beyond it, even when seeking to grow in grace and knowledge.

THE BODY—MEMBERS IN PARTICULAR

1 Cor. 12:27.

In illustrating the complete subjection of the now crucified, will-dead little flock to their once crucified but now exalted Lord, it is difficult to find a more perfect figure than that which Paul suggests, viz., the human form, head and body. As a human body is composed of many members with various functions, yet all perfectly controlled by the one head, and without any will or desire to control themselves, so is "the body of Christ" under its head, Jesus. Every member must be in perfect accord with the head, that the great work of the Christ in the coming age may be accomplished perfectly.

That perfect "body of Christ" is as yet only an ideal: it is a body of the future and not of the present, and will not be complete until the last member has been tried and proved worthy and glorified—made like unto, though subject to its head Christ Jesus. During the Gospel age the prospective members have been called or invited (none but the justified believers, are called) and this is styled "a high calling" and "a heavenly calling" because it invites these to so high and grand a station, and to a heavenly nature and glory and honor and perfection which is to be *restored* to in *exchange* for, and instead of the glory and honor of the world in general. The joining together of this body in the present life is only probationary—a membership *on trial*, to ascertain who are worthy. Hence it is that those already called members of the body of Christ, are exhorted to make their calling and election *sure*, or permanent, by full and hearty submission to all *tests* which their Lord and fore-runner on the course shall impose. Such, too, have the assurance that their head sympathizes with them, and will not permit them to be tempted and tested beyond what they are *able to withstand*, but who at the very moment when their strength and endurance would fail—not through lack of *desire to do his will*, but through weakness of the flesh—will open a way for their escape from the trial.

Under misconceptions, false teachings, etc., many are *nominally* counted as members of Christ's body, or church, whom the Lord in no sense recognizes as such, whom he does not enter among the probationers on trial for permanent membership in that choice "little flock," because they have never taken even the first step toward becoming members.

Every one answering to the "high calling," (already justified believers) was informed of the conditions of membership, namely, that such must deny themselves, set aside and entirely ignore their own wills, and plans and ambitions, however noble, must crucify their human wills with all their human affections and lusts (desires) no matter how pure and good, and must submit everything to the will of Christ, whether they see or do not see the wisdom of his arrangements. To the worldly-wise this is foolishness and those who obey this call are considered fools, even as was their Master for the same cause: For the world knoweth us not, because (for the same reason that) it knew him not.—1 John 3:1.

The narrow way of self-sacrifice through which the high calling invites us, is so contrary to worldly wisdom that few find it in the sense of knowing or realizing it; and fewer yet, after finding it, will walk in it, it is so narrow, so difficult and painful to crucify the flesh with its human affections, hopes, aims and desires; so difficult to have a mind and judgment and will of your own and yet obey not their dictates but crucify them and take and follow the will of another which often seems so much less complete than our own, and whose ultimate advantage we so often cannot see.

The conditions therefore upon which we become probationary or *trial* members of the body of Christ, are that we *covenant* or solemnly *consecrate* ourselves and all our interests as human beings, to the Lord's will and service. This the probationary member symbolizes by baptism into water. His immersion into water is a figure of his *death* to all earthly things, chief among which and representative of all, is his HUMAN WILL. It must be buried in order that the consecrated one may be reckoned a fellow-member in that *will*-less body, whose will is the will of the head only. "Therefore are we buried by baptism INTO CHRIST" into membership in that "body of Christ;" for as many of you as were baptized *into* JESUS CHRIST were baptized into *his death*, "Crucified with Christ" to earthly hopes, etc., and risen by *faith* to heavenly hopes, plans, etc., under his direction, to which we shall attain if we faint not, but continue firm unto the end, keeping our wills fully subject to the will of Christ, and our bodies as much so as possible.

Every such consecrated one is recorded as a prospective member among those "whose names are written in heaven:" but the record is such as can be erased. The final inking of the record, so to speak, is not done until the probationary membership is ended, and all the consecrated ones adjudged either worthy or unworthy of a place in that perfect glorious "body of the Anointed" whose record in the Lamb's book of life is indelible; among, and a part of that company which God foreknew or intended from the foundation of the world, as his honored instrumentality for blessing all the families of the world.

Not all the consecrated, probationary members shall be of the real body of Christ, but only the *overcomers*. Of such the Lord says "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his messengers." (Rev. 3:5.) And, blessed thought, our overcoming consists not in perfect works, but in a perfect heart or will. His own will fully crucified, the will of Christ dwelling in his heart richly, none need be barren or unfruitful in the *knowledge* of the Lord, but shall renew his strength, and go on from grace to grace in the knowledge and service of his head; and finally such shall be accepted into the everlasting permanent membership in the body glorified.

And there is a thought *beyond* crucifying our own wills. We should not only crucify our own wills, but fully accept of and *use* the Lord's will instead. "*Let* the word of Christ dwell in you richly," and Let the mind be in you which was also in Christ Jesus. (Col. 3:16; Phil. 2:5.) A human body whose members were *merely* without will or plan of their own, would be aimless, lifeless, and useless, and so probationary members of the body of Christ, if *merely* dead to the world will be cold, aimless, idle, languid and lifeless, and hence profitless. The apostle therefore exhorts that we be not only dead to present hope, and aims, and hoping for the future glorious body and its glorious work, but our *mortal* body which with its will we have crucified, we should partake so thoroughly of the holy spirit of our Master's consecration, that the mortal body alive, and active in God's service—delighting to do his will engaging heartily in his plan and work. (Rom. 8:11.)

Until our own wills are crucified, we are not truly prepared to seek to know the will of our Lord. The uncrucified will, if it goes to the Word of God to learn his will, is not prepared to receive it, and stumbles over it, blinded by its own plans, desires and ambitions. Misled by these it wrests and misapplies the word of God to fit its wisdom or plan. Alas! how many of the consecrated are crucified only in part, and how many not at all. How many, failing still worse, see nothing of the high calling, and have passed by justification by faith in the ransom and are trusting to secure *justification* by crucifying their sins. Let us walk in the light as he is in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. And in order to do this and attain the great prize let us see to it that we can say with Paul "I am crucified with Christ, yet I live, yet not [the former] I, but Christ liveth in me." His will being fully mine I can call myself his and feel confidence before him. I being fully his, he can own me as a member of his body and use me as such now and forever.

AFTER THE ORDER OF MELCHISEDEC

[This article was a reprint of that published in issue of January, 1885, which please see.]

"THE LARGER HOPE"

Scene at the rooms of the American Board of Foreign Missions. Application by a missionary to go abroad and preach the gospel of the Son of God. Examination follows:

Dr. Alden—"What is your name?"

Paul—"My name is Paul."

Dr. Alden—"How old are you?"

Paul—"About 1887 years old."

Dr. Alden—"Your age is in your favor, but what do you believe about the future state of the heathen?"

Paul—"As in Adam all die, even so in Christ shall all be made alive."

Dr. Alden—"I am sorry to say, sir, that, though you may be a good man and a good preacher, you are afflicted with too much hope to be a suitable missionary for the American Board."—*Christian Register.*

PERFECT LOVE

O God! this is my plea
Whate'er the process be,
  This love to know.
And if the price to gain,
Through sorrow, toil and pain
I go, e'er self be slain,
  Amen! I go.

Rooted and grounded! yes.
For this I plead, O! bless
  My waiting soul.
Will not this proud heart melt
Unless the rod be felt?
In mercy be it dealt,
  And make me whole.

To Thee I humbly bow
And pray Thou wilt e'en now
  The work begin.
'Tis all that I desire
This fullness to acquire;
This one great purifier
  Dwelling within.

E. M.

SPIRITUAL GIVING

That little English book, "Mister Horn," contains some interesting things, showing how a very plain and simple man looked at the system of weekly giving. One evening he sat with his Bible open before him, at the 16th chapter of the first epistle to the Corinthians. His finger passed slowly over the second verse, as he whispered the words to himself: "Now upon the first day of the week let every one of you lay by him in store, as God has prospered him." Then he sat and looked into the fire, turning it over in his mind for some time, as his thoughts slowly shaped themselves into principles of giving. Then he broke the silence with these quaint utterances: "It seems to me there's one thing as plain as can be, for all I am no scholar—a man ought to manage about giving. He is to lay by for it just as he does for his house-rent, and for half a score of things besides, for everything almost except for giving. Very many folks can't give anything upon the spur of the moment; and they think that it is all right if they don't. But it seems to me it is all wrong. They could not pay their rent upon the spur of the moment either; but for all that the landlords expects to get his money. "A man is to lay by and arrange for it; whether folks hold with doing on the first day of the week or the last, they are in a bad way who don't do it at all."

This plain man nodded his head with considerable satisfaction, and then resumed his discourse. "Now, the next thing is how much to lay by." (He took up his paper and bit at the end of his pencil, as he turned over the question.) "I can make thirty shillings a week (about $7.50), taking one week with another," said he slowly. "Well, suppose I say three shilling a week." (And he figured a large three at the top of the paper. Holding it out at arm's length, he looked at the figure with an air of satisfaction.') "I don't see how it can, anyhow, be less than that, as Mr. Horn says that the Jews gave a tenth, and I'm not going to be behind a Jew. No, no. They don't know anything about what Paul said," and he turned over three or four pages of his Bible and read, "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor that ye, through his poverty, might be rich." "No," said he, "I can't give less than a tenth, and I'm almost thinking that I ought to give more." Wetting his pencil, he went over the large three again, and broke out, "Why religion saved me more than the whole of it. Three shillings! that was not half enough sometimes to pay for the week's beer. And then religion made me sober and steady, and that brought me in three times as much. Besides, what else is there that's so well worth paying for? House rent and doctor's bill should not be mentioned in the same breath with it. And butcher's meat and bread are not such good cheer as I get out of religion. And for a Master like mine—bless His holy name!—how can I ever do enough?" Here his whole soul burst forth in the song:—

"See from His head, His hands, His feet,
  Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
  Or thorns compose so rich a crown?"

Nor could he pause there—

"Were the whole realm of nature mine,
  That were a present far too small;
Love so amazing, so divine,
  Demands my soul, my life, my all."

He put up his pencil and paper, and exclaimed, "I'll never believe anybody again as long as I live, when they say they can't afford to give. They can afford sixpence a day in beer and tobacco very often; and they can foolishly spend their money in a score of ways. There's only one reason why folks can't afford to give, and that is because they afford so much for everything else. Why, if a man would put by sixpence a week, he'd very likely be able to give six times as much as he does, and he'd be able to do it as the Book says; not grudgingly or of necessity, but as a cheerful giver such as the Lord loves."—*Selected*

MADE LIKE UNTO HIS BRETHREN. No. 2

"In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God—to make reconciliation for the sins of the People."—Heb. 2:17.

In our previous paper (in July TOWER) under this caption we showed, we trust conclusively, that this passage of Scripture in no way signifies that our Lord was a sinner in any sense or in any degree,—neither the vilest of the vile, nor vile in the least degree, but that, as emphatically stated in Scriptures, he was holy, harmless, undefiled, *separate* from sinners. Now, we hope to show clearly in this paper what the above and kindred passages do teach.

Who are the "*brethren*" whom he was "like unto." Surely the Sodomites and antediluvians are not the "brethren" referred to; so he was not like unto them, and was not tempted like as they were. Nor are sinners of any age, of these "*brethren*" like unto whom our Lord was; nor was he tempted like unto any or all sinners. Our Lord himself tells us who are his brethren saying "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." No sinner can measure up to this requirement; only the saints can fill the measure, and they, only by having their sins passed over, covered by Christ's meritorious sacrifice, and having their *motives* accepted now, through Christ, as instead of their actual works. Only these, in whom the righteousness of the law is reckoned as fulfilled through Christ—who walk not after the flesh, but after the spirit, fully consecrated to God, are the brethren of Christ, brethren, too, whom he declares he is not ashamed to own—brethren of *holy desires*, justified and sanctified.

Like unto these our Lord was, and like unto these he was tempted *i. e.*, tested, tried, and proved obedient to his covenant of consecration.

He was not tempted with the depraved tastes and desires of a drunkard or dissolute person, nor with the besetments and frivolities of present day "society," nor with wealth, nor with the perplexing annoyances of a parent, nor in a thousand other ways that men and women are perplexed and annoyed: but he was tempted or tested in all points like as *we*, the consecrated, are tested. Thus: We as followers in his footsteps find three points from which our covenant of self-sacrifice is tested—the world, the flesh and the devil—and so did our Lord.

"The world" tests *us* by presenting opportunities for the use of our faculties and talents which are *good*, and right, sometimes benevolent and grand, and often more in sympathy with our human wisdom and tastes than God's plan which we have covenanted to follow. It is not only difficult to ignore and overcome the thousands of besetments from this source, but the greater the talents and the more nearly perfect the individual, the severer the test: because the clearer the head the better and more benevolent the plans conceived of, and the greater the ability for executing those plans the more difficult it will be to set them utterly aside and act merely as the tool of another—God's tool.

"The flesh," or earthly desires, here comes in—not in us "his brethren" desires to do evil of any sort (for none of "his

brethren" have pleasure in sin,) but desires to do good of an *earthly sort*, congenial to the laudable tastes and ambitions of *perfect* men and women, to use time and talent in such a way as would afford pleasure and comfort and worldly approval and praise, rather than in a way to cost sacrifice of worldly praise and ease and comfort, in being "crucified to the world," its aims and rewards.

"The devil" (we use this word devil to represent not only the being called Satan but evil influences started originally by his temptation in Eden,) takes advantage of the attractions of earthly things for our (consecrated) flesh and uses his influence against us powerfully. He operates through various agencies, and sometimes in opposite directions, to hinder the consecrated: and he is permitted to do so, to test those running for the prize and to make manifest the "overcomers"—the body of Christ. He *rules* the world in general, but not the "brethren." These he recognizes as opponents, whom he would deceive, ensnare, and hinder in their race, and he will succeed in doing so with all except a little flock, the "brethren" who, like their Lord, and by his aid, will overcome.

To deceive the consecrated, he must counterfeit the true consecration, and get them to *feel satisfied* by some outward forms and ceremonies, united to benevolent worldliness, which will gratify the flesh instead of crucifying it. How skillfully the adversary has operated to carry out this plan, we all know. Great systems, each claiming to be the church—yet composed almost entirely of the unconsecrated, and in great part of unbelievers, full of the spirit—the plans, ideas and dispositions—of the world, full of pride and very unchristlike, have been organized to suit every shade and degree of spiritual derangement, each posing before the world as "the little flock" of overcomers, crucified with Christ. Those only who are free from these systems, standing fast in the liberty wherewith Christ hath made them free, can see the hollowness and falsity of such claims. These can see that *not one* of these human systems is "the church of the first born ones whose names are written in heaven," though some of the members of that true church are bound in those systems. Such can see, too, the absurdity of supposing that all of these various "*bodies*", with their various heads, and various and contradictory faiths and baptisms, can be the *one body* whose only head or Lord is Christ, whose only faith is that *once* delivered to the saints—the Bible—whose baptism is into Christ and into his death.

But many are deceived by these immense sectarian systems which Satan, by operating in harmony with the spirit of the world and the flesh, has succeeded in getting many of the truly consecrated to organize and uphold. Such feel continually opposed to the methods of these systems, and realize that their spiritual natures are not fed and are not growing, and see that the descriptions of his church given by its Head does not fit these systems, when he declared it would be a "little flock," despised and rejected by the world, reviled because of its faithfulness to his word. But they are overawed by the greatness of their systems, and by the influence of the world, and by their respect for the word of men and by the honor they have one of another, so that they find it impossible to accept of God's Word only, and His approval only, and of a membership only in the church written in heaven, but ignored and despised on earth.

Such are the temptations, tests or besetments of the "brethren:" and the Master was tempted or beset or tested by the same. If the world offers opportunity to us for doing good with our limited talents, energies and ambitions, and our known likelihood to miscalculate, etc., what must have been the temptation to the perfect "man Christ Jesus" with sound judgment as to what would be practicable and what he could accomplish in the way of moral, social and political reforms for the world. Thus his flesh (holy, harmless and undefiled) would powerfully draw him toward that course which would be in harmony with its judgment and plan of *well-doing*, and draw away *from* the total surrender of those plans, talents and powers, which the Father's Word mapped out. [Our Lord evidently was guided as to the Father's will concerning him and his work on earth by the prophetic Scriptures and the Mosaic types—just as we are, though seen by him with a clearer, a perfect mental vision, instead of which we, his "brethren," have his and the apostles' words and examples to aid us.]

Our Lord also was tested and proved by religious systems—"like as *we* are." Judaism, with its various sects, Pharisees, Sadducees, etc., was in the very zenith of its glory as a religious system. Its laws had been made doubly strict, its votaries fasted two days in the week, made long prayers, and gave much alms to the poor. As a religious system it was very zealous, compassing sea and land in missionary efforts (Matt. 23:15.) and not without success, for the whole civilized world was beginning to respect it; and to its holy feasts came yearly devout men out of every nation (Acts 2:9)—Parthians, Medes, Elamites, dwellers in Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia, Cyrene, Rome, Crete, and Arabia. It was gaining favor with men of influence in the world, who not infrequently built and donated synagogues for divine worship and even the ungodly king Herod had built them a Temple which in magnificence far surpassed that of Solomon. Here, then, stood a great temptation: none could see more clearly than our Lord how easily, with his perfect power, he could have associated himself with the great ones of that system, soon have made himself their leader, and then have spread the influence of that religious empire over the world, gradually bringing about social and political reforms and greatly blessing the world. How thorough a crucifixion of the flesh it implied when he deliberately set aside all these positive, grand opportunities of doing good, to accept of another, the Father's plan, the full out-working of which he evidently could not at first see. But our Lord knew that the way it was *written* in the Law and the prophets, was the way God had designed the work of blessing the world should be accomplished, and that if he would be acceptable with the Father as the one who was to do the blessing, he must follow the Father's plan, and fulfill all that was written in the Law and the prophets concerning the Anointed. He knew that though it was written that Messiah should be great, and reign, and bless, it was also written, that first, he must be despised and rejected by those who could appreciate neither the Father's plan nor his obedience to that plan, and that he must die to redeem men before he could have the right to permanently bless them. (Isa. 53.) And he bowed to the plan of Jehovah; crucifying his own gracious plans he meekly obeyed, even unto death—even the death of the cross.

Here, then, we recognize the Lord's "brethren"—those who seek, love, and do the will of the Father in heaven, in preference to their own. Here we see how he was tested in all points like as *we* are, yet without yielding—without sin. Our Lord, holy, harmless, undefiled, was *like unto* these, his justified, sanctified "brethren," who in him and through him are also recognized by the Father as holy, harmless, undefiled, and separate from sinners.

That this is the correct understanding of the Apostle's words is proved by the verses preceeding the text we are examining: (Heb. 2:11-13.) "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call THEM *brethren*: Saying [as it was prophetically written], "I will declare thy name unto my *brethren;* in the midst of the church [the "little flock"] will I sing praise unto thee." And again "I [the entire head and body—one] will put my trust in him." And again, "Behold, I and the children which God hath given me."

So, then, argues the apostle, our Lord's mission into the world was to save those whom God *foresaw would accept* of his favor, and become children of God. These were all under sentence of death, and therefore Christ became a man, partook of flesh and blood (human nature). But he partook not of its depravity and imperfections. To have done so would have frustrated the design of his coming; for the Apostle declares that he partook of our human nature *in order* that by his DEATH he might break the power (authority or control) of death and release these *foreseen* children of God and bring them into life, that through these, in turn, in the coming age, all might be blessed.

Yes, dear "brethren," our Head, our Lord, was perfect as a man and gave a perfect sacrifice, without spot or blemish, for our sins, and not for ours only, but also for the sins of the whole world; and as our blemishes were laid upon him and he bore our sins in his own body on the tree, so his perfections were imputed to us so that we bear his righteousness. He, the holy, the pure one, was made a sin offering on our behalf, in order that we might be made the righteousness of God in him. 2 Cor. 5:21, *Diaglott.*

For such an high priest, holy, harmless, separate from sinners, became us [suited us, was necessary for us]. He was tempted in all points *like as* WE ARE, and is able to sympathize with and assist us in our efforts to be dead to every worldly ambition, and alive only to the will of God. Wherefore, let us go to him in confidence and trust his every direction as to every step of the way; for he will not suffer [permit] *us* to be tempted above that we are able to withstand, but will provide a way of escape. (1 Cor. 10:13.) Trust him, then, unflinchingly, confidently, and do your part as far as you *are able*, assured that you shall not be tried *further*.

"Wherefore, *holy brethren*, partakers [with Christ Jesus] of the heavenly calling, *consider* [think of, notice carefully] the Apostle and High Priest, of our profession, Christ Jesus,

who was faithful." (Heb. 3:1-2.) Consider the necessity of his being tested before being so highly exalted, and you will not wonder that you as partakers of the same "high," "heavenly calling" should be severely tried to prove faithfulness to God's word and plan, that you may be worthy to share in his glory. Consider that though your Master was perfect before he became a man, and perfect as a man, yet before being so highly exalted as he now is, it was proper that he should be tested to perfection, to the last degree (Heb. 2:10); that when he shall command obedience of all to Jehovah, it will not be possible for him to demand more of any, than he would and did himself yield to the Father. Thus the already perfect, sinless holy, "man Christ Jesus" was proved worthy of, or perfected for, the *divine nature* and great exaltation, upon which he entered fully at his resurrection.

Rejoice, "holy brethren:" our Lord's obedience and his aid provided us, insures our victory, if like Paul we "press along the line [marked out by our Head and Fore-runner] toward the prize of our high-calling which is *of* God, *through* Christ Jesus our Lord." He was tempted like as we are, and will succor us, and is not ashamed to call *us* "brethren."

IS LIFE A GIFT OR A PURCHASE?

A Brother writing us asks: If Christ Jesus our Lord, as our ransom or substitute, bought us and all our rights to life, how shall we understand the Scriptural statement that "The *gift of God* is eternal life?" If a purchase for us by Jesus, how can it be a *gift* of God? or vice versa, If a *gift* of God, how can we say that Jesus *purchased* it for us?

We reply: It is just such short sighted reasoning that is causing the general sectarian confusion on all Bible doctrines —the setting of one Bible doctrine *against* another, instead of seeking to see in what way they harmonize. Now, the brother cannot question that the Bible does teach clearly that the wages of man's sin is death, and that it passed upon all, and that Christ DIED *for our sins*, and hence paid our penalty. Nor can he contradict the Lord when he says that He came into the world that he might give his life a *ransom* (a price) for many lives (Matt. 20:28); nor the apostle Paul when he says that Christ Jesus gave himself a *ransom* [Greek, a *corresponding price*] for all (I. Tim. 2:6.), nor Peter when he says that Christ *purchased* us with his own precious blood. (Acts 20:28; I Pet. 1:18, 19.) But our brother seems to think that all these very exact statements and many more, as well as all the typical sacrifices of the Jewish Age, are all opposed, contradicted and upset by the one text he quotes, that "the *gift* of God is eternal life."

Our brother errs in this; for these are not contradictory: he has merely misquoted the last text and omitted the part which shows the harmony between this and the others which he thought it contradicted. Now see: "The wages of sin is death, but the gift of God is eternal life *through* JESUS CHRIST OUR LORD."

God has no gifts for sinners, but stands pledged to pay to such, the wages of sin, which is death. Our Lord Jesus, by becoming our substitute, ransomed us from the wages of original sin, and brought us into that harmony where we could receive from God, not the wages of Adam's sin, but the gift of everlasting life. So far as men are concerned, the gift of life and forgiveness of sins is as directly of the Father as though our Lord had not redeemed us. But in order that we may have full confidence in our heavenly Father, he explains to us the *process* and philosophy of the redemptive plan, by which he remains just and maintains his just laws, which condemn sinners to death, and yet has provided a way for justifying the sinner, releasing him from the just penalty and granting him life—*through* Jesus Christ, our Lord.

Notice some other statements of this same Apostle in this same epistle, regarding other favors of God conveyed to the sinner *through* his Redemer, and in no other way.

"We have *peace* with God THROUGH our Lord Jesus Christ." —Rom. 5:11.

"That as sin reigned unto death, even so might favor reign through righteousness, unto eternal life by [THROUGH] Jesus Christ our Lord."—Rom. 5:21.

"Reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God THROUGH Jesus Christ our Lord."—Rom. 6:11.

"For the wages of sin is death, but the gift of God is eternal life THROUGH Jesus Christ our Lord."—Rom. 6:23.

Every divine favor is granted in and THROUGH Christ.—"He is our Lord (master, owner,) of all." All things are *of the Father* even as all things are by or THROUGH THE SON.—I Cor. 8:6.

UNSUCCESSFUL WORKERS

Desponding Christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith;" and having performed them, they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in blessing," and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief and fear, they have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.—*Bonar.*

THE MORNING COMETH

It is self-evident truth that the age of doctrinal uniformity has gone past; equally obvious that no doctrinal platform whatsoever, however comprehensive and liberal, can serve as the gathering-place of deep, profound, and Christ-like thinkers. This raises an issue at once threatening evil and disorder, and yet prophetic of good and harmony. The only truth capable of bringing about a reconciliation of divergent opinions, or which will help to spread genuine charity, is that there is a church forming within all churches, and in the minds of all true and noble thinkers, disclosing to all true minds higher views of truth than the sects can any of them hold, and imparting to all intellects that turn to the Lord, a life which the sects as such cannot give; that the Lord Jesus Christ is coming nearer and nearer in spirit, and that this energy is creating a new thought, and an entirely new affection among men; that this spirit is not evolving a new sect or ecclesiasticism to which men point and say, Lo! here, or Lo! there; it is a quickened spirit from the Lord, and out of that spirit a new theology will arise, more reverent, more heavenly and practical, before which the old scragged dogmas will melt off and fall away.—*Progressionist.*

BABYLON'S NEW SUBURBS

THE PUBLIC SCHOOLS

NEWFOUNDLAND has adopted the system urged by Catholics in this country and divided its school money among the religious denominations in proportion to their numbers. The total sum is $96,065. Of this, again divided, the church of England's share will be $32,138, the Methodists' $24,488, while something over $1,000 goes to other sects, the Baptists getting the least, their share being only $29.

DAWN VOL. II WANTED

Janesville, Wis., May 7, 1887.

TOWER PUB. CO., GENTLEMEN:—I have finished reading "M. DAWN." Vol I.

Evidently this is a work of too great importance to be left incomplete. It is also one of such interest to those who are interested, that (speaking as one) we would prefer the ideas to be included in Volume II. in a rough dress and without the polish of the well rounded sentences which characterize Vol. I. rather than wait a single day longer than is absolutely necessary—and trust time and opportunity for the author to do the polishing on a second or subsequent edition.

Will you kindly let me know where, and the very first moment when, Vol. II. can be procured.

Very Truly Yours. WM. W.——.

[We are glad to learn through this and other means that the truth is finding the truth-hungry and causing their hearts to rejoice in hope of the glorious outcome of the great divine plan of the ages. Vol. II of MILLENNIAL DAWN will be published as rapidly as limited opportunities will permit. We hope to have it out early in 1888. Meantime let a thorough acquaintance with the plan of God and its Bible evidences prepare the way for the stronger meat of Vol. II. which will further establish the truth upon a chronological basis, showing how the great clock of the ages marks with wonderful precision the exact time for every advance step in the great plan of the ages.—EDITOR.]

"HE WHO has learned to seek nothing but the will of God shall always find what he seeks."

BROTHER BOWMAN writes as follows:—

Moultrie Co., S. C.

MY DEAR BROTHER RUSSELL:—Having spent part of the winter and the early spring in the city of Wilmington and three or four counties in N. C. in preaching the grand and glorious truths set forth in the (incomparable) MILLENNIAL DAWN, I am now here staying with one of my sons, where I expect to remain the balance of the summer. The greatest opposition I meet with in proclaiming these truths is from Second Advent preachers. O how strange! I am the first man that ever preached Second Advent doctrines in S. Carolina, and now because I have taken, as I conscientiously believe, another step in advance, I am branded the second time as a heretic. Well, be it so. The good Lord be praised. Wherever I go the people receive me and these truths with gladness. If I live until next September, I will be 78 years old; so you see what I do must be done quickly. Please send me here some reading matter for distribution. If I had a dollar in the world, I would send it to you. May a holy God bless you and your dear wife in the great work you have undertaken. I am yours in giving all for Jesus and his glory.

PEYTON G. BOWMAN.

[DEAR BROTHER B.—I well remember hearing you speak as a champion of Second Adventism in Philadelphia, Pa., about twelve years ago. You had come among them from the Baptists, I think. I then thought you honest, and longed to have you see "the way of God more perfectly" and afterward I sent sample TOWERS to your address. I am glad to note your present clearness and zeal. Surely our Lord's words are fulfilled to each and all:—"If any man will *do* my Father's will, he shall know of the doctrine."

Though old, you have a strong constitution, Brother, and the Master is able to sustain it in his service. I therefore suggest to you the sale of paper bound DAWNS throughout southern cities and towns. The "expense allowance" will pay your way, and as one brother writes, so you can say to yourself: "If I can sell 100 books per week that is preaching 16 sermons to 100 people counting each chapter a sermon." May the Lord richly bless and use you in the present "harvest" work, is my prayer.—ED.]

A BAPTIST Brother writes:—

DEAR BROTHER RUSSELL:—Enclosed is one dollar for the TOWER for this year and please send me two copies of M. DAWN, paper covers. There are some excellent things in DAWN, but to my mind some chaff as well as wheat.

I appreciate your writings. I am pastor of a Baptist church. You do not quite understand the Baptist *freedom* and privilege. I preach the truths your paper contains, and am not hindered from doing so by my congregation, and I am under no other earthly jurisdiction. You seem to think, a Baptist church is a monarchy. It is not so. Yours truly,

W. C.——.

[DEAR BROTHER:—We greet you, glad indeed to learn of your liberty. I am well aware that Baptist churches are independent, in the sense of not being under the control of Conferences and Presbyteries. I know, too, that once they occupied the same position that we hold regarding the division of God's people into sects by names and formulated creeds outside the Bible, and that the name "Baptist" was attached to them slurringly by their enemies, while they, as we do now, simply called themselves Christians.

But, dear Brother, I also know that today the liberty of Baptists is in name mainly; for they follow closely the practice of other sects except in the matter of immersion. If you have come across a company of people among them, who will *"endure sound doctrine,"* and to whom you do not shun "to declare the whole counsel of God," you have certainly come across a rarity, or else have been a very faithful and successful pastor whose flock is highly favored. What a power such a church should be—full of zeal and of the spirit of truth.

If such is your church, it is a proper Christian, earthly organization, but no more. It is still true, that the real church, the body of Christ, is only that whose names are written in heaven, and whose only name is Christian. Of this however be assured, that unless your congregation consists of overcoming saints *only*, there will ere long come *division* produced by your faithful presentation of the truth, *because* we are in the "harvest," the separating time. And the more advanced your teachings, and your people, the sooner will come the separation by the sickle of truth. Thrust in the sickle for the harvest is come.

As for seeing eye to eye with the Editor of the TOWER on every point, I would say: We do not limit our recognition of the Brotherhood thus. We recognize every believer in the *ransom* living a moral life, as a justified child of God; and every such one who went further and in the acceptable time presented himself a sacrifice and was baptized into the body of Christ by being baptized into *his death*, we recognize as a fellow-member and joint-heir *in "the body of Christ"*—the church, the little flock. As such fellow-members we are all growing in grace and knowledge, building one another up continually. But we believe the time is near, if not present, when all such *may* and should see eye to eye—for the set time to favor Zion has come. The thought of some that *"of course"* we cannot see alike and have unmixed truth, is often a fruitful cause of stumbling over plain clear truths.—EDITOR.]

WORLDLY PLEASURES

Bradford Co., Pa.

DEAR BRO RUSSELL—MILLENNIAL DAWN received, many thanks. If you can find time would very much like an answer to the following question

Could any one who had not the Holy Spirit take your book and read it and understand it? Would any one care for those things if they did not have the Spirit? You think, do you not, that any one who desires to do the will of the Father no matter what it may cost, is *begotten* of the Spirit? that this mind to do his will is the DIVINE MIND and is the "earnest of our inheritance"? If you can get time please answer.

Should I sacrifice everything—all the innocent pleasures of my home life or could I enjoy such things as come to me which do not seem to be wrong and in which I may be happy. I wish to do the Lord's will in all things, so far as it is made known to me

Do you think I can say that God is revealing his will, his plan through your works? or if I had his Spirit should I be able to take up the Bible and understand it all?

Yours in hope of being one of the "overcomers,"

MRS. W. L. M.———.

[DEAR SISTER:—It is my judgment that the evidences you mention are sufficient to identify you with the *spiritual* children of God. If you appreciate those things which are above, so that your affections are centered on the heavenly things in preference to the earthly, and to such an extent as to lead you to sacrifice earthly things, then I would judge that you are not of the earthly class, but that you are begotten to a higher nature through the word of divine truth.

Now keep your eye of faith fixed on the prize of your high calling which is *of* God *through* Christ, and carry out your consecration faithfully and thus make your election sure.

If you were on the natural (human) plane, you might still take pleasure and delight in learning God's great plan as all the world shall, by and by. But your hopes, ambitions and aspirations would still be earthly. The prospect of the earthly glory would be your delight, although aware of the higher spiritual glory.

Not all of those begotten of the Spirit are able to understand the Scriptures without assistance, but such can do so by assistance which others cannot accept of. God has always raised up some in the church, in every age, to be teachers and

helpers of others, to bring forth from his storehouse of truth "meat in due season," "things *new* and *old*." Call to mind an article in the TOWER of March '85, "If the Whole Body were an Eye." Every member of the body of Christ has not the *same* office of service, but every member has some ministry (service) to perform for the benefit of other members.

It is not wrong but right to examine yourself in the light of God's Word to determine what part you are to take in his plan. The test as to pleasures is not as you suppose; if entirely crucified the doing of the will of God will afford you greatest pleasure. The saints are never miserable though others would often be if in their places without their hopes and aspirations.

It is a part of God's will that we do a reasonable share to make others happy, only, moderation must govern and in this as in all things we must seek to honor our Master and his principles, while not neglecting *other* duties and privileges.

May the Lord bless you and give you grace to endure hardness as a good soldier.—EDITOR]

"K. OF L." BREAKING UP

POWDERLY'S REPLY TO THE ASSERTION

We are breaking up as the plowman breaks up the soil for the sowing of new seed; we are breaking up old traditions; we are breaking up hereditary rights and planting everywhere the seed of universal rights; we are breaking up the idea that money makes the man and not moral worth; we are breaking up the idea that might makes right; we are breaking up the idea that legislation is alone for the rich; we are breaking up the idea that Congress of the United States must be run by millionaires for the benefit of millionaires; we are breaking up the idea that a few men may hold millions of acres of untilled land while other men starve for want of one acre; we are breaking up the practice of putting the labor of criminals into competition with honest labor and starving it to death; we are breaking up the practice of importing ignorance bred of monarchy and dynamite, in order to depreciate intelligent and skilled labor at home; we are breaking up the practice of employing the little children in factories, thus breeding a race deformed, ignorant, and profligate, we are breaking up the idea that a man who works with his hands has needs neither of education nor civilizing refinements, we are breaking up the idea that the accident of sex puts one-half of the human race beyond the pale of Constitutional rights; we are breaking up the practice of paying woman one-third the wages paid man, simply because she is a woman; we are breaking up the idea that a man may debauch an infant girl and shield himself from the penalty behind a law which he himself has made; we are breaking up ignorance, intemperance, crime and oppression of whatever character and wherever found. Yes, the Knights of Labor are breaking up and they will continue their appointed works of breaking up until universal rights shall prevail; and while they may not bring in the Millennium they will do their part in the evolution of moral forces that are working for the emancipation of the race.—*T. V. Powderly.*

THE LAMB OF GOD APPROVED FOR SACRIFICE

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

"We are reminded that he is THE SPOTLESS LAMB—a lamb without blemish and without spot. Now I need not remind you who are at all familiar with the Old Testament history, how important it was that the lamb that was offered up should be without blemish. So vital was this, that it was required that the priest who was appointed for that purpose should carefully inspect the victim that had been selected, to be sure that there was no blemish in it, and then seal it with the Temple seal, in token that it was fit for sacrifice and for food; and now we find our Lord Jesus Christ taking up the thought, and saying, "Labor not for the meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you: *for him hath God the Father sealed.*" On the banks of the Jordan, the heavens opened, and the Spirit descended like a dove, and rested upon him, and God spoke saying, "This is my beloved Son, in whom I am well pleased."—*A. J. Gordon.*

MISSIONARY ENVELOPES

Another plan for spreading the "glad tidings" has been conceived. It is to print some pointed Scripture passages briefly showing our glorious hope, across the face of an envelope at the top, leaving plenty of room for addressing and stamps, and on the back of same some friendly mentions of MILLENNIAL DAWN.

The suggestion is that if all our readers used envelopes printed thus for their correspondence, it would call the attention of thousands to the "blessed hope," which fills our hearts, and to the book which presented that hope, briefly, strikingly, and often more effectively than any other tract or paper would do, and without *extra* cost to you, by the plan we have arranged.

Buying and printing envelopes in quantities, we can pay postage to you and all expenses, and sell them at a lower rate than you could buy them for blank, in small quantities. We can supply you at 35 cts. a hundred or 300 for one dollar, postage or expressage prepaid. And for any one wanting 2,000 at a time, we will print a neat small business card in the corner below the above mentioned Scripture texts, without extra charge, i. e., 2,000 for six dollars ($6.00) expressage prepaid. Cash in advance must accompany all orders, as it will busy us to attend to the extra work, without trouble and worry about accounts and collections.

In this way those at home also, can find room to do something in the harvest field, can help spread the good tidings of great joy, and bring it before the eyes of thousands. And if brethren in business will adopt the plan, hundreds of thousands of these messengers may soon be running to and fro through the earth and knowledge be increased thereby. We can offer no variety—they will be full sized No. 6 Envelopes, of either a green or blue *tint*. We need not say to you that they will be neat and respectable.

Less than 100 we do not care to sell, as the time consumed does not justify; hence we say, *Less* than 100 will be one cent each. Address orders to TOWER PUBLISHING CO., Allegheny, Pa., U. S. A.

HINTS ON SELLING DAWN

Any one desirous of engaging in the spread of the truth can find grand opportunities and plenty of them, selling paper-bound DAWN, VOL. I. The present price, 25 cents, brings it within the reach of all. We state again that ten cents per copy is allowed for expenses out of the Tract Fund. According to your zeal, faith and talents united, will be your success. Take your sample book and make a trial before ordering books. For particulars of how to succeed in selling DAWN, write to us for a copy of our *Hints* to MILLENNIAL DAWN Canvassers, just printed. It will be sent free by mail.

"WHEN alone, guard your thoughts; when in the family, guard your temper; when in company, guard your words."

TRUE trust is always joined with the use of proper means. "Trust in the Lord, *and* do good."

"GOD is a God of order, but not necessarily pledged to that particular form of order by which your quiet and wealth seem to be best secured. He will not be taken into your pay. He will not act as a preventive police for you. God stands neutral in the strife of human selfishness. Those that honor Him, He will honor. He is on the side of those who are on his side, whose hearts and actions are on the side of brotherly kindness and truth, and holiness."

"THEIR fear toward me is taught by the precept of men" —*Jehovah* (Isa. 29:13).

VIEW FROM THE TOWER

"Watchman, What of the night? The morning cometh, and also the night."—Isa. 21:11, 12.

Our last "VIEW" scanned the advantages of the present over all past time, to the consecrated child of God, both for his own up-building and for preaching the glad tidings to others; but now we look beyond the present, into the future. We see beyond, the brightness of the Millennial Day whose dawn-streaks may even now be seen as we look from the WATCH TOWER in the right direction. We know that there the Sun of Righteousness, with healing in its beams, shall ultimately dispel all darkness—every error and wrong; but between the present comparatively favorable hour, though it is not without its difficulties, and that coming time of unhindered righteousness, what may we expect? Will it continue to be as favorable for study and helps as the present, or more so, or less so? Will it be favorable as the present for labor in the vineyard, or more or less favorable? That is the query now.

We have no desire to draw a dark picture; we prefer rather to think of and point out the glory to follow, the joys of the grand incoming Millennial Day, than the afflictions and discouragements of the nearer future, which precedes full sunrise.

But it is necessary as a portion of "meat in due season," that the saints should be at least in a measure forewarned of impending events, that when they come to pass they may not be alarmed or disheartened, but being fore-armed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as to most diligently "Work while it is *called* day, for the night [a much darker time in comparison with the present, which is *called* day,] cometh *wherein no man* CAN WORK." Though the Watchman proclaims to the inquirer that the Millennial morning cometh, he should also forewarn of the approaching night between, darker than the present.

The Apostle asserts that "The time will come when they will *not endure* sound doctrine." (2 Tim. 4:3.) He speaks of the general or nominal Church, which in our day includes "all sorts" of what a prominent Methodist Bishop has styled "the ring-streaked and speckled of Christendom." While this is true now in the same sense that it has been true for centuries, is it not to have a more forcible and clear fulfillment future? It is true now that the Church nominal will not endure preachers who ignore their creeds and "preach the Word," the "whole counsel [plan] of God," but having "itching ears" they love human speculations on evolution, and philosophies falsely so called, rather than the Word of God, which to them, seems old and unrefreshing; for none get the refreshing "meat in due season" from the Word, except those who possess its spirit and are walking in obedience to its light. And yet because they cannot hinder it, they endure the sound doctrine to some extent—to an extent far beyond what Rome in her palmy days would have endured. Men have been burned at the stake, imprisoned, etc., for expressing truths with far less force and plainness than is used in the TOWER.

Just before the words we are considering (2 Tim. 4:3), the Apostle refers directly to the perilous times of the last days of this age, (Chap. 3:1-13), pointing out its high-minded, pleasure-loving and good-despising characteristics, with its formalism, covetousness, pride and unthankfulness; and declares that (in the church) Evil men and leaders-astray (from the truth) shall grow worse and worse, deceiving others and being deceived themselves by their sophistries. And since the Apostle was thinking and writing specially about the last days, and not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, when sound doctrine will not be *endured* or permitted, to any degree in the "last days."

While it is true now, to a large extent, that none are permitted to buy or sell [trade in the truth] in the common marts or synagogues, except those who have the mark of the beast or the number of his name, (Rev. 13:17) yet we manage to do considerable trading *outside*—among the people. And the question is, May not this statement of the Revelator mean still more than our present experience, and like the Apostle Paul's statement imply that a time will come in the last days, in which sound doctrine will not be *endured* at all?

In back numbers of the TOWER, we have shown that the *true* Church, while in the flesh, is the antitypical Elias or Elijah, which introduces and prepares the way of the true Spiritual Church—the Christ in glory. We showed that the prophet Elijah's ministry was typical of the Church's ministry and that his tribulations at the hand of Jezebel and her priests and Ahab, were typical of the persecutions of the true saints at the hand of the antitypical Jezebel, the false church—Rome, and her priests, and her husband—the Roman Empire, etc., etc. We also showed that John the Baptist was another type of the Church in the flesh during this Gospel age, in that he fulfilled the work of the antitypical Elijah to the Jewish people, when the kingdom was offered them *formally* and figuratively at the first advent. John was called the Elias because he was another figure, as Elijah was, of the real Elijah, antitypical—the true Church in the flesh. (Matt. 11:14.) So, then, whatever we find in the life and experience of either Elijah or John, which seems to fit well to the experience of the Church, and to the testimony regarding her future earthly course, we are justified in recognizing as typical.

We shall not here refer at length to Elijah and the wonderful correspondence between his experience and that delineated in the Revelation, in which even his persecutor Jezebel is mentioned by name, and the application made of it to the Church's persecutor, nor to the exact corespondence of time there pointed out and the fulfillment of all these in the history of the true (not the nominal) Church. For this we refer you to your file of TOWERS. (See, Nov. '83.) We here draw your attention merely to the closing events of the lives of Elijah and John, as illustrative of what we may expect to be the closing events in the history of the "little flock" in the earthly condition—the true antitypical Elias which was to come, and whose failure to turn or convert the hearts of the world before the great Millennial day of the Lord, makes necessary the smiting of the earth with a curse (Mal. 3:2, 3; 4:5)—the time of trouble such as was not since there was a nation, needful to prepare the world for the reign of the Prince of Peace.

Elijah passed from earthly scenes *in* a chariot of fire, representative of the spiritual glory and exaltation awaiting at the end of the earthly race course, those of the Church alive and remaining to the last; but we should also remember that it was *by* a whirlwind or storm-burst that he was taken away; and a storm is the symbol of trouble as much as the fiery chariot would be a figure of victory and glory in that trouble.

John the Baptist's closing experiences mark the trouble feature more clearly. Though he was not obeyed by the people (Matt. 17:12), they for a short time recognized him as a sincere man, a servant and prophet of God (Jno. 5:35), yet when he had announced Jesus as Messiah, his work soon began to wane, as he had testified it should do, saying of Jesus, "He must increase, but I must decrease." So it must be in the end of this age: the work of the John class or Elijah class, closes with the announcement that the Kingdom of Heaven is at hand, and the King is present. This is now being done; and strange to say the testimony is in almost the same words used by John, who declared: "There standeth one [present] *among you* whom you know not," "whose fan is in his hand, and he will thoroughly purge [cleanse] his [threshing] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" [in a time of trouble].—John 1:26; Matt. 3:12.

As John decreased—his work being done when this message was delivered—so the Church in the flesh must decrease when its last message is given, until the last member has laid down his consecrated life and passed beyond the vail into "glory" thenceforth to be a member of the glorious reigning Christ. As John said that Jesus must increase, so now that the real kingdom is about to be established, we can confidently say, that the King is present, and that his kingdom must increase until it fills the earth. And, John's announcement of the "harvest" work—the gathering of the wheat and the trouble coming upon the chaff, finds its parallel in the present time.

John's liberty was restrained soon after the delivery of this message announcing the *present One* and the work before him; he was cast into prison because he had reproved the king of improper union with a woman (Matt. 14:4); and though the faithful children of God have often pointed out that union between the church and the civil power was out of order, being in the Scriptures termed harlotry (Rev. 17:5), and though in great measure the world has separated from the churches, the union still exists and bids fair to increase; for the Scriptures seem to point out that in the time of trouble approaching, the churches, professedly virgins of Christ, will be on the side of

and will be united to the kings of the earth; and the true church like its prototype, John the Baptist, will be unpopular and restrained of liberty, because of faithfulness in opposing and condemning this error.

In John's case and Elijah's, it was a woman that persecuted, a king acting as her agent and tool: with the true church it has been in the past, that which these symbolize, and doubtless will be so in the future—the nominal Church represented by a woman and civil government by a king. Not only does prophecy point out a closer union between these than at present exists, but common sense teaches us the same; for any one can see, that the principal *lever* by which the aristocratic classes rule the masses, is the superstition that God appointed these "great men," often both weak and vicious, to rule over them; and that to rebel against tyranny, and injustice, and to claim justice, liberty and equal rights, is to oppose God's will. The church of Rome laid the foundation for this when she had power over the nations. She made and unmade kings and emperors, and claimed to do so as God's representative, and taught that when such were appointed, they reigned by *divine authority*.

Protestants followed in her footsteps and tacitly admitted these claims; and hence today Protestants and Catholics stand virtually pledged to the monarchies of Europe, and will be bound to deny the right of the people to redress their wrongs, or assume self-government, except by constitutional means, which is impossible, except in such countries as Great Britain, whose present liberal constitution whereby the majority of the people are able without violence to redress their wrongs, was gained *by revolt* against the autocratic power of their kings. (See, "*Magna Charta*" in English history.)

Not only so, but the coming struggle between the Aristocracy and the Masses of every civilized land, will be so peculiar, so unlike any former experience, that moderate, conservative, religiously and peaceably inclined people, fearing the utter wreck of society in chaos and anarchy, will naturally prefer monarchy, oppression and bondage, to anything certain to be worse. Hence such will side with church and empire, with wealth and aristocracy, in the general effort to repress and prevent that irrepressible conflict.—"The battle of the great day of God Almighty."

Eventually almost the only exception to this course, among the lovers of peace and true religion, will be such as ourselves, to whom the King of kings is pleased through his Word to reveal his plans (John 16:13.), and who have full confidence in his wisdom and love, as well as in his power to make all things work out according to his prophetic promises. Only such among the conservative, order loving people as see the part which the coming social revolution *must* play in God's plan, in removing effete systems whose day is past, and in preparing the world by a great levelling process, for the Millennial reign of righteousness, will be able to comprehend the situation and to act accordingly. But these will be misunderstood, and their endeavors to point out the true state of the case, and the real and only remedy, will probably be interfered with by those who see not the grand outcome, and who because unwilling to submit their own wills, ideas and plans, are unable to see God's plans. When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the organs which advocate their rights and *wrongs*, but probably such publications as point out the plan of God, and the real cause and only remedy for the great distress of the nations. Yes, the time may not be far distant when repressive measures may be brought to bear against the TOWER, the MILLENNIAL DAWN, and against every efforts of the saints to spread the good news of the coming Kingdom, all on the plea that the general interests and the public welfare demand such a course.

Thus will be fulfilled the predictions of the second Psalm, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled already upon the Head of the body.—Acts 4.25-29.

The same necessity for restricting liberty on political and social questions, will probably be seen to apply equally to freedom of expression on religious questions, which really lies at the foundation of all liberty. It would not surprise us if a "strong government," a monarchy, would some day replace this present Great Republic; and it is entirely probable that a common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which, will be treated and punished as a political offence. Such a persecution would not only furnish in the end or harvest of this age another parallel to the harvest of the Jewish age (Acts 4:10-13. 23-30: 5:29-41; 11-19.), but would also give a wider and deeper meaning than we had before expected, to the words of the Apostles Paul and John, quoted at the beginning of this article, and to the typical illustration of the close of the earthly career of the true church, as represented in Elijah's whirlwind and John the Baptist's imprisonment and beheading.

Two lessons we draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly, and they are these First, we should be so prepared, so armed, and so thoroughly furnished with the invincible truth, that persecutions would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the kings of the earth stand up and with the religious rulers of the people are gathered against us and the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors, to them who know us not, even as they knew not our Lord. (1 John 3:1.) Second, such reflections relative to the future, contrasted with the privilege of the present (See last month's VIEW) should serve to stimulate every consecrated child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that "he that reapeth receiveth wages," as truly as they that planted and watered and that now is pre-eminently a time for *gathering fruit* unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually).—See Rev. 7:3.

The Master saith: "Work while it is *called* day; for the night cometh when no man can work." Ask yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in *some* of the many ways now open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and *separating* time. Various things will tend to draw you away from the truth: fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words, that the "harvest" is not a time for peace, but on the contrary it will surely produce *separation* and alienations between true wheat and all else. See, and treasure up his words on this subject.—Matt. 10:30-39 and Luke 18:28-30.

ACQUAINT THYSELF WITH HIM

God works in silence, and His vast designs
Are brought to pass in quietness and peace;
Unheralded the sun comes forth at morn,
And without tumult on the nation shines:
Unwept again its ministrations cease,
And twilight worlds are born.

The years sweep onward, but their chariot wheels
Vouchsafe no echo to our yearning call:
The swift attendant seasons as they pass
Are shod with silence, and no sound reveals
The rapid hours, whose steps are as the fall
Of snow flakes on the grass.

In quietness through dreary winter days
The buds of next year's summer take their rest,
Assured of happy waking by-and-by;
Though long the sweetness of the spring delays,
Though tempests move in wrath from east to west,
They neither strive nor cry.

Patient in long reserve of hidden power,
God's judgments tarry their appointed time,
But from His love, wherein all fulness dwells,
Mute tokens come about us hour by hour,
In silence sweeter than the voiceless chime
Of fragrant lily bells.

The perfect bliss for which His people crave—
The final victory—He sees across
The cloud and sunshine of a thousand years.
While the frail garland on a baby's grave
May circumscribe life's utmost gain and loss
To eyes grown dim with tears!

Oh troubled heart! no storms of adverse fate,
No wave of circumstance may overlap
The jasper borders of eternity:
Acquaint thyself with Him, nor zeal abate.
He shall appoint a rest, and for thee keep
The white robe and the palm!—*Selected.*

THE SABBATH DAY

THE JEWISH SABBATH AND THE LAW OF WHICH IT WAS A PART

John 1:17.

[For later light on the subjects treated below see revision of this article in issue of November 1, 1894; also critical examination of covenant articles in issue of June 15, 1919.]

Though our views are widely different from those of most Christian people on this subject, yet let us say, we are very glad that one day of each week is set apart for rest from business and for the worship of God, without regard to which of the seven days is thus observed, or by what law or lawgiver it was appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days.

But we must totally dissent from the idea of Sabbath common to the majority of Christian people, for two reasons. First, because if their claim that we are under the Law, of which the Sabbath day observance was a part, were true, the day they keep as Sabbath, is not the day mentioned in that command They observe the first day, and the command designated the seventh of the week. If the command is binding at all, it cannot be changed, any more than any other of those commands can be changed. Second, If bound to the Law, we object to the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed. If the command is binding upon us, the manner of its observance, its very essence, is no less binding. If the strict observance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely. So then, it should be observed with all its former strictness, so that even the gathering of sticks on that day would be punishable with death, now as then, (Num. 15:32-36.) and on the day prescribed and observed then, or else it has no binding force whatever unless it can be shown that God, the giver of that Law, *changed it himself.* Men have no right to *change* God's laws; no, not if an angel from heaven sanctioned it.

The Law stands exactly as it was given and applies only to those to whom given, or if it is claimed that it was altered in any degree, or made applicable to other people, the evidence should be no less clear and positive than that of its original giving at Sinai: and no such evidence of its *change* to another day, or another people, nor of relaxation of its original severity, exists. On the contrary we shall find abundant proof that it was neither altered nor amended, but fulfilled and set aside, abolished by our Redeemer.

We claim that God never authorized a change in the Law; that not one jot or tittle of it could fail, until all should be fulfilled. (Matt. 5:18.) We claim on Scriptural testimony, that our Lord, as the man Christ Jesus, was born under the Law, a Jew, and fulfilled its every requirement, and thus fulfilled it as a whole. He became the heir of its promises or covenants, and "redeemed *them that were under* the Law"—the Jewish nation—from the condemnation which that Law brought upon them all, because of their inability to live up to its requirements.

Many Christians fail to recognize, that in the beginning of the Gospel age, the church was composed of converts from both Jews and Gentiles The Jews as a nation had been released (typically) from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a *covenant* under which they were to have *life* if obedient. The Gentiles (heathen) was the name by which all the great bulk of the human family was known, except this one little nation, which God *typically* justified by *typical sacrifices*, and placed again on trial under the Law given at Sinai. The Law proved valueless to them so far as giving them the hoped-for life was concerned, though it as a school master taught them some good lessons Consequently Jews and Gentiles were both under condemnation when our Lord came. Both were condemned to death—the Jew by the Law from which he had expected so much, but which, because of the weakness of his flesh he was unable to comply with, was condemned as unworthy of life; while the Gentiles were condemned to death under the original sentence upon father Adam, from which they had in no sense escaped, not even typically as the Jew had.

Both Jew and Gentile, therefore, needed deliverance from the same curse, condemnation, viz., *death;* and the Deliverer whom God provided was sufficient for both, and in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. (Eph. 2:16.) For the Jew, by fulfilling all the demands of the Law, he gained all the promises which the Law offered: and by his death *for that people* he redeemed *them* all from its curse or penalty—death, and *ended* that typical covenant. The ending of *that* covenant and the redeeming of *that* people from its curse or condemnation, took place at the same time, and was accomplished by the same sacrifice, that paid the ransom (the corresponding price) for Adam and all who were still under the curse of death through him; because our Lord was the representative not only of the Jew, but was also at the same time a representative of all mankind. Thus we see further, that had our Lord not been born under the Law, he could have redeemed all others yet under the Adamic condemnation, but the Jew, under a special law and its special condemnation, would not have been benefitted. Hence God's arrangement that salvation should be of the Jews, (John 4:22.) in order that His special *typical* dealings with them as a people should work them no injury.

So then we see that none were made free from the Law except Israelites who had been under it, and consequently there is an error in the thought of those who sing and apply to themselves the words—

> "Free from the Law, O happy condition:
> Jesus hath died and there is remission.
> Cursed by the Law and bruised by the Fall,
> Christ hath redeemed us once for all."

An Israelite after the flesh, converted, could properly express this sentiment, but no one else, except it be understood to apply to the church as a whole, some of whom were redeemed from the curse of the Law, and some from the curse of the Fall.

When the Apostle declares, "Christ is become the end of the Law, for righteousness to every one that believeth," he evidently refers to those who were *under* the Law—Jews. But we can apply the same principle to all, thus: The first Law against which Adam sinned, and whose penalty brought death upon all, like the one which the Jews failed to keep, was a law of *obedience to the will of God.* The principles or knowledge on which the obedience was based with the Jew, were the Ten Commandments written upon tables of stone, but in Adam's case it was the knowledge of God's will written in the heart, in that he had been created a mental and moral likeness of God. The penalty or curse for the violation of both of those laws was the same, death: so while the Jew was redeemed from the curse of the one given at Sinai all other men were redeemed from the curse of the original Law violated in Eden.

So then as it stands today, the Jew's covenant or Law, though they are not aware of it, is at an end, as much as though it never had been given them. It never gave them the blessings they had hoped for through it, and now they are free from it. The Jew born since that law covenant ended, is now, with all the rest of the world, under the penalty of the first disobedience—the death penalty. The *ransom* FOR ALL has been given, but its benefits are only applicable to *those who believe*, and thus far the believers are only a few compared with the mass of mankind. This few have *escaped* from all condemnation of all broken laws, while the remainder—the world in general—still continues under the original condemnation. He that believeth is passed [reckonedly] from death unto life (John 5:24.) while he that believeth not is damned [condemned]—"condemned *already.*" (John 3:18.) He was condemned six thousand years ago, and *has not* escaped the condemnation that is on the world. (Rom. 5:16.) The only ones who have escaped from this condemnation so long upon all, are referred to by Paul (Rom. 8:1), "There is therefore now no condemnation to *them which are in* Christ Jesus, who walk not after the flesh but after the spirit."

These are the free ones; free from all laws and all penalties —*free indeed.* "If the Son shall make you free, ye shall be free indeed."—John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so; being justified and released from its former condemnation by the death of Christ, and having received his spirit of love for and obedience to God, so long as they are *in Christ* they are free; free to abide in him, by continued submission to his will, the essence of which is LOVE, to God and to man. All who come *into* Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law will cease to "abide in him" and will be "cast forth" (Jno 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the covenant. In no other way could any be accepted by God: for the law given in Eden was one that required obedience, and that given at Sinai demanded the

same. And since we know that God could not give an *imperfect* law, (James 3:11) and we could not obey a perfect one fully, we see the necessity for our being freed from all law and accepted through Christ.

Thus we see that those in Christ, whether they *were* Jews or Gentiles, are in no sense under the Law given at Sinai—neither the ceremonial laws relating to typical fasts and feasts and sacrifices, nor those graven upon stones termed the "Ten Commandments." The *sanctified* IN CHRIST JESUS need no such commands. Love to God and men laid down by Jesus and the apostles, is the only rule under which the new creature in Christ is placed; and it is the very essence of his new mind—the spirit or mind of Christ.

THE LAW ON TABLES OF STONE

Look at those commandments given to the Jew, singly, and see if it would not be useless to address such commands to the *saints*.

I. "Thou shalt have no other gods beside me." What *saint* would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I am a jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of *them that hate me;* and showing mercy unto thousands of them that love me and keep my commandments." For whom is such law needful? Surely not to the saints in Christ who love the Lord with all their heart, soul, and strength, and who are laying down life itself in his service.

III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the saints will have any desire to blaspheme or profane their Father's name, but the reverse, they are laying down their lives to glorify his name.

IV. This we will examine last.

V. "Honor thy father and thy mother: that thy days may be long *upon the land* which the Lord thy God giveth thee." This is distinctively an earthly promise of the *land*, while the promise to the saints is not long life here but hereafter. He that sacrifices his life, lands, etc., becomes in Christ heir to the *heavenly* promise. Such, too, having the spirit of Christ, delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the saints delight to bless others and *do good* even to those who despitefully use them and persecute them? If so where would be the propriety in telling such that they must not murder—must not do the thing farthest from their desires? It would be *useless* to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus who walk not after the flesh but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands that they may have, *to give* unto the needy?"

IX. "Thou shalt not bear *false* witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the spirit of Christ—the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony, had not the spirit of Christ and was none of his. (Rom. 8:9.)

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ, and to the extent that the spirit of Christ dwells richly in his members, they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

All these commands were proper and suitable enough to the Jew to whom they were given, or would be suitable to any fallen man, but not to any new creature in Christ, whose very nature, as new creatures, is to do right; yet because of the weakness of the flesh they cannot do perfectly even though they desire and endeavor to do so. But though we can easily keep the outward letter of this law, yet under our Lord's teachings we see that it really means more than its surface indicates: that he who hates a brother without a cause has the murder spirit and is a murderer and he that desires to commit adultery lacking only the opportunity is in heart an adulterer, (Matt, 5:28) and he who loves and serves money and spends time and talent for it, more than in God's service is an idolater. Our Redeemer's teaching regarding the obligations under that Law is—"Thou shalt love the Lord thy God with *all* thy heart, mind, soul and strength, and thou shalt love thy neighbor *as thyself.*" From this we see that even we who are in Christ with all our holy desires and aims could not keep that Law according to this our Master's definition of it, *because* our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel—the flesh. We should find it *impossible* to get rid of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with *all* our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law.

So then, as we could not be acceptable under that Law, we are made free from it entirely and put under the rule of love to God and our fellow man: and our best heart-endeavors to fulfill this law of love, are accepted as a perfect fulfillment of his law of love, and all we lack is continually compensated for out of the fullness of Christ—which is imputed to us.

So then *ye* are not under law but under grace—favor. (Rom. 6:14.) You are not acceptable with God because there is no fault in you, but because *favor* covers your unwilling imperfections of thought, word and deed.

So far as these Ten Commandments are concerned, there is no question that they were given only to Israel after the flesh. The preface in Exod. 20:2 shows this, saying, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." So too in repeating them again Moses declares (Deut. 5:1-5.) "Hear, O Israel, the statutes and judgments which I speak in *your ears* THIS DAY, that *ye* may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, *even us who are all of us here alive this day.* The Lord spake *with you* face to face—saying" etc. etc. Also, see Ezek. 20:10-13 and Neh. 9:12-14.

THE FOURTH COMMANDMENT

Consider now the IV. Commandment given to the Jew, written upon tables of stone:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is a Sabbath unto the Lord thy God: in it thou *shalt not do any work,* thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This command merely enjoins *idleness* on the *seventh* day of each week. It does not say to cease from ordinary work and engage in spiritual work, as many of its advocates seem to suppose; but on the contrary it prohibits *all kinds of work.* Many who think themselves bound by this command, neither REST on the *seventh* day nor on the first day of the week, which without orders they make an effort to keep instead of the Seventh day which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law, was, that any one who even picked up sticks or kindled a fire was a violater of this command and must be put to death. (Num. 15:32-36. Exod. 35:3.) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.—they, their sons, and their daughters, their men-servants and maid-servants? If that law is *now* in force, and if it has by any means gotten beyond the Jew on whom alone it was put, so as now to cover Christians, then every Christian violates it repeatedly, and is worthy of death for each offense, for "they that violated *Moses' Law* died without mercy."—Heb. 10:28.

But some one will ask, Was not the Sabbath observed before the giving of the Law? and does not the reference to God's resting on the seventh day prove that the Sabbath was observed from the time of creation? We answer, No; during all the two thousand years from Adam to Jacob, the record shows no command to keep the Sabbath, not even a hint on the subject. The Mosaic or Law dispensation began with Israel, the night they left Egypt. The Passover was the first feature of Law instituted; and it was instituted that night. And that Law covenant is continually referred to as dating from that time "When I took them by the hand to lead them out of the land of Egypt." Heb. 8:9. Jer. 31:32.

The observance of the seventh day as a rest day, or Sabbath, was instituted as a part of the Law of God some two weeks before the formal giving of that Law in tables of stone at Mt. Sinai, namely, at the giving of the manna, in the wilderness, where a most favorable opportunity occurred for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. But from the entire account it is evident that it was something *new* to the Israelites

Its explanation to them, (Exod. 16:22-30) as well as Moses' uncertainty in the case of the *first* transgression of this law (Num 15:32-36.), proves that it was *new*, that it had not been known among them or their fathers previously. The reason given for this command, to observe the Sabbath because God had rested on the seventh day—after the six days of creation, could not be understood by Israel, as we can now understand it in the light of the New Testament. They probably got the idea that God was weary after the six days work of creating, and *rested* as they did; but we see and will shortly show that he rested in a very different way, and for a different reason.

INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS

In the introduction of the Christian dispensation, the new church was composed largely of proselytes from the old Jewish church; and these, used from childhood to the requirements of the law of Moses, could scarcely realize the greatness of the change which there occurred. They were continually adding Christ's teachings and his law—of love, to their Mosaic Law, thus adding to their already too heavy burden, instead of accepting of the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of that Law Covenant which had always condemned them. (Rom. 10:4; 3:20, 28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on this subject. Even the Apostles were *slow* to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ's cleansing work regardless of the Law.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles and this brought the question before them all, and led to an investigation, and others learned their first lesson as Peter had by hearing from him of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there, and as Paul got clearer and clearer views of the changed condition of things and preached the truth, some prejudiced ones wanted to know whether the brethren at Jerusalem would concur in the advanced views, and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius, whose heart was purified or justified and made acceptable to God through *faith* in Christ, and not through keeping the Law, and urged, "Now therefore why resist ye God to put a yoke [Moses' Law] upon the neck of disciples *which neither our fathers nor we were able to bear.*" James said, "My judgment is that we should not burden them which from among the Gentiles are turned unto God." Then the council so decided and sent a written message to the confused Gentile believers, saying:—

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying. 'Be circumcised and *keep the Law*'—to whom we gave no such commandment. . . . . It seems good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things, strangled, and from fornication."—Acts 15:9-29. And even these things though they were good as *advice*, we shall see by further testimony were so much *law* that no one had a right to place upon any made *free* by Christ—nor are these stated as *law*, with penalties, etc.

Paul's principal failure was in allowing them once to overpersuade him on this very matter of Moses' Law.—Acts 21:18-28. Here overcome for a time by the opinions and weakness of those apostles whose home was in the center of Judaism, and whose progress in following the lead of the spirit into the full truth had been less rapid than his own, Paul erred greatly.

Paul's course was a brilliant one, and his great work was known far and near, and everywhere it exasperated the prejudiced Jews. So when he came to Jerusalem for the last time to see the Apostolic brethren, and had given them a detailed account of his great work among the Gentiles, they were glad and glorified God. Their Jewish prejudices did not blind them, but they were too *prudent* (Matt. 11:25.) and said unto him, "Thou seest, brother, how many thousands of Jews believe; and they are all zealous for the Law; and they are informed concerning thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses [law] saying, That they ought not to circumcise their children, neither to walk after the customs"—common to the Jews.

The difficulty with the apostles at Jerusalem was that in their anxiety to make converts to Christ, they had failed "to declare the whole counsel of God," and had kept themselves as well as others from growing in grace and knowledge more rapidly, in their desire to fasten the Law to the Gospel, as a bait to catch Jewish fish. And now that Paul was come, whom they knew to be very outspoken, they feared he would drive off some of their only half-converted thousands, and that thus the cause might seem to lose some of its prestige, its *seeming* prosperity. Really far better would it have been had the company been hundreds instead of thousands, and thorough out-and-out furnished and equipped soldiers of the cross.

How many today as teachers are filling church rolls with thousands by compromising with the World as James and others did with the Jewish prejudices concerning the Law! How much injury it is doing now as then, and how careful some are now not to scare the goats out from among the sheep lest the numbers and influence would be less! Ah! What a great mistake!

They said further to Paul: It will not be long until the masses of the people learn of your presence; therefore at once take such steps as will lead them to think that you are misrepresented, and that you are still a faithful Jew and lawkeeper: take with you therefore four men of our company here which have a vow on them, and go into the Temple and both purify thyself according to the Jewish custom, and also pay the Temple tax for these others, so that the Jews and Jewish Christians seeing you thus bearing the expense of others as well as conforming to the Law yourself, may conclude that you are very zealous for the Law, and that you certainly were misrepresented in the reports which reached them of your preaching. This seems to be the substance of their argument. See Acts 21:18-26.

Alas! that grand, noble, bold Brother Paul should let slip so favorable an opportunity for testifying as he afterward did to the Galatians (5:2-6) that *whosoever* justified (purified) himself by the Law and circumcision, Christ would profit him nothing. It was the grandest opportunity Paul ever had of setting straight the brethren at Jerusalem. But overcome for the moment by the influence and prominence of those who made the request, Paul yielded, and committed the only act of weakness marking his long and noble record—he went into the Temple and pretended to be a law-keeper and to trust in the typical purifyings, and misused some of the Lord's money in the insincere forms, and all to no purpose: to his own discredit and tribulation, merited no doubt as a chastisement.

Similar besetments surround us all today: how often many teaching brethren are tempted now, as were James and the Elders at Jerusalem, to keep back part of the truth in the endeavor to swell numbers and influence; how many are tempted as Paul was, to consent to unwholesome advice for the sake of peace, and because of love and respect for brethren. Instead, each should have been anxious only to please the "Head of the body," and to declare the whole counsel of God.

But Brother Paul's wavering course was only momentary, and we have abundant proof of this in his various epistles to the churches, in which he repeatedly sought to counteract the teachings and influence of some who were overthrowing the foundation, bringing in another gospel, another version of the good news, namely, that believers in Christ would be saved *if they kept the Law.* (The other apostles also got more clear gradually, so that the epistles of Peter, James and John fully coincide with those of Paul, and give no uncertain sound on this all important point, that Christ is become the end of the Law to every one who believeth.) And it is because this same error has continued since, and is even today opposing the cross of Christ as the redemption price, and claiming that we are justified not "by faith in his blood," but by keeping the Law as Christ kept it, that it is needful now, to show that the Law never was given to any except Israel after the flesh; and it did them no good except to show them their inability to justify themselves, and as a school-master to point them to Christ as the end of the Law to every one that believeth. Paul's epistle to the Galatians was written expressly to counteract this Law teaching, which was subverting the true faith in Christ and pointing men away from the cross of Christ, to a hope of acceptance with God by keeping the Law. This he calls "another gospel," yet really *not* another, for there can

be but one, hence it was a *perversion* of the real gospel. (Gal. 1:7-9.) And here Paul points out what we have already shown, that he knew that the Apostles at Jerusalem had at first only a mixed gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed gospel, which he already had been able to receive, and which he had been teaching: and, he says, he communicated it to them privately lest their reputation should hinder them from receiving the truth—and even then they compelled Titus to be circumcised, (Gal. 2:2-5.) though this would not have been insisted on, had it not been for some who stole into their confidence to spy out their liberties. Thus the unconverted additions hindered the true seed, as always.

It is further along in this same epistle that Paul tells of Peter's vacillation on the question of the Law (Chap. 2:11-16) and his words of reproof to Peter—We who *are Jews* [under the Law] knowing that a man is not justified by the works of the Law, but on account of *faith* in Christ, even *we* have believed in Christ that *we* might be justified by faith in Christ, and not by obedience to the Law—why then should we attempt to fetter others, or bind ourselves longer by that which has served its purpose and has ceased as a covenant—has passed away?

Oh foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. Christ hath redeemed us [Jews] from the curse of the Law that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Jews] might receive the spirit through faith. And surely God's covenant with Abraham made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:1, 10, 13, 17.

Next, Paul answers a supposed inquiry as to what was the object of the Law, and why it was given if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady—to act as a school teacher pointing Israel to Christ as a good and only Physician who could cure their malady. But this Law schoolmaster was not intended to hold dominion over us [Jews] always, but until the remedy should come, and to prepare some at least to receive the great Physician.

As children are under nursery laws and subject to teachers until an appointed time, so were we [Jews] under the Law, and treated as servants rather than as sons. We were kept under the Law which is to govern the World in the next age, though we were the heirs through whom, according to the promise, the others were to be blessed. But in the fullness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that *we* [Jews] being liberated, might receive the adoption of sons. And so also, because *ye* [who were not under the Law, but were Gentiles or heathens] are [also now] sons [therefore] God hath sent forth the spirit of his son into your hearts. We were sons under tutelage and ye were of the servant class, but now you and we who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us are subject to the Law.—Gal. 3:19-4:7.

Tell me, ye that desire to be under the Law—do you not understand what the Law is? It is a bondage merely at present, and this is allegorically shown in Abraham's two sons. Abraham becomes here a figure of God; Sarah the real wife is a figure of the real covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so too for a long time the real covenant of God brought forth no fruit—until Christ Jesus. Hagar the servant of Sarah in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law covenant, and fleshly Israel was represented by her child Ishmael. For the time they *represented* the true covenant and the true seed of blessing, though they were always really servants—child as well as mother. When the true son of the real wife, the *heir*, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show that the Law covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4:21-31.

The Apostle's argument based on this allegory, is, that we brethren as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law covenant, but children of the Covenant of Grace, born free from the slavery and conditions of the Law. And not only so born, but the Law is *entirely put away* from us, and has nothing whatever to do with us. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the Law. "If ye be led of the spirit ye are not under the Law."—Gal. 5:1, 18.

But Paul asks—"Shall we sin [wilfully] because we are not under the Law?" (Rom. 6:15.)—because we are sons and heirs and no longer commanded, Thou shalt and thou shalt not? Shall we take advantage of our liberty to break away into sin? No, no; as SONS begotten of the spirit of adoption, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts (Heb. 8:10 and 10:15, 16). We gladly sacrifice our lives in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, *We* will not take advantage of our liberty from law, to commit sin.

We are not under Law but under favor (Rom. 6:14.) through Christ, hence we delight also to show forth a similar favor, bearing one another's burdens and thus fulfilling the "law of Christ"—love. Christ's word is our law—not a law of bondage, but of liberty. Whoso looketh into the perfect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be blessed truly thereby. Such fulfill the royal law—love and liberty.—Jas. 1:25.

This law of love to God and our fellowmen which we delight to obey *to the extent of our ability*, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only LAW with which we have to do. While it entirely ignores the Mosaic Law, its thou shalt, and thou shalt not, and its penalty of death: yet really it accomplishes far more than the Mosaic Law; for with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellow-man? But as of the Mosaic Law it was true that its utterances were only to those *under it*—Israelites—for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19.)—so of the Law of Love, it speaks only to those who are *under it*, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it, are under it from *choice*. In this it differs greatly from the Law *put upon* fleshly Israel as a nation, in which individually they had no liberty or choice, but were born under bondage to that Law. Our Law is also the Royal Law; because the "little flock" developed under this law of liberty and love is the royal family—the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ—partakers of the divine nature.

During the Millennial age, after this little flock is completed, the law of *liberty* and *love* will again be superseded by a law of commands and threats and penalties; because then the dealing will be with enemies, with sinners, who will require coercion and "ruling with a rod of iron" until they shall learn the exceeding sinfulness and undesirableness of sin. The New Covenant will be like the old Law Covenant in many regards, but will have a priesthood *able* as well as *willing* to help and lift up to perfection every one sincerely repentant of sin and desirous of holiness.

Those now being selected as members for the body of Christ, are only such as *delight* to do God's will, sons of God and "brethren of Christ" having this likeness of Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, or else cut them off as incorrigible, willful sinners,—then the law of love and liberty will again be virtually in force—over all God's creatures; for all who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they *delight* to do God's will and that his righteous law is continually their hearts' desire.

The Sabbath, then, no less than the other commandments of the Mosaic dispensation, never was over us Gentiles, and is at an end to every Jew that *believeth in Christ* as his Redeemer from its condemnation and penalty.

Some will claim that it was *Circumcision* that Paul referred to, as being abolished, being superseded by circumcision of the heart. Yes, we answer, that is true, but it is also true that *every* element of the Law was abolished. In proof of this we cite the fact that Abraham and Isaac were circumcised (Gen. 17:24; 21:4.) and that the Law at Sinai was not given for four hundred and thirty years afterward. And Paul's language clearly and distinctly shows that this four hundred and thirty years later law, was the one that was *added* because of sin *until* Christ, the promised Seed, should come. (See Gal. 3:17,

19, 23-25, 4:4-7.) This proves exactly what Law Paul referred to, as already shown.

Others, to avoid the force of the Apostle's arguments, divide Moses' Law into moral and ceremonial laws, but wholly without authority, and claim that the ceremonial law passed away, and that the moral law represented in the Ten Commandments is still in force. The Scriptures do not thus divide it; but if they did, we have the Scriptural proof that what our friends call the "moral law" was made an end of by Christ. Thus: When the Apostle wrote to the new Gentile converts respecting the law—determined not to put upon them the yoke of the Law which they as Jews had been unable to keep—and contradicting certain teachers who had said that they "must be circumcised *and keep the Law*," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day:" and we know that the Ten Commandments were thus read. Compare, Acts 15,9-11, 24, 28, 29 and 19-21.

THE NEW COVENANT VS. THE LAW COVENANT

Again, the Apostle repeatedly refers to the Law, which he said had passed away, as the *Covenant* which God made with Israel through Moses. He points to the fact that Christ is the mediator of a *new* covenant, more favorable every way to the necessities of sinners. He shows that all along, God, by speaking to the prophets of a coming New Covenant, had indicated his intention of superseding the Law Covenant which they had found to be a covenant which condemned them all to death "a covenant of death," because they were unable under the weakness of the flesh to fulfill its just requirements—by some other covenant more favorable to them; and he shows that the New Covenant is now in force, having been sealed by the blood, the death of Christ—"the blood of the new covenant." His logical reasoning is that when the new covenant came into effect, the former or old covenant must of necessity have ceased—must have vanished away entirely.—Heb. 8:6-9-13. Nor are we in doubt as to *what* constituted that covenant which was ready to pass away: It was the covenant made with their fathers in the day when God took them by the hand to lead them out of the land of Egypt. (Heb. 8:9.) And it was not merely the ordinances that constituted that covenant; for he expressly tells us that the ordinances (ceremonies) were *added to it* as incidentals saying: "Verily the first [or former] covenant *had also* ordinances of service." Then follows a description of the typical tabernacle, its furniture and sacrifices. (Heb. 9:1-20.) These ordinances went *with* that Law covenant; but that the ordinances and ceremonies were not the covenant itself, is clear, and proven beyond question by Moses' statement of it Deut. 5:1-21. Here he recites the Ten Commandments (and makes no reference to the *ordinances* which accompanied it) and declares *this* to be *the covenant* made with them at Mount Horeb.

Paul further refers to that covenant, now passed away, as the "Ministration of death, written and engraven in stones," which Moses communicated to the people. (2 Cor. 3:7-12.) Thus he shows that the Ten Commandments written in stones was the covenant which was unto death, and which had passed away, giving place to the New Covenant. Paul's further argument here is in harmony and is profitable: He reasons that if God introduced that covenant with so much pomp and glory, he will introduce the new covenant with glory far surpassing its type. Moses' face shone with glory, will not the Christ, of which Jesus is the head and the church the body, be more glorious then? And if the typical must be vailed from the sight of Israel, surely the glory far excelling that must also be vailed, when the antitype, the New Covenant, is promulgated to the world by the great antitype of Moses—the Christ.

But Paul argues that we (the body of Christ) already, before the coming of our glory, are authorized ministers of this new covenant to every one who now has an ear to hear. We cannot indeed preach to others, nor yet ourselves keep the very *letter* of that perfect new covenant; for in the present condition of imperfection this is not possible; but we can conform as nearly as possible to its spirit. For the letter of it would condemn us, but the spirit of it is acceptable *through Christ;* and when that which is perfect is come, that which we can now fulfill only in spirit and intent, we then shall fulfill in its very letter, joyfully.—2 Cor. 3:7-12, 5. 6.

Coming again to the Fourth Commandment we find that while it like all of those commands never was given to Gentiles, but to Jews only, yet belonging to the old covenant it is no longer in force even over the Jews. And while there would be nothing wrong in our observing any day in the week, or several of them as days for the worship of God and the special study of His Word, yet if any one should observe any day to fulfill this part of the Mosaic Law, or with the intent thus to merit divine favor and the reward of life, he would be ignoring Christ, and the New Covenant through his blood. So too with all the other nine commandments. To obey them as the Jew did, hoping thereby for everlasting life, is to fail as the Jew failed, only to learn by and by that "by the obedience of the Law shall no flesh be justified"—that no fallen being can keep that Law. To trust to the Law, is to trust to works, for justification, and is useless. Faith in Christ as the fulfiller of the Law and the justifier under the new covenant of every one that *believeth,* is the only ground of our acceptance with God.

Speaking of the tendency to go back to the Law, Paul says to the Galatians (4:9-11) "I am afraid for you, lest I have bestowed upon you labor in vain" [lest my teaching of the New Covenant become useless to you]. After that ye have known God, or rather have been recognized by God [as sons], how can you turn again to the inferior rudiments intended for the world [in the next age], and which *now* are powerless to help you? Why do you desire to be in bondage again? Your observance of days, and months, and times, and years, indicates that you do not realize your liberty from that old covenant.

In his letter to the Colossians he urges them also, to appreciate and guard their liberty in Christ. He urges, that because Christ had abolished the originally written dogmas [of the Law] nailing them to his cross, *therefore* you should let no man judge you in food, or drink, or in respect of a festival, or of a new moon, or of Sabbaths, which are but *shadows* of realities, now coming to pass through Christ.—Col. 2:14-17.

CONSIDERATION FOR THE WEAK BROTHER

In Rom. 14:1-13, the Apostle puts this question in another light. He says we should remember that we are not all alike strong in the faith. Some weak in the faith can see that Christ is our Redeemer, but cannot as yet realize the *liberty* we have in Christ. For one realizes his liberty in eating whatever agrees with him, while another one who is *weak* [in bondage] eats vegetables only, lest he should violate some law which he thinks himself under. Each should learn to grant the other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for us to know that God accepts even of the weakest ones. So it is also with reference to the observance of days: One man esteemeth one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not teach here as so many suppose from the common translation that each should make up his mind and stick to it right or wrong; nor does he teach that one is as right as the other. On the contrary he urges growth into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves of the stronger, and plainly states that the brother who thinks himself under a *bondage* regarding meat, or regarding Sabbath days, fast days, etc., is the *weak* brother. But he urges that if such a weak brother observes such a bondage not as an attempt to *keep the Law* and to justify himself before God ignoring Christ's redemption-sacrifice, but because he thinks that our Lord the Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others might reach more quickly.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. So then the weaker brethren must be left to the liberty of their *conscience* and should be received as brethren, and the truth alone must gradually educate them. So then the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge out of childhood's weakness into manhood's strength as rapidly as possible, being developed as he feeds upon God's Word.—Heb. 5:13, 14.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness, and lack of development: He says (Gal. 4:10,11), "Ye observe days, and months, and times, and years. I am anxious on your behalf lest my labor for you has been in vain." He recognized by these weaknesses for the things commanded by the Law, an evidence that they were not coming up to the liberty of sons of God, but going backward to the servant condition, to say the least (See verses 6 to 9 and 19 to 31.), and he was even fearful that this weakness and failure to realize the liberty of sonship, this subservience to the Law, might lead them to reject the true gospel

that Christ gave himself for our sins, and to accept as a gospel that which would be no good news at all—that Christ would save them *if they kept the Law.*—Gal. 1:4-8 and 5:2.

In Col. 2:14-17 the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbath. He declares pointedly (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14), Christ blotted out the *written Law* which was against *us* [*Jews*], he removed *it* from *our* way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities] he made a public illustration of them [in his life of obedience to them] triumphing over them by it—[in obedience even unto death, even the death of the cross]. "*Therefore,*" reasons the apostle, because our Lord has made both you Gentiles and us Jews free in his own fulfillment of all, "*permit* no man to judge you in meat, or in drink, or in respect to an holyday, or of the new moon, or of the Sabbaths, which *are shadows* of future things, the *substance* of which belongs to the anointed."—Col. 2:16, 17.

The Sabbaths of the Law were shadows of something very precious to those in Christ—no less the Sabbath day than the Sabbath year, which we have already shown in its grand culmination, the Year of Jubilee, typified or foreshadowed the Millennial kingdom, the times of restitution of all things. The Sabbath day under the Law was solely and only a day of *rest from work* and typified or shadowed forth the rest from their *own* works, from all attempts at self-justification by their own imperfect works, of all who accept of the finished and perfect work of Christ as their Redeemer.

The Jews, and for that matter Gentiles also, who sought communion and fellowship with God, were continually striving to *do something* which would atone for their sins and open their communion and harmony with God; and the most earnest were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself saying to them, Come unto me and I will give you rest. (Matt. 11:28.) He lifts off the burden of sin and condemnation from every Jew under the written Law, and from every Gentile under the original Adamic condemnation, and gives all who come unto him in faith, *true rest* in the full assurance that He has "paid it all" for both Jew and Gentile—for all.

Have you this *rest of faith* in Christ, under no yoke but his yoke of love, which to all *in* him is easy, light, and pleasurable? If you have, then you have *the* REST of which Israel's Sabbath was but a shadow or temporary figure, as far inferior to the real as their Passover was inferior to our Passover, and their sacrifice to our sacrifices, and their altar and candle stick and table of shew-bread are inferior to ours. The realities in all these, are a thousand times grander than their shadows.

The Apostle make this clear, in Heb. 4:1-11. He there shows that our *present* REST of faith in Christ, is but a foretaste of the coming perfect *rest* [literally Sabbath] when we shall be made fully like him and be with him where he is. Verses 3 and 10 speak of the rest already entered upon by *believers*, and verse 9 shows the future rest. The Sabbath *day* which could be observed anywhere, represented our present rest of mind which we can even now enjoy, while the Sabbath years and Jubilee which could be celebrated only in their own land, represented the rest which remains for us when we shall enter into our promised heavenly inheritance. Here too we learn how God rested. He was not weary of *labor*, and did not *rest* in the sense of recovering from fatigue.

The Sabbath, then, as commanded the Jew, must have been very different from the Sabbath observed by God, yet as suggested in the command there was a resemblance between their resting and God's resting. The Apostle shows that the resemblance was not between it and the *shadowy* Sabbath which Israel observed, but between God's rest and *our* real rest of faith: "For he that is entered into his rest, HE also hath ceased from *his own works* as God did from his."

What resemblance then can be traced between our rest of faith in Christ, and God's rest? The true Hebrews, under the Law worked, labored incessantly, to do good works acceptable to God, and were heavy laden with a sense of their failure to find acceptance with God: Gentiles also labored to help themselves out of the slough of sin and imperfection, but ineffectually; and now both Hebrews and Gentiles find *rest* as they find Christ; for he promises and will accomplish for both more than could have been hoped for by either. So we each give up *working* for ourselves and trust our salvation to a future life of Christ, and we now as *restfull*, saved ones, work not to save ourselves, but to serve our Lord. That is, those who believe in, and accept of Christ, as their Redeemer, thus "cease from their own works" and enter into rest, confidently trusting all to him.

The resemblance between this and God's rest is marked. The sixth epoch, or "day" of creation, closed with the creation of man, and there God's direct work ceased; for the six thousand years since and another thousand (the Millennium) to come (seven thousand years in all) Jehovah God has ceased (rested) from work, and has let humanity measurably take its own course in sin and degradation, leaving all the great work of restitution and perfecting, to be accomplished by Christ in the thousand years of his reign. Thus as our Lord said: "The Father worketh hitherto, and [*now*] I work." (John 5:17.) The Father judged or tried the race in Eden in its representative Adam, and then left all in condemnation, entrusting the entire work of restitution to Christ. Now therefore, "The Father judgeth no man, but hath committed all judgment unto the Son."—John 5:22.

At the end of this Seventh day (an epoch or "day" of seven thousand years) during which the Father rests, Christ having redeemed all the race and having restored all proved worthy of being called Sons of God, will present the world blameless and unreprovable, perfect, before the Father (1 Cor. 15:24-28, and Matt. 25:34). Thus we see, that we are now resting *as* God rested. God rested because in his plan everything was fully arranged for, so completely that it might be said "the works were finished from the foundation of the world." (Heb. 4:3.) So we on coming into harmony with God through Christ, are able to see God's plan as though completed, though its completion will require another thousand years, and we *rest*, confident of its final glorious outcome, *as* God does.

OUR SABBATH OR REST DAY

Some may now inquire, Do you then advocate a total disregard of Sunday, as well as the Jewish Sabbath? And if not do you not consider it more proper to call it Lord's day than Sunday?

We answer the last question first by saying: Some men esteem one day above another and some esteem one name above another. As for us, one name will do as well as another and with the mind and heart clear, Sunday can contain as much beauty and force as Lord's day or any other name. The Lord's day for his great work of restitution is really the seventh day—the seventh thousand years, the Millennium just opening before us, and not the first day. Sunday suggests the fullness of light and glory from the Sun of Righteousness which will belong to the new and everlasting age following the Millennium of restitution. It suggests too the new dispensation and fullness of light unto which the Gospel church, the little flock, is ushered even now, breaking in upon our darkness first at and by the resurrection of our Lord.

Answering the previous question we would say: We have great sympathy with the idea of one day in seven being set apart from general work and business. It is good that the world should have a day for studying either from God's great book of nature written in hill and vale and sky, or if desirous, to inquire of his children and his written Word concerning his present and future plans. As for God's children, surely it is well, since any day can be well employed by them. It furnishes a specially favorable time for assembling together—no matter which day of the seven might be selected. We surely have none too much time and opportunity for personal upbuilding in the truth. But while we would not willingly part with an occasion so favorable, we would that all the saints should enjoy it as a *favor* and not observe it as in obedience to the Jewish Law. Many are in "bondage" to that Law and fail to reap the greatest blessing from the *privilege* of the day because conscious all the while that they are condemned by that Law if under it, well knowing that they do not live up to its strict requirements.

However, while God has not put *us* under a law to keep any day, the law of the country, made by the world, does bind us—for we must be "subject to the powers that be." The world's law is sufficiently liberal to give each well-doer an opportunity to use his conscience as to his own preference or manner of observing the day. On this as on other points, God has put no fixed law upon the world as upon the Jew, but has allowed the other nations to fix their laws according to their best judgment; and strangely enough all have copied more or less the Jewish laws as those best calculated to give them peace and prosperity. When the Church ("the little flock") is exalted and given the Kingdom and dominion under the whole heavens, with power to enforce its laws and direct all its affairs, then the whole world, every nation, will be put under a law which will produce grand results under the administration of the great Law-giver whom Moses foreshadowed.—Acts 3:22.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under Laws. (John 15:15; Rom. 8:15; Gal. 4:1-6.) How blessed to us is the true rest in Christ's finished work, which rest neither the world nor the Law could give, and which from us that are free, they cannot take away. We can rest [enjoy Sabbath] whether the world has a Sabbath or not; whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken by physical labor, nor is it dependent on physical ease. It is deep and lasting rest, and can be broken only by doubt—by a rejection of the basis on which it must abide—the ransom.

VIEWS OF THE REFORMERS ON SABBATH

We do not cite these as of any weight or authority on the question, for the words of our Lord and the apostles are the only authorities we recognize yet it is worthy of note that as the early reformers, Luther, Calvin and others, came to get their eyes open to even some few of the truths belonging to this Gospel dispensation, they saw at once that the Jewish Law was not given to, nor intended to be a yoke of bondage to the Gospel Church. They saw what every casual reader should observe, that the Apostle Paul contrasts the righteousness or justification which comes by faith, with that which none could attain to by deeds of the Law. Thus he contrasts the Law, with the Gospel substitute. The leaders in the Reformation all recognized the difference between Moses a prophet, and Moses a law-giver, maintaining that as law-giver his authority only extended to Israel. They therefore denied that the Ten Commandments were *laws* for Christians, though they recognized them as valuable indications or interpretations of principles, to all time and to all people.

Says Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if *you* were brought by Moses out of Egypt."

Calvin is no less explicit. He declares that "the Sabbath is abrogated," and denies "that the moral part of it, the observance of one day in seven, still remains;" while he adds, "it is still customary among us to assemble on stated days for hearing the word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification *by faith* and not by the observance of either Mosaic Laws or Roman Catholic fasts or penances was the *plea* upon which the Reformation was started.

"KEEP MY COMMANDMENTS"

We must not leave this examination of the Law, without pointing out some of the differences between the Ten Commandments of the Law Covenant made with fleshly Israel, the penalty of which was death, and the Commandments relating to those voluntarily under the favor of the New Covenant.

We have already shown that the Apostles taught that Israel's Law Covenant ceased, when fulfilled and abolished as a covenant by Christ on Calvary. We note for the benefit of some that up to that moment of its nullifying, it was *binding* and was the only way or hope of future life; and hence when the young man came to our Lord saying, "Good Teacher, what good thing must I do that I may obtain lasting life?" our Lord said "If thou desirest to enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law while it was in force, neither in his own conduct nor in his teaching, but on the contrary testified that not a jot or tittle of the Law could fail or be ignored until all was accomplished, and *therefore* any one violating or teaching others to violate one of the least of them, would, if he got into the kingdom of heaven at all, be of a lower grade; and whoever would practice and teach those commandments would be *greatest* in the kingdom. Our Lord himself was the only being under that Law who ever *kept* it and *He is the greatest* in the Kingdom.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, *could* keep those commandments: He therefore added: "Come, follow me," in consecration and sacrifice for others. Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a *New* Commandment," not to the world, but to his followers, the letter, substance, and spirit of which, was LOVE. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments—in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sakes, to love even their enemies and feed them if hungry, and pray for even those who persecuted them,—to obey all these commands was the new command, Love, which was the substance also of all the commandments to the Jews.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law *as a covenant*, does John the apostle speak, saying:—

"Blessed are they that do *his* commandments."—Rev. 22:14.

"And by this we know that we have known him—if we keep *his* commandments."—1 Jno. 2:3.

Whatsoever we ask we receive from him because we keep *his* commandments and do what is pleasing in his sight. [The Jewish Law cannot here be referred to, because "By the deeds of the Law shall no flesh be justified in his sight." And so we read in the next verse, that the commands which we keep, are not those given from Sinai, but] "*This is his* Commandment, that we should *believe* in the name of his Son, Jesus Christ, and love each other as *he* gave us commandment. And he who keeps *his* commandments dwelleth in Him, and He in him; and by this we know that he abides in us, by the spirit which he gave us."—1 Jno. 3:22-24.

These commandments, under which we are placed, are not grievous and impossible, as the Jewish law was to them under it; for his yoke is easy and his burden is light to all who have his spirit; and if any man have not the spirit of Christ he is none of his.

The fact however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but are hoping for life *as a favor*, or gift from God, through him who fulfilled the Law and canceled all claims of both the Jewish and the original Law against both Jew and Gentile—this fact does not hinder God's *free* children, justified through faith in Christ's redemption and not by the Law, from *using* the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and well pleasing to their Heavenly Father. Thus for instance Paul, who repudiated over and over again the *dominion* of the Law over any, quotes one of the Commandments as an evidence to Christian parents of what God's will would be with reference to their government of their children. (Eph. 6:2.) But mark that he does not in any wise thunder it at them as a command. (It never was a command to parents, but to children.)

THE LAW COVENANT EXTINCT

It was not an expression of the will of God, but as a *Covenant*, that the Law was annulled and completely set aside. To illustrate: Suppose you owned a glassware establishment and employed help and had written out rules and penalties and posted them conspicuously; suppose that they provided as a penalty for each breakage, one day's salary, and that on hiring your men you sent them first to read those rules, and then bargained with them and then engaged them with the understanding that the penalties mentioned in the rules were a part of your contract, covenant, or agreement with them. Suppose that at the close of the week their breakages had more than offset their wages, and left them each in debt to you.

Suppose that on the same day a legacy had come to you, and that after letting your employees realize their carelessness and its cost, you said to them, I propose to meet all your breakage losses out of this legacy I have just received; and now the week for which we covenanted is expired, I engage you all for another week without asking you to enter into this agreement for next week. The rules however will remain posted up, and you will recognize them as the general expression of my wishes and will break as little as possible through respect for my interest, and by and by when you have become skilled, I will put substantially those same laws into the new covenant that I will then require each to enter into.

Though perhaps not a perfect illustration, this may help some to see how the Law given by Moses to Israel was violated by all, and at the end of their age there was no reward of life for any of them—they were all in debt according to their *Covenant* or bargain, made at Sinai. (Exod. 19:3-8. Deut. 27:9-26.) The legacy applied to cancel their debt was Christ's sacrifice, arranged for by the Father, and freely given by our Lord the Redeemer. The second week represents the Gospel age, the Law still hangs before all, and is an *indirect* expression of our Father's wishes supplemented by other rules and arrangements which show that it is no longer a *covenant* though its spirit pervades all the new rules. We may still use the old rules or laws to guide us as to the Master's wishes, where we find nothing explicitly stated in the new supplementary rules (the New Testament provisions). But to refer to those Rules thus to seek the mind of the Master, and to esteem them a covenant over us, are different matters.

A SEETHING CONTINENT

A perusal of Saturday's usual collection of European cablegrams cannot fail to impress the reader with the fact that the continent of Europe is literally seething with social seditions and political acerbities which seriously threaten not only its peace but in many places the very existence of society.

France is not only threatened with war at the hands of her old enemy, but her social condition presents some most profound problems for the solution of capable statesmen, whom it will be difficult to discover among her would-be political leaders. Already the anti-rent agitation has appeared in Paris after a fashion ominously threatening to the rights and interests of landlords, while may other cities of the republic are anticipating serious street riots on account of the rise in the price of bread caused by the late legislation protective of agricultural products.

Of the condition of Ireland the American public are already too well aware. That country is rapidly moving in the direction of an agrarian revolution, the limits of which cannot at present be defined.

It is, however, in eastern and central Europe that the most threatening aspect of social and political affairs and the angry strife of race is graphically presented. Russia is making war on the most important industries of a country with which a year since she had been in the closest political alliance. Already this war has destroyed the iron industry of Silesia, shutting up numerous works in that and other provinces of Germany. Germany retaliates by preparing a bill again raising the duties on grain and wool. Later, the St. Petersburg press propose as a reprisal for Germany's increase of the duties on cereals a poll-tax on German workingmen in Russia. Nor is the Russian government backward in this social and commercial war. The czar has issued an edict suppressing the German language in the colleges and schools of the Baltic provinces. And so the contest goes on in every leading country on the continent, each individual nation apparently laboring commercially for the destruction of the trade of all the others and politically for the extirpation of the nationality of some offending neighbor.

At present the entire continent presents the appearance of a seething mass of different and opposing materials in the crucible of the chemist anticipatory of crystallization. But whether such crystallization will bring peace or war is an open question. If the outcome of the present unparalleled turmoil proves to be a peaceful one certainly it will not be because the efforts of the leading powers and the leading statesmen tend in that direction.—*Daily Journal.*

MENTAL LOAFING

IT is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and reproach. But there is a very common form of laziness which is not always noticed. It is that of mind. We first become conscious of it in our young days, when we "don't feel like study." We dawdle over our thoughts half asleep, and, as a result give a fine exhibition of stupidity in the recitation room. It is true that disinclination to study sometimes grows out of fatigue and illness. The liver is responsible for much of it; but in the majority of cases it is pure laziness, as young people will discover if they will shake themselves up and go resolutely to work.

This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best. And on the heels of this form of laziness comes another bad habit, that of intellectual loafing. What loafing is in the common sense, all know. It is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as reverie. It is a dreamy state of the mind, when the thoughts go wool-gathering. The fancy sails away into fantastic seas, and revels in unreal things till the wits are fairly benumbed and unfitted for sober work.

This habit, so common to young people, is fatal to mental growth. Many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.—*Selected.*

"Every true disciple has often found that the work he took up painfully from a sense of duty became to him a source of special joy. On this path are the shining footprints of the Master."

THE MISSIONARY ENVELOPES

These were mentioned in last TOWER for the first time, and we already have more orders than will be supplied by the first lot of fifteen thousand. Those who have ordered, among whom are several brethren in business who can use quantities, express themselves as highly pleased with the plan. It is both a cheap and an unobtrusive way, of preaching the good tidings of great joy to many.

The appearance of these envelopes has been generally approved as *neat*, and we expect you will all want them. It is written of this time: "His lightnings enlightened the earth;" and these as one of the agencies of the truth, the light, have their mission to perform. How like the lightning they will be, as borne on "Fast Mail" trains they rush hither and thither over the entire civilized world, unobtrusively putting before the eyes of intelligent business people and friends and their families, pointed Scripture texts which set forth our hopes; calling their attention also to the DAWN. Those who might refuse to hear you, or whom you could not approach in conversation or in any other manner on these themes, will be led by their curiosity to listen to your representative—to hear this preacher's message.

We repeat the price, postage prepaid by us: One hundred 35 cts., three hundred $1.00, one thousand $3.00. Those who order two thousand for $6.00 (or more at same rate) can have their business card printed on the corner without extra charge. Order only in quantities here *specified* (do not therefore order 50 cts. worth, nor 150, nor 200, nor 500), as we get them put up in packages thus and cannot spare the time to prepare special quantities. For this reason also we charge one cent each for quantities less than one hundred.

PROFESSOR F. L. PATTON'S articles in *The Forum*, on the Andover doctrine, assumes that Calvinistic view of a sovereign election of a portion of the race to salvation, with the consequently reprobation of the rest, is more logical and scriptural than the view which supposes that all must have a chance under the gospel, if not in this life, then in the life to come. The Professor's view of election explains truly the method of the divine dealings under the economy of redemption up to a certain point. Salvation in this dispensation of His grace seems to be confined to a chosen few. And there is no other explanation but that it has thus seemed good in His sight. So far, then, as Prof. Patton sees into this mystery, he sees truly. But he is wrong in supposing that there are no summits of God's grace beyond the hills that bound his horizon. He mistakes in supposing that the purpose of God in ordaining some to eternal life terminates upon these favorites, whereas He never chooses any person or class except as He makes them channels of blessing to a wider circle. If He selects a church of the first-born, it is because there is to be a later born. If we are "a kind of first fruits of His creatures, of His will begotten," it is because there are later fruits to be harvested. If we are "a chosen generation, a royal priesthood," there must be those, to whom we are to fulfill these offices. It is because the strict Calvinist fails to see these wider stretches of God's great plan of grace that his system is so inadequate, and not because he errs in tracing everything back to the will of God. This age does not bound everything in redemption. Most of mankind fail of salvation in this age. So far as the results of trial in this life are concerned, their failure is final. Only a little flock enter into life. The gateway into it is much more narrow than even the preachers of orthodoxy represent it. "Few there be that find it." But these few are "baptized for the dead." If no resurrection has been provided for the unjust dead, there would be no hope for any but the elect. But "He gave himself a ransom for all, to be testified in due time." The mistake of the Andover school is in overlooking the fact that souls in sheol are not under a prolonged dispensation of grace, but under the penalty—"in prison." The only door of hope for the dead is the hope of resurrection. Any trial for the prize of eternal life must come in after punishment has been visited, and the dead have been recovered to the life and opportunities of manhood.—*Words of Reconciliation.*

A CHINAMAN'S VIEW OF CHRISTIANITY

The following extracts from a paper in the *North American Review* by Wong Chin Foo, a Chinaman, and evidently a graduate of one of our New England colleges, gives his reasons for preferring the religion of his fathers to Christianity. True Christianity and its teachings he of course does not comprehend and against it his pointed sarcasm has no power; but against much, very much, nay, against the generality of what is called Christian it strikes a sharp blow which should have some good effect in stimulating thought on the part of many who feel that their religion only must be an unreasonable matter. And yet we know that this educated heathen man voices the sentiment of thousands of sensible thinkers, who, merely because they have less moral courage than he, do not express themselves. How much need there is, then, to "Lift up a standard for the people"—*the truth*—and how energetic all should be who have been entrusted with the honor of being standard bearers in this time "when the enemy shall come in like a flood."

Wong Chin Foo says:—

The main element of all religion is the moral code controlling and regulating the relations and acts of individuals toward "God, neighbor, and self;" and this intelligent "heathenism" was taught thousands of years before Christianity existed or Jewry borrowed it. Heathenism has not lost or lessened it since. Born and raised a heathen, I learned and practiced its moral and religious code; and acting thereupon I was useful to myself and many others. My conscience was clear, and my hopes as to future life were undimmed by distracting doubt. But, when about seventeen, I was transferred to the midst of your showy Christian civilization, and at this impressible period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly solicitous for my material and religious welfare, and I was only too willing to know the truth. But before qualifying for this high mission, the Christian doctrine I would teach had to be learned, and here on the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only and narrow road to heaven.

I looked into Presbyterianism only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein of different "shells," warring over the merits of cold-water initiation and the method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not, only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it struck you like a spasm,—and so you "experienced" religion. The Congregationalists deterred me with their starchiness and self-conscious true-goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest this animosity. It haughtily declared itself the only true Church, outside of which there was no salvation—for Protestants especially; that its chief prelate was the personal representative of God on earth; and that he was infallible. Here was a religious unity, power, and authority with a vengeance. But in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me "sounding brass and tinkling cymbals."

[The following portion shows the great evil of calling things what they are not—of calling civilized nations *Christian* nations and calling the worldly, unbelievers and the unconsecrated *Christians*, because they outwardly respect religion and draw night to God with their lips while their hearts are far from him.]

Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chineses there are fewer murders and robberies in a year than there are in New York state. True, China supports a luxurious monarch whose every whim must be gratified; yet withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and yet she has not a single dollar of national debt. . . . .

Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unsermonized. Christian talk is long and loud about how to be good and to act charitably. It is all charity, and not fraternity—"there, dog, take your crust and be thankful!" And is it, therefore, any wonder there is more heart-breaking and suicides in the single state of New York in a year than in all China?

The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact, only, missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in 200 years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust upon us at the point of bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for—gold. And they sanctimoniously tell the poor heathen: You must save your soul by believing as we do! . . . .

We heathen are a God-fearing race. Aye, we believe the whole universe-creation—whatever exists and has existed—is of God and in God, that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by him; that he has created this and other worlds to effectuate beneficent, not merciless designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow-men.

'Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to Confucius.

* * *

What can the *nominal* Christian Church answer to this charge and arraignment of heathenism? Nothing; they themselves have counted in under the name Christian, millions of the unregenerate, wholly opposed to the true principles of of the doctrine taught by the Founder of Christianity and his apostles. They have with pride acknowledged all the civilized nations of earth as Christian nations, even going so far as to speak of them as Christendom (Christ's Kingdom); and hence to be consistent they must bear the Chinaman's reproach as against Christianity, for the nefarious acts of these kingdoms which the Scriptures declare to be beastly and subject to the machinations of the devil, the prince of the power of the air who now worketh in the children of disobedience, but is to be dethroned, bound, and finally destroyed

by the true kingdom of Christ, when he shall take his great power and reign.

How pointed, too, are the thrusts of this heathen man: He agrees with Paul who says, "While one saith, I am Paul, I of Apollos, I of Peter, etc., are ye not *carnal?*" So the Chinaman wants to know whether the various sectarian claims—I am of Wesley, I of Luther, I of the Pope, I of Calvin, Knox, etc., etc., does not imply gross carnality among Christians today.

And how well merited are this heathen's strictures upon what has come to be the *fundamental* doctrine of "Christendom?"—that all but a small handful of humanity are on their way through a world of sorrow, pain, disappointment and tears, to a place of untold and everlasting agony, prepared for them by a God of love, whose unerring wisdom saw this to be their fate and portion before they were born.

Oh! what blasphemy upon the wisdom, love, justice and power of our Creator. What a terrible misrepresentation of his gracious plans. It is creditable indeed to the fairness and justice of the heathen world, that they spurn such—*bad tiding* of great misery, to all people. It is a shame, a disgrace to the intelligence of the civilized world today, that such an unreasonable, cruel misrepresentation of God and his plan finds credence among them, and has their millions for its support and spread. Even if the real plan of God were not seen by them, the civilized mind like that of its heathen brother, should be able to recognize such a hideous distortion, and should regard the teachers of such things, as would the heathen—"as insane, if not liars."

But the fact is that the majority of the intelligent people of "Christendom" do not believe in this doctrine, that God's chief work is to create men by the billion for eternal torment. The trouble is that they are not *honest*, not *righteous*, not *upright*. They are willing to sail under false colors, from selfish motives. They are lovers of self more than lovers of God, and hence are willing to join in this blasphemy of his character and plan. They, like Balaam, love the reward of unrighteousness, and hence practice deceit to get that reward. Verily, they have their reward!

Oh! for more noble men and women whom Satan cannot rule by either fear or favor. Honesty is a pre-requisite to growth in grace and knowledge; for "Light [truth] is sown *for* the RIGHTEOUS and gladness [such as comes from confidence, inspired by the true plan of God] *for* the UPRIGHT in heart." Since the truth is only *for* the upright, the honest, is it any wonder that so many morally *dishonest* people of intelligence fail to find the truth? How can they believe who seek honor one from another and seek not (exclusively) that honor which cometh from God only?

THE FIFTIETH THOUSAND

Still they go, you will be glad to learn. MILLENNIAL DAWN VOL. I. is now in its fiftieth thousand. Forty thousand have already gone out, and ten thousand more are now being printed and bound.

This was our first proposition—the hope first expressed—that before 1888 fifty thousand copies of DAWN would be in the hands of the people. Three months yet remain of this year and we want to suggest what is *possible* through still further faithfulness of the harvesters. It is possible to have twenty-five or fifty thousand more out by Jan'y 1st, 1888. How?—By the Colporteurs who are selling DAWN continuing at their present averages, or increasing them as the cool weather will permit; by more of the brethren and sisters entering this branch of the "harvest" work; and by all others of the readers of the TOWER doing *what they* CAN.

What *can* the others do? They can each sell from four to twenty copies, or can use that number for loaning, though to *sell* is better, because people are almost sure to use what they pay even a small price for. So then, God knows and we know the possibilities; and as the New Years' TOWER comes to you, all will see how faithful the servants have been as a whole. Some we are sure can do no more than they are now doing, though some others we fear are "slothful servants." But the "View" in the September TOWER has seemed to awaken and quicken many previously asleep, or overcharged with the affairs of this world, for which we thank God.

EXTRACT FROM AN INTERESTING LETTER

A CHINA MISSIONARY WRITES

Chefoo, China.

MY DEAR MRS. RUSSELL:—Many thanks for your kind letter, and for the copies of MILLENNIAL DAWN and the WATCH TOWERS. It is such a *comfort* to know that Jesus calls us his "friends" and is making known to us "all things that he heard from his Father." (John 15:15.) In the far away days of my youth, and the *not* so far away days of my orthodoxy I, thought *I knew it all*, but now I see how blindly I read my Bible. And how I thank God for having compassion on me, and touching my eyes, and giving me sight. May I follow Him as did those of old whose eyes were opened.

I am giving away and lending my copies of MILLENNIAL DAWN and my papers, and any time you can send me extra copies of the WATCH TOWER I can use them to advantage. I expect to see a good many missionaries from other parts of the country during the summer, as this is a health resort, and I shall scatter my TOWERS, and lend MILLENNIAL DAWNS. The last bound copy I gave away before taking the wrapper off

Wishing you abundant success in your efforts to spread "the everlasting gospel,'" the "good tidings which shall be to all the people." I remain Yours in Christ, C. B. D.——.

PROGRESS IN KNOWLEDGE

This is the law of the church's progress and growth. When a Christian, or a church, becomes convinced that it has nothing more to learn, there follows stagnation and decay. And yet what else than this is the prevalent assumption that all Bible truth is locked up in our Confession of Faith, and that it is a heresy and crime to think beyond it? No greater mistake was ever made by Reformed churches than this quenching of the Spirit in the body of Christ, by the denial to its members of the liberty of progressing beyond the limits of their creeds. Confessions are good for purposes of instruction, but not to bind the conscience. Enforced creeds should content themselves with stating only the great facts and primary beliefs of Christianity, as they are given in the language of Scripture, such as "I believe that Jesus Christ is the Son of God." "I believe that He died for our sins, according to the Scriptures, and rose again the third day, according to the Scriptures." Human formulas, founded upon these facts, and explanatory of them, should always be held open to amendment, as God may bestow increasing light until we all come to the unity of the faith and of the perfect knowledge of the Son of God.—*Words of Reconciliation.*

MY SHEPHERD

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wide;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest,
Beneath the calm hillside.

"He leadeth me!"
And though it be by rugged, weary ways,
Where thorns spring sharp and sore
No pathway can seem strange or desolate
When Jesus "goes before."
His gentle shepherding my solace is
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end,
Through trials manifold.
Up the far hillside, like some sweet surprise,
Waiteth the quiet fold.

—*Selected.*

THE SPIRIT OF ANTICHRIST

1 JOHN 4:3.

While the world and its spirit are quite contrary to Christ and the Spirit of Christ, and might therefore without impropriety be termed anti-Christ (*against* Christ), yet this term as used in Scripture is never applied to the world, but *always* to professed Christians who have turned aside from the truth, and who, by becoming advocates of error, are in Christ's name opposing him, his followers, and his doctrines.

We are well aware that many regard it in a contrary light considering the term antichrist as belonging to worldly opponents of all who profess Christ in any manner —infidels, heathens, Mohammedans, etc. That this view is incorrect we can prove readily by citing here every text in the Bible containing the word antichrist, and pointing to some statement in the context which unmistakably *fixes* it upon some professing to be Christ's followers. This is an important point, as it overthrows completely a wide-spread belief, and opens our eyes to look for antichrist in a quarter in which many may not have thought to look hitherto. In fact, the prefix *anti*, signifies more than *against*, it contains the double thought of *instead* and *against*.

The word antichrist occurs four times, 1 Jno. 2:18, 22; 4:3; 2 Jno. 7. The class meant is easily discerned from the general tenor of John's epistles and from the following pointed statements: "They went out from us, but they were not of us." "They are [really] of the world [though professing otherwise], therefore speak they of [or according to the spirit of] the world, and the *world* heareth them." (1 Jno. 2:19; 4:5:) Other scriptures mention and describe the same class, but by different names. Paul in 2 Thes. 2:3, following the same vein of thought as in Rom. 6:6, *personifies* the system of error which he saw would arise, and speaks of it as the "Body of Sin," counterfeiting and opposing the "Body of Christ," naming it here as an organized body, "The Man of Sin." He makes no reference to a sinful individual; for there are and have been in the past, and were in and before Paul's day, horribly depraved creatures of the human race, than whom worse could scarcely be conceived of; and the Apostle was not passing all these by to speak of some individual pre-eminently vile and vicious. No, he sees and tells us of a system of evil and error, the embodiment of evil, the opponent and counterfeit of the Body of Christ, —the antichrist Body. But only those who have learned that the true church is the "Body of Christ" can appreciate how the counterfeit nominal system, the "Man of Sin," is the antichrist. But we refer to this merely to note the fact that the Apostle Paul mentions that this "Man of Sin" system arises in the church, and professes to be in and of the true temple—the Church of the living God (Compare 2 Thes. 2:4 with 1 Cor. 3:16, 17; Eph. 2:21.) and not of the world. He declares this to be an *apostasy*, a falling away from the truth.

But it is not our purpose here to discuss antichrist: this we have done heretofore and may again, but now we simply call attention to one point of antichrist's erroneous teaching which is very injurious as a *source* of many other errors. This point of error is particularly pointed out to us by John, the Apostle who specially *represented us* who are alive and remain unto the *parousia* (presence) of our Lord (John 21: 22.); and he tells us that it is common to every theory and class claiming to be Christ's followers and soldiers of the cross, who are *really opponents* to the counterfeits of the true body of Christ. Remember that the individuals *in* these great counterfeit systems, and *bound by* their errors, are not all *of them*, and do not all properly belong to them, and hence it is, that by the *truths* now being uncovered and presented to such, as "meat in due season," God is calling *his people* out of those systems to which they do not *really* belong, saying "Babylon is fallen! Come out of her, *my people.*"

But what, you inquire, is this one notable point of error upon which all antichrist systems agree, and which blinds many to other truths, and opens the way to errors? Surely, we answer, it is a point long and deeply covered under hoary traditions which are esteemed venerable and sacred. The adversary buried this first and deepest, realizing the necessity for keeping the truth out of sight and of arousing prejudice against it. This being the case, prepare yourselves to find it a test which you would never have thought of had the Apostle not pointed it out, but which, once clearly seen, proves today, to be an oracle in the light of which every system of doctrine may be quickly tried, whether it be of the spirit of truth or of the spirit of error, the spirit of antichrist.

The passage to which we refer is found in 1 John 4:3, which in the oldest and the most correct, the Sinaitic MS. reads thus:

"Every spirit [theory, doctrine] that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit [theory] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Ah! you say, that is not a test, for all Christians and all theories, even the worldly, confess that. No so, we answer; you do not get the *depth* of the Apostle's statement; your view of his words would make them and him foolish indeed. The world does not confess Jesus to be "Lord;" so that shuts the world out; and as we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord *came in flesh.* To do so, would contradict their creeds old and new. It is the general view, that the *real man* is not flesh, but a *spirit* being which lives for a while in a body or house of flesh; hence by such the *flesh* is no more recognized as the person, than the garments put on and off. Moreover it is claimed by many, that in our Lord Jesus' case, *he* was really and truly the Father, Jehovah, who thus for a time *appeared in flesh,* but that *he* himself was not flesh; that he appeared to be tried and tempted in all points, but was not really tried at all; that he appeared to suffer and die, but did not actually suffer, nor did he *really die* for our sins, but merely dropped the flesh as a garment remaining really alive as before, for, they say, God is immortal and *cannot die,* and their claim is that in leaving the *glory* which he had with the Father before the world was, he did not *become* flesh or "come in flesh," but still remained a spirit being and came *into* a flesh body and only appeared *like* men, *like* the seed of Abraham, though all the while really was the almighty immortal Jehovah. They say that it was the *God* Christ Jesus who appeared to or pretended to die for our sins, and contradict the Apostle's statement that it was "the *man* Christ Jesus" who gave himself a ransom, a *corresponding* price [Greek, antilutron] for all. (1 Tim. 2:6.) Yet we see some go to a further extreme and hear them sing—

"Well might the sun in darkness hide
And shut his glories in,
When *God the mighty Maker died*
For man the creature's sin."

But in this poetic slip only a few can recognize the inconsistency. Some even going so far as to deny God's immortality, claim that it required the death of a *God* to atone for the sin of man, not seeing that this is contrary to scripture which demands not a God's life for the life of a man, but a perfect man's life, as a *ransom* or substitute for the forfeited life of the first perfect man—a *corresponding* price.

Still others, anxious apparently to get away from the straightforward, simple doctrine of the ransom, figure the dying out of their way by saying that the real, spiritual Christ died *to sin,* and let his flesh body die as an example of how we should do the same. They do not stop to account for the uselessness of such an example, to those who cannot avoid dying.

But all these, with their various shades of difference, stand firmly, shoulder to shoulder, on the one point mentioned by the Apostle—they deny that Jesus the Lord *"came in flesh"* or *"was made flesh,"* as the same writer elsewhere states it. (John 1:14.) That his body was flesh and bones cannot be denied directly, hence their claim that the spirit being came *into* the flesh, but was always separate and distinct, and *not flesh.* But this does not fit: the Apostle does not say *into* [Greek *eis*] *flesh,* but *"in* [Greek *en*] *flesh"* and *"was made flesh* [Greek *sarx egeneto*—literally, "became flesh."] (Jno. 1:14). So we see that the test of believing that Jesus the Lord came in flesh, i. e., *became* flesh, would draw the line outside of *so called* "Orthodox" doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being *"made flesh,"* for they generally claim that our Lord had no existence before, and that he was born after the ordinary manner of men: these, then make no confession which would imply a pre-existence of our Lord in order to be *made* flesh or to *come* in flesh. Swedenborgians, Spiritists, etc., etc., all come in on the same side of the question—all deny that the Lord Jesus was "made flesh," "came in flesh"—*became flesh.*

Next notice that all these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by the Apostles. We need not again quote the many passages in which our Lord and the Apostles declare that the Father and the Son are not the same person, etc., but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject,

in both the Old and the New Testaments, treats it in the most positive manner, declaring that our Lord made his soul (his being, himself,) an offering for sin (Isa. 53:10), that he poured out his soul (being, existence) unto death. (Isa. 53:12.) They declare that his soul was in *hades* (the state or condition of death) three days and not left there longer; that he *died*, that he was *dead*, and that on the third day *he* was raised to life by the Father's power. Our Lord himself said that he came into the world to give his *psukee* (being, existence,) a ransom, a price, for all [for the *psukee*, the being, or existence, of all men]. Speaking of what he gave for the life of the world, he represents himself in a parable as giving *all that he had* to purchase the field (the world) with its treasure—all those whom he will bring back into harmony with God, chief and a first fruit, forever pre-eminent, being his Bride.

The Apostle Peter declares that he was our price, that he *redeemed* us, purchased us back out of death. Paul assures us not only that we were "bought with a price," (1 Cor. 6: 20,) but in 1 Tim. 2:6, he tells us all about the purchase, saying "There is *one* God [not three] and *one* mediator between God and men, the *man* Christ Jesus." It was something that this *man* did that mediated between the race of sinners and God, something that no one of them could do for another because all were sinners, and as such, each one himself condemned to death. As a spirit being, as our Lord was before being "*made flesh*," he could not have mediated between God and men, because under God's arrangement *a ransom*, a CORRESPONDING price for the first sinner who precipitated the trouble, was the only way out of the difficulty. Neither an angel nor an arch-angel could give what he did not possess. They could not give a *human* nature in *exchange* for that which Adam had forfeited, for they had not human, but angelic, spiritual nature. So then, our Lord also a *spirit being*, with the Father in glory and honor before coming into the world, could not give the price of our redemption. In order to be able to give the price he must *become flesh*, must be a *man*: not imperfect and sinful as the fallen race has become, but perfect and sinless as the original of our race was before he sinned. Hence he "came in *flesh*"—"was *made* flesh"—"became flesh," in order, as the Apostle expresses it (1 Cor. 15:21), that "as by *man* came death, by *man* also should come the resurrection of the dead." He became flesh (holy, undefiled) in order to pay the price or penalty against us, —death. The Apostle urges (Phil 2:7, 8) that though the obedience implied in becoming *a man*, in being made flesh, was great, yet the trial was severer still when our Lord found himself man and learned that the divine plan by which he was to prove his entire submission to the Father's will would lead him to death *as* and *for* the sinner—even the ignominious death of the cross. But he was obedient even to the full, and died for us as our ransom: *Wherefore* God hath *highly exalted* him, giving him station, dignity, and authority *far above* angels, and far above the glory and honor which he had with the Father before the world was created.

What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that "There is *one* God and *one* Mediator, the *man*, Christ Jesus," he tells us how he mediated, what he gave for us. He says—"Who gave *himself* a ransom for all." This settles the matter that our Lord was *flesh*, a *human* being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word *antilutron* which signifies *a corresponding price*, where in English we have the word ransom.

Now consider well the import of this, and you will see that it contradicts every antichrist system; for Paul shows that before sin entered the world there was no death, (Rom. 5:12) hence the one (Adam) who first sinned was a *perfect human being*, and if our Lord gave a corresponding price, he must have been a perfect human being *when* he gave himself *for* Adam and all who shared in Adam's sin and penalty.

John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "*in flesh*," claiming, with the heathen an impersonation, that the real one was inside the seen one, and preparing themselves by this error to deny their Lord, their Master, the man Christ Jesus who gave himself a ransom for all. Today, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity, is so firmly intrenched in the hearts of many, that they prefer to *deny* the Master's words—"The Father is greater than I," and the Bible teaching that Christ came in flesh and gave himself a ransom—prefer to deny anything rather than this theory of antichrist, which twists and disjoints every truth of Scripture, so long as it is held.

Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is *well* founded, *surely* founded on the ROCK, the true and only basis of faith, of which the Apostle declares "Other foundation can no man lay than that which is laid, Jesus Christ." This test is given in few words, as we have seen, and can be easily and quickly applied to every doctrine or spirit with which you may come in contact. If it will not stand this God-given test you may be sure it is error and at once set it aside. If it agrees with this test you have *proved* it to be on the right foundation, and you may go on proving all its details. This text, 1 Jno. 4:3, in the oldest and most exact Greek MS., the Sinaitic, reads:—

"Every spirit [theory, doctrine,] that confesseth not that Jesus the Lord is come in flesh [become flesh] is not of God: and this is the spirit [theory,] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Remember that many *good* people, many of God's children, have been blinded by the errors and sophistries of Satan, and while not *anti* or opposed to Christ at heart, have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that he is making the truth his "*sickle*" by which he will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be *able* to stand—that you be not among the thousands to fall in this time of trial.—Psa. 91:7, 11, 12.

REASONS FOR EXPECTING TOLERATION

IN THE PRESBYTERIAN CHURCH

A Brother, the Editor of a contemporary Journal, publishes his reasons for expecting *toleration* in the Presbyterian Church as follows:—

1. It resides in the very idea of the church that there must be growth in divine knowledge until her ultimate unity and perfection are attained. To this end there must be room for the free operation of the Spirit of God in unfolding the truth. This requires opportunity for reverent investigation and discusssion. Where the Spirit of the Lord is, there is liberty.

2. Because of confessed obscurity in the whole of the church's teaching concerning the last things. Our wisest teachers admit that the Reformed Theology left many of these problems unsolved, and that a fuller investigation of them is a duty put upon the church in these last days by the Spirit and Providence of God.

3. Because a new era of investigation at points even more essential than this is coming upon the Presbyterian Church, which it is both unwise and impossible to resist. Whatever evil may result from this spirit of free inquiry, the evils of its suppression would be far greater.

4. Because a wide diversity already exists between the views of future punishment current among us, and as presented from our pulpits, and the statements of our Standards that both before and after the resurrection, "the wicked are to be punished with most grievous and unspeakable torments, without intermission, with the devil and his angels in hell-fire forever." If fidelity to these statements is to be the test by which our right to remain in the church is to be determined, then we ask our brethren to honestly ask before God whether they are so free from sin in this respect as to have the right to cast a first stone at us.

5. Because we honestly believe that we have taken up this line of testimony in obedience to the Spirit of God, and from motives of sincere love for the whole church, which needs this larger, better view of God's great plan of grace before it can be unified; and specially in the interest of the Presbyterian Church to whose welfare we have devoted a life-long ministry, and which greatly needs relief from the incubus and monstrous views of God's sovereign justice which obscure her own constant testimony to His fatherhood and grace.

* * *

Full of love for blinded brethren, this brother earnestly desires to carry the entire Presbyterian Church into the light, and so desires of it toleration, that is, permission to stay in its company and to anoint all their eyes as his own have been anointed—with the truth. What this brother desires to do for those with whom he spent so long a bondage, we desire to do for all the sects into which the great adversary has seduced God's children.

But we see what he evidently has not yet seen, viz: That the light which ultimately shall be to every creature, can as yet reach and be appreciated only by a "little flock," the true church, which is the *body* of Christ.

If the Presbyterian Church were the *real, true* Church whose names are all written in heaven, this brother's expectations of opening their eyes would be justifiable. But he should be able to see that this is not the case; none of the sectarian systems, great or small, are *the* Church which is Christ's body; though members of his "body," members of the heaven-recorded Church are probably still in bondage in every sect.

It is because these sect-systems are not the true Church, and because we have reached the "harvest" time of separation, that the Lord gives present light, and meat in due season, and calls on all of his people to "come out" into the light, the truth, the liberty proper for children of God.

God not only saw our day and knew how it would be, but he had it written in his Word for our learning; and it is not written that the tares growing with the wheat may be changed into wheat, but that the two classes *may be separated.*

Our Brother evidently is in heart free already from the shackles of the Presbyterian Creed; but he should be entirely free. Why help to uphold in any degree slavery to a creed and get others under it who have not the moral strength to free themselves even in heart? Why stay in a human organization of any sort, where our company is not desired, except at the cost of stifling our convictions of right and truth? Why not, on the contrary, obey actually as well as mentally the Lord's command to separate, to "Come out" of all the Babylon bondage and confusion, and thus not only make straight paths for our own feet, but thus make footprints which may encourage and guide some weaker brother or sister out of the bondage of sects, into the liberty wherewith Christ hath made us free to follow unhindered and untrammeled his word and example?

The brother is asking liberties and privileges granted only in the *true* Church where the spirit of the Lord is, and where the *liberty of his Word* is granted. Hence, one of the two things is sure to happen—the brother will either abate his energy on the side of truth and liberty, (which we hope he will never do, but rather increase it,) or else he will get out of the sect and into closer fellowship with the true Head of the Church and with the "true Church which is his body." Like others, the Presbyterian sect never agreed to grant toleration, and never has shown any.

When a man joins that Church, it is on the same principle that people join other human organizations, partnerships, societies, etc., viz.: They agree to submit to the rules and by-laws *as they are.* And when this brother took upon him his Ordination Vows as a minister of the Presbyterian Church, though he was already a minister (servant) in the *true* Church and anointed, as *all the members* of that *body* are, with the Holy Spirit of the truth, he BOUND himself in the presence of witnesses that so long as he was a member and minister of Presbyterianism he would *"not teach or inculcate anything opposed to the doctrines"* of that organization; to which doctrines he there subscribed as representing his faith.

We are well aware that *many,* after changing their faith, still continue to hold membership and office in these organizations; and some, in violation of their vows, *do teach and inculcate doctrines opposed to the doctrines* of the sects to which they are pledged. But is this right? They generally excuse themselves by the claim that the denomination claims to uphold and believe the *truths* taught in the *Bible,* while they are sure they now have more truth and Bible support than the sect. But in this a sufficient ground of excuse for such a course? Is it doing by them as we would have them do by us if our places were changed? We think not.

The very spirit and intent of the ordination vow was to bind, to compel a man by his solemn pledge, not to use his office or influence inside the organization, against it *as it stands*—to compel any who might come to differ on any point, to first get out of the ministry of their sect, cease from professing the faith he no longer holds, before he could attack it.

To us it seems that a contract is not less binding on a saint, than on a worlding; and such a contract as Presbyterians, Methodists, Lutherans, Roman Catholics and others impose upon their ministers, should certainly be considered as binding as a note, or a bond, in the business world; and business honor would insist on a full compliance with both the *letter* and *spirit* of the contract—that when the faith changes, the minister or member should step down and out, before uttering a word of contrary teaching.

In the case of Baptists, Disciples, and a few other denominations, the case differs a little, since some of these *claim* to have no creed or standard but the Bible. In such a case a minister or member is at liberty to teach all he finds in the Bible, and if interfered with, may, if he choose, insist on a trial of his case by the Bible. But with these, other means than a trial are generally resorted to, such as social ostracism, money pressure, etc., until a saint is glad to escape from so many "tares" to get a better chance for worship and study, *"one* [saint] with *another,"* or where this is impossible, in private Scripture study alone.

But in the case of Presbyterians, Methodists, etc., they guard themselves, and do not even claim to accept the Bible as the *only* rule of faith and practice. They candidly and openly state, in so many words, just what they want all members and ministers to subscribe to as their faith; and when any are tried for *heresy* by these, the Bible is not brought forward at all, but (properly according to their organization or contract) "the standards" of their organization. The Bible is the standard, not in name merely, but *indeed,* to the *true* Church; but with the sects, each has its own "Standards," "Creed," dogmas, etc., to which, on joining, members *subscribe;* and surely their trial should be according to their contract, which *they agreed to be bound* by, and to which they are therefore responsible.

Any contract made with fellow-men is binding; and to violate it, even in the interest of truth, would be wrong. We must not do evil that good may result, but *do right,* and leave all results to God, who promises in due time to cause the righteousness of his saints to shine forth as the noon-day. If therefore, a Christian finds himself bound to a creed and sect, he should at once look up the *Faith* he professed in joining them—the faith he agreed neither to add to, nor to diminish, *so long as he remained one of them;* he should see whether it fully and clearly expresses his present faith. If it does not, he should *at once* withdraw; for by any other course he violates his contract with his fellow-men. To refrain from teaching the truth fully and clearly, after God has brought us to a knowledge of it, would prove us unworthy of a place in the "body of Christ," would prove that we are not overcomers, and not worthy of a place among the Royal Priesthood, the true sanctuary, the Ambassadors for God before the world.

We would like to impress upon every reader that to teach or to believe *anything* different from a Confession of Faith to which by membership you profess to hold, is a wrong to God, to the sect whose name is borne, to yourself, and to the true members of the body of Christ. Whatever the difference between your faith and the *Creed* of the sect to which you are attached, to that extent exactly your course is wrong, dishonest, unsaintly, and hence ungodly; because, to that extent you are misrepresenting God's Word and plan, and hence displeasing him; to that extent you are misrepresenting the sect; and hence offending and wronging them, even if they would tolerate you; to that extent you are dishonoring yourself as a child of God, one of the children of the light—the truth,—not only by the shackles of your denominational slavery, which are galling to all whom the Son makes free indeed, but by reason also of the deception and misrepresentation practiced daily, in outwardly, to saints and sinners, professing by the Creed you uphold, doctrines which you detest and which sometimes and under some circumstances you would deny as unscriptural and as misrepresentations of God's character and plans, and also misrepresentations of your *honest* belief. To the same extent also you injure the true body of Christ, especially the "babes in Christ," for you not only do not give the moral weight of your presence, and influence, and talent, and means, to further the cause of true liberty among the saints, and true union on true principles, but you give to the opposition the weight of your influence, means, talents and presence, and constitute one of the numbers whose support and names are bids to the world for its respect and alliance. Not only do you serve Babylon's purpose as a decoy for others, but possibly the weight of your influence keeps many of the "babes" and weaker brethren in bondage, not only hindering their development, but keeping their influence, and talents, and means *away* from the free

fellow-members in the same true body and adding these advantages to the false systems, the *nominal* church, to help perpetuate and draw others into the errors and bondage which gall you, and which misrepresent you even more than you misrepresent it.

Thus you become a false beacon-light to the poor world seeking the peace and joy of Christ, luring them into doctrines which, if honestly accepted and firmly held by them, will blind them and ensnare them, and prevent the peace, and light, and joy, and love of the real gospel. It was looking thus at the influence of sects in the time of the first advent, that our Lord said to the zealous Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, he is twofold more the child of hell [destruction] than he was before." So now, it is far better to let the world alone, than to get them into sects which will only blind them to the *truth* and misrepresent to them God's character and plan. Far better; because when the light of the now dawning Sun of Righteousness reaches them, it will have far more influence upon them where they are, in and of the world, than if *converted* by the spirit of error into tares, in imitation of real wheat.

But when you come to examine the Creed to which you subscribed, Pastors generally say, "Oh, never mind! It matters little anyhow." And if you insist on seeing and pondering its professions, promises, and covenants, they will often unblushingly assure you that neither they, the pastors, nor a majority of the membership, believe *all* to which you and they subscribed; and that they *never did believe* or teach such and such portions. And they will try in every way to hold you in their sects (especially if you have money or influence—which few of the little flock have,—Jas. 2:5,) because naturally a professed field of wheat would not like to lose all its wheat and have only tares left.

Such Pastors may even resort to the specious misleading argument that *you joined* merely the local company of which he is the pastor; and claim that *his faith* is the measure by which the members of this local organization are to be judged, and not the written confession of faith, and the written Covenant to which you assented and subscribed. But both of these arguments are wrong; all local organizations (*except* such as have what is known as Congregational government) are parts of systems, so that in joining the Episcopal Methodists, for instance, your *covenant* is not merely with the local organization, but with the M. E. Church as a system; and the Pastor's faith, or his violation of his covenant with the organization, is no more an excuse for you, than the fact that other men violate business covenants would be an excuse for your doing so. Custom and numbers can never make wrong right The fact is, a large majority of the membership of all denominations are really covenant breakers, whether they have given the matter sufficient thought to realize it or not. They either do not know or do not care what is the Creed to which they have subscribed, or else, knowing it, they believe it only in part, if at all; and yet by subscribing to it all, they act out an untruth before the world, before one another and before their families. The demoralizing influence of this double dealing is unmistakably in toughening and searing the conscience, tending to make such both unworthy of the truth and unable to readily accept it, as they get into the habit of thinking of others as being as insincere as themselves in their teachings and professions.

Duty seems plain from this standpoint. However others may violate covenants, and misrepresent themselves, the truth and the systems to which they are joined, the consecrated have no choice, as to their course of action. *Not any* of their influence, time, or money, must go to sustain error. All of it must be enlisted on the side of the truth, which is ever opposing error, even as light opposes darkness. As children of the light, we can have *no fellowship* with any of the unfruitful works of darkness, but must rather reprove them.

Should all do so, should all honestly withdraw from sects and creeds which do not truly and fully represent their faith, the result would be the immediate disruption of all these great sectarian systems, which now ensnare the consciences of many of God's children, and dress up and fondle "the children of this world" in imitation of the children of God. Many of the "tares" would come out honestly and say that they believe little or nothing, and would get back to their place in the world from which they were never really converted by the *truth*.

The saints would be entirely free and unhindered to grow up to the fullest measure of grace, knowledge and love Others in various stages of childhood, and even the "babes in Christ," would be blessed too. At first they would make hundreds of new combinations of thought, only to be broken continually as they would grow up into Christ in all things, until finally they would reach the position of the early Church, and stand where we now do, recognizing no bondage, attempting to bind none, and refusing to be bound by any other than that faith which no man can ignore and yet be in Christ at all, viz., that the Bible is God's revelation of his plan, and the only guide for faith, and that as a race we were sinners, but were redeemed by the precious blood of Christ. Planted on this foundation, all God's children may grow from babes which feed at first only on the "milk" up to strong men who feed upon the "meat in due season" from the same storehouse.

This union of heart and mind upon the rock, without other limitations, gives room for the exercise of every grace and gift of the spirit in the Church, each member of which is a minister, in proportion to his ability to minister to the needs of "the body." And it leaves room, too, for the Head to exalt or debase, to honor or to chasten, according to faithfulness, each member in "the body"—each minister, or servant.

But all will not thus act out conscientiously; all cannot do so; all have not the strength: and so long as they are fed on the present diet of worldliness, pride, sectarian rivalry, deceit (as in professing doctrines not believed), etc., with a very little *skimmed* "milk of the Word," they cannot get the strength to come out boldly and oppose the majority, the strong, proud children of this world, who grow strong on the diet refused by the "meek."

Hence our Lord pictures over and over again, especially in the Revelation, the complete fall of these systems in order to the liberating of the "great company" of the true wheat class. But we who see, and who have strength, and who by valiant energy for the truth could help others, shall we for fear, or any other motive, draw back and lend our influence in any degree to these systems, which in the name of God and of the truth, are misrepresenting God and truth, and blinding and enslaving God's children? Can we expect our Master's approval and the overcomer's crown, unless we do overcome? I tell you, nay. And unless such come out of Babylon, they will be reckoned as partaker's of her sins, and receive of her plagues, shortly to be poured out. As our Lord expressed it (Matt. 24:51.) they will have "their portion *with* the hypocrites" in the time of perplexity, disintegration, and confusion just at hand, though they are not hypocrites, but *disobedient* servants.

MY PEOPLE—OUT OF BABYLON

REV. 18:4

A LETTER TO THE EDITOR

DEAR SIR:—Apology for what follows is needless; this would not be written had the writer doubts of your sincerity and desire to live up to the *full light*.

The June number of Z. W. T., under head of "Come out of Her!" contains in the "Reply" an error, in my opinion, of great harm.

(1.) Briefly—God, at the beginning of the present age, and while selecting his "little flock," made use of apparent human means—an association of believers, who at Antioch were first called Christians. These associations, called Churches, were specially blessed, and several have special mention.

(2.) These associations have been the means used by God to bring down the *Truth* to this day. This you will admit.

(3.) I believe that the Church rightly perpetuated itself—under Divine guidance—by regular means, and that the pedigree of the "Clergy" of the Church is as well authenticated today, as was that of the Levitical in its day: that this is not accident, but the result of the Divine interposition, and therefore is to some good end.

(4.) Further, that the Churches each had its own territory in which it was the supreme or only visible means of identification of the membership or legitimacy of the little flock. Concurrent jurisdiction would not be an exception so long as they *agreed*. The original Churches mentioned in the New Testament have here in the United States of America, certain legitimate descendants, that can be readily identified—THE PROTESTANT EPISCOPAL CHURCH I came out of that district of Babylon known as *Congregational*.

(5.) Granted that at this day many of the membership of *The Church* [Protestant Episcopal] are proud of their age; they they look with reverence at its honors and *worldly* trappings; and that the "little flock" may not get its rightful food, and may even be ministered to by *"wolves"*—this does not alter the fact of the Divine appointment of the institution.

(6.) Wesley tried to keep his hot-headed followers in The Church and reform IT. And this is our right and privilege. But this has *never been done*—and this is the starting point.

(7.) Simple ordering out, does not improve the matter. The little flock must be organized—and until you, MR. RUSSELL, have something better to offer them, modesty should indicate a different course. Very Truly Yours,

WM. M. WRIGHT.

* * *

The above, from a Brother in Christ who has not long been a reader of the TOWER, but who has been greatly blessed by the reading of MILLENNIAL DAWN, VOL. I. as previous letters show, is well stated, and as its answer may be of interest to many of our readers, we give it space. We have numbered the paragraphs so as to simplify our answer, the numbers of which correspond or relate to the above.

(1.) Our brother has well chosen his terms, calling the early churches "associations," rather than "organizations;" for they were merely associations, not bound and fettered by creeds and traditions, as the organizations or systems of today are. These associations bound themselves only with love and truth, and were just such as *we* have today, and generally small, their usual meeting places being private dwellings or rented upper rooms. (Philemon 2; Acts 20:8; 28:30, 31; 1:13; Mark 14:15.) In no respect did those early *associations* or gatherings resemble those of Babylon, "mother" or daughters, today. Neither in size, in worldly place and honors, in forms and ceremonies, in display of dress, in choirs, nor in a titled and salaried "Clergy," was there any resemblance whatever. The "first love" and "first works" are gone long since, except among the few outside of Babylon. Yes, the early *"associations"* were blessed of God; and all of like spirit, even though only twos or threes, who have since associated in the name of the real Head and Master, and under ruling of His Word alone, have also been blessed.

(2.) We cannot admit that those early associations, good as they were, have been the *means* of bringing down the *truth* to this day. On the contrary, they had nothing to do with it: they gradually *lost* their first love and first works, and their liberties, and became subject to ambitious leaders and teachers, finally drifting into the great system of error so conspicuous in Revelation, called "Babylon," "The Mother of harlots." "The Mystery of Iniquity." On the contrary, the Lord himself, through his Word written by his inspired Apostles and Prophets, has been the means of handing down the *truth*. What came from Babylon's streams has been foul with errors and traditions of men—the more direct the more foul—and the only draughts of pure water have been given to the church by messengers whom God has from time to time raised up, who dipped directly from the fountain—the Word of God. These have in nearly every instance been raised up *outside* of organized Babylon among the *associating believers;* or if inside and faithful, God drove them out. Such were Huss, Wyckliffe, Zwingli, Melancthon, Luther and others.

(3.) We are well aware that about the third century, the *"Mystery of Iniquity"* whose spirit was already working in Paul's day, began to rise in influence and power, and triumphed over the more slowly developing *"Mystery of God"* (the little flock). We know that this great, grand, powerful, *organized,* false church persecuted the dissenters, who protested against her errors, until she was intoxicated with her success, (Rev. 17:6.) and deceived all nations, and gained their support. This continued until her worldliness and devilishness became apparent to all except the blind, and forced the less corrupt of nations and individuals to leave her bosom, protesting against her *open* errors and crimes. Such a seceding and protesting branch, split off and took root in England and still flourishes, with fewer of the vices, but many of the errors of organization and tradition inherited and still injuriously retained—The Protestant Episcopal Church of England.

We are aware, too, that the "Mystery of Iniquity" has a "clergy" upon which *she* confers certain powers and honors; but we do not know of any such class with such powers in the early *associations.* The only ones recognized as having special authority were the Apostles, whose teaching the true church has always had, and consequently never needed popes claiming to be "Successors of St. Peter" in authority. The Apostle Peter needed no successors, and in his epistles opposes these would-be successors and their errors.

This self-authorized and self-organized clergy, called by each other, and ordained by each other, do slightly resemble the Levitical priesthood; but our Lord was not of that priesthood, nor was he called nor ordained like unto either these or those. [See "The Melchisedec Priesthood" in June TOWER]. Instead, therefore, of considering this *system* of Clergy a divine arrangement, we consider it the reverse. a delusion and snare of the devil, by which the simplicity which is of Christ has been destroyed, and the development of *the saints in that great system* has been greatly hindered. Our Lord recognized no separate "clergy" class, but said, *"All ye are brethren;"* (Matt. 23:8.) and *all* the brethren were to exhort one another and stir up each other's pure minds in remembrance; *all* the brethren were to seek ability to prophesy (teach publicly) and all were surely to be living epistles of God ready at all times to give a reason to every inquirer, of the hope that was in them. (1 Thes. 4:1; 1 Cor. 14:1, 31, 39; 2 Cor. 3:2; 1 Pet. 3:15.) And these instructions the early Christians followed, and *all* preached.—Acts 8:4; 11:19.

The "clergy" of the nominal church was not organized as a priesthood, or system resembling the Levitical priesthood, by the apostles, nor until the fifth century, as saith the historian:—

"With the fifth century the church strove more and more to perfect her outward temporal form as *Roman Catholic,* a theocratic institution. The conception of the church *as a community of the saints* is now lost. The *priestly order* are the rulers, the *laity* are the ruled—the clergy, as *ecclesia representativa* hold unconditional preferment, and form a hierarchy. The prominent peculiarity of the mediæval church is its purely clerical character. The rigid distinction between the secular order and the *spiritual,* is marked by the external appearance. Clerical dignity and power are signified by a peculiar costume which varies with the rank of the office."*

The same historian says again:—

"This much is certain, that in the time of the Apostles, about the middle and even towards the close of the first century, there was *no external union* of all the churches, no ecclesiastical establishment, no visible headship with an ecclesiastical centre. Of 'the Church' in the *later* sense of the word, there was yet no conception. There was only one holy mystical body of Christ—one great Church organism, *hidden* however from the world, having Christ for its soul, and by His Word and Spirit assured of future perfection and glory. And still, there were many local communions, made up of those who were *believers,* having a nucleus of *true disciples [saints]* but exposed to worldly influences, and soon embracing a mixture of *genuine* believers with *nominal* members and backsliders. These separate churches [congregations] *were not* connected by any external bond, but *only* by the instinct of brotherly love and the tendency to mutual fellowship."

Under the head of Episcopacy, McClintock and Strong's Cyclopædia very moderately says:—

"This *change* in the mode of administering the government of the Church, resulting from peculiar circumstances, may have been introduced as a salutary expedient, without implying any *departure from the purity* of the Christian spirit. When, however, the doctrine is (as it gradually gained currency *in the third century*) that the bishops are by divine right the head of the Church and invested with the government of the same; that they are the successors of the Apostles and by this succession inherit Apostolic authority; that they are to be the medium, through which, in consequence of that ordination which they have received merely in an outward manner, the Holy Ghost in all time to come must be transmitted to the Church—when this becomes the doctrine of the Church, we certainly must perceive in these assumptions a great corruption of the Christian system. It is a carnal perversion of the true idea of the Christian Church."

Notwithstanding the errors of many well-meaning men in forging, out of their ideas of faith and forms, chains and fetters, which has greatly hindered many of their no less honest and able successors in the Christian pathway, it is still a fact that *the church* ("whose names are written in heaven," "the sanctified in Christ Jesus") has been perpetuated *by God,* begotten of him by the spirit of *truth,* through the word of truth (James 1:18), and neither created nor perpetuated by the hands of bishops.

* Herzog, Vol. I., page 678.

(4.) Whenever and wherever Christians are, as fast as they become known to each other they will be drawn together by love and common interest in their one mission, unless, as today, *kept separate* from one another by doctrinal errors and party spirit—contrary to the spirit of Christ. And each such association or gathering, assembled in the name, not of popes, bishops, apostles, synods, or presbyteries, but in the name of their only Head, Christ Jesus, is a Church, whatever its size, in the original use of the Greek word *ecclesia*. But such a Church of *believers* is not the *true* Church, and may contain few or none of the final members of the *true* glorious body of Christ. The true Church *is not yet fully organized*, and will not be until this age ends. During this age we are all probationers, who for the time are *reckoned* members of the true Church pending our present trial and testing, which must prove whether as "overcomers" we shall be worthy of membership in that glorious Church which is to be fully organized and fitted for the great work of the Millennial age.

Failing to see that the great work of the Church for the world is future, the Church in the fifth century, seeking to accomplish that work of the next age in the present age, saw that organization was essential to that work, and *organized* under antichrist a system or "clergy" which is neither more nor less than a *counterfeit* of the true Church of overcomers, the glorious Royal Priesthood, the Kingdom of God under the whole heaven, which Christ is to organize shortly and place in control. From this serious error, the Reformation movement of the sixteenth century only partially freed a few. Seeing the statements of Scripture, that the Church was to rule and judge the world, and losing sight of the "ages to come," all predictions were crowded into the present age, and the Scriptures were wrested so as to make the prophecies of Christ's Millennial reign applicable to their popes who represented him as his *vice-gerents*. And the promises made to the overcoming saints, they applied to the "clergy" who thus constituted a *hierarchy* claiming to be Christ's spiritual kingdom, the Royal Priesthood. Carrying out further their self-deception, they thereafter recognized only this *hierarchy* or clergy as THE CHURCH, and the common believers, who in the Apostles' days constituted the church, were styled the laity, or *children* of the church.

It should be remembered, too, that about the same time, the church, having mistaken its proper present mission, viz.: the selecting of the church, the body of Christ to be in due time joint-heirs with him, and having gotten the idea that they were now, in this age, enjoying the *reign*, strove to do the new, kingdom work, viz.: to convert the world and rule it. They therefore baptized the heathen professors of Christianity, who really know nothing of Christ, and endeavored to teach them morality, which they made impressive upon them by forms, ceremonies and rituals. And to keep all power in their own hands, as well as because these savages were unprepared to do so, the right or *authority* to teach was claimed as the exclusive prerogative of *the church*. And so say we, that the church and its members alone may teach; only we object to their definition of true church—"the clergy"—and claim the Apostolic definition—all consecrated believers in and followers of Christ. All such are brethren; all such are God's ambassadors; all such are ministers (servants) of Christ, head and body, each according to his talents. As yet there are no "children of the church," and there will be none until the church is exalted and glorified. The Church complete—head and body—is to be the "Everlasting Father," or life-giver, and all the restored millions will be the "children of the resurrection."

From these erroneous ideas regarding the church, Protestants escaped in part only. They still *organize*, and still recognize the terms "clergy" and "laity," and vest the power and privileges of ministry chiefly in the former; and many of them still hold the Episcopal or *hierarchal* form of church rulership; and though under this the "clergy" rules as a superior and independent order, yet generally the "laity" is recognized as being part of the church, and not merely "children of the church." They have reformed this much at least over the great apostasy, of which the Church of Rome is the only full representative today.

The mistake started with the supposition that when the church obtained influence with the Roman Empire, it was being "set up" in power by God, to rule the world. It was really *set up* by Satan, as clearly shown in the book of Revelation, to deceive the nations, and if possible the very elect. How well his plan succeeded, let all judge.

The Reformers partially discovered this error among the many others they had received for hundreds of years, through the teaching of those they had, as taught, long revered as specially authorized *exponents of the truth* and *successors of the Apostles*, divinely inspired *by the laying on of the holy* (?) *hands* of the claimed Apostolic succession, communicating the holy spirit. Luther distinctly pointed out that *all consecrated children of God* are prospectively members of the "Royal Priesthood," of which Christ Jesus alone is the Head or High Priest, and consequently that all have the *same authority* now to offer up their lives and talents in the service of God, of his truth and his children—every man according to his several ability or talents, carrying out the example and teachings of the Lord and the Apostles, who in no age have had successors. They remain with us ever, represented by their words and examples.

So then we can say truly that *legitimate* children of God, begotten not of pride and formalism, nor in any sense of the will of the flesh, but begotten of God by His Word of truth, are to be found today and can be readily identified, not by titles or gowns, but as the early church of priests was identified—by their love for the truth (John 13:35) and by their *sacrificing* for it and for all those who love and serve the truth. (Gal. 6:17; 1 Cor. 9:12; Col. 1:24.)

(5.) If we grant this claim of our correspondent, it destroys his entire argument; for, to say that God established the "clergy" and, by the laying on of hands of the Apostolic succession, specially commissioned them, and them only, to feed the flock, and then to admit that some of these specially consecrated ones are *"wolves,"* is to charge God either with giving them a *bad* spirit, or else with selecting and placing over the true flock false and improper teachers. We prefer to explain the prominence of these "wolves" in control of sheep, in the light of the inspired explanation of the Apostle Paul, who said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, [to influence and authority as teachers,] speaking perverse things, to draw away disciples after them [and their systems]. Therefore watch" [beware of these].

Then the Apostle tells what God's means of keeping them would be if they were faithful—not a sacred order of "clergy" puffed up with pride and adorned with worldly titles, not wolves in sheep's clothing, but he explains: "Now brethren, I commend you to God, and to the *Word of his grace*, WHICH IS ABLE to build you up, and to give you an inheritance [not present, but future] among all them which are sanctified" [the true Church, the true Priesthood].—Acts 20:29–32.

Furthermore, if our brother admits under this head (5.) that *"many"* of the membership of the Episcopal Church are proud and worldly, does this not prove that they are not members of the *true* Church, who are the "blessed, the meek?" And since such are members of the Protestant Episcopal Church (and others of the sort are in all sects), does it not prove that none of these professed churches are the *true* Church, but only human organizations fashioned somewhat to correspond to the true Church of the future?

And if the "little flock" are those in Babylon without the holy hands, and the "wolves" are those who have the holy (?) Apostolic (?) blessing, and if the true sheep get some food, notwithstanding the efforts of the "wolves" to withhold it, and if they live somewhat consecrated lives even in spite of the unfavorable surroundings of "pride and worldly trappings"—would they not be much better off, and much better able to perform their sacrifices to God as Priests under Christ our High Priest, by getting free and separate from all those hindrances? Common sense says, that the *true* would make much more rapid progress if rid of those hindrances, and merely associating in spiritual things with the truly consecrated.

(6.) One weakness of that great and good man, John Wesley, of which all his followers (who know of it) are ashamed, and because of which Episcopalians in his day despised him, was his course in staying himself in the Protestant Episcopal Church to the day of his death, while founding *another* Church which the Protestant Episcopal Church condemns as a *sect*, and would not recognize in her pulpits. Thus from your standpoint John Wesley stands condemned by his conduct: either for not leaving the Episcopal Church if it was wrong, or for organizing *another* if it was the true.

Mr. Wesley, though free from many of the errors of the Apostacy, which for centuries had blinded and deluded the church as well as the world, still clung to the error that the "clergy" is a sacred class, specially authorized and appointed of God to baptize and to administer the bread and wine of the Lord's Supper, though no such limitation can be found in the teachings of Jesus and the Apostles. It is only *for* the "Royal Priesthood," and they are as capable of dispensing

it to each other as of partaking of it. Wesley's followers for years were sent for baptism and the Supper to Episcopalian ministers. As they became numerous in America, and especially after the Revolutionary War, when many of the Episcopalian ministers as British sympathizers fled the country, it was found that *something must be done*, or Methodism would come to naught. Wesley appealed for years to the Bishops of the Protestant Episcopal Church to lay holy (?) apostolic (?) hands on some of his followers if not on himself, to make a bishop for the new associations, which up to that time much resembled the early church, not even taking a sectarian name though called Methodists in derision by their opposers, the Episcopalians and Presbyterians. Mr. Wesley well knew that according to the laws of Episcopacy *he* could not ordain a minister—that only a bishop had that authority, and he saw that if he could only get one bishop ordained in harmony with him and his *new* Church, all would then be smooth, and as many ministers could be *authorized* as might be needed; but his appeal was in vain.

Finally as a last resort, Mr. Wesley with two others—T. Creighton and R. Whatcoat—ministers (not bishops) of the Church of England, determined to do the *best they could* to hold to the *form* of Episcopacy, and attach it to the new Church, so they met and ordained Thomas Coke a *bishop*. They well knew that they were violating the rules and principles of Episcopacy and that under those rules ten thousand of the "inferior clergy," or ordinary ministers could not make a bishop, but they did the best they could and made the best imitation bishop they knew how, and this started the great Methodist Episcopal Church of the United States of America. On Mr. Coke's arrival a general conference was held at Baltimore, and *sixty ministers* who had long been preaching Christ were *authorized* to baptize and to officiate at the Lord's supper. These were ministers not in the sense of titled and honored "clergymen," but in the true and early sense of the word ministers, namely *servants*—servants of God and his people.

Let us not be misunderstood; we mean no disrespect to Methodists in showing that Methodism has only the *form* of Apostolic succession and ordination; on the contrary it is our claim that they needed not even the form. Each of those sixty ministers (servants) of God had just as much authority *before* Mr. Coke authorized them, as afterward. They needed no such human authority, but had it direct from the Head of the Church in the Bible, and were only hindered from seeing it by the long standing customs and superstitions coming down from Rome. Every child of God is authorized to preach, everywhere, Jesus and the resurrection, and to immerse any believer; and every believer is invited to partake of the emblems of his Lord's body and blood in remembrance of him, without asking liberty or requiring the assistance of any other member of the body.

We have referred to this in answer to proposition six (6.) above, to show that the feature of Mr. Wesley's course commended by our brother, was the worst failure Wesley made. Notice for instance, When he believed that divine *authority* lodged in the Episcopal Bishops as the *representatives of the Apostles*, was he not wrong in organizing a church contrary to their will, and in opposition to their authority?—if they had any authority, which we deny.

Our brother is right in saying (6.) that the reform of the Episcopal Church has "never been done." It itself was a reform on a previous system, and hence its title *Protestant*. It protested and rebelled against the Church of Rome. It did not and could not reform the Church of Rome, for the same reason that it cannot be reformed from within, viz.: because all these systems are so carefully and thoroughly *organized* that a sufficient number of those who have the holy spirit of Reform could never get into the places of power and control.

Besides, from another standpoint our brother's argument is unsound. If we concede that our Lord and the Apostles authorized and organized the Protestant Episcopal Church (which we do not), still it would not follow that it must triumph, and must be *reformed*, and that from *within*. The Jewish Church *surely was* organized and authorized by God, yet it was not reformed but cast off, and only the Israelites indeed gathered out into the Gospel favor. Our Lord declared the reason that he did not attempt to reform Judaism, and why that was *not his* "starting point;" and his wisdom is shown by the failure of modern reformers to reform present institutions from within. He says:—Men do not put a patch of new cloth on an old worn out garment, neither do men put new wine into old wine-skins, for they are not strong enough to hold it and the result would be a waste of the wine. Our Lord thus illustrates his reason for not trying more to put the Gospel into the Jewish institutions. New vessels and agencies were preferred by the Lord when opening up the Gospel age.

Even so now, he again chooses new vessels for the opening work of the Millennial age, and for the same reason. He even shows us clearly that the closing of the Gospel age was foreshadowed by the closing of the Jewish age. Now as then great *nominal* Israel is to stumble in her blindness and be cast off from all *special* favor; and only the remnant, the faithful few, the Israelites indeed, in whom is no guile, are to be accepted into the higher favor of Millennial glory with Christ.

(7.) The brother errs here; it is not we, but Christ, who calls his people out of Babylon. We merely call their attention to his words and show that they are reasonable. It was the Lord himself who said—Let wheat and tares grow together *until the* HARVEST, and who now in the harvest himself thrusts in the sickle of truth to separate these as he did in the "harvest" of the Jewish age. (Matt. 13:30.) His work then, as now, was a separating work, a gathering of the Israelites indeed into harmony with himself, and the separation from them of the great mass whom he never recognized as his kingdom or joint-heirs. Mark that Babylon had long been in existence as an abomination, and had even become a *mother* of other harlots and abominable systems (all of which bear her name—Babylon) and had been drunken with the blood of the saints and martyrs of Jesus (Rev. 18), and yet it is not until the time of her complete overthrow that the message is sent by the Lord who is about to destroy her utterly (not reform her), saying, "Come out of her, *my people*, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.) We are not ashamed to be the Lord's mouthpieces in this timely but unpopular message: and what timely truth has not been unpopular?

But some may object that the Lord and the Apostles did not call believers out of the Jewish synagogues, but "went into the synagogues" and taught the people there. (Luke 4:15, 44; Matt. 4:23; Acts 9:20; 13:5.) Ah yes! The Lord and the Apostles could go into the synagogues, and could teach the people there, for a time, but as they shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. (Matt. 10:17; Mark 13:9; John 16:2; Luke 4:28–29; John 9:34.) But could the Lord or the Apostles get into the pulpits of any of the various divisions of Babylon and teach the people? We all know that they *could not*. In the Protestant Episcopal Church for them to preach from the pulpit and altar would be considered defiling, and they would need to be cleansed and possibly re-consecrated. To get into such office and privilege of teaching the people, they would require the holy Apostolic blessing from three bishops, or at least from one. And none could be found who would dare install either the lowly, untitled Nazarene, or the tent-maker of Tarsus, or any who humbly follow in their footprints.

The *system* of Babylon is much more thorough than that of the Scribes and Pharisees. Law and custom has so hedged the sheep about, that only the *regular* shepherds have access to them to feed them. And the "Clergy" has so exalted its office and power, that it can and does keep out all whom God could or does use in feeding to the sheep "meat in due season." Hence the Master, the great Shepherd who bought the sheep, needs now to call his sheep "out," because they cannot be rightly fed while *in* these man-made systems, as our Brother admits in proposition (5) five.

But this Brother and many others err in supposing that we or the Lord are calling the "little flock" into confusion and beyond the bounds of all authority. Not so; while the nominal human institutions have continually had trouble about their organizations, and have been continually trying to get *rightly organized*, as the names "Protestant," "Reformed," "United," etc., etc., indicate, the true Church has had no such trouble, but has had a temporary organization all the time. God has this organization under his charge. *"The Lord knoweth them that are his,"* and their "names are written in heaven," and such only who prove unfaithful are ever blotted out. No "wolves" are *of* that organization and its teachers are the Lord and Apostles only. They teach by the Word, using the various members of the "body of Christ" in building up and strengthening one another through that Word. All are led of the spirit, and all are priests ministering and sacrificing daily.

Oh no! We want none to come out of *this* organization, this true tabernacle, in every lively stone of which, God through his spirit operates. Thus seen, we have something much better than the Babylon confusion with its attempted,

but only slightly successful reforms, to offer to the saints, the "little flock;" but we have nothing whatever to offer to the proud, worldly-minded masses of Babylon *now*. Their imitation churches will all fall, being "cages" of unclean birds. (Compare Rev. 18:2 and Matt. 13:4, 19.) We can only promise them something much better than their present systems and Kingdoms,—after the "little flock," the *true* Gospel Church, is glorified. Then they will be taught better than the "many wolves," and the machinations of the devil blinding them, will now permit. They will come to a *knowledge* of the Lord and can then worship him in spirit and in truth, and not as now, draw nigh with their lips, while their hearts are *far* from him.

"Love not the world, neither the things of the world" [the *World's* churches, etc.] says the Master, and so we urge. As saints, seek not the favor of men, but of God only, and learn of him. Hear his voice and come out of Babylon into the sunlight of truth, into the green pastures where the good Shepherd leads. He declares, "My sheep hear my voice and *they* follow [obey] me!"

WHAT THE CZAR WANTS

A French traveler in the East has discovered, according to *The Wiener Tageblatt*, the ultimate aim of the Czar's policy. He would be glad enough to obtain Constantinople, but the real object of his ambition is to become "the Pope of Jerusalem." The war of 1054, the French observer remarks, had its germ in the quarrels over the Holy Places in Palestine, and was a continuation of the conflict between East and West which the crusades left still unsettled. "Every step of the Russians towards Constantinople," says he, "is a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did." He wishes to procure a more officious and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme Protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. "Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European powers restrict their attention too one-sidedly to the movements on the Bosphorus, and ignore the extraordinary but quiet movements in the Holy Land." Two of the Vienna papers—*The Politische Correspondenz* and *The Wiener Tageblatt*—appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the Czar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer, to be the highest possible consecration of his authority. "Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia in Samarkand; but to have the crown of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina."—*Pall Mall Gazette.*

SUGGESTIVE

A Presbyterian minister writes:—

"In all defences I have seen, of the old dogma of eternal, endless torment, I think there is not one, even of those that claim to prove the doctrine from the Scriptures, in which there is not at least ten times as much of argument to show that the inspired Word must be so understood, as there is of solid quotation from the Word itself. Where so much pounding with the hammer of human reason is required to shape God's Word into conformity to a traditional or preconceived theory, or to weld something upon that Word to supply a supposed deficiency, are we not justified in challenging the right of such a doctrine to demand our acceptance?

Let the explicit declaration of the Westminster Confession and Catechism be written on one side; on the other side place all the Scripture references or proof texts, with any other passages, that bear on this subject. Now is there any one in his right mind who will look carefully at the language on both sides, and then affirm that these form an equation? or that they can be made equal without adding, subtracting or transposing? And dare any Christian claim authority thus to tamper with God's Word?"

Another says:—"Until the Church realizes that there is something worse even than being 'agitated;' until it is forced into a position where crying 'Peace, peace,' when there is no peace, will be impossible, the *real* questions at issue will be held in the background, and as at Andover, the decision will be not upon the merits of the *truth at stake*, but upon the conformity of one's teaching to the artificial standards, conventionally interpreted."

PROFESSOR BRIGGS' VIEWS

ON CHURCH UNION

"Another great barrier to the reunion of Christendom is *subscription to elaborate creeds.* This is the great sin of the Lutheran and Reformed churches. Every one of these churches has separated subscribers from non-subscribers and occasioned the organization of dissenting churches. Lutherans, Calvinists and Arminians, and sections of the same, have been separated into different ecclesiastical organizations. These doctrinal divisions have done more than anything else to weaken Protestantism and stay its progress in Europe. . . . . These differences cannot be solved by conquest, but only by some higher knowledge and better adjustment of the problems involved through an advance in theological conception and definition. The question now forces itself upon earnest men whether these differences justify ecclesiastical separation, and whether they may not be left to battle their own way to success or defeat without the help of ecclesiastical fences and traditional prejudices. . . . .

"Progress is possible only by research, discussion, conflict The more conflict the better. Battle for the truth is infinitely better than stagnation in error. Every error should be slain as soon as possible. If it be our error we should be most anxious to get rid of it. Error is our greatest foe. Truth is the most precious possession. There can be no unity save in truth, and no perfect unity save in the whole truth and nothing but the truth. Let us unite in the truth already gained, and agree to contend in Christian love and chivalry for the truth that has not yet been sufficiently determined, having faith that in due time the Divine Spirit will make all things clear to us."

SCOTLAND'S THREE "PROTESTANT" EPISCOPAL CHURCHES

The "Evangelical Advocate" of Edinburgh states that there are now three separate Protestant Episcopal church bodies in Scotland.

The Scotch Episcopal Church, or as it is called The Episcopal Church in Scotland, is the Sacerdotal and Ritualistic portion of the Episcopal Churches in Scotland. Within its communion the most rampant Ritualism is in full practice, and it varies little from the practices and doctrines of the Church of Rome. It stands wholly on its own account, without any connection or affiliation with the other churches.

Another portion of Episcopal Churches which may be called the Church of England in Scotland, maintaining purity of Evangelical doctrine and church administration, are in connection with the Church of England, under Bishop E. H. Beckles, D. D. (the late Bishop of Sierra Leone), put into that position to keep the protestants from leaving the church's communion.

And another portion is known as the Reformed Episcopal Protestant Church of England in Scotland.

In the year 1873, ten thousand English Protestant church

men. with Bishop Gregg broke off from the church (not however in the way of schism) and formed a Reformed Church of England, and in January of 1880 the St. John's Episcopal Church, Dundee, Scotland, decided by the unanimous wish of the incumbent church-wardens, trustees, vestry, and congregation to place the church under the jurisdiction of the bishops of the Reformed Church of England, and this has had its effects upon other similarly circumstanced churches objecting to Sacerdotalism and Ritualism, thus forming the third Protestant Episcopal Scotch Church.—*The Christian Family Annual.*

MANIFESTO OF REFORMED CHURCH OF ENGLAND

EXTRACTS

We are Old-Fashioned, Evangelical and Protestant church people. We love the "old paths." We are not schismatics; but as the Church of England once rejected Romish error and separated therefrom, so now we reject those same errors which are destroying the spiritual fabric of the Church of England.

Even at the risk of the charge of not *"sticking to the ship,"* we prefer to adhere to our principles—rather than be carried to Rome by a church which is rapidly losing her Protestant character.

We bear a relation to the Church of England similar to that which the Church of England bears to the Church of Rome. The reasons which the Church of England had for her separation from Rome three centuries ago, are our reasons for our separation from the Church of England today.

Our mission is to complete the work of the Reformation which was then so nobly begun.—*Ref. Church of Eng. Record.*

HOW TO PREACH TO JEWS

The biographer of Mr. Leigh Richmond one day submitted to him the following question: "What is the Scriptural and right way to preach to the Jews?" "I know of no scriptural way," he replied, "of preaching to men, otherwise than *as sinners;* and why the Jews, whose sins are of so aggravated a nature, should be dealt with in a different way, I do not see. I would address the Jew as I would address any other man, that is, *as a sinner;* and till he is convinced of his sin, he will never believe in a Saviour. 'Christ Crucified' is declared to be, 'To the Greeks foolishness, and to the Jews a stumbling block; but to them that believe, the power of God and the wisdom of God.' No man will ever feel the power of God, whether he be Jew or Gentile, till he learn it at the foot of the cross."

THE OLD Pharisees rejected Jesus because He taught men that God's plans or grace were wider than they had believed them to be. The Gentiles, the outcasts, the whole world of humanity. was included in them. The Pharisees believed that the Jews. and especially their own sect, had a monopoly of the grace of God. It is strange how this old spirit of human nature comes out in our day. Many in the church seem to be just as averse to any view of the gospel which widens its scope beyond the narrow lines in which they have conceived it. The idea that there can be any blessing in it for the countless masses of the dead who passed out of life before Christ came, or who have since died with no knowledge of Him, is something they cannot admit. Nor have they an ear for any interpretations of Scripture which do not pass current in their sect, or which bring within the scope of God's love and blessing those whom they have always regarded as outside of His covenant. Men love to think that they belong to that favored class who have a monopoly of both the truth and the grace of God.—*Words of Reconciliation.*

VOL. IX PITTSBURGH, PA., NOVEMBER, 1887 No. 3

"TO US THERE IS ONE GOD"

[This article was reprinted in issue of June 1, 1892, which please see.]

THE EPISCOPALIAN VIEW

"The convention of the St. Andrew's Brotherhood, which was held in this city last week, was its second annual session. The report of the council shows that the Brotherhood has grown in a year from 36 to 144 chapters, with an estimated membership of 2,361 young men. These figures demonstrate that the Church needs such a society, an order of laymen who will do *Church work on Church lines.* We wish to emphasize this remark—Church work on Church lines—because we believe it needs to be impressed upon the leaders of this movement. We were pained to note in the debates of the session a disposition to adopt the cant *that young men must be brought to Christ,* not the Church, *that Christ, not the Church, must be preached, etc.* In other words that there is a disposition to 'run' the Brotherhood on Y. M. C. A. lines. This is a mistake, and if it is persisted in, will be a fatal mistake. Christ and His Church cannot be divorced. To bring men to Christ we must bring them into His Body. It is because the Y. M. C. A. ignore this principle that the Church has not adopted it, and *the Church will not adopt it* even if it calls itself by the name of St. Andrew."—From *The Living Church,* Oct. 22, '87—Prot. Episcopal organ, Chicago.

The above is sent us by a brother who was once a staunch Episcopalian, but who is now rejoicing in a membership enrollment in the *real* Church—"The Church of the first born whose names are written in heaven." Our Brother's brief comment accompanying the above was: "A strong argument for *our* side."

Yes, it is a strong argument for our side. The claim made by the Episcopal organ that: "Christ and his church cannot be divorced; To bring men to Christ we must bring them *into* HIS BODY," is true only of the true Church as *we* recognize it; the Church of whom it is written "The Lord knoweth them that are His." Truly it is impossible to divorce or separate the saints, the Bride, from their Lord, the Bridegroom. Truly to bring men to Christ is to bring them into this state of membership with Him as their head—into membership in *the Church which is* HIS BODY.

But this is not true of any of the *nominal* bodies of Christ which are mere earthly organizations composed for most part of *tares;* containing (as Bishop Foster, of the M. E. church, has declared) "all the ring-streaked and speckled [characters] of Christendom." No *earthly organization* whose membership is admitted by fallible men who cannot read the hearts of those they admit, can decently and candidly claim to be *the* Church, *the* Body of Christ.

Yet this absurd claim made by Episcopalians in the past, when all "dissenters" such as Presbyterians, Methodists, Baptists, etc., were regarded as *heretics* who had neither part nor lot in *the Church* of Christ—is still the measure of the heart and intellect of the editor of *The Living Church,* and we fear also of many who regard his writings with favor.

And yet all the various churches or sects are involved in the same confusion, for none will dispute that there is but *one body* of the one Lord, and hence but *one "Church,* which is his body." It is the height of absurdity then, to speak of the various human organizations as *churches.* There can be but *one* true church, *one* true body of Christ: all others must be spurious counterfeits.

The true Church which is his body must contain *all* "the sanctified in Christ Jesus," from the Head, down to the last member of his body. The true living Church, must contain *all* "the sanctified in Christ Jesus" who are alive. The true living Church in any city, state or town must contain *all* "the sanctified in Christ Jesus" in such city, state or town; as for instance, the true Church in London includes *all* "the sanctified in Christ Jesus," who are in London, and the true Church in Ohio, includes *all* "the sanctified in Christ Jesus" in Ohio.

Can it be claimed that *any* earthly organization contains

all "the sanctified in Christ" in London or in Ohio, and *none* besides? We are confident that no sectarian, be he even as fossilized as the Editor of *The Living Church*, will have the effrontery to make such a claim for his sect. Why then call all these sects or counterfeits *Churches*, when there is but one genuine true Church, and none of these claim to be it? It is wrong as well as absurd.

Our brother well says of the above words: *"a strong argument for* OUR *side."* They are indeed, they agree and fit only to *the* Church of the first born [ones] whose names are written in heaven. All these are our brethren; *all* these are joint-heirs, whether known to us or unknown. *The Lord knoweth* them that are His. And though he has long *permitted* these to grow up side by side, wheat and tares together, he now in the "harvest" commands the reapers with the sickles of truth, to separate, and he sends his message to all these sheep—Come out of her, my people! He that hath an ear to hear let him hear! All his sheep will hear [obey] the Master's voice.

JERUSALEM AND ITS PROSPECTS

In *"The Watchword,"* Mr. Oliphant is reported to have said that within the last twenty years the population of Jerusalem has at least doubled, the increase consisting entirely of Jews and Christians. The various nationalities and sects there "all seem to labor under one impression or presentiment, and that is, that before very long the Holy City will undergo a change of some sort. The nature of this change naturally takes the form peculiar to the national or religious tendency of thought. With the Russians and French it is reduced to a very simple political expression, which may be summed up in the word annexation. This idea is more firmly fixed among the Russians than the French. With the Protestants there is a large class who base their belief in an immediately pending alteration in the political conditions under which Jerusalem now exists, based upon their interpretation of prophecy. They infer from the predictions in the Bible that the protectorate of Palestine is to be vested in England. Among the Jews there are many also, though they interpret the prophetic writings in a totally different sense, who believe that the fulfillment of the prophecy which is to restore them their ancient country, with its sacred city, is at hand; and all Moslem tradition points to the present time as one critical to the fortunes of Islam, with which the fate of Jerusalem, which is to them also a holy city, is inextricably interwoven."

It is not generally recognized, we think, that England has already become the protectorate of Palestine, and indeed of all of Turkey's Asiatic provinces, of which it is one. England for a long time has felt a necessity for preserving Turkey for these reasons: first, her wealthy classes are large holders of Turkish bonds; second, if Turkey went to any one of her neighboring nations, or were divided among them, England would get little or none of the spoil, and the other rival nations would thus be lifted more than England into prominence and power in the control of the affairs of Europe; thirdly, and mainly, England realizes that with the Turkish government out of the way, Russian influence would be greatly increased in southern Asia, and would ere long absorb the India Empire, of which England's Queen is Empress, and from which England draws rich revenues in commerce, etc. Hence we find the Royal or Tory party in England strenuously supporting the Turks; and when in 1878 Russia was about to enter Constantinople, England interposed and sent her fleet of gunboats into the harbor. The result was the *Berlin Conference* of June 13, 1878, in which the chief figure was a Hebrew, Lord Beaconsfield, Prime Minister of England, and Turkey's affairs were then settled so as to preserve her national existence for the present, and yet so arrange her provinces that in the event of final dismemberment each of the great powers would know which portion they would be expected to seize. It was at this time that all the provinces of Turkey were granted greater religious freedom, and England by secret treaty with Turkey became protector of the Asiatic provinces. In the language of the historian, Justin McCarthy, "The English government undertook to *guarantee* to Turkey her Asiatic possessions against all invasion, ... formally pledged herself to defend and secure Turkey against all invasion and aggression, and occupied Cyprus in order to have a more effectual vantage-ground from which to carry on this project."

It will be seen, then, that Palestine is already under England's care, and this accounts for greater laxity on the part of the Turkish government in the enforcement of its laws unfavorable to Jewish interests.

PROTESTANT PRUSSIA'S LATEST PROTEST

Before leaving Rome for his summer holidays, Herr von Schloezer, Envoy Extraordinary and Minister Plenipotentiary of Prussia to the Holy See, was received in private audience by the Holy Father, [the Pope] to whom he presented an autograph letter from the Emperor of Germany and a rich mitre, a gift sent by the Emperor to the Holy Father for the approaching Sacerdotal Jubilee. The mitre is richly embroidered with gold, and is a splendid specimen of workmanship, good taste, and art. It is covered with brilliants, rubies, emeralds, and sapphires of great price. This costly gift and autograph letter accompanying it, couched in deeply courteous and respectful terms, are, says the *Osservatore Romano*, a fresh proof of the good understanding which now exists between the Apostolic See and the Emperor of Germany, and tend to the better and lasting assurance of religious peace in that great country.—*The Catholic.*

The above is a fresh proof of the *"good* understanding" between Papacy and Protestantism. What would Luther, Calvin, Melanchthon, Knox, or any of the early Protestant Reformers say to this? They would surely conclude that the Protestant movement had not only come to a standstill, but that it is rapidly hastening back to the feet of the "Mother" church to apologize for having left her.

SPECIAL ITEMS FOR HARVEST WORKERS

THE "ARP SLIPS," of which samples were sent you with last TOWER, seem to meet with general approval. A sister greatly interested expresses the desire that these slips might be circulated generally among Christian people, believing that they would awaken new thoughts in many minds, and lead them to study God's plan anew, and thus prove an entering wedge to let in the true light. She thinks an excellent plan would be, to distribute these slips Sundays, to church-goers, either as they go in or are dismissed after service. She donates *fifty dollars* to pay for printing and mailing these, to be used thus, the sum to be applied to some one state, leaving it for the publishers to decide which.

We think this an excellent plan. Should it become very general it will make quite a stir, by throwing cold water [truth] upon the "hell-fire teachings." The ministers and *officious* members of churches, will doubtless try both arts and threats to stop those who engage in this crusade, but as the slips are *free*, and the sidewalks *public*, and the tract a religious one—calling attention to the genuine gospel, good tidings, there is no cause for either shame or fear. Since it is left to us to decide, and since "charity begins at home,"—the sister is a Pennsylvanian—we apply the above donation to the state of Pennsylvania, and accordingly invite all the friends of the cause in Penn'a., to send in their orders for as many as they will use according to the plan mentioned. Many can serve the cause we love, in this way, who cannot preach in any other manner. Take a boy or girl to help, where the congregations are large. The fifty dollars will print and stamp a great many as we now have electroplates to print from.

The above offer must not hinder all other readers from using these slips in a less extravagant manner among their friends, enclosing them with their letters, etc., etc. Order freely; we have them in packs of pounds, half-pounds, quarter pounds and two ounces. Order all you can judiciously use FREE. TOWER PUBLISHING CO.

Brother Weber, who lives near the border between Md. and W. Va., thinks the plan started by the Penna. sister as above a good one to follow, and sends in forty dollars to pay for Arp slips for free distribution in these two small states. See plan in last TOWER, and let brethren and sisters in these states send in plenty of orders. We have printed and on the press, over one hundred thousand already, and are ready to make it a million, with your co-operation. Brethren here are preaching thus to the various churches every Sunday.

VIEW FROM THE TOWER

ANARCHISM

November witnessed at Chicago the execution of four avowed and defiant anarchists. There were found at their funeral thousands who considered them heroes and martyrs, who denounced their execution as "legalized but atrocious murder," and their conviction by all the courts as tyranny, as a victory of the *ruling class* over the *laboring class*, and swore over the graves of their adored comrades that they would yet *"avenge this foul murder."*

Even a lawyer, a man whom we might expect would appreciate law and order, was present at that funeral, and comforted the Godless company [for avowed anarchists are almost always avowed atheists] as follows, as reported in the Press dispatches:—

"He told his hearers that they had come to do honor to the soldiers and martyrs to truth. They had lost their lives in her service and they were numbered with those that in all history had died for the same cause. They were kind-hearted and *tender, manly, noble* men. They loved humanity. They worshiped God by striving their utmost to benefit their fellow men, and it was in *this* strife that they offered up their lives. They were not standing there by the bodies of felons. There was nothing disgraceful about their death. They died for liberty, for the sacred right of untrammeled speech, for humanity, and his hearers should be proud that they had been their friends."—*Times*, Nov. 14, 1887.

And other thousands actuated some by fear of the results of the already made threats of anarchists, and some by a conscientious timidity, begotten of a false idea of God's provisions for these men,—*fearful of putting them into God's hands*, fearful lest He would not give them "a *just* recompense" for their evil deeds, fearful that He would plunge them into *everlasting torment*,—signed lengthy petitions to the Governor of Illinois for the commutation of the death penalty.

Since this matter has excited such general attention, particularly since other similar cases will come forward again, and because *the church* should as far as possible hold correct ideas on this as well as other subjects, we rehearse the matter as it appears to our View in the TOWER.

The riot at the Chicago hay-market meeting May 4th, 1886, was precipitated by the throwing of a death-dealing bomb among the police, present upon the occasion to preserve peace and order. The *murderers* of those properly appointed representatives of the majority of Chicago's citizens, were sought, and though it could not be ascertained *positively* whose hands had lighted and thrown the bomb or by whom it and other similar bombs found were made, it was proved that it was thrown from the wagon in which the leaders of the meeting stood, and that the men convicted and hanged were those leaders, who for months previous, at meetings, and through circulars and papers, and at this very hay-market meeting, had urged their followers to acts of riot, violence and murder, had advocated the use of just such bombs, and had given in detail particulars as to how such could be made, and what would make them most deadly.

A brave court and jury impartially selected from among their neighbors (with great difficulty because of natural timidity inspired by loud threats, secretly uttered, that any man brave enough to stand up for the law and order and bring in a true verdict in accordance with the law and the facts, would be assassinated), after hearing all the evidence and all the arguments which the able counsel for the anarchists could present in their favor, brought in its sworn verdict, that according to their honest conviction, the law and evidence proved these men guilty of murder—of *premeditated murder*—and that the death penalty provided in the law, should be inflicted. Appeals to the Supreme Courts of the state, and of the United States, confirmed the truthfulness and righteousness of that verdict.

It is a credit to Chicago that her citizens refrained from lynching those enemies of her laws and liberties: that cool deliberation and true manliness prevailed, and that the condemned had every possible opportunity to be legally cleared. It is no less a credit to them that, after making the best laws they knew how to make for the government of such cases, and for the protection of *the people* against the devilish piracy of a comparatively small number of lawless, godless, heaven and earth defying enemies of all order, all peace and all righteousness, they had men of sufficient moral courage to execute those laws.

But we must say a word on behalf of members of the trades unions which took part in the funeral parade, and thereby gave their assent to the principles of anarchy and to the terrible lawless deeds for which those men suffered. They are duped by blatant leaders, whose specious arguments are as follows:—

These men are, say they, *martyrs* in a grand cause, the cause of liberty, free speech, and elevation of the laboring classes; it was not proved that any one of them threw the bomb; hence instead of regarding them as felons, convicts, murderers, every working man should recognize in them the champions of his rights, of which FREE SPEECH is chief.

They appeal to prejudice and seek to awaken spite and hatred of government by such words as the following, used by anarchists at the cemetery:"

"Ruling class over the *laboring class."*

There is a specious deception about all this, which some do not quickly detect. Take the last sentence. Which is the *ruling class* in this land of freedom, where the *majority* rules and the ballot-box determines who shall represent that majority in the execution of its own laws? Just so surely as the majority of *the people* in this land are laborers—some laboring with the plow, some with the pick, some with machinery, and some with their pens, just so surely the working class *is* the ruling class, and the windy orator should have expressed himself rather that it was a victory of the practical working class over work-talkers who labor not at all, but seek to cover themselves with glory and pose as ultra freemen when in reality they are a *small minority*, who, conscious that they can never convince a majority of the people that anarchy [lawlessness and destruction] is better than thrift and *true liberty* (liberty to do right and to permit each other to do the same), seek to overturn the freedom of the land which welcomed them to enjoy the blessing of her blood-bought liberties, when they fled as convicts and outlaws from the lands that gave them birth.

As to freedom, can it not be carried too far? Did not these "martyrs for freedom" (?) carry it too far—farther than the working class, the ruling class, is prepared to permit? Freedom to murder whom you please, or to burn whose house you please, is too much *freedom* to grant to any one until we are sure that the grace of God has so thoroughly refined the heart that this freedom would *never be used.*

Freedom of speech should be permitted; it is one of the strong bulwarks of liberty, which every true man should love and appreciate. There should be full freedom to criticize public officers and laws, to show their injustice or inefficiency if it can be shown, and thus to move the majority, the ruling and working class, to effect any change which can be shown to be for the benefit of the majority. But no well balanced mind, *properly informed* of the institutions of this land, could possibly urge that it is a proper use of the word FREEDOM which would permit men in the name of the liberty, guaranteed to all under the Constitution, to set at nought the will of the majority and the laws they have made, and publicly threaten the life and property of the masses, and of their servants and representatives appointed to enforce those laws. The true meaning of freedom is untrammeled liberty to do anything that is right. Does any one claim that murder is right? Yes, anarchists claim that. They claim that by any means, and at any cost of life and happiness to others, *their* theories should be carried out. They know that they constitute a hopeless minority. They have no hope of ever convincing a majority that their *theory* is desirable: hence they argue, *We must use force*—We must *force* the majority to obey the minority. And strangely enough they call that a battle for *liberty*. This despotism, we should call it, the bondage of the majority, of nine-tenths of society, of *the working class*, to the *vicious class*, who could not if they would, rule as well as the better educated despotic classes of the old world.

As to the sentence of death executed upon these men, we believe that society (i. e. *the majority*) did perfectly right in putting out of their midst those misguided and injurious members, who even if they did not throw the bomb, were the real perpetrators of the crime, having undoubtedly incited others to do that which perhaps they themselves were too cowardly to do. If it could be shown conclusively that another threw the fatal bomb, we could not excuse them on any ground but cowardice. No pity for the fearless men who represented *the people*, nor pity for their wives and babes, hindered those anarchists from each throwing bombs

by the dozen; their words over and over again *prove* this; only their cowardice prevented. Nothing else hindered that we can think of. So then, if a poor ignorant deluded wretch could today be found whose ignorant mind and courage they had *talked* up to the point of action, we, and we believe *the people* (the ruling working class) would say, More guilty far and more worthy of death were the cowardly talkers than the duped one who obeyed them—their tool.

But, is society (*the people*) justified in taking the life of such enemies of its life and peace? We answer, Yes; far more so than they generally think. In taking away the life of such as these, it merely *hastens* (for the good of the whole) the death penalty under which the whole world rests. [Only believers have *even reckonedly* escaped that condemnation which came upon all through Adam's disobedience.] Society does not do more than this; it has no right to torture him. Neither can it go beyond the present life to interfere in any degree with that future resurrection life, which our Lord's ransom has made *secure* to every man. These men who have so misused the present brief spark of life, were no doubt deluded egotists who vainly supposed they know far better than *the people* what is advantageous and beneficial for all, and in the next age (the Millennium) when they get their share of the *ransom* which our Lord gave for *all*, they will be enabled to see clearly, under the Great Teacher's instructions, the ways of righteousness, wisdom and peace, and some of them we may hope will be converted by that knowledge into servants of God and supporters of divine law and order.

The Law of God given to Israel directed and *commanded* them to visit capital punishment in such serious cases. Some, however, will perhaps remark—The TOWER'S teaching is that the Law was for the Jewish nation, and that *we* are under the law of love during the Gospel age. Very true, we answer, and in our reference to "society," "the people," "the masses," etc., we had no reference to the little *minority* the virgin of Christ, the church, the sanctified in Christ Jesus. These are "not of the world." In our consideration of the world, the people, and what they are justified in doing, viz., making laws, electing executors of those laws, prosecuting wars in defense of liberties, etc., trying and executing anarchists, and all such business, we exempt and except the church (real) entirely and always, as the Lord and the apostles did. As consecrated new creatures, representatives of Christ our Lord in the world, we have nothing to do with such things, but are to leave those things to the world, while we follow the Master and exemplify his teachings, which are totally unsuited to the world under the evil conditions of the present. And not the least embarrassing feature of our case is that we must be misunderstood by many of our neighbors, who know us not, even as they knew not our Master and his course.—1 John 3:1.

THE REAL DANGER

"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

The real danger to society at present is not from an uprising of a small handful of anarchists to overthrow law and order, but to the surprise of many let us say, *the real danger now, is from friends of the law and order.* The success of the law and its servants in properly and deliberately putting down these enemies of the law, will tend toward haughty austerity on the part of many, who feeling that a large majority favor the law, will be less conciliatory in their dealing, less cautious and considerate of the feelings and equitable rights of others, and more disposed to invoke the arm of the law to their aid whenever possible.

It will be conceded that *all* the wealthy and all those mechanics and artisans in "comfortable circumstances," are on the side of law and order, and with them are the masses of meagerly educated peace-loving laborers, whose well balanced minds grasp the fact that the educated and skilled artisan and capitalistic energy are necessities, without which they would sink back from the present comfort, and advantages, and opportunities of advancement, into the comfortless barbarism of our ancestors. The present victory at Chicago, is the victory of all these over their common enemy, anarchism. But so surely as the feeling of *strength* shall harden the hearts of the capitalists or employing element of this class, and make them less considerate of the other members of the same class—employees—so surely will the majority of these laborers be gradually driven into opposition, not only to their employers, but also to all laws which do not favor their own selfish interests.

In order that the laws shall be respected by the majority, they must be based, not on selfishness, but on justice. And as from time to time, under changing circumstances and increasing knowledge, laws are found to be unjust toward any, all should submit to justice, and such laws should be changed. But as already pointed out in chapter XV. of Millennial Dawn, *selfishness* will rule on both sides, and will divide *the at present* law-abiding masses of the people and result in the very anarchy now seemingly throttled.

While admitting that labor strikes are generally evils which oftenest bring loss rather than gain to those who engage in them, and to others dependent upon them, and while admitting that selfishness and injustice often lie at the bottom of trades-unions, we are ready to admit that some times they may be necessary, to obtain justice.*

The employing class, blinded partially by selfishness so that they are unable to see the necessity and justice of self-protection by organization, on the part of the employed class, associates in mind and in private conversation (though not often publicly) all trades-unionists with anarchists; and they think of the victory over anarchism at Chicago, as a victory over trades-unionists in general. They think they see in the very general failure of strikes during this year, and finally the hanging of the anarchists, evidence of the power of capital over all opposition, and many now claim that the "heroic treatment" of *crushing out* opposition, strikes, etc., is the only *sure*, and the best plan, and that the holding of conferences, attempts to arbitrate or conciliate, etc., only stimulate the employed to ask more and unreasonable things. (And this last point is too true.)

The splitting of labor organizations into factions, and contentions between these now imminent, threatens two dangerous results: First, the effect will be to strengthen the hand of capitalists, permitting selfishness to have the greater control of their consciences and conduct, making them sometimes haughty and inconsiderate of the interests and rights of others: Secondly, the effect upon laborers, artisans, etc., will be to discourage them from present hopes of legally, at the ballot-box, by united effort, obtaining such changes of laws as changing circumstances, conditions, inventions, etc., may dictate to be just. The result of this despair will be bad. It will change many of these, at present law-upholding people, into law-opposers—anarchists. Thus we see the danger of the present moment, from an opposite quarter to that from which it is generally looked for.

In proof of what we here predict, we cite a few instances which have come under our own observation here in Pittsburgh, which surely we are justified in considering as samples of the general sentiment of the land.

(1) On the day of the execution of the anarchists a prominent banker remarked to the writer, that he was glad to see law and order vindicated. To this we assented, but when he proceeded to class as part and parcel of the *same victory* the political defeat at the polls of the "United Labor Party" in New York, we had to differ. So positive were the gentleman's expressions that discussion on that subject seemed to be useless, and only calculated to make him regard any who might differ from him as anarchists also.

(2) The Sunday following the execution of the anarchists at Chicago, witnessed a conflict between various political and labor societies, and the police and military authorities in the city of London, England, occasioned by the prohibition of a public meeting, which according to custom the labor societies attempted to hold, and which they evidently thought they had a right to hold under the existing English laws. Without discussing the merits of this case we wish merely to note that in referring to it some of the journals of this city gave evidence that their views on the subject of labor organizations and anarchism are warped in the manner indicated above. They declared that Chicago had given London a practical lesson in how to deal with anarchists, and that the firmness of the police and military at London showed that they were equal to any emergency. And we doubt not these journals voiced the sentiments of their owners and of a very large class of readers. Others would read in the telegraphic column, that many of those who attempted to hold the London meetings were there as labor organizations, who carried banners claiming that they were almost starving, and wanted not charity, but work, whereby

* To protect each other's interests under existing conditions it seems as proper for men to combine their talents in a trade-union as to co operate in a joint stock company for trade or manufacture; but for either a trade-union or a joint stock company to attempt selfishly to serve its own interests by forcing others out of trade, or out of employment is contrary to both human and divine laws, and is grossly unjust. For this reason conscientious, righteousness loving children of God must there draw the line and have *no part* in intimidating or injuring others, however necessary or expedient for their own interests such a course might appear.

to honestly provide for their families; and urging upon the government to enact some laws or start some public works, whereby they might be kept from starvation, without being compelled by necessity to violate law and order, by confiscating a part of the surplusage of the luxurious aristocracy, to obtain life's necessities for those in need* As the comfortable American mechanic and laborer reads this, and the editorial comment on it which speaks of artisans as anarchists, he against his will is forced to conclude that in the opinion of his fellow citizens, as voiced by the Press, all wage-workers are counted as anarchists. This is what the executed anarchists tried to instill into them, viz.: that all physical laborers are of one brotherhood, and all mental laborers of another; and that the former should all be anarchists and oppose the latter. They resisted the imputations and doctrines of anarchy only to find that many of their law-abiding fellow citizens more comfortably fixed in life, are in array against them, and name and treat them as anarchists. They are not slow to feel an angry resentment rising within them against those who would perforce classify and name them with anarchists, and they quickly draw the inference, that should business here become depressed as it is in England, and should they desire to use lawfully their right of free speech, to make known their necessities, they too would be dispersed by force, publicly branded "anarchists," and ultimately *forced*—by necessity perhaps—to aid the anarchy of which at first they were unjustly accused.

(3) Another illustration of the haughtiness which the triumph of law over the anarchists has called forth, is reported in the secular journals of this city from the pulpit. It but illustrates the spirit which has always been at the bottom of intolerance and persecution—that "*might* makes *right*." It was under this same spirit that thousands of lives were sacrificed in the past, and illustrates how willingly the speaker would, if he could, not only be a pope to decide what men must think, but how he would forcibly *silence*, excommunicate, and anathematize, all who would not harmonize with his ideas. Rev. N. Woodside, of the First Reformed Presbyterian church, of Pittsburgh, was the speaker, and his subject was "*Protection* from Ecclesiastical Anarchists."

He said, as reported in *The Times*:—

"Ecclesiastical anarchists should not be allowed to come in and change the existing order and laws of the Church. They have undertaken to authoritatively preach the Gospel without being ordained. In this they are impeaching the wisdom of Jesus Christ. They administer the sacrament in direct opposition to divine law. The speaker did not care who these expressions hit."

"These ecclesiastical anarchists *must be suppressed*, for, there is an effort being made on the part of some to destroy the good order that has existed in Christ's Church."

"I want you to stand out against all this anarchy. We must publish the names of these Church anarchists through the newspapers so that all the world may know them—these men who go about from church to church ingratiating themselves into the good graces of leading members and destroying the good order of the Church."

We know not to whom this gentleman referred, nor does it matter; it is the principle that we are discussing. Seeing the arm of the law successful against the anarchists, he greatly desires to use the same, or any other power against those who *dare* to think for themselves, or to read the Bible without his glasses or his permission. To begin this persecution, and lay a foundation for some further steps, when *action* may be more possible, he brands those he hopes yet to destroy or silence for ever, as *anarchists*.

We are not personally acquainted with the gentleman, but from his use of the word we doubt if he appreciates the meaning of the word *anarchists*, or understands upon what grounds the political anarchists were condemned and executed. The anarchists were executed, not because they *held* different views on political economy, from the majority—that is not a crime in this age—nor because they *expressed* their views,—which all have a perfect right to do in this age and land—but they were executed because they went *beyond* these rights, and threatened and took the lives of others. So, if the lives of members of Mr. Woodside's church have been threatened or taken, or if their property has been destroyed or menaced, let the guilty persons be treated as felons and and anarchists, and let them upon similar conviction, be dealt with according to law.

But this is not the trouble; no, we understand the gentlemen perfectly. Thank God we have not met many with such sentiments, but we read of them in history. The gentleman has merely adopted a new name for his enemies, those whom he regards as heretics, stigmatizing them as "ecclesiastical *anarchists*," that thereby he may draw upon them some of the deserved reproach which attaches to that name in the estimation of all order-loving people, and thus to awaken an uncharitable, unchristian, persecuting spirit.

The same heart and tongue if in the place of influence a few centuries ago, instead of saying "These ecclesiastical anarchists must be suppressed," would have worded it, "Burn the heretics!"—"Establish an Inquisition!"

Using the gentleman's newly applied name "ecclesiastical anarchist," as the synonym for "heretic," let us remind him of a little scrap of church history, which, if he ever knew, he has evidently forgotten, viz:—that when his forerunners started to think for themselves and left the "Covenanters," calling themselves "*Reformed* Presbyterians," they were counted "ecclesiastical anarchists" (heretics); and were also accused of "destroying the good order of the church." To go back still further, we find that the "Covenanters" also began, by a few men thinking and teaching contrary to the teachings of the Episcopal Church from which it broke off, and these too were counted "ecclesiastical anarchists" (heretics) by those whom they left. Going further still into the past (and that not three and a-half centuries ago), the Episcopal Church, or Church of England, broke off from the Roman Catholic Church, and all its members were cursed as (heretics) "ecclesiastical anarchists."

Each of these in turn, has been told by those they left, that they were "in direct opposition to the divine law," and that they were "destroying the good order of the church" etc. And the Episcopal and Roman Catholic churches from which they came out, *to this day* declare that no one can authoritatively preach the gospel without being ordained" *by them*. Thus we see that Mr. Woodside is an "ecclesiastical anarchist" of the *very sort his words condemn*. Scraps of history are very useful as antidotes for pulpit-rabies.

Thus we have shown evidence from the Press, the Pulpit and the Bank, that the danger is not from present real anarchists, but rather that over-confidence, pride and tyranny on the part of some will ultimately *force* the issue and compel anarchism. As for the ecclesiastical intolerance we have long ago pointed out the probability of an offensive and defensive combination of all the large denominations of Christendom for the suppression of "growth in grace and knowledge" beyond their lines—somewhat on the order of the present "Evangelical Alliance." Our study of the Scriptures which are "able to make us wise," prepares us for the time and events Mr. Woodside longs for, when, by an ecclesiastical combination, all small companies of independent thinkers will be "suppressed." In the Scriptures we read the fact that the *great ones* in politics, finances and ecclesiastical affairs, will consolidate their power for mutual protection, and will prosper for a time, but the haughty, proud and unjust shall fall, and terrible will be the fall.

The events of our day show that these things are drawing nigh, and though we pen these words of warning, we have no hope of altering the course which God has foretold, but will be satisfied if we shall help the few, the little flock scattered abroad, to discern the times and be on the Lord's side, the side of right; and prepare them to endure hardness as good soldiers of our Master, who indeed peaceable as a lamb, was also considered an "ecclesiastical anarchist" by the Chief Priests and "orthodox" religionists of his day. He too whom God had anointed with his spirit also, to preach the gospel, was demanded of the Pharisees, "Who gave thee this authority?" (Matt. 21:23.) The Apostles' authority also was questioned by the same class, and they were cast into prison for *daring* to preach without *permission* of the Chief Priests.—Acts. 5:17, 18, 26-28, 41, 42. Should the time of persecution ever again come, let *all continue to preach* as did the early church, asking no other *authority* than the command of the Lord. Acts 11:19. *All* the spirit-anointed are members of the "Royal Priesthood," (1 Pet. 2:9.) and "*ought to be teachers*."—Heb. 5:12.

But it is not needful here, to go to the Scriptures to prove that *all* who have the Spirit of Christ, are not only authorized and commanded by him, the true head of *the* Church, to preach, but having the spirit of the gospel within them, they cannot refrain from declaring the gracious goodness of God and his glorious plan of salvation.

* We are convinced that this is not a fancy sketch as some here might be inclined to think, for a letter written a few days before this conflict by a WATCH TOWER reader living in England who himself has been out of work for some time and is selling "Dawn" wherever he can, to spread the truth and help sustain his family until he can get paying work, says that the destitution is very great among the poor, many of whom he says can get no work and have no idea where the next meal's victuals will come from. He can sell but a few copies a week, and the rich will not purchase nor even receive him.

THE FAITHFUL SERVANT'S PRAYER

Lord, *speak to me*, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—*Havergal.*

SONS OF GOD AND DAUGHTERS OF MEN

[This article is reprinted in article entitled "Angels Kept Not Their First Estate," published in issue of July 15, 1894, which please see.]

A VATICAN COUNCIL FOR PROTESTANTS

To illustrate the growing sentiment unfavorable to *growth in knowledge* of the truth, and the desire to have some pope or something like a Vatican Council to positively pronounce the doctrines held by various large sects, as *all truth*, and the *whole truth*—neither to be added to nor diminished, (just what Papacy claims to be able to decide,) we quote some of the remarks made at a meeting of the "American Board of Foreign Missions" at Springfield, Mass., Oct. 5, 1887, as reported in the daily Press.

"During the debate a returned missionary from Turkey said, 'The effect on the missionary field would be terrible, if men were sent there with *loose* ideas of Bible interpretation.' Dr. Eddy, of Detroit, said: 'Don't send out any more creeds, for the Lord's sake! We could *wish there were a Vatican Council* in Boston to SETTLE all difficult questions.'" "It was decided not to call Councils to deal with difficult cases," and "the present" was characterized as "*a period of* THEOLOGICAL UPHEAVAL."

How significant are these wishes, so publicly expressed, in such prominent official bodies as Protestantism, and by their leading men, for a *strong* statement of doctrines and defining of heresies which would authorize and appear to justify the silencing of all independent thought in the study of God's word, as thoroughly as Papacy ever did, even though a higher civilization might not permit the terrible tortures and vile indignities of the Inquisition, once heaped upon those whom *the truth* makes free by the "Mother." The desire is for the power and authority to bind upon men *in the name* of God and the Bible, doctrines of devils; such as the doctrine of the everlasting torture of the great majority of God's creatures —of *all* who are not believing saints. Many do not and cannot believe the "good tidings of great joy" *because* it has been covered and made to appear bad tidings of great misery to all people, by the preaching of human traditions, largely obtained by Protestants from what Luther termed "the dunghill of Roman decretals."

Protestants see that divisions are contrary to the Bible, but they do not see where the fault lies. They vainly suppose that the fault is a *lack of organization*—that they should have a *stronger* organization with a more rigidly fixed creed, like Rome has. This is their great mistake; in this they are ignorantly striving against God. Instead of having too little organization and an insufficient creed, they already are too much organized and have creeds a hundred fold too strong already; lacking, as they do, the support of the Bible or reason.

The various degrees of growth in knowledge, cause men to have various stages of belief; and God intended that the organization should be *very loose*, and so arranged for the early church through the Apostles, so that in the Church of believers all might be able to stand, who *believe in our Lord's ransom-sacrifice for their sins, and who are consecrated to his service.* This simple creed would keep out none who have a right to be among the *redeemed* sheep, but would afford room for growth in grace and knowledge built upon this foundation, to all grades of mental endowment, so that while there might be wide differences as to attainments in the lengths and breadths, the heights and depths of knowledge, each would still recognize the other as a member of the one Church which Christ purchased with his own precious blood. This Church which is the only, the ONE CHURCH recognized by God, includes all the truly consecrated believers in Christ as our Redeemer, wherever they may be. Alas! many of them, starved and lean, are in Babylon's narrow streets (sects) instead of being outside in the liberty of the green pastures of God's Word. He is now calling to such saying, "Come out of her, *my people*, that ye be not partakers of her sins and that ye receive not of her plagues." He is now gathering together such in *heart-union* with himself and each other. He is *sealing them in their foreheads*, giving them an intellectual appreciation of himself and his plan. The Master saith "My sheep hear [obey] my voice and follow me," and by this we may be able to recognize them.

POOR SLAVE

It is surprising in this day of comparatively independent thought, how willingly and stupidly some submit themselves to the yokes of sectarian bondage. But the following is a sample of how some do so. Had the apostles and early disciples acted so, they could not have believed or followed Christ. No more can such follow him today. The blind, and the leaders of the blind, shall together fall into the ditch, into the "great tribulation" shortly to overtake them.

The harvest of the age is upon us; but the blind guides of Babylon are utterly indifferent, even when their attention is called to it, and the stupid indifference of those whom they have effectually rocked to sleep is utterly unworthy of the knowledge. Surely the thunder-bolts of His wrath will be necessary to awaken them.

Augusta, Ga.

DEAR FRIEND:—It is now some months since you were kind enough to forward to my address the Millennial Dawn, Vol. I., Plan of the Ages. Immediately on its receipt I placed it in the hands of my spiritual adviser, Rev. T. M. Lowry, (I am a Presbyterian in faith) to know if I could place it in the hands of my wife and children. He only returned it to me yesterday, and advised me not to do so. Consequently I now return it to you, with many thanks. Very truly yours,

J. G. B.

How strongly in contrast with the above is the following, which came in the same mail. It reminds us forcibly of Acts 17:11, 12—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so. *Therefore* many of them believed." (Compare with verses 2-6 and 13).

Osceola, Mo.

DEAR FRIEND:—I have not yet fully read the entire volume (Millennial Dawn Vol. I,) but the spiritual benefit already received is untellable. The gates of the eternal kingdom have been opened *wide* to me, whereas before, the gates were but "*ajar.*" I shall feel blessed indeed, if I have no other mission than utilizing the columns of my magazine to spread abroad the "glad tidings" of this "new revelation," and "Plan of the Ages." With deep respect, Yours fraternally,

V. B. W.

ROMANISM SPOTTED

Roman Catholicism seems to adapt itself to every circumstance. It is black in one place, and white in another, and grey in another, just as the civilization of the people will permit. In thoroughly ignorant Catholic countries, as Cuba, Spain and Mexico, it openly sells *indulgences for sin* covering almost every crime conceivable, and in many instances these are printed and for sale at regularly graded prices. These are some of the black spots, and the shaded influence of priest-craft has kept those nations over which it has obtained control, far behind other nations in progress and civilization, though at one time they had superior advantages. In civilized lands where it comes in conflict and comparison with liberty and general intelligence, Romanism wears a garment of light (2 Cor. 11:13-15); and repudiating indulgences by that name, she has a more refined way of collecting the same revenue. Here she demands more priestly prayers and masses for some sins than others, and can thus run up the bill of charges for forgiveness as well as in the case of the printed indulgences of other lands.

ROMANISM AND THE PUBLIC SCHOOLS

Long has Rome realized that intelligence is her foe; and hence in priest-ridden countries such as we have named, the population is ignorant in the extreme; as for illustration, the Catholic districts of Ireland, and in Spain, Portugal, Italy, etc. In none of these countries where Romanism has had a strong foothold for centuries, has she shown any disposition or energy to educate the masses of the people. But in civilized lands where Protestants predominate, the Church of Rome is full of zeal for the education of the masses. She conceals the real cause of her animosity to the public school system of this country, which thus far she has failed to overthrow, by establishing parochial schools for the children of Roman Catholics, claiming that *a secular education* from which religious instruction is excluded, is a serious evil, and that therefore they cannot send their children to the public schools.

By religious *instruction* they evidently do not mean, such as comes from the good example of *moral* teachers; for such most of the public schools have. Nor do they mean the simple lesson of *reverence for God;* for they objected to the reading of a chapter from the Bible, though the Bibles used by Catholics and Protestants are practically alike. And they object too, to the repetition of the Lord's Prayer by the school: hence we must conclude that when they say that the children should have a religious training, they mean by that, a course of instruction in Catholic doctrines, and histories specially prepared to deceive relative to the past and present attitude of the Church of Rome. They do not wish to have the rising generations instructed in the plain facts of reliable history, which reveals the true character of the Church of Rome, the dawn of the Reformation, etc. These facts, if they must be alluded to, must first receive the gloss of Catholic writers.

We mention these matters that it may be seen as a very peculiar change of front, that recently in one of the public school wards of Pittsburgh a Roman Catholic Priest, of St. Malachi's Church, was elected and installed as Principal. What a strange procedure! How well the symbol "leopard," applied to that system in holy writ, illustrates its spotted or varied character.—Rev. 13:2.

It was not strange that a ward in which Roman Catholics predominate should prefer a Catholic to a Protestant for Principal, all other conditions, education, etc., being equal, but it was strange, that a man should be thought capable as a school Principal whose time may well be supposed to be urgently needed in pastoral services over a large flock of deluded and ignorant sheep and goats, for whose ignorance and that of their parents for centuries past, the Church of Rome is directly chargeable.

But the most strange fact of all is, that this gentleman would accept the position; and that the church he represents, should permit his course, after so long and so bitterly crying out against these very schools as her enemies, and as institutions of the devil. This priest is too well educated to be ignorant of the objections all along urged by his church against the public schools. He must also have been aware, before accepting the office of Principal, that he would have no power either to introduce Roman Catholic instruction, or even to change the text-books and routine of studies. So then, these "wicked" "infidel" public schools which Roman Catholics have so often cursed, are really *unchanged* by the election of a priest for Principal, yet as soon as the priest was installed, Catholic children were ordered to attend them. This was merely another evidence of the "leopard," or scheming [spotted] policy of Roman Catholicism. The next stealthy step, designed no doubt, was to get the *entire control* of each school into the hands of local boards, and then change text-books, exercises, studies, etc., to suit their way of thinking.

But the scheme miscarried for the present, by reason of the failure of the nuns selected by this Principal to be the new teachers under him, to pass the rigid examination to which public school teachers are subjected here. Rather than carry on the schools without the nuns as teachers, the priest resigned the Principalship and started the Catholic schools as before. The plan is not considered dead, but merely sleeping until a more convenient season, when preparations will be more complete. We might as well add that we favor purely secular schools, from which all religious teaching and worship would be excluded. Less than thirty hours each week, and that for but a few years, is spent in the school room, and surely priests, nuns and others, have plenty of time to pour into childhood's ears their confusing mixtures of truths and errors, without intruding upon these few precious hours, or upon each other's sectarian prejudices.

The Church of Rome is assiduously endeavoring to make herself popular and to commend herself to liberty lovers, trusting that they will forget the past and present of her despotic rule of ignorance and superstition in other lands. It is for this reason that she now *appears* to favor free schools, whereas the fifteen centuries of the past emphasize the fact that she is the bitterest enemy of everything which even looks toward liberty of conscience. She lays her clammy hand caressingly and patronizingly upon America's free institutions, that at an unsuspected moment she may throttle them and use them to her own unchanged purposes and schemes. She therefore for the moment changes her policy to suit the circumstances and seeks to pose before the public as the champion of true Christian liberty, even going so far as to put the Bible (which once she condemned and prohibited, except for the "clergy") into the hands of the people. This she did at the last Plenary Council in Baltimore, in Oct. '86. Could we see in these changes real reform, we would rejoice, but since it is ever Rome's boast that she is infallible and never changes, we are forced to believe that she is really the same as ever, and that merely her *policy* is now changing for purposes of expediency.

Hear again the *real* sentiments of the unchangeable Church of Rome, not from the remote past, but within comparatively recent years:—

"We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff."—*Cardinal Manning.*

"Accursed be those very crafty and deceitful societies, called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."—*Pope Pius IX.*

"What Father Walker says (*i. e.*, that he would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools) is only what has been said over and over again by the bishops in their pastorals all over the world, and we heartily indorse it."—*N. Y. Tablet.*

"No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world nor in the next."—*Council of Trent.*

"Moreover we confirm and renew the decrees delivered in former times by apostolic authority, against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue."—*Pope Gregory XVI.*

The following is from the bishop's oath.—"Heretics (Protestants), schismatics and rebels to the Pope or his successors, I will, to the utmost of my power, *persecute* and wage war with."

Rome has no new love for the Bible, which she has learned to fear, as the "Sword of the Spirit," from whose wound in the hands of the early Protestants, she has not yet fully recovered. (Rev. 13:3.) But she has learned that that sword is comparatively harmless when there are so few brave defenders of "the faith once delivered to the saints," to wield it. She has learned that even the "two-edged sword" of God's Word, when *sheathed* in the scabbard of human tradition, is not to be feared even in the hands of the masses. She has seen the children of those early Protestors—Lutherans, Methodists, Presbyterians, etc., sheathe this Sword of the Spirit to smite with merely the scabbards of human tradition, and though they bear it continually, that thus they *appear* more like soldiers of the cross, though in fact they are not. And this *appearance* is another element of power Rome desires, and therefore she adds this to her policy. She thinks that in the same way, she can handle the Bible as safely as do the Protestants.

If all the Protestant sects can with a *show* of liberty put the Bible into the hands of their followers, and yet make

void the Scriptures through their traditions, cannot she as safely as Protestants *use* the Bible and appear to study it, without permitting its truths to destroy her false system, traditions, and doctrinal errors? This is the reason why Papacy has finally concluded to appear as liberal as Protestantism. And so, the Bible may now be read by Catholics, and the Church of Rome thus quietly makes another move representing herself as the *friend* of the Bible and of freedom. This is necessary for her hold upon her subjects here, who are used to the air of freedom, and could not be trampled upon as in Roman Catholic countries, for instance Spain, where recently an American citizen was assaulted by a priest in the streets of Madrid, because he would not remove his hat and salute one of the numerous Catholic processions. It is the same in Mexico, and in the Central and South American countries, where all who will not manifest reverence for those processions are obliged to dodge into by-streets, to avoid being mobbed for their exercise of that slightest of liberties.

The Church of Rome is seeking to favorably impress the *worldly* irreligious classes—which includes most of the wealthy, that in the troublous times already begun, she may pose before them as the *only Church* capable of controlling the people. She desires thus to turn present and coming labor troubles to her own advantage. Already she requests donations from large manufacturing firms, and gets them, as we have learned from their own lips, on the ground that she has more influence with the ignorant classes than any other power and can best conserve the interests of the wealthy.

By and by, as Romanism rises in *apparent* love of liberty and progress, under the growing feeling that so many sects of so-called Christians is a weakness, and under the pressure of the growing desire of religionists, and the apparent necessity in the minds of capitalists and kings for a STRONG RELIGIOUS POWER *to hold the people down* to the old laws and customs of the past, favorable to those now in power financially and socially, the aspirations of the Church of Rome will again begin to be realized; and she will begin to gather to her fold the wealthy and the conservative, convincing them that her influence is necessary to the preservation of their interests, financial and political, just as she long ago conquered Italy and then all Europe, on the same terms.

And this is sound logic; it certainly appeals to business men as such. No other power on earth can and will, so successfully and so long, resist the spirit and rule of the new incoming dispensation of justice, equal rights, fullest liberty of conscience, and the general diffusion of truth and righteousness as the Church of Rome. Whether she will seek to stand entirely alone, or whether she will affiliate to some extent with leading Protestant systems, is at present difficult to determine. It seems, however, from the views given in Revelation that she will stand separate, and yet be allied in interest with Protestants.

Already we see tokens of the growing popularity of Romanism, and a desire for *one strong church*, among men of influence. At the recent celebration of the Constitutional Centennial in Philadelphia, the "cradle of liberty," a representative of this old and *implacable foe of liberty* took the most prominent religious part: Cardinal Gibbon, who, as previously announced, offered prayer and pronounced a benediction in his official robes, was the FIRST *dignitary* called upon by the President of the United States, upon his arrival; and they were afterward as representatives of *the* CHURCH and *the* NATION publicly introduced upon the platform, *"amid the deafening applause of the immense throng present, which lasted unusually long."*

Let us not be misunderstood. We do not claim that the President had not the right to visit the Cardinal; for though his office gives him no privileges not enjoyed by all citizens, neither does it rob him of any liberties possessed by others. He had a right to visit whom and when he pleased, but we merely note this as one of the straws which indicate the tendencies of our times. Mr. Cleveland's courtesy to the Cardinal does not indicate that Mr. Cleveland is at heart a Romanist, but merely that he was shrewd enough to remember the political influence of the large class of voters represented by the Cardinal.

Nor should we be understood as believing that choice should have been made of a minister from some other sect, or without official robes, instead of Cardinal Gibbon, to offer the Centennial prayer. On the contrary, we hold that the mixing of religion and politics is wholly wrong. The church and its sacred services should be kept entirely separate from the world and its political trickery, and misrule. The Master said: Ye are not *of* the world. If ye were of the world the world would love his own; but I have chosen you out of [to be separate from] the world; therefore the world hateth you. (John 15:19.) The world does not love God, nor his faithful children; for their ways and teachings *reprove* the world.—John 15:22.

The idea of opening political Conventions with prayer, and appointing Chaplains to offer regular prayers in Congress, and before Legislative Assemblies, is farcical and hypocritical in the extreme. The politicians, "children of this age," do not want God's will done, and do not really consult God's will. No one will gainsay the statement, that if there be *any* really consecrated children of God, any real saints in politics, they are surely but few. The majority are unbelievers, though profiting by Mr. Ingersoll's experience, in losing office, they do not parade their unbelief.

Under the instructions first given by Papacy, and never fully escaped from by Protestants, the world has been taught to hypocritically ape Christianity—Kings, Queens, Emperors, etc., each claims to reign by Divine appointment, because Papacy authorized such rulers, under the claim that she represented God, and that her appointment or recognition of a ruler, was a *divine* recognition. If the kingdoms of this world call themselves Christian Kingdoms (Kingdoms authorized and governed by Christ), it is but natural that they should carry out that deception—that they should *formally* acknowledge God in their official acts, especially if thereby they can strengthen their governments, and the more firmly hold the people *under them.* Hence no matter how wicked and selfish the wars in which they engage, no matter whose rights and liberties they seek to subvert, chaplains are always sent along to pray with the men who go forth to murder others, and to steal from them their God-given rights, to give to the soldiers and sailors the idea that they are engaged in a *Christian* warfare, waged for righteousness' sake by a *Christian* nation.

Politicians generally abominate such hypocritical shams, and continue them, not for their influence upon God, but for their influence upon the people. It is time that true Christians should know that such Pharisaical worship with lips while the heart is far from him, is an abomination to the Lord.

Calling earthly and often sensual and devilish people and governments by the name Christian, has already worked great mischief, and made the holy name Christian, almost a synonym for hypocrisy and double-dealing. However, the poor world does not see the delusion under which it labors, and the Church of Rome, with a master policy, stands ready now to take advantage of the situation and to hold up before politicians and financiers her *strong*, powerful system, as the one best suited to the present and prospective emergency.

Statesmen and financiers are looking with anxiety "after those things coming upon the earth" [society] as they see that a great shaking, a great storm is brewing in the heavens [among the ruling powers, civil and ecclesiastical]; "for the powers of the heavens shall be [and are being] *shaken.*" Statesmen *fear* the result of the breaking up of the ecclesiastical control: they see what the masses do not see—that with the removal of religious bigotry and superstition, will come a reaction which will lead to an excess of freedom for a time—to lawlessness and anarchy. It is this *"fear,"* as she sees this tendency, that is leading Protestant Prussia (so called) to strengthen her relations with the Church of Rome—the *strongest* power in the ecclesiastical heavens, and the one which will withstand the shaking longest. The same influence is at work in Italy and in every nation, tending to strengthen the hands of Papacy for the moment, as *the power* most able and most willing to assist in any scheme which seems to forward her own influence, and increase her own power.

Protestants generally, having dropped the original ground of protest—the right of *individual* private judgment in the understanding of the Scriptures—and having adopted church governments copied largely after that of Papacy, are not far from even being good Catholics now. Since Papacy now advocates the use of the Bible in the same manner that Protestants do—granting liberty to *read* but not to *believe* it, except where it agrees with the Confession of Faith handed down with it—what is now to prevent harmony if not union, between Catholics and (so-called) Protestants? Nothing but the pictures and images, and the worship of the Virgin Mary, and doubtless these can be *explained out of the way* to many ere long.

Recall now a fact to which we have heretofore directed attention—that not long since many Episcopalians were moving for a change of name, preferring the name Catholic, and that they entertained a motion looking to the offer of what is termed the right of Apostolic benediction and succession, to other Protestants. Remember also the trend of thought among Presbyterian and Methodist ministers as represented by the words of Bishop Foster, of the M. E.

Church, and Rev. E. R. Donehoo, Presbyterian, of this city, which we here repeat. Mr. Donehoo said in a discourse before his congregation: "Wince as you will, you must admit that this [the Catholic Church] is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which *we prize*, we are indebted to her as the depository. If she has no claims to being the true church, then are we bastards and not sons. . . . . Talk about missionaries to labor amongst Romanists! I would as soon think of sending missionaries amongst Methodists and Episcopalians and United Presbyterians and Lutherans, for the purpose of converting them into Presbyterians."

And Bishop Foster before the M. E. Conference, Nov. '86, addressing twelve bishops and forty lay delegates together with a large audience, said, and that without creating a ripple of opposition, "The popular idea is that the Church of Rome is antichrist. I don't agree with the popular belief. I regard that wonderful institution as a GREAT CHRISTIAN CAMP."

We do not expect a complete union between Catholics and Protestants, but a fraternization by which the majority of Protestants (measurably consolidated) will stand shoulder to shoulder in aim and profession with the Church of Rome, embracing generally the capitalists, kings and *great ones* of earth, while the true liberty lovers and saints will be shaken out. But great Babylon shall never recover her former power and prestige. Only for a little moment shall she seem to succeed and be able to say—I sit a queen and shall see no sorrow; for "Strong is the Lord God who judgeth her." (Rev. 18:8.) The true Christ and his Kingdom shall supplant antichrist and the Kingdoms of this world, falsely called Christendom.

The Lord shall smite the nations and slay anti-christ with *the truth*—the sword which proceedeth out of his mouth. It is TRUTH, on various subjects, which is now stirring up the masses of the people to demand their natural rights and liberties. [Often, too, they ignorantly make unreasonable demands.] And many who mentally recognize their rights, through fear and selfishness will not acknowledge them, but often oppose them. Nevertheless, in this battle, truth and right shall come off victorious, though at great cost to all engaged. God will judge the hypocritical Christian Kingdoms of the earth by their professions, and with what measure they have measured out justice and consideration to the people, with that same measure shall their judgment be measured to them in this day of the judgment of nations. They all shall fall, as tried in the balances they are found wanting; but with some the fall will be intensified to a *dashing* to *pieces*.

While the gathering of Babylon as tares for the burning is progressing thus, the true wheat must also be gathering—and they are being gathered, not into a sect, nor into one place, but into harmony and oneness with the Lord, and with one another as members of his body. And so the Prophet was caused to write concerning the peculiar people, the royal priesthood, the holy nation, saying:—

"Gather yourselves together, yea gather together, O natior not desired [despised by the world because of your faithfulness to God and the truth]. Before the decree bring forth [its results] for the day will pass [quickly, as when] chaff [burneth]; before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, Seek ye the Lord, all ye *meek* of the earth, which have obeyed his commands; seek righteousness [the right, the truth,] seek meekness; it may be ye shall be hid in the day of the Lord's anger. . . . . Wait ye upon me, saith the Lord, until 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 [unmixed with falsity and error as now] and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. 2:1-3 and 3:8, 9.) Thus we have the two gatherings, the one for favor and blessing, the other for *national* destruction. To what standard and with what class am I being gathered? each should ask himself. See the right and seek it meekly—the time is short.

OUT OF BABYLON

Charles H. Spurgeon, the notable Baptist minister of London, has left Babylon; he has withdrawn from the Baptist Association and now stands a free man, untrammeled by human organizations, free to believe and to teach whatever he may find in God's Word, without either permission or hindrance from others.

We know not what has led Brother Spurgeon into this liberty wherewith Christ hath made us free. We know not how much truth he has imbibed, but feel sure that this indicates some increase of the knowledge of the truth; for it is written "Ye shall know the truth, and *the truth shall make you free.*" Soon we doubt not the knowledge or truth which led Mr. Spurgeon to this step, will manifest itself in his preaching. May he, now that he is free, make rapid strides from grace to grace and from knowledge to knowledge.

This, which seems to us a grand step, of course seems correspondingly bad to others, and evil motives are attributed by those who worship sectarian organization rather than the great Head of the Church, and who obey men rather than God, and sectarian conferences, creeds, etc., rather than the Word of God. All sectarianism should fall, and each consecrated follower of Christ should be *free* to grow in grace, knowledge and love, and to co-operate with each other, not to bind one another's conscience but to assist each other in the study of the one guide and rule of faith and practice—the Bible.

Today, then, Mr. Spurgeon stands with us, in and of no sect, responsible to no man nor set of men, but to God and his Word only. We welcome Brother Spurgeon to the ranks of the free. He now stands with us on the only proper platform for Christian union—Christ only and and the liberty which he grants to each.

A MISSIONARY FREE

A Brother who for years has been a missionary, a minister in the M. E. Church in Africa, writes that the truth has made him free, and ten of his congregation also. They are all subscribers to the TOWER. He has resigned the ministry of Methodism and is now preaching under the higher commission of Christ and the apostles, in the Bible. We sent on Thanksgiving day a box of fifty more Dawns, besides Concordance, Diaglott, etc. May his labors be greatly blessed of the Lord.

A BROTHER IN CHRIST HEARD FROM

You will all be glad to know of the firmness and promptness of the Brother whose questions were answered in the October TOWER. The courage and success of one *soldier* of the cross, should and does encourage others. His brief letter [which reminds us of Cæsar's famous short letter, *"Veni, vidi, vici,"* I came, I saw, I conquered] is as follows:—

Just a moment to say that I have written to my Rector at Janesville announcing the severing of my connection with the Church. It was a hard and painful step, and it seems as though everything opposes me in it—old relations and pleasant ones, my family and even my business seem to unite to keep me in Babylon. But the step has been taken, the letter is gone. Hastily, but very truly yours,

WM. M. WRIGHT.

A SISTER FREE WRITES

DEAR BROTHER IN CHRIST:—I write to thank you for your published letter in answer to Mr. Wm. Wright's on "Coming out of Babylon." (I only commenced receiving the TOWER in July.) You will understand my interest when I tell you, that on the 26th day of September last, I asked that my name be taken from the Baptist Church list, because I realized that its teachings were not in harmony with the inspired Word, which I was led to study after afflictions came upon me and I was led to see that I could not in all good conscience stand before my Saviour and the church at the same time. It cost me something, for in its fold were some of my dearest earthly friends and it might mean a sacrifice of them; but I decided like Mary to choose the better part. I have seen so much that was ungodly passed by with a wink, that I came to feel like just Lot in Sodom, and I do rejoice that the Lord has led me out. I feel happy and contented with my name among the "little flock." I desire to use and be used for the honor and glory of the Master, and believe there is a work for me somewhere, in some humble way, and that I shall be and am now being fitted for it. Will you and Mrs. Russell pray specially for me? A humble servant, JULIETTE CHURCHILL.

NEW POSTAL RULINGS require that our lists shall be composed of *bona fide* [actual] subscribers. We are obliged to be more strict than formerly, and all who wish to continue receiving the TOWER must send at least a *request* for it. All too poor to pay 50 cts. will be paid for out of the Tract Fund, supplied by those more able.