Watchtower

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ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

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VIEW FROM THE TOWER

HOME AND FOREIGN MISSIONS

In traveling abroad during the past Summer, one important object was to learn by actual observation something of the present condition and progress of Foreign Mission work, and to this end, had time been at our command, we would have liked to extend our tour a little further across the seas to India. However, we had opportunities in Turkey, Syria, Palestine and Egypt, which may be justly regarded as fair samples of foreign missionary effort and success. And those observations have led to a careful reconsideration of the entire subject of gospel missionary work both from the standpoint of Scripture testimony and from the standpoint of human theory and practice. Our findings upon the subject we submit to our readers.

Foreign Missions, *i. e.*, efforts to reform and proselyte barbarous peoples, have been popular among Christian people since the third century; but, strange as the statement may at first appear to many, we have no record of *such* efforts being made by the Apostles or under their direction during the first century. This, however, was not because the gospel is not free to all—barbarian or Scythian, bond or free—but because the apostles found plenty and more than they could do to spread a knowledge of the gospel among the civilized Jews and Gentiles, and found no time, therefore, for going among the barbarous and uncivilized, though they never passed by the poor, the slaves, or any class manifesting "an ear to hear" the truth. They evidently expected to find and did find more with "ears to hear" among those civilized peoples who had "their senses exercised by reason of use." Having right ideas concerning the work of the Gospel age, their efforts were always expended upon the most hopeful material. No doubt, had the time ever come when all the civilized peoples had been thoroughly evangelized and indoctrinated, they would have extended their efforts as far as possible—even to the barbarians. But that condition of things was not reached in their day, and some of us believe that it is not reached even yet.

True, the Apostle to the Gentiles went on so-called "missionary journeys" for years, in the cities near the Mediterranean sea, but those were not "Foreign Missions" in the sense that this term is now understood. The peoples whom he visited, so far from being barbarians, were the most civilized and cultured peoples of the world. Nor can it be said that he did this because there were no barbarians; for Africa with its millions was just alongside his home; and some of the islands of the Mediterranean had plenty of uncivilized people or "barbarians," too. Yet the Apostle went past these to the chief cities of the world—to Athens and to Rome, the centers of civilization and education—when he went to preach the Gospel.

On the contrary, however, the book of the Acts of the Apostles—a history of the mission work of the first century—although it tells us of Paul's shipwreck upon the island of Melita, inhabited by "barbarians," among whom he was obliged to spend the three winter months, and of how he healed the sick among them, tells us not one word about any missionary effort made among those "barbarians," nor of any converts or church left there when he journeyed onward in the Spring.

It is common at Foreign Missionary meetings in this day to represent the barbarians as stretching out their hands to Christians and saying, "Come over and help us!" as in a dream the Apostle Paul saw a man of Macedonia calling him. And this generally passes for a good parallel illustration, because people forget that Macedonia, instead of being in "darkest Africa," was that region lying northward of Athens and in every way one of the most civilized states of the world at at that time. It was among these intelligent people that the Apostle labored so successfully, establishing the truth among the noble people of Thessalonica to whom he afterward wrote two of his noted epistles. There, too, he founded another congregation among the yet more noble Bereans, and there also another congregation at Philippi, to whom another of his noted epistles was afterward addressed.

The fact that some of the Apostle's converts were "slaves" counts nothing against their intelligence, for the slaves of the rich were often hostages taken in war, and were frequently as well or better educated than their masters. It is plain, then, that the missionary efforts of the apostles were made among the most intelligent of their day, and not among the barbarians

It may be urged that our Lord's command was, "Go ye into all the world and preach the gospel to every creature."* But this expression has gradually come to have a very different meaning from what the apostles could have understood it to signify. To them it meant substantially this: I have heretofore confined my own efforts and yours to the Jews, and would not permit you to preach to the Gentiles; but now the Jewish or Law Dispensation is at an end; the middle wall of partition between Jews and Gentiles is broken down; and now, therefore, I instruct you to preach the good tidings without respect to race—to any and every creature who has an ear to hear it

That the Apostle Paul so understood our Lord's teaching is proved by his conduct: he preached the gospel to all who would hear him—to the Jew first and also to the Greek—and was "*willing* to preach the gospel" to the people of Rome also, although they were less intelligent than the people of Achaia and Macedonia (Greece). But while such fields for usefulness among intelligent peoples were open, he evidently was *unwilling* to go on a modern foreign missionary tour amongst degraded barbarians totally unprepared for the "high calling," which alone, Paul knew, was the divine call due to be given during the Gospel age.

Nor would it have been right for the apostles, as wise master-builders, to spend their efforts upon the unfruitful barbaric fields while a more fruitful one lay open. They were bound to remember the other injunctions of the Word—that the gospel is to be preached "to the *meek*" (those ready to be taught) and to "him that hath an ear to hear"—a desire to know God's plan. They knew, too, that the present "high calling," so far from being a call *of the world*, is a call for the purpose of selecting *from* the world a choice "little flock" to be the bride of Christ and his joint-heir in a glorious kingdom, to be established for the blessing of the whole world during an age to follow—the Millennium or thousand years' reign of Christ for which he taught us to pray "Thy kingdom come, thy will be done on earth as it is done in heaven." Consequently, when once they had presented the subject clearly, if the hearers scoffed, the apostles did not coax or urge and plead with them, but sought for others having "ears to hear," concluding that, for the time at least, such as rejected their message were *unworthy* of the knowledge and the call. See Acts 28:22-31.

In the second and third centuries, when the gospel message

* These words are omitted by oldest Greek MSS.

became well known in the civilized parts of the world (Italy and Greece), zealous Christians began to branch out, carrying the gospel to what is now Germany, the people of which were gradually becoming more civilized and intelligent. But it was not until about the fifth century, when the doctrine of the eternal torment of all not believing in Christ had been generally accepted, that foreign missions among the barbaric races became popular.

This unscriptural doctrine, that all who do not accept of Christ in this present life will be everlastingly tortured, is still the unholy, inglorious and God-dishonoring basis of activity on behalf of the heathen in the present foreign missionary enterprises.

We are not sorry to see time and money spent upon the poor, ignorant barbarians; but we do sincerely regret that they should be so spent as to add to their superstitious fears. If this money and time were spent in teaching the uncivilized and half-civilized peoples the simple arts of civilized life—how to build, how to sew, how to cook, and how to live comfortably upon their meager incomes, it would be a *good* work; and if in addition they were taught *the truth* regarding the Lord's plan, or even given the Bible unexplained, it would be a still better work. But when little is done except to pervert the gracious promises of the Bible, it would be far better if the heathen were left in their former darkness until the true, pure sunlight of the Millennial kingdom shall reach and bless them all.

To imagine, however, that all the missionaries or all who give for the support of missions do so because of the belief that the barbarians will all go to eternal torment except such as learn of and accept Christ would be a mistake. Many have clearer heads, and the hearts and hopes of others are better than their heads. A few probably go abroad as missionaries for the glory and novelty of the thing, and because their support there is guaranteed, while here it would be precarious; but the majority, we are glad to believe, go forth with a sincere desire to do good in the name of the Lord. They go because they think it is the best way of serving the Lord. They see the civilized world full of churches and pastors, and hence look beyond for fields of usefulness. They do not consider intelligently enough the doctrines of these churches, and perhaps blindly give assent to the one proposing to send them out, not considering how much of error they go forth to bind upon the heathen, nor that a better work would be to get themselves right with God and his Word, and then to help other members of the body of Christ at home into the true light and life of entire consecration and holiness.

Likewise with the moneys donated for this cause: While much of the missionary funds is collected in a sectarian spirit, each denomination striving not to be outshone by others; and while a few of the contributors probably give to missions to be seen and approved of men, no doubt the great majority give from noble, good motives—unto the Lord, to do good to fellow creatures—not considering, and in some cases not knowing, how much more necessity there is at home for their every talent in feeding, purifying and clothing the multitudes, both spiritually and temporally.

Present Protestant missionary efforts may be said to date from A. D. 1792, although the Moravians and others in a small way did considerable before that. To say that no good is accomplished by these missions, their pastors and teachers would be an untruth. They are doing good, although in a different way and to a much less degree than is generally presumed. Take, for instance, Syria: were it not for these Protestant missions, the Roman, Greek and Italian Catholic Missions and the Mohammedan and Jewish Missions, the natives would be almost destitute of educational and civilizing advantages. As it is, they are compelled to swallow a certain amount of some of the religions offered them, in order to get a little schooling; and very little of any religion or schooling does them. They are naturally cunning and quick to learn first principles, and want no more. But so far as the real work of the Gospel age is concerned—the finding of the saints, the Lord's jewels—the foreign mission work seems to be a total failure. For that matter, however, there are few such "jewels" found in any field of labor: we merely point out that very few of these jewels are to be found among the "barbarians," except among the missionaries themselves.

We had the opportunity of visiting the chief and oldest Mission Station of Syria, at Beyrout. It is one of the most prosperous Protestant Missions and will consequently afford a good illustration of general mission work.

When we were there most of the missionaries had gone up to Mt. Lebanon to spend the summer, but we ascertained the following from those in charge. (1) The printing office has become self-supporting or better, and is now separated from the American Mission. (2) Beyrout represents twelve branches of Protestant work—American, English and German, including several denominations. (3) It has a full force of teachers and Doctors of Divinity. (4) Its schools make the principal showing. (5) During 1890 the total number of children under instruction was 15,473; and of these the various Protestant institutions had 3,090; the remainder, 12,383, being under Catholic, Jewish and Mohammedan instruction.

Our conclusion was that the missionaries so engaged there are investing their time and talents to poor advantage, and where harvest is sure to be meager, if indeed under the Lord's scrutiny it amounts to anything in the *real mission* of the present age—the selection of the "little flock" of saints who, as Christ's bride will be his joint-heir in the kingdom to come, whose mission will then be to bless all the families of the earth. But although teachers in the secular schools of the United States are doing a similar mission work with even better prospects of success, because of the better element they labor with, we should and do esteem many of these earnest teachers of the semi-civilized and barbaric children very highly for their work's sake, for their self-denial and devotion to principle, even though those principles be founded upon human traditions and misinformation concerning the Lord's plan for the present and for the coming age. They are laboring in a field almost, if not altogether, barren of fruit such as the Lord is *now* seeking; and are trying to do before God's time, under great difficulties, a work which the Lord will accomplish thoroughly very soon. While the Lord no doubt accepts every sacrifice and every good deed done in the name of our Saviour, and will give *some reward* to all such servants, we feel like saying, as we look at the fields of Christendom, white already for harvesting, and see that the harvest is great and the laborers few—Oh! dear, consecrated co-laborers and co-sacrificers, would that you could see the more excellent way of God, and engage in the harvest work of the Gospel age instead of laboring fruitlessly before the time to sow and plant for the work of the next age, before the improved machinery for so doing is ready, and while our Master is saying in this harvest which is to end the Gospel age, as he said in the harvest or close of the Jewish age: "Go ye also into my vineyard," and "I send you forth to *reap*." He that *reapeth* receiveth wages and gathereth fruit unto everlasting life. So surely as the *harvest work* is the Lord's work, that should be the mission and the only mission of all who appreciate the privilege of being co-workers with him. So surely as he is now saying, "Gather together my *saints* unto me, they that have made a covenant with me by sacrifice," so surely all who desire to serve and obey should engage heartily in *that* work. So surely as he declares that this is the time for the sealing of his servants in their foreheads (intellectually) with present truth, so surely all who get sealed themselves will desire thus to bless others and to obey their King. However, we must not imagine that all missionaries are *saints*, and must remember that the harvest truth is only for the holy and meek, the few, while *many* who have done "many wonderful works" in Christ's name shall be rejected as unworthy a place in the kingdom.—Matt. 7:21-23.

But, while we would discourage saints from going abroad on such missions, we would not advise the return of foreign missionaries, but, rather, calling to mind the Apostle's words (1 Cor. 7:20), would advise that, after getting sealed in the forehead with an intellectual appreciation of the truth of God's great plan, they stay abroad and seek the ripe wheat, the humble and fully consecrated saints among the missionaries (or among the native converts, if they find such), and in return *seal* them and gather them into oneness with the Lord and his plan. But be not discouraged if you find few "jewels."—Mal. 3:16-18, 1-3.

Our opinions concerning Foreign Mission work were by no means altered by our visit to the headquarters of the American Mission for Turkey, in Constantinople; nor yet by our visit to the English Church Mission among the Jews in Jerusalem; nor by our visit to the British Syrian Mission in Jerusalem.

We found the Missionaries (such as we met, several having gone to the mountains for the summer) such as are ordinarily met with in the pulpits of the United States and Great Britain. And in Jerusalem we heard a very good discourse in good English from an Episcopal minister. It was delivered in a neat church building, fitted up in good style and with a fine pipe organ, to an English congregation of about thirty-five persons aside from the choir boys. For this congregation it required three missionaries to officiate, and the fourth, the bishop, was at Hebron for the summer.

To us it seemed that those missionaries had missed their calling; for the three seemed to do less than any one of them might have done, had the proper spirit for such work been combined with a proper appreciation of the opportunities at their hand.

To be adapted to work in such a field, or in any field, for that matter, one should first of all have that spirit of the Master which, seeing the multitude in ignorance, is "moved with compassion toward them." As, on our way back to our hotel, we saw poor Jews misled by the Talmud, and poor Arabs misled by the Koran, and poor Greek and Roman and Armenian Catholics misled by their priests, and then thought of these Protestants, more intelligent, but without either the truth or the spirit of it necessary to bless the others, we felt sad for the moment; but soon we were thanking God that his gracious plan would ere long rectify all these blind mistakes caused by false doctrine.

We would have loved to learn the language and to have spent the remainder of our days *among* those miserable people, helping to uplift them, but remembered that the "harvest" work is much more important, in order that the already called-out Bride of Christ may make *herself ready* for the marriage, and then, under more favorable conditions than the present, and backed by kingdom power, she with her Lord and his spirit may say to those and to all the poor distressed ones of earth—Come to the water of life!—Rev. 19:7; 21:17.

Finding that the natives generally had little respect for either Protestant or Catholic missionaries, we inquired of our guide, himself a Christian, why it was so. He replied, Ah! sir, no wonder: these priests and teachers are too far *above* the people. For instance, fancy, if you can, the Lord Jesus going through the streets of Jerusalem in patriarchal robes, and preceded by two men, one crying, Oh—ah! Oh—ah! (Clear the way!) and the other carrying a whip to enforce prompt obedience. Can you wonder that the people do not respect such religion? And it is the same with bishops of the Church of England as with the others.

Upon inquiring at the hotel the route to the residence of the Rev. Ben. Oliel, whose card, posted in the hotel corridor, indicated that he was the Presbyterian Missionary, we were told the direction to take; but, said our director, he will not be known by that name among the people. Ask for *Habish* and any of the natives can point you to his residence. Before starting we inquired the meaning of *Habish*, and were told, That is Arabic for "turkey-cock:" the gentlemen has so pompous an air that the natives know him as *Habish*. Our readers will not wonder that we turned our steps in another direction, and were pleased to find a native pastor preaching to a congregation of natives—mostly young men connected with the printing and other departments of the mission work.

As we returned through England and the United States, where the money is furnished to support these missions, we said to ourselves, Alas! how strange that while thousands of lives and millions of money are given freely to civilize the heathen and to misinform them concerning the divine character and plan, so little is being done for the ignorant and depraved at home in all the large cities (into which the most degraded classes from all nations are being dumped continually); and how few lives and dollars, comparatively, are consecrated to the grand mission of proclaiming the "gospel of the Kingdom"—"good tidings of great joy, which shall be unto all people."

Before leaving this subject of mission work we must notice a very emphatic statement by our Lord, as follows—

"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME"

MATT. 24:14.

This language is so pointed and so emphatic that it will not do to treat it lightly, as some do who claim that the "Gospel of the kingdom" may be anything else than what its name would indicate. The word *gospel*, here, is emphatic in the Greek, and so is the word *kingdom*. It is not any and every good message, but a special one—This *good* message of *the* Kingdom—which must first be preached before the end of this age.

We ask whether this has yet been done, and reply, No. That which is generally preached under the name *gospel* has little in it that is really good tidings, and nothing whatever in it about the kingdom that our Lord promised should be "set up" in the end of the Gospel age, to bless all the families of the earth during the Millennial age.

Catholics and Protestants, although they use our Lord's prayer, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven," do not expect such a kingdom, and hence are not preaching it in all or in any of the nations of the world. Roman Catholics claim that their church system is the kingdom of God, and that this kingdom came or was set up in authority back in the sixth century. And on the strength of this they have for centuries claimed the right to govern the world politically and religiously. Protestants, while rejecting some of Rome's errors, held on to this one in part, and claimed that they and the so-called Christian governments of Europe constitute the kingdom of God set up in power—they know not exactly when or how. Their error, however, is sufficient to keep them from preaching this gospel of the kingdom.

Thus this work is still open to be done and can be done by no others than those who know something of these good tidings of the kingdom.

Brethren and sisters, the fewer there are to do this work the greater is the opportunity and privilege of those who realize the situation, and desire not only to be at work, but at work doing what our great Chief Reaper has instructed us to do in accordance with his plan and his message.

We are not calling for missionaries to go to foreign fields, where they would have comparatively little opportunity for preaching the kingdom Gospel. We believe that the Lord is blessing and will yet more bless the printed page and use it in this service. Thus you can be at work here in the richer fields, reaping the ripened saints and sealing them with the truth, and at the same time co-operating in sending forth in the name of the Lord *this* Gospel of *the* kingdom. It is already reaching and blessing some in foreign lands, and they are mostly missionaries who in turn tell the good tidings to others hungry for the soul-satisfying portion of meat in due season.

Let us not be discouraged by the comparative smallness of the number interested or the comparative smallness of the funds at our command, for "Greater is he that is for us than all they that be against us." Our Redeemer and Lord is at the helm, and the work, as he has planned and declared it, will be done. The only question for us is, How great a share in that work may we each have. Labor in the cause of this Gospel of the kingdom will not bring honor among men, but it will bring honor from above and from all the little flock in full sympathy with the divine arrangement.

Let us take fresh courage for 1892, and, girding up the loins of our minds, run patiently the race, looking unto Jesus.

PREACHING THE GOSPEL OF THE KINGDOM DURING THE PAST SIX YEARS

The handful of harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from the dark ages, which tend to pervert and subvert the teachings of the Scriptures. And yet such is the zeal which the "present truth" inspires that "A little one is able to chase a thousand, and two to put ten thousand to flight." (Deut. 32:30.) Although few, and untitled, and generally without great worldly learning—in these respects resembling those sent out by our Lord with the kingdom message at the first advent—the faithful band of harvest workers is busily engaged (some giving all their time and others able to give only a portion of it) in seeking out the "wheat" class—the sickle of truth which they bear separating "the wheat" from "the tares."

Few know these colporteurs as the Lord's real representatives, or recognize that dignity which the Lord sees in their humility and self-sacrifice. Missionaries? No, say the world and the nominal church, *ours* are the missionaries, who go to foreign lands. Yes, says the Lord, these are my missionaries, charged with a grand mission—to "Gather together my saints unto me; those that have made a covenant with me by sacrifice." "They shall be mine, saith the Lord, in the day when I come to make up my jewels."

Ministers? No, say the world and the nominal church, only ours who wear "clerical" garments and preach from our pulpits are God's ministers. Yes, says the Lord, My servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. "My sheep know my voice."

During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown up so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion on last leaf of the November

TOWER have been so encouraging that we have concluded to report each January hereafter, good or bad. We accordingly report now the *Tower Missionary Work* in spreading the gospel of the kingdom for the six years past.

ZION'S WATCH TOWER TRACT SOCIETY

SECRETARY'S REPORT

FROM JAN. 1, 1886, TO DEC. 1, 1891.

EXPENDITURES:

Paid balance, debt owing January 1st, '86 . .	$ 516.17
Expended in publishing and circulating Tracts and sample copies of Z. W. TOWER and in sending TOWER to the Lord's poor	8625.03
	9141.20

RECEIPTS:

From *Old Theology Tract* subscriptions	$1113.63
From Tract Fund Donations	8017.57
	9141.20

It will thus be seen that we started Dec. 1st, '91, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing, but five friends of the cause subscribed the balance so as to permit us to start the new fiscal year, beginning December 1st, free from debt.

The results of the above expenditures will be of interest and will, we believe, show a very economical use of the means.

Tracts published and distributed.	841,095
Representing—as usually stated—in pages.	14,874,240
Copies of *Zion's Watch Tower* aside from those sent to subscribers	395,000

THE DAWN COLPORTEUR WORK

While this branch of the service is kept separate from the *Tract Society's Work*, and is, as far as possible, run upon a self-supporting basis, it is the purpose to give during the present year the *extra* assistance necessary to enable some to enter this service who manifest an *ability for it* but who need a start, or whose dependent families make needful some extra provision to enable them to continue in the work.

Of all the means in use for preaching the good tidings of the kingdom, this work yields the most favorable results; and we praise God that he is sending more laborers into this harvest work, and that those already in it give evidence of being so filled with the spirit of the gospel and so consecrated to its service. The circulation of the MILLENNIAL DAWN in its three volumes during the past twelve months has reached nearly 85,000 copies; and these have been circulated almost exclusively by the colporteurs—including under this name not only those who give their entire time to this work, but also those of you who are doing what you can in a humble, quiet way about your homes—selling, loaning or giving books to such as have an ear to hear the truth. While congratulating you all and ourselves upon the results of our united efforts under our dear Master's blessing and guidance, we start upon another year hoping for still greater blessings in his cause and name. The statements on the printed slips in November TOWER of what you hope to be able to do in this cause during the year beginning have been very helpful and encouraging to us; and the kind words accompanying were no less appreciated—assuring us as they did that you are glad to be reminded to the Apostles' advice on the subject, and to be thus assisted in ordering your affairs to the Lord's praise.

THE EVIL WHICH GOD CREATES

"I form the light and create darkness; I make peace and create evil."—Isa. 45:7.

In view of the blasphemous explanation now being given by some, of this passage of Scripture, we are reminded that this is but a fulfillment of the divine forewarnings through the apostles and prophets. In this connection we notice that Paul says, "Perilous times will come" (2 Tim. 3:1); and then he describes at great length the class of men from whom we are to expect the perils. And that we might at once recognize them so as to have nothing whatever to do with them, he adds, those "Having the form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5.) The importance of this admonition will be seen when it is understood that Jesus' death is made the power or source of godliness to them that believe. In harmony with this view Paul says, "I declare unto you the gospel which I preached unto you . . . . by which also ye are saved . . . . unless ye have believed in vain . . . . *how* that Christ died for our sins, according to the Scriptures." (1 Cor. 15:1-3.) For "Ye are bought with a price" (1 Cor. 6:50), "Redeemed . . . . with the precious blood of Christ." (1 Pet. 1:18, 19.) In this way Jesus, by the sacrifice of his life as a human being, obtained the right to mankind, having bought them from justice with the price. This he did in order that God could maintain his justice and at the same time receive all sinners who would come to him through their appointed substitute; for "The Lord hath laid on him the iniquity of us all." (Isa. 53:6.) Therefore those who come through Jesus are "justified freely by his [God's] grace [favor] through the redemption that is in Christ Jesus, ... through his blood" (Rom. 3:24-26.) The sinner thus justified is reckoned holy or godly, having secured "the gift of [attributed] righteousness . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:17, 19.) Therefore Jesus' death is made the power or source of godliness. (1 Cor. 1:23, 24.) Then to deny in any manner, either by word or implication, that Jesus gave up his life (died) as the price of our redemption is to deny the power of godliness. This, Paul said some would do, while they would maintain the outward appearance of being godly.

It is Peter, however, who describes more particularly the peculiarly subtle method they would adopt in thus denying the ransom. He says, "There shall be false teachers among you, who shall privately bring in damnable [destructive] heresies, denying the Lord that bought them." (2 Pet. 2:1.) He thus positively asserts that there would be teachers of falsehood right in the midst of God's people. Evidently, then, they would be formally godly—"grievous wolves" in sheep's clothing. These he says would deny that the Lord bought them. Not that they would do so openly, by word of mouth, but that they would do so in a private manner. That is, while they might profess to believe in the ransom, they would quietly introduce some false theories that would be opposed to it, or, in other words, a virtual denial that the Lord bought them.

These inspired forewarnings we now see were not in vain; for the false teachers are now here, and are doing exactly as foretold. This is fully exemplified, in that the words of our text are now being used as authority for charging God with being the author of sin and wickedness. This theory, while blasphemous in itself and opposed to both reason and Scripture, is in addition, as we shall see, a denial of the ransom. Now, if God be responsible for the introduction and continued existence of sin, then the commission of sin is excusable, and then Adam and his posterity would undoubtedly be irresponsible, having had no choice in the matter.

Further, under such circumstances God could not have commanded the man to obey a given law. Not being in any way, then, amenable to law, he could not possibly be a transgressor of law, and therefore he could not have committed an offence against justice. As a sequence, there would be no necessity for Jesus as the Redeemer, and of his death as the price. For unoffended justice could not require satisfaction, *i. e.*, a ransom or corresponding price. In this way, this subtle and God-dishonoring theory denies the Lord that bought us. In addition to this, by getting rid of the penalty (for where there could be no transgression there could be no penalty inflicted), it holds out a false hope that all must eventually be saved.

The whole theory is decidedly unreasonable, and is opposed in every particular by the testimony of God's Word; and further, there is not a particle of authority for it in our text. That the evil here referred to by the prophet is not sin, but calamity, is shown by the context and the contrast drawn between peace and evil. The chapter opens with the statement that Cyrus is the Lord's anointed to subdue nations. Then, continuing, God promises him (verse 2) "I will go before thee" (verse 3) "I will give thee the treasures of darkness . . . . that thou mayest know that I the Lord . . . . am the God of Israel." (Verse 5) "I am the Lord and there is none else; there is no God beside me: I girded thee." (Verse 6) "That they may know . . . . that there is none beside me." (Verse 7) "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." The subject of the prophet is thus evidently continued, inclusive of the seventh verse, and here the word "*create*" is used twice, and undoubtedly in the same sense. For as

darkness may be said to be *created* by the withdrawing of light, so also the evil referred to may be said to be *created* by the withdrawal of the restraint and protection that afford peace. Now, however, God was about to withdraw these and inflict chastisement. To this end Cyrus was exalted to power, as stated, that he might know that Jehovah was the God of Israel, for the sake of the Jewish captives then in Babylon, and also that the idolatrous nations might know by the calamities (evils) inflicted on them, and the overthrow of their man-made gods (to whom they would vainly appeal for deliverance), that there was no God beside the God of Israel.

[Rather, we would suggest, Israel had already experienced adversity and captivity to Babylon (*evils*) as the result of the withdrawal of the Lord's protecting care, because of their idolatry; and now that God's time had come for their return to his protection and favor in their own land, he would have Cyrus know that his accession to power was not accidental, but of divine arrangement, for the purpose of returning the Israelites to their own land. God would have Cyrus recognize him as the supervisor of his people's affairs. —EDITOR.]

That this is the meaning is clear, and in this sense the word *evil* and its Hebrew equivalent, *"ra,"* are repeatedly used by Moses and the prophets. For example, it is recorded that Lot said "I cannot escape to the mountain, lest some evil take me and I die." (Gen. 19:19.) Here it is evident that Lot feared that he would receive bodily injury or be killed; and these are called *"evil."* Again it is said, "The Lord will put none of the evil diseases of Egypt upon thee." (Deut. 7:15.) Here bodily affliction or diseases are called *"evil."* Again, the Israelites "Forsook the Lord and served Baal." "And the anger of the Lord was hot against Israel, and he delivered them . . . . into the hands of their enemies." "The hand of the Lord was against them for evil . . . . and they were greatly distressed." (Judges 2:13-15.) In this case Israel sinned against God, and he suffered their enemies to make war on them and spoil them; and this calamity is called *"evil."* Further, the Hebrew word *ra*, rendered *evil*, is also translated as follows: Adversity: "Ye have this day rejected your God who saved you out of all your [*ra*] adversities." (1 Sam. 10: 19.) Afflictions: "Many are the [*ra*] afflictions of the righteous." (Psa. 34:19.) Trouble: "In the time of [*ra*] trouble he will hide me." (Psa. 27:5.) Hurt: "I will deliver them for their [*ra*] hurt." (Jer. 24:9.) Distress: "Ye see the [*ra*] distress we are in, how Jerusalem lieth waste." (Neh. 2:17.) Harm: "Look well to him and do him no [*ra*] harm." (Jer. 39:12.) It is also translated "misery," "calamities," "ill," "sorrow," and many other words.

It will be seen, then, by the use of the word, as well as by the connection in which it is found in our text, and the contrast there drawn between peace and evil, that not sin, but calamity, is meant. There is, therefore, as we have said, not a particle of authority in our text for the blasphemous, God-dishonoring theory of these false teachers. On the contrary, in marked contrast with this vile charge are the repeated and pointed declarations of God through his holy apostles and prophets; for they all bear witness to the holiness of his character, and of all his works and ways. For example: God exhorted the people of Israel through Moses, saying, "Ye shall be holy, for I am holy." (Lev. 11:44.) And through Peter he exhorts the Gospel church, saying, "But as he which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15, 16.) By Isaiah (who wrote our text) God is called "the Holy One" thirty times, and once he emphasises it by adding, "Holy, holy, holy is the Lord." But if these theorists be right, the prophet was guilty of inconsistency and falsehood. Again, David records that "The Lord is righteous in all his ways (acts) and holy in all his works." (Psa. 145:17.) Now, it is clear that he could not be holy in all his works if he were the author of sin and crime. Further, Jeremiah says, "The Lord is righteous." (Lam. 1:18.) And Samuel testifies that, "As for God, his way is perfect," (2 Sam. 22:31.) And still further, "Thus saith the Lord: . . . . let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness [not wickedness] in the earth; for in these things I delight, saith the Lord."—Jer. 9:23, 24.

This exhortation and this glorious expression of God's character should inspire unbounded confidence, and bring lasting comfort to those who honor and love him. It should likewise, by making the folly of those who dishonor him apparent, bring them shame and confusion of face. Not only is he thus over and over declared righteous and holy, but he is also proclaimed "A God of truth and without iniquity." (Deut. 32:4, 5.) Also "A just Lord, and will not do iniquity."

Habakkuk testifies that "Thou [God] art of purer eyes than to behold [*i. e.*, with approval] evil, and cannot look [denoting his abhorrence] upon iniquity." (Hab. 1:13.) James says, "God cannot be tempted with evil, neither tempteth he any man." (James 1:13.) And the Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18.) Again he says, "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee: thou hatest all workers of iniquity." (Psa. 5:4, 5.) Then with David we would say, "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." (Psa. 97:12.) "Give thanks, ... make known his deeds, ... talk of his wondrous works, glory ye in his holy name." —1 Chron. 16:8-10.

But the advocates of this God-dishonoring theory prefer to reverse all this; for they rejoice and give thanks at the remembrance of his unholiness (?): they make known his evil (?) deeds, talk of his evil (?) works, and glory in giving him an unholy name. But their folly should be manifest to all; for the evidences are overwhelmingly conclusive that God has not corrupted mankind, but that "They have deeply corrupted themselves."—Hosea 9:9. S. O. BLUNDEN.

INTERNATIONAL S. S. LESSONS

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL

LESSON 1., JANUARY 3, ISA. 11:1-10.

THE KING AND THE KINGDOM

Golden Text:—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8.

The inspiring themes of this lesson are the glorious Millennial kingdom and the rightful King whom God hath appointed to reign in righteousness over all the earth. This is that kingdom to which our Lord referred when to his disciples he said, "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30); that kingdom for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven;" that kingdom which he commissioned his disciples to preach, saying, "Let the dead bury their dead, but go thou and preach the kingdom of God" (Luke 9:1, 2, 60); and that to which some of the poor of this world, rich in faith, have been chosen heirs. (James 2:5.) It is that kingdom of which the Prophet Isaiah frequently discourses in glowing language, and which, indeed, has been the theme of all the holy prophets since the world began (Acts 3:19-21), as well as of the Lord and the apostles.

But observe that every reference to it looks to its future establishment, and makes clearly manifest the fact that it is not yet set up in the earth; for the will of God is not yet done on earth as it is done in heaven, and the heirs of the kingdom are not yet reigning with Christ. The only way in which the kingdom of God yet exists is in its embryo condition, in its incipient stage of humiliation, in which it often "suffers violence," and "the violent take it by force." (Matt. 11:12.) But in due time these prospective heirs of the kingdom who now faithfully endure hardness as good soldiers, will be counted worthy to be exalted and to reign with Christ when his kingdom shall be established in power and great glory. (Matt. 24:30.) Hear the promise of our glorified Lord: "To him that overcometh, will I grant to sit with me in my throne." (Rev. 3:21.) And again, "They shall be priests of God and of Christ and shall reign with him a thousand years"—"on the earth."—Rev. 20:6; 5:10.

It seems strange indeed, in view of the clear testimony of the Scriptures on the subject of the establishment of the kingdom of God in the earth, and of its glorious character and work, that Christians generally, both Catholic and Protestant, entertain the idea that that kingdom has already come, and that it has been established in the earth for many centuries. This error is not one which originated with Protestants, but rather, one which they have never outgrown. The claim was first made by the Papacy when she became popular with the world and was exalted to power, and the

"Great Reformation" movement, while it touched many other doctrines, left this one unmolested; and the thoughtless indifference of Christians since those days has never descovered to them the absurdity of praying, "Thy kingdom come, thy will be done on earth as it is done in heaven," while at the same time they claim that his kingdom did come long ago, though they freely admit that his will is not, and never has been, done on earth as it is done in heaven.

But let us observe what the Prophet here has to say of the glorious character and the extent of this dominion and of the power and glory of its appointed King, and then see if there is, or ever yet has been, such a king or such a kingdom in the earth. Hear him! (Isa. 11:1.) "And there shall come forth a rod out of the stock of Jesse, and a branch shall grow out of his roots: And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence of Jehovah; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither give sentence after the hearing of his ears. [He will not need to call up the testimony of human witnesses in any case, since his own knowledge and understanding of each man's case will be perfect.] But with righteousness shall he judge the poor, and give sentence with equity for the meek of the earth. . . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Verses 1-5.

This glorious Branch out of the stock of Jesse we recognize as our blessed Lord Jesus, who, after his resurrection, said, "All power is given unto me in heaven and in earth" (Matt. 28:18), and who at the time appointed will take unto him his great power and reign (Rev. 11:17.) This is "the Messenger of the [new] covenant whom ye delight in. Behold he shall come, saith the Lord of hosts." (Mal. 3:1; Jer. 31:31-34.) Oh, let our hearts truly rejoice in the blessed and multiplied assurances that he who so loved us as to give his life for our ransom is coming again to reign. "Let the heavens rejoice, and let the earth be glad. . . . . for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."—Psa. 96:11-13.

Now in observing the character of his reign, notice First, that it will be a terror to evil doers, and that because iniquity so abounds in the world, the first work of his reign will be the smiting of the earth with the rod of his mouth and the slaying of the wicked with the breath of his lips (verse 4); for somehow *the truth*, "the rod of his mouth and the breath of his lips," is either directly or indirectly to bring about the smiting of the earth—the great "time of trouble such as was not since there was a nation."—Dan. 12:1; Matt. 24:21; Jas. 5:1-6; Mal. 3:2-5; 4:1.

Secondly, observe that while his reign is to be a terror to evil doers, exposing and uprooting every system and every principle of evil, both in society at large and in every individual, it will on the other hand be the consolation and joy of all the meek who love righteousness; for such shall no longer be oppressed, but shall be exalted and blessed.—Verse 4.

Thirdly, notice that the blessings of Christ's Millennial reign will extend, not only to the establishment of righteousness in the earth and peace and harmony among men, but to the lower creatures as well, so that they will be docile and obedient to mankind, as originally.—V. 6-9; Psa. 8:6-8.

And fourthly, do not overlook the blessed assurances of verses 9, 10—"The earth shall be full of the knowledge of the Lord as the waters cover the sea"—full, broad, ample and deep. Ah, no conflicting creeds then; for all will be made plain and all the vain traditions of men will have perished. And in that day the Root of Jesse shall stand for an ensign of the people; to him shall the nations come to inquire, and his resting place shall be glorious. (Verse 10.) Here, he who in verse one is called the Branch out of the root of Jesse—the Son of Jesse—is now called the Root (or father) of Jesse. And this seeming contradiction is not an accidental misstatement but a veritable truth; for though Christ was the Son of Jesse according to the flesh, he is now to be "the Everlasting Father" or life-giver to the whole human race; so that Jesse, in the "Times of Restitution of all things," will be the son of Christ.—Isa. 9:6.

When Christ is thus exalted in the earth and men begin to realize his power and goodness, he will indeed be for an "ensign of the people," and there will indeed be a great turning to him. Men will say, "Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . . And all nations shall flow into it." (Isa. 2:3, 2.) And truly "his resting place shall be glorious"—so different from the miserable resting places now afforded by human creeds, so aptly described by the Prophet (Isa. 28:20), saying, "For the bed is shorter than that a man [a developed Christian] can stretch himself [or grow more] on it, and the covering narrower than that he can wrap himself in it." [He knows so little of the divine plan that he is constantly subject to doubts and fears.] But the blessed resting place which the new King will discover to all men, in making "the knowledge of the Lord fill the earth as the waters cover the sea," will indeed be a glorious resting place. God's plan and each man's place in that plan will be clearly manifest and blessedly satisfying.

In the blessed assurance of our Golden Text, that "He shall have dominion also from sea to sea, and from the river to the ends of the earth," and all the accompanying assurances of that precious psalm, let our hearts rejoice, remembering also that when he shall appear in his kingdom, then shall we also (if faithful unto death) appear with him in glory.

Let us not fall into that miserable delusion, which should be so apparent to every student of the Scriptures, that the kingdoms of this world, misnamed Christendom (Christ's kingdom) are in any sense the kingdom of Christ, or that they are in any sense accomplishing the work which the Scriptures under consideration point out as the work of that kingdom. Let the true saints of God, the embryo kingdom, the "*heirs*" of the kingdom soon to come in power and great glory, be content to be unrecognized of men and to suffer reproach and violence if need be, knowing that when it does come, it will far surpass the vain glory of these earthly kingdoms which must pass away. Such was Paul's faith; for when about to die, and looking forward to the time appointed for the setting up of the kingdom of God, he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and *not to me only, but to all them also who love his appearing*." (2 Tim. 4:8.) While, then, we wait for his appearing, let us confidently and joyfully hope for the glory to be revealed in us and through us.

A SONG OF TRIUMPH

LESSON II., JANUARY 10, ISA. 26: 1-15.

Golden Text.—"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

In this lesson we have two great cities brought to view; and the burden of the song is that the one has been "laid low, even to the dust"—*i. e.*, utterly destroyed—while the other is established in peace and security. Jehovah is shown to be the destroyer of one, and the founder and strength of the other. (Verses 5, 1.) In the symbolic language of the Scriptures a city always represents a government or kingdom. The city here represented as securely established, and as a place of safety for all who love righteousness and truth (verse 2), symbolizes the Millennial kingdom of God; while the city which is destroyed is the opposing kingdom of the prince of this world. In Revelation 21:2 the former is called "the holy city, the New Jerusalem," whose excellent glory is described as like that of "a bride adorned for her husband;" while the latter, in Chapters 14:8 and 18:21, is called Babylon, whose unrighteous character is described, and its sudden and violent overthrow predicted and likened to a great millstone cast into the sea to be found no more at all.

The time when this song will be sung is also definitely pointed out. "*In that day* shall this song be sung." What day? Evidently the day when the singers begin to recognize the fact that the New Jerusalem or kingdom of God is established in the earth, and that the great city, Babylon, has been completely overthrown—the dawn of the Millennial day. Those two events will occur simultaneously, and will be recognized together, as indicated in this song of triumph.

This calls to mind the theme of our last lesson (Isa. 11:1-10), and, glancing along the intervening chapters, we see that the Prophet applies this same name, Babylon, to the great city whose destruction he predicts, and that he has much to say of its ignoble character, as well as of its doom. See chapters 13:1, 19; 14:4, 22; 21:9; 47:1.

The destruction of Babylon and the establishment of the New Jerusalem or kingdom of God are ascribed to Jehovah in verses 1, 4 and 5; and this is in harmony with Psa. 2:6. "I [Jehovah] have set my King [Christ] upon my holy hill of Zion." And the great day of wrath which will accomplish the destruction of Babylon is called "the day of Jehovah." "Lo, the day of Jehovah doth come, fierce with wrath and heat of anger."—Isa. 13:9.

We next notice (verse 1) that this song is sung "in the land of Judah," thus indicating what is elsewhere clearly shown, that Israel will be the first to recognize the kingdom

established. And they will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

Having thus distinguished the cities and located the time and the singers, let us now observe the burden of this song. Concerning the great city, Babylon, they sing (verses 5, 6), "The lofty city [the city] formerly exalted and powerful in the earth], he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust; for he bringeth down them that dwell on high. The foot shall tread it down, even the feet of the poor and the steps of the needy" —referring to the great social troubles which will culminate in the utter destruction of all the present civil and ecclesiastical power of "Christendom:" a culmination even now greatly feared by long-headed statesmen and ecclesiastics everywhere.

But concerning the then established city, the New Jerusalem or kingdom of God, they sing (verse 1), "We have a strong city; salvation will God appoint for walls and bulwarks." It will be a strong city of refuge within whose protecting walls all may enter who desire the great salvation which it assures.

Verse 2. "Open ye the gates, that the righteous nation which keepeth [observeth or regardeth] the truth may enter in." From Rev. 21:12 we learn that the gates or entrances of the city, which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the kingdom of God (see MILLENNIAL DAWN, Vol. I., Chapter XIV.), that the ancient worthies from the various tribes of Israel, selected during the Jewish age, will be the visible representatives of the heavenly kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the kingdom.

Verses 3, 4 tell of the peace and general advantages of trusting in God. Verse 7 tells how plain he has made the path of the just—"The way of the just is plain: thou makest exactly plain the path of the just."—*Leeser.*

In verses 8, 9 they tell how, through the long night of their chastisement, when the judgments of the Lord were upon them, they still remembered the Lord and desired his favor and blessing; and they justify God in sending his chastisements upon them for their correction, because they were necessary.

Verses 10, 11 note the fact that the remainder of the world have not yet recognized and submitted themselves to the new kingdom, but that they shall yet see and be ashamed of their past course, and that God will surely destroy any who persistently remain enemies.

Verse 12 expresses their confidence in God, who has cared for them in the past and ordained peace for them now, since they have come to trust in him.

Verses 13, 14 refer to the contrast of their condition under the kingdom of God with that under other rulers or lords of the past—the evil governments and systems under which they have suffered privation and bitter persecution. Henceforth they desire to make mention only of the Lord as their King and to forget the bitterness and woe of the past while cast off from his favor and subject to other rulers; for they remember that those evil governments and systems have perished, never again to be reorganized to oppress and misrule the world.

Verse 15 again refers to the blessedness of Israel regathered under divine protection and favor—Israel, which for their sins had been scattered to the ends of the earth.

VERBAL INSPIRATION

DEAR WATCH TOWER: The following examples, from the *Youth's Companion* of May 24th, 1888, of mistranslations from modern and secular writers may prove interesting and instructive to some good readers who, believing in verbal inspiration, apply it to the King James version rather than to the *original language* in which the Bible was written, and thus fail rightly to divide the Word of Truth. Yours,

W. M. WRIGHT.

QUEER TRANSLATIONS

"Not only do school boys and girls, when studying a language, make absurd mistakes in translation, but authors who consider their efforts correct enough for the dignity of print are also likely to fall into the pit of blunders. In *Cornhill* are to be found numerous examples of mistranslation, which would do credit, or discredit, to a very young linguist.

"A French writer, in translating the passage from Shakespeare:

'A man . . . .
So dull, so dead in look, *so woe-begone,*'

renders the italicized words:

'Thus, grief, go away with you!'

"A word used in a purely technical sense is apt to prove a stumbling-block to the translator. Thus an English historian says that Lord George Sackville was 'broken' for cowardice in battle, meaning simply that he was cashiered. A French writer translates the word into one indicating that the timid nobleman was broken on the wheel. As if to convince the reader of his unwavering belief in this interpretation, he adds a foot-note to the statement, commenting on the barbarity of this torture.

"Miss Cooper, a daughter of the novelist, says that in a French translation of 'The Spy,' the phrase, 'He tied his horse to a locust,' was rendered, 'He tied his horse to a grasshopper.' The author of this obvious blunder then drew upon his imagination to justify the improbable statement, and informed his readers that the grasshoppers in America grew to an enormous size, and that one of them, dead and stuffed, had thus been employed for a hitching post.

In one of Sir Walter Scott's novels, a party was served with 'Welch rabbit' for supper, and a translator, not aware that the term applied to a compound of toasted cheese—it is now spelled rarebit—set down the phrase as 'a rabbit of Wales.' Not content with this, he also inserted a foot-note informing the credulous reader that the rabbits of Wales were of such superior flavor that they were in great demand in Scotland, and were forwarded to that country in large numbers."

"THE VOICE IS NIGH THEE"

"Where art thou, Lord?" we sometimes cry
From hearts with pain and anguish riven,
And wonder in our sorrow why
No answer comes from his far Heaven.
Filled with our grief, we do not know
That softly, gently, through our woe,
His voice is whispering tenderly,
"Lo, I that speak to thee am He."

"Where art thou, Lord?" we sometimes say,
As clouds of unbelief and doubt
Sweep darkly o'er our onward way
And crowd his loving presence out.
We shrink back as they draw more near,
And, looking at them, do not hear
His voice still saying lovingly,
"Lo, I that speak to thee am He."

"Where art thou, Lord?" we've sometimes said,
As error, all the wide world through,
Stalks onward with triumphant tread
And crushes down the just and true.
We catch the sound of strife and fear,
But, through the discord, do not hear
That sweet voice sounding steadily,
"Lo, I that speak to thee am He."

"Where art thou, Lord?" we sometimes sigh
From beds of weariness and pain,
The while his husbandmen go by
To gather in his fields of grain.
And longing with them forth to go,
We miss his gentle accents, low,
That through our pain would constantly
Say, "I that speak to thee am He."

"Where art thou, Lord?" some glorious day
We'll ask upon the heavenly shore,
As 'mid the angel hosts we stray,
Our pilgrim journey safely o'er.
Our hearts will find no resting place
Until before his glorious face
The blessed words to us shall be,
"Lo, I that speak to thee am He."

VIEW FROM THE TOWER

THINGS TO COME—AND THE PRESENT EUROPEAN SITUATION

"The Spirit of truth . . . will guide you into all truth,. . . . and will show you things to come."—John 16:13.

While a part of the work of the Holy Spirit, or Spirit of truth, is to guide the children of God into a clear apprehension of present duty and privilege and to give them such knowledge of things past as is needful, another of its offices is here stated to be that of showing them "things to come;" for the things to come, as well as things past and present, are of great importance to the church. Such knowledge is not given merely to gratify curiosity, but for a definite and worthy purpose. It is wisely hidden from the merely curious and graciously revealed to the meek disciple who seeks to know the divine mind more perfectly, in order that he may the more fully conform to it.

It is only such truth seekers that are ever rewarded with the knowledge of the things to come and of the relationship of things past and present to those which are yet future—or, in other words, who ever come to see the beauty and harmony of divine truth as a system. The scoffing skeptic may diligently search the divine oracles, but he never finds the truth until he comes with reverence and humility as a meek disciple. He reads the wonders of divine revelation in a disjointed way, but cannot systematize or comprehend them. And even if God's children set them forth systematically, they are to him foolishness: he cannot receive them. Nor can any man retain this divine truth after he has found it, unless he retain the meek spirit in which he first received it, which also implies the right and diligent use of it.

This privilege of being shown things to come is granted in order, first, that we may not be overwhelmed with fear and discouragement at the seeming calamities of the future; secondly, that we may be co-workers together with God in harmony with his plan; and thirdly, in order that, seeing our future relationship to that plan, we may be fully prepared to enter into that new relationship and its duties and privileges.

The Scriptures give unmistakable testimony to those who have full faith in its records, that there is a great time of trouble ahead of the present comparative calm in the world—a trouble which will embroil all nations, overthrow all existing institutions, civil, social and religious, bring about a universal reign of anarchy and terror, and prostrate humanity in the very dust of despair, thus to make them ready to appreciate the power that will bring order out of that confusion and institute the new rule of righteousness. All this, the Scriptures show us, is to come to pass before the year 1915 (See MILLENNIAL DAWN, Vol. II., Chapter IV.)—that is, within the next twenty-three years. And in view of these calamities the Lord's consecrated ones are told not to be alarmed, knowing what the grand outcome is to be.

All thinking men, whether they have faith in the Word of prophecy or not, see in the present attitude of mankind in general a growing tendency which threatens such a culmination, and they stand in fear and dread of it. As a consequence, the daily papers and the weeklies and monthlies, religious and secular, are continually discussing the prospects of war in Europe. They note the grievances and ambitions of the various nations and predict that war is inevitable at no distant day, that it may begin at any moment between some of the great powers, and that the prospects are that it will eventually involve them all. And they picture the awful calamity of such an event in view of the preparations made for it on the part of every nation. For several years past thoughtful observers have said, War cannot be kept off much longer: it must come soon—"next spring," "next summer," "next fall," etc.

But, notwithstanding these predictions and the good reasons which many see for making them, we do not share them. That is, we do not think that the prospects of a general European war are so marked as is commonly supposed. True, all Europe is like a great powder magazine which a single stray match might set off at any moment with a tremendous explosion. The various nations are armed to the teeth with the most destructive weapons that skill and ingenuity can invent, and there are national grievances and bickerings and hatred that must find a vent some time; and in consideration of these things the war cloud is always impending and ever darkening: but things may continue just so for many years, and we think they will.

These rumors of impending European wars, and the desire to judge whether observation would tend to confirm the divine revelation that the intensity of the great predicted trouble is yet nearly fifteen years future, formed no small part of our motive in visiting Europe during the past summer. With this object in view, and especially to be enabled to form some estimate of the social conditions of the people, which always have much to do with war probabilities, we pursued a very different course from that usual to European tourists.

We paid more attention to the towns, villages, cities, and especially to the poorer quarters, than to the lakes, cathedrals and art galleries. That you may know that our observations were not confined to any one corner of Europe, we will state that our journey carried us over more than four thousand miles of those portions of Europe expected by so many to be the battlefield of the world within a year, viz., 900 miles in Italy, 500 miles in Austria, 900 miles in Russia, and 1800 miles in Germany and France.

As for war, it is the talk of everybody in Germany, Austria, Russia, Italy and France. And all seemed agreed that if it did not break out this fall it would surely come by next spring. All seem ready for what they consider the inevitable. In Germany every man is a soldier; and wonderful soldiers they seem to be: everything is done with military precision, the influence of the last twenty years of military methods extending into every department of life, business, etc. And, by the way, we experienced quite a change of view with reference to this matter of German military influence. We had heretofore considered as an almost unmixed evil the taking of hundreds of thousands of men from the tilling of the soil to spend four years each in the prime of life in military service; but now we see another side to the question. While the taking away of so much of the energy and muscle of a nation from the army of production into an army of consumption has been to the detriment of the nation financially for the present and to the greater bondage of the women of Germany who do most of the farming, it has been the greatest and most rapid educator of the men of that nation, and thus, under divine providence, an instrumentality for awakening the world and preparing for the great change of dispensation about to be inaugurated.

It has taken sleepy, thoughtless boys from the farm and has waked them up and educated them, often to far more practical benefit than four years of a college course would have done. As a result, one seldom meets a stupid German. And this same rule seems to hold in other countries in proportion to their strictness in military regulations. France, Austria and Italy follow the lead of Germany in military education, although far behind her. Italy, however, is awaking more rapidly than other nations. She has adopted the German military system in full, and the influence of this measure is already seen and felt. The German military system, it may be as new to others as it was to us to learn, is not alone a system of military drilling and physical disciplining, but also a schooling in the common branches of education. The men do not idle and dream away their time, except when on dress parade, but have regular hours for lessons under well educated instructors.

The effect of this general education may be imagined: the people are awake to an appreciation of their rights in a way and to a degree that no one would have suspected but a short time ago, when the German brain was generally credited with being rather slow and sluggish. No other nation on earth is so fully awake now.

This general awakening of the masses to a knowledge of their rights and their power, it might be argued, is one of the chiefest reasons for fearing the great time of trouble such as was not since there was a nation, spoken of in the Scriptures as one of the results of the present increase of knowledge which will eventuate in anarchism, and prepare the way for the kingdom of heaven.

Yes, this is true; but there are modifying circumstances, not generally considered, which will hinder this from having its full effect for some time to come. These modifications are as follows:—

First, the various states of Germany, once independent, are now not only united, but that union is cemented by a patriotic feeling which would sacrifice much rather than see the present empire, of which they all feel proud, destroyed. They would therefore bear much rather than see it disturbed.

Secondly, the Germans are a cautious people: they know that their present government is as good as the average, at least, and that they are surrounded by enemies, and they will be extremely slow to *take chances* on a change such as would be implied by the word revolution.

Thirdly, the present government and emperor are very popular. The last ten years have witnessed for the masses a great social and financial elevation; laws have been enacted for the protection, and gradually for the betterment, of the poorer classes; and the present emperor has very wisely addressed himself to various liberal reforms for their amelioration.

Our judgment therefore is that, so long as these conditions prevail, Germany can control the anarchistic or lawless elements within her borders, and is not likely to experience a social revolution for some years to come.

Germany's military preparation is so well known to the leading statesmen of Europe that no nation is likely to seek a quarrel with her; and her strain to keep up her present standard is so great that she wants no increase of it such as war would bring. Hence, with Austria and Italy in league and largely in the same plight and under her influence, Germany is today, humanly speaking, the arbiter of the world's peace.

Furthermore, we found that throughout Europe the social conditions are much better than we had expected to find them. Indeed, the houses occupied by the poorest class, except in southern Russia, compare favorably with the dwellings of a similar class in this country: and we know of localities here in Pittsburgh which are as dilapidated in appearance as any tenements observed on our journey—not even excepting the slums of London, Liverpool, Edinburgh and Glasgow, which are the worst we saw in Europe, Russia alone excepted.

The people are generally intelligent, industrious, busy and comfortably clothed and fed—far beyond our previous suppositions. We could not help wondering whence come some of the worst specimens of all races to this country as emigrants. Evidently the people of the United States are performing a service of inestimable value to the whole world in receiving their scum of ignorance and their dregs of degradation—both due more to evils of the past than to those of the present, and chiefly chargeable to priestcraft, superstition and ignorance fostered for centuries by that old "Mother of Harlots," which falsely claims to be the church-system founded by our Lord and his apostles. The wonder often is that, with almost no assistance except the necessity and opportunity for industry, so many of these degraded members of the human family turn out as favorably as they do. What a field here at our door for mission workers, evangelists and philanthropists—better, if they but realized it, than any foreign mission field we saw. And these emigrants, let us remember, although generally poor, are not always either ignorant or vicious. Some of them are God's consecrated saints whom he is sending here to be blessed and sealed with present truth, which he gives us the privilege of ministering to them.

True, the food of the lower classes of Europe would not be satisfactory to the average mechanic and laborer in the United States, who, accustomed to larger pay and unaccustomed to frugality, spends probably six times as much on his stomach, eating not only finer and more nutritious foods, but also much more of them, and wasting often through improvidence as much as or more than he eats. However, the European laborer seems to enjoy himself as much as or more than his artisan brother here, and on the whole there is more of an appearance of contentment on the faces of all the people there—the poor, the middle class and the rich—than on faces met in the streets here.

Intelligence without the grace of God to back it up brings discontent: only when it is backed by godliness, does it bring contentment, peace and joy. For this reason it is that the greater general intelligence and greater liberty of the people of the United States bring them, not more contentment, but less than their less favorably circumstances European brothers. And this leads us to expect as stirring times in the United States as elsewhere when the "time of trouble" shall reach its height.

While the growing intelligence of Europeans is fast preparing them for the trouble and anarchy which God's Word predicts, it cannot reasonably be expected for some years yet. This is further in harmony with prophecy, though out of harmony with the expectations of many who look every day for a declaration of war in Europe, which they suppose will be the *battle* of the great day of God Almighty. Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere "skirmish" as compared with what is to come. Indeed, in our judgment, based upon our observations, nothing could precipitate the great anarchistic trouble upon Europe, which the Scriptures predict, sooner than the date named, except a *famine* or some such unusual occurrence which would bring the people to feel that they have nothing to lose, but all to gain, by a general uprising.

While it was an agreeable surprise to us (in view of the contrary sensational accounts so often published) to find the situation in Europe as we here describe it—in harmony with what the Scriptures had led us to expect—yet so great is our confidence in the Word of God and in the light of present truth shining upon it, that we could not have doubted its testimony whatever had been the appearances. The date of the close of that "battle" is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces—capital, labor, armies and secret societies.

Never was there such a general time of banding together as at present. Not only are nations allying with each other for protection against other nations, but the various factions in every nation are organizing to protect their several interests. But as yet the various factions are merely studying the situation, testing the strength of their opponents, and seeking to perfect their plans and power for the future struggle, which many, without the Bible's testimony, seem to realize is the inevitable. Others still delude themselves, saying, Peace! Peace! when there is no possibility of peace until God's kingdom comes into control, compelling the doing of his will on earth as it is now done in heaven.

This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive—resulting in general anarchy. In many respects the convictions of the world's great generals coincide with the predictions of God's Word. Then "Woe to the man or nation who starts the next war in Europe; for it will be a war of *extermination*." It will be abetted not only by national animosities, but also by social grievances, ambitions and animosities, and if not brought to an end by the establishment of God's kingdom in the hands of his elect and then glorified Church, it would exterminate the race.—Matt. 24:22.

THE CHURCH'S SHARE IN THE BATTLE

The Scriptures show also that the battle of the great day will begin with the church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organization of society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great "Babylon," falsely called Christendom—Christ's kingdom—may be completely destroyed. The great counterfeit kingdom of Christ, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true kingdom of Christ. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been reverenced and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence, the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctrine to which objection might be made by some.

This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of "Protestantism" will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ecclesiastical heaven will roll together as a scroll (Isa. 34:4), the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases.

This work is already progressing very rapidly: church congresses for the consideration of various schemes of union are the order of the day. All the various branches of Presbyterianism are considering the feasibility of union: so also of Methodism, Congregationalism, and others. When each of these is consolidated, their respective denominations will have a greater prestige in the world; and when all Protestant sects are more firmly united under some one name, such as "The Evangelical Alliance," the prestige of Protestantism as a whole will be greatly augmented, though we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome, to secure its favor. Such an organiza-

tion is already in existence, and corresponds to what the Revelator calls, "the Image of the Beast" (of Papacy); but this Image has yet to receive life and power to *speak with authority* to the civil powers, which authority will be used for the oppression and suppression of all that is opposed to them. (Rev. 13:15.) All this remains to be accomplished before the trouble upon the world can reach its crisis; for when men begin to realize more fully the united power of ecclesiasticism to oppress and fetter free thought and action, and when under the searching light of this day they shall have discovered the hollowness of its pretensions, we can readily see what the results will be—viz., a sudden and terrible overthrow, as the Scriptures predict. And when its present power of superstitious reverence is broken, and its authority no longer binds men in subjection to the civil powers by the false doctrine of the divine right of kings, the fate of the civil powers will not long tremble in the balances, and the ever-darkening war cloud will burst in all its destructive fury. This culmination we do not expect, however, before about 1905, as the events predicted will require about that time, notwithstanding the rapid progress in these directions now possible.

It is written that judgment must begin at the house of God (1 Pet. 4:17), and here it has begun. Trials for heresy of many of the most prominent clerics of the various denominations have raised the questions, What is heresy? and what is orthodoxy? and before these questions are settled, every creed of Christendom will be brought before the bar of the public judgment.

"A THOUSAND SHALL FALL AT THY SIDE"

But while judgment has thus begun at the nominal house of God and has been in progress for some years past, it had a still earlier beginning among those consecrated saints who have been coming out of Babylon for the last fourteen years, and whom the Lord has been graciously leading into the knowledge of the deep things of his wisdom and grace. It is right that these prospective joint-heirs of God's kingdom should be fully tested before its establishment, before being permitted to enter into their reward; and consequently the Lord has permitted and will permit our great adversary to severely test and try all accounted worthy of the light of present truth. Since 1878, the time when this judgment was chronologically due to begin, the arts and devices of the adversary to overthrow the faith of the saints in the very fundamental doctrines have been constantly multiplying. New theories have been constructed, purporting to tell us of wonderful things to come, yet lacking the sure foundation of the Word of God. What has not appeared? Theosophy, Christian Science, Evolution in all its various and deceptive forms, Koreshanism and even a modernized Buddhism. All these deceptions have one common identity; for no matter how different they may be in other respects, they agree in denying that the Lord Jesus Christ by his death on Calvary paid the penalty for Adam's transgression, the guilt and penalty of which his race has inherited; and they all agree that instead of being justified by *faith in that ransom-price* paid for our release from sin and death, salvation is to be on some other score. These become "strong delusions," because they each unite with their errors certain elements of present truth. Thus Satan clothes himself in the garment of "light." These have been and are being brought with force against the consecrated and awakened children of God who have escaped from Babylon. Their various theories concerning things to come are presented in most seductive forms, and God permits them to practice and prosper for a time. Nay, He even makes use of these, *sending* the strong delusions to lead away from the light all such as, after coming to a knowledge of the truth, do not *love* it so as to be willing to die for it.—2 Thes. 2:10, 11.

Such as fall away under these delusions are thereby shown to be "*condemned*" as unworthy a share in the kingdom of the elect—none such will escape, for the deceptions will be so strong that "if it were possible they would deceive the very elect." But the deception of the elect, the faithful, will not be possible: God knoweth them that are his—who meekly abide under the wedding-garment of Christ's imputed righteousness and who are daily seeking to be the more conformed to the image of God's dear Son. All others shall be deceived and led astray from the truth, being unworthy of it—who have pleasure in error, and who have not that pleasure in the truth which gladly endures hardness and persecution for its sake. If one error does not overcome such, the persistent adversary will be permitted to bring another and another. He will surely find some seeming messenger of light to bear to such a deceptive doctrine, to ensnare such as reject the favor of God, expressed in the sacrifice for sins once for all.

And let us remember that a preparation for thus leaving the foundation and getting ready for the deception is laid beforehand, always. Instead of the truth leading such to humble service of the truth, it leads to pride or to carelessness and worldliness, or to that *idle* curiosity which, while willing and curious to know the present and the future, never leads to its service; or, neglecting the Word of truth, they fall into purely human reasoning and, getting a theory, start to twist the Scriptures to fit the theory; or imbibe some of the worldly ambitions to be thought well of, to be considered liberal-minded and very charitable to every thing, whether it be truth or error, and to every one who claims to be a teacher, whether he teach the true gospel or a base and deceptive counterfeit. All possessing such a self-seeking, compromising spirit are not worthy of the truth, and must go back into the outer darkness, whether we wish so or not. Some of the many deceptions and snares will overcome all such.

Or should we become listless and indifferent in the service of the truth and have consecrated time on our hands which we are willing to occupy in other ways than as we covenanted to do, the adversary will find some convenient method of occupying the time and some plausible excuse for so doing, wherewith to silence conscience; and to such a covenant-breaker will soon be sent a strong delusion, because he is not a lover (server) of the truth.

"GREAT PEACE HAVE THEY WHO LOVE THY LAW, AND NOTHING SHALL STUMBLE THEM"

—PSA. 119:165.—

There is but one sure, safe course for the saints to pursue if they would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth with a full determination to give no heed to seducing spirits who seek either to present to us another gospel, or to attract our attention away from the true gospel and from the one service of preaching that Gospel of the kingdom to which our lives have been consecrated, to the study of other themes and interests. Our Lord has opened up before us the chart of his wonderful plan of the ages and has shown us the written specifications, so that the things to come might be as surely known to us by faith as the things past and present are known by history and experience. He has thus taken us into his confidence as beloved sons and heirs of the kingdom to come. He showed us these things because at the time of the showing we were justified by faith in the precious blood of Christ, and consecrated to his service, and because we were meek and had faith in his Word and were loyal to him and desired to continue faithful. So we were reckoned of him as worthy of the truth and eligible to the high calling.

Having received all these favors of knowledge and grace, our use of them becomes the test of our loyalty and faithfulness. If we are ashamed to bear witness to them lest we offend those who advocate false doctrine, preferring their favor to God's favor; or if we hold the truth lightly, with an open ear for every doctrine opposed to the doctrine of Christ, and a God-speed for every advocate of error as well as of truth; or if we make no effort to withstand error, or to help the weak, or to spread abroad the knowledge of the right ways of the Lord, we are surely unfaithful to our trust and must lose it.

But ye, brethren, who are still walking in the light, be faithful to the end. The things to come reveal a glorious reward for your faithfulness. In this our part of the battle of the great day, a thousand will fall at your side and ten thousand at your right hand (Psa. 91:7); but be not dismayed. Like Gideon's typical band, the victory is reserved to the faithful few. Glory not in numbers nor in worldly favor. The devices of error alone will prosper in that way. Glory only in faithfulness to the Master, and make haste to accomplish his appointed work for this time of sealing the elect, and bear the "good tidings of great joy unto all people," saint or sinner, wherever you can reach them.

"SPEAK AS THE ORACLES OF GOD"

And in attempting to teach others—for all who have the truth are commissioned to declare it to others—let us remember the Apostle's counsel: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) To teach what we claim to be divine truth, even in the humblest way, is to incur great responsibility; for in so doing we stand as God's representatives, and the Prophet Isaiah (5:20, 21) says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes and prudent in their own sight."

Hear again the word of the Lord by the Prophet Ezekiel (13:1-23) saying, "Son of man . . . . say unto them *that prophesy out of their own hearts*, Hear ye the word of

the Lord: Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing. . . . They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it? albeit I have not spoken."

"Therefore, thus saith the Lord God: Because ye have spoken vanity and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of the people, neither shall they be written in the register of the house of Israel; and ye shall know that I am the Lord Eternal."

Let us, therefore, be zealous for the truth, in declaring the glorious things to come, according to God's revealed plan, but take heed that we be not of those "foolish prophets that follow *their own spirit* and have seen nothing." No man has any commission from God to be a teacher of divine truth who has not first learned what the truth is and become fully convinced of it so that he can say with confidence, *Thus saith the Lord!* and here are the chapter and verse, and thus and so it harmonizes with every other chapter and verse of the Word Let us have confidence in the sure word of the Lord and with humble boldness declare it and with zeal and vigor as loyal soldiers of the cross defend it against every opposing device of error. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth [not of his own], that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."—1 Pet. 4:11.

INTERNATIONAL S. S. LESSONS

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL

OVERCOME WITH WINE

LESSON III., ISA. 28:1-13, JANUARY 17.

Golden Text.—"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Verse 17.

This portion of Isaiah's prophecy is set forth in the International Lesson series as the temperance lesson for this quarter: and it certainly is a very strong one. But while we carefully observe this, let us not forget its prophetic character; for a prophecy must be received as a prophecy, and not merely as a collection of moral or religious precepts to be indiscriminately applied.

Our first observation in studying any prophecy should be as to the time when its predictions will be realized, and when, therefore, its warnings should be specially heeded. The division into chapters and verses, it will be remembered, is merely an arbitrary arrangement in modern times for the sake of convenience. Glancing back to chapters 26:21 and 27:1 we see that a definite time is marked—"In that day." What day? In the day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (26:21); the same day which Daniel foretold, saying, "And there shall be a time of trouble such as never was since there was a nation, even to that same time" (Dan. 12:1); the day of which Malachi said, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble" (Mal. 4:1); and again, "Who may abide the day of his [Christ's] coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) Ah! yes: it is the harvest time of the Gospel age, the day of reckoning, the very day in which we are now living—from 1874 to 1914—the latter part of which is to witness the great conflict foretold, and the preparations for which are now going on in the world. The wheat and tares of nominal Christendom are now being separated, and the latter bound in bundles—tied up tightly in great organizations—preparatory to the symbolic burning or trouble of the closing days of this age and the ushering in of the Millennial day.

Among the things mentioned concerning that day, the Prophet (28:1) foretells woe to the crown of pride, to the drunkards of Ephraim. As the language is symbolic, we next inquire, Who is referred to under the name Ephraim? It is the very same class mentioned in our last lesson (Isa. 26:5) as the "lofty city" that the Lord is going to bring down to the dust—that great city, "Babylon" (Rev. 16:19; 17:5; 18:2), which now proudly calls itself Christendom (Christ's kingdom). The Prophet in succeeding chapters applies to it several symbolic names. The name Ephraim here used signifies *fruitful*, and is symbolically applied to the great nominal Christian system, both Papal and Protestant. It has a great show of fruitfulness in numbers, influence, power and wealth; but this is not the kind of fruitfulness for which the Lord is looking. This he calls "hasty fruit"—sour and bitter, like that forced before the summer.—Verse 4.

With this introduction, let us briefly view the lessons of this chapter:—

Verse 1. "Woe to the crown of pride"—the worldly prosperity—the boast of the great Nominal church. Her glory in numbers and wealth and power is a fading flower. Who can not see it, in this day when her position is disputed and her doctrines and authority are boldly called in question? Her "beauty" crowns the "fat valleys" of worldly-mindedness where many are overcome, intoxicated, with the spirit of the world. The trouble or "woe" on these systems is beginning to be experienced, and will be continually increasing.

Verse 2. The "mighty and strong one" is the Lord, whose instrument is the truth, which, "like a flood of mighty waters" (Water is a symbol of truth), is destined to cover the earth—"The knowledge of the Lord shall fill the earth as the waters cover the sea." It will come as "a tempest of hail and a destroying storm." *Hail* represents truth put in a hard, forcible way; and "a tempest of hail" indicates the destructive and forceful method which the Lord will adopt. Thus the truth will batter down the old and long-established errors upon which the great systems of "Christendom" have been built. The Lord has refrained from the separating of the wheat and tares until this time of harvest; now he will separate them, glorify the "wheat," and cast the "tares" into the fiery furnace of a time of trouble such as was not since there was a nation (Matt. 13:30). Thus he will do "his work, his strange work, and bring to pass his act, his strange act" (verse 21)—viz.: the bringing down to the earth and laying low of great Babylon—Christendom.

Verse 3. "The crown of pride"—the wealth and fame and prestige of these great systems, together with all who have been *intoxicated* with their worldly spirit shall be "trodden under foot"—humbled in the dust. Compare Rev. 18:2, 5.

Verse 4. In rejecting the Lord's plans and adopting plans of their own, the various nominal churches have had great fruitfulness in numbers, etc., but the fruit is not good. It is "hasty," immature fruit. Thousands of such have been brought into the various nominal churches whose hearts remained unchanged, and hypocrites of every shade also find a home there, until, in the language of Inspiration, "Babylon has become the hold of every foul spirit and a cage of every unclean and hateful bird."—Rev. 18:2.

Verse 5. Unto "the residue of his people"—those who are truly consecrated to the Lord and who follow his leading, who love and obey his truth—the Lord will be for a crown of glory and a diadem of beauty. They are his betrothed and will shortly be exalted as his bride and joint-heir. To all such who are still in Babylon as wheat in the midst of tares he says, "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.

Verse 6. The Lord will give judgment, discretion, to those who endeavor to discern between truth and error, and who bring all things both new and old to the test of his Word. His strength will also be given to those who battle against the forces of error—who endeavor to "turn the battle at the gate." The gates of ancient cities were generally important places in the defense of the city and there courts of justice, public assemblies, etc., were often held. To turn the battle at the gate would, therefore, in symbolic language, signify public effort to withstand error with the truth, even in the strongholds of error. For this God will and now does give strength to his people, so that one may "chase a thousand, and two put ten thousand to flight."

Verse 7. "But they also"—to whom the people look as leaders and teachers, viz.: the clergy—"have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." Here, in harmony with the symbolic character of the prophecy, we see that the wine and strong drink are also symbols—symbols, too, of something bad, something deceptive in its character

and intoxicating in its effects—hence, indirectly, a rebuke to the evil thing itself. But as a symbol what does it mean? It is a forceful symbol of the spirit of the world, the love of the world and of the world's approval and emoluments, with which spirit all the systems of Christendom are intoxicated, especially the "priests and the prophets"—the leaders and teachers in Babylon. Therefore do they "err in vision and stumble in judgment." It is for this very reason that they cannot understand this prophecy which we are now considering. They are so infatuated with the greatness of their anti-christian systems that in their pride they cannot see its application to them; and in their blindness they set forth these verses as a lesson on temperance in the use of intoxicating beverages, taking no notice of the time of its application—"In that day" (verse 5)—nor to its symbolic and prophetic character. Truly, said the Prophet, "they err in vision, they stumble in judgment."

Verse 8. "For all tables are full of vomit and filthiness, so that there is no place clean." "Here is a forceful statement of the condition of affairs of which we are all witnesses today. The Calvinistic tables are all so polluted with the rejected dogmas swallowed in the past, that people are now turning away in disgust from the tables around which they formerly gathered so complacently. The Arminian tables are almost equally polluted, so that Methodists are beginning to discuss the propriety of absolving the laity from all doctrinal tests, lest they lose a large proportion of their membership. And truly, look where we will, through all the sects of "Christendom," as the Prophet says, "There is no place clean"—no table fit for God's intelligent children. But God is providing "meat in due season" now for all who hunger and thirst after righteousness, outside of Babylon. "My table thou hast furnished in the presence of mine enemies," the true church may still sing.

Verse 9. Here the Prophet raises the question, "Whom shall he [the Lord] teach knowledge? and whom shall he make to understand doctrine?" In other words, Who among all this people, who are in this miserable plight, are worthy of the truth which is now due to the faithful? Will he give it to the drunken? or will he give it to those who are satisfied with their polluted tables? or to those who have no hungering and thirsting after truth prompting them to seek it? No, the Prophet says he will give it "to them that are weaned from the milk and drawn from the breasts"—to them who are reaching out after more knowledge of God and of his gracious plans. Blessed are the hungry who desire more and stronger spiritual food that they may grow thereby, for they shall be filled. (Matt. 5:6.) Milk is for babes, but strong meat is for those who have passed the infant stage and who are no longer babes in Christ.—Heb. 5:14.

Verses 10-12 show that it will take a great many more lessons to help those in Babylon who are not yet ready to be helped; for he will not longer speak to them through the old tongues—the intoxicated "priests and prophets" to whom they still look for leading. But "by men of strange lips and with another tongue will he speak to his people." (R. V.) He will raise up other teachers—teachers not ordained of men, but of God—whom therefore they will not incline to recognize or heed; because they will not "prophesy smooth things," saying, "Peace! peace! when there is no peace." And when these (verse 12) point out the true rest and refreshment of divine truth, they will not hear.

Verse 13 is a solemn warning of the responsibility of such; showing that when they are ensnared in the traps of error, and thereby fail of the reward of faithfulness to the truth, it will have been due to their own improper condition of heart, and not to any lack of faithfulness on God's part.

In view of this solemn averment of responsibility on the part of those who hear but will not heed the truth, and who are too much intoxicated with the spirit of the world to discern it, how solemn are the words of rebuke that follow. This whole prophecy is one which every child of God who desires to know the truth and to escape the snares of error would do well to study with reverent humility and lay its solemn warnings and precepts well to heart.

But let all such first make sure that they are not in the least intoxicated with the wine or strong drink of Babylon, but that in simplicity of heart they desire the strong meat of truth, that they may grow thereby.

HEZEKIAH'S PRAYER AND DELIVERANCE

LESSON IV., ISA. 37:14-21, 33-38, JANUARY 24.

Golden Text.—"The righteous cry, and the Lord heareth and delivereth them."—Psa. 34:17.

This lesson is a scrap of history incidentally interwoven with Isaiah's prophecy. In reading it we should bear in mind that Israel was God's peculiar people and under his special protection and care, as it is written. "Ye are the children of the Lord your God. . . . . Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."—Deut. 14:2; Psa. 135:4.

We should remember also that God himself was King of Israel, and that Hezekiah and others were his representatives on the throne, as it is written, "Then Solomon sat *on the throne of the Lord* as king, instead of David his father." (2 Chron. 29.23.) While God thus ruled in Israel he permitted all the other nations to pursue their own course and follow their own inclinations except when they interfered with his plans for the government of Israel. When Israel became refractory and disobedient he often chastised them by permitting the other nations to annoy them and take them into captivity, but as long as they were obedient to the Lord they had prosperity.

All the promises made to Israel were promises of temporal good; no mention was made to them of the heavenly hopes set before the Gospel church. These are peculiar to the gospel dispensation which had its beginning in our Lord's ministry and at Pentecost, and which closes with the dawn of the Millennium. The promises made to Israel were that they should have the land of Canaan "for an everlasting possession" (Gen. 17:8), and that, if they were willing and obedient subjects of God their King, they should "eat the good of the land."—Isa. 1:19.

But they were also told that if they were disobedient and walked contrary to the Lord, he also would walk contrary to them, and bring upon them distress and trouble. See Lev. 26, and observe in their history how God dealt with them as he said he would do. So long as Israel was under the divine rulership and care no evil could befall them except by divine permission for their correction and discipline, as it is written, "Shall there be evil in a city [a city of Israel], and the Lord hath not done it [or brought it upon them]?" And they were generally forewarned of such impending evils or calamities and given the alternative of repentance; for, said the Prophet (Amos 3:7), "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."

In reading Hezekiah's prayer for the deliverance of Israel from the Assyrian invaders, and the Lord's answer to that prayer in the destruction of the enemy, we are not to consider that a precedent is thus established, whereby other nations may claim God's help in overcoming their national enemies; for none of the other nations has ever been recognized as God's kingdom, nor has Israel, since the rejection of the Messiah. Since that time, God has had no kingdom *set up* in the world, but has permitted the Gentile kingdoms to have full sway until the time appointed for the establishment of his own glorious kingdom in the hands of his Anointed—our Lord Jesus and his church. And when that time arrives, which now is not far distant, all these Gentile kingdoms must be destroyed.

The only sense in which the kingdom of God now is or has been in the world since the beginning of the Gospel age is in its embryo or incipient stage, and it is composed of the prospective heirs of that kingdom. In this sense all through the Gospel age the kingdom of heaven has suffered violence and the violent have taken it by force (Matt. 11:12). Suffering and ignominy, and often martyrdom, have been its lot; but the glory is to follow in due time.

This scrap of Israel's history which the Prophet here narrates was given, not merely to point a moral lesson, but to show, in connection with other similar items recorded by other prophets and historians, how God actually did deal with them as a people according to his promises and his threatenings. However, we may take all the good suggestions we can draw out of the narrative. Thus, for instance, we may admire Hezekiah's sterling character, particularly in view of the wicked example of his father who reigned before him; for instead of heedlessly following in his unrighteous ways, as most sons of unrighteous parents incline to do, Hezekiah resolved to do differently, and became a great reformer in his day; and the narrative of this lesson shows his reliance upon God's promises in time of trouble, and how God honored his prayer and fulfilled those promises in the deliverance of Israel from a great impending calamity.

The golden text—"The righteous cry, and the Lord heareth and delivereth them," is applicable to all who fulfill its conditions.

WHO HATH BELIEVED OUR REPORT

LESSON V., JANUARY 31, ISAIAH 53:1-12.

Golden Text—"The Lord hath laid on him the iniquity of us all."—Isa. 53:6.

In the midst of his vivid and striking prophecies of the Millennial glory of Christ's kingdom in the earth, and of the overthrow and destruction of Great Babylon preparatory thereto, the Prophet here predicts, and particularly describes, that one great event which was to be the foundation upon which the whole superstructure of the plan of salvation and the hope of future glory should rest.

That one central or pivotal truth, is briefly expressed in our golden text—"The Lord hath laid on him the iniquity of us all." The one referred to we readily recognize by the prophetic description to be the Christ of the New Testament history. The prophecy and the fulfillment both stand out prominently on the pages of divinely-attested truth. But notwithstanding the importance of this great truth to the whole human race, the Prophet, speaking from a then future standpoint when the fulfillment of his prophecy had been accomplished, inquires, "Who hath believed our report? and to whom is the arm of the Lord revealed?"—thus calling attention to that which we now realize, viz., that only a very few understand or appreciate the good tidings. And when we remember that faith in this message is necessary to the receiving of its benefits, it is disheartening, unless we know some of the further steps of the divine plan, to realize how few believe it. Daily there are thousands and tens of thousands, in both civilized and uncivilized lands, going down into the grave without faith, and without the least ray of hope from this precious truth. In view of these things, many seem to think that God's arm is shortened that it cannot save—except the very few who now believe.

But let such observe the second inquiry of the Prophet—"And to whom is the arm of Jehovah revealed?"—intimating that his arm, his power, has not yet been revealed to many that they might believe. But his arm, his power, will be fully revealed to all in due time in the final accomplishment of his plan. But that plan is one which requires ages for its complete accomplishment; hence the "arm of Jehovah" is revealed now, to those only who can receive the revelation of it by faith. The *household of faith* may therefore comfort themselves with this blessed assurance, that "God our Savior will have all men to be saved [out of the Adamic death], and to come to the 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. 2:3-6.) To this end, a resurrection, "both of the just and the unjust," is promised: "The hour is coming when all that are in the graves shall hear the voice of the Son of man, and shall come forth." (Acts 24:15; John 5:28, 29.) They will come forth in due time to have the truth fully testified to them, and to profit by it; and if they are obedient to it, they may go on unto perfection and live forever.

Verses 2 and 3 describe "the man Christ Jesus," saying, "For he shall grow up before him [Jehovah] as a tender plant, and as a root out of a dry ground." All humanity under the condemnation of death was reckoned dead; and this one alone, like a new, fresh, living root out of the barren soil, grew up from infancy to manhood. But, in the estimation of men, he had no desirable form nor comeliness, nor beauty. His glorious perfection made manifest their deformity, and when he declared himself the Messiah and the King of the Jews, they had no desire for such a king. They were looking for a king like Alexander the Great, or like the Cæsars: one who, with military skill and carnal weapons, should deliver them from the Roman yoke. They had no faith therefore in the meek Nazarene and his claims: they saw no beauty such as they were looking for in him. Consequently, he was despised and rejected of men, a man of sorrows and acquainted with grief. He was despised, and men esteemed him not. And because men lightly esteemed and even despised him, "he hid as it were his face from them." [See margin. Because of their unbelief and hardness of heart, they therefore lost the benefit of his wisdom and teaching and many of his mighty works.—Rom. 11:20; Matt. 13:58.]

Verse 4. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." As a perfect man, apart from the condemned race, and having no sin nor any cause of death in him, he voluntarily bore our griefs and carried our sorrows. Though he was rich before he became a man, and though as a man he had all the talent necessary to secure earthly riches, he voluntarily became poor and remained poor—so poor that often he had not where to lay his head. Thus he was able to sympathize with the poor of this world. And though as a perfect man, without sin, and consequently without the consequences of sin, he had perfect health, yet during the three years of his ministry he was continually imparting his vitality—vigor, strength—to the suffering ones around him, thus impoverishing himself and so being "touched with a feeling of our infirmities," as it is written: "And the whole multitude sought to touch him, for there went virtue [vitality, strength] out of him, and healed them all;" "And Jesus said, Somebody hath touched me, for I perceive that virtue [vitality, strength] is gone out of me." He felt the consequent weakness.—See Luke 6:17-19; 8:46-48; Mark 5:30-34.

But while he thus, from exhausting labor and daily sacrifice for the good of others, endured weakness and weariness, so that at the end of the three and a half years of his ministry he was unable to bear his cross to the place of execution (Luke 23:26), men did not recognize the real cause of his physical weakness, but esteemed him stricken and smitten of God, as though he were a sinner like other men, and therefore, like them, subject to physical decline and death. But no, "In him was no sin:" he was generously and sympathetically bearing our griefs and carrying our sorrows, while we ungratefully "esteemed him smitten of God and afflicted."

Verse 5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The dreadful tragedy of Calvary was not for his own sins, but for ours, as also saith the Prophet Daniel (9:26)—"Messiah shall be cut off, but not for himself." "He suffered for sins," says Peter, "being put to death in the flesh, *the just for the unjust*, that he might bring us to God." (1 Pet. 3:18.) And Isaiah continues—verses 6 and 7—"All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord [Jehovah] hath laid on him the iniquity of us all." And meekly and willingly he bore our burden; for, though "he was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." See Mark 15:3-5.

Verse 8. "Through oppression and through judicial punishment [by means of false accusations which secured a legal condemnation to death] was he taken away; but his generation—who shall declare it? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

"His *generation.*" This expression may be understood in three ways truthfully, and hence properly. (1) Who of his day and generation would admit the facts?—only the very few who became his despised followers. (2) How few knew of his generation, of his divine lineage? how few believed or confessed that the despised, rejected and crucified one was the only begotten son of God, made flesh for the very purpose of thus giving himself a ransom for all? (3) But "his *generation*" is specially to be understood (see following verses) in the sense of his *posterity*. Who would suspect that he who was thus cut off childless would ever become "*The Everlasting Father?*" (Isa. 9:6.) Yet "he shall see his seed" (verse 10) in Jehovah's appointed season. At his second advent, times of restitution shall come (Acts 3:19-21), when, as the great *Life-giver* [father], he will give life and health and strength to all of Adam's race who will accept them under the conditions of the New Covenant. It is a gross mistake, however, to suppose that the Gospel church is the "seed" of Christ whether reckoned by the millions (including the black, the speckled and the ring-streaked, a worldly class, as Bishop Foster describes them) or merely the "little flock" of consecrated and faithful believers. The church is never spoken of as the *children* of our Lord Jesus, either in symbol, or in type or in literal statement. The church "he is not ashamed to call *his brethren.*" The bride, the Lamb's wife and joint-heir, are the honorable titles given to the little flock whom the Father, Jehovah, *draws* to Christ, and *gives* to him, as it is written, "Behold I and the children [of God] which God hath given me." (Heb. 2:11-13.) Our Lord Jesus enunciated this clearly when he said, "I ascend unto my Father and your Father, and to my God and your God." (John 20:17.) But after the "little flock" of the Gospel age has become the Bride and joint-heir of the Lamb, the glorified body of Christ the new dispensation, the Millennium, will open, when the glorified Christ—Head and body—will become the Life-giver or *Father* to the world in general, restoring to them the human life and privileges lost in Adam but redeemed for them by the sacrifice of Christ's human life. That will be the time in which the glorified Christ in kingdom power will *draw* ALL MEN toward righteousness and life, even as the Father now draws the elect truth-hungry ones to Christ—as it is written, "No man can come unto me unless the Father which sent me *draw* him. And he [thus drawn by the truth—by the promises of God] that *cometh* unto me [Christ] I will in no wise reject." But as many who are now *drawn* or called to Christ by the Father fail to profit by the drawings of the truth, and hence to make their calling and election sure, so during the Millennial age, when Christ shall bring the *whole world* to a know-

edge of the truth and thus influence or *draw* ALL MEN toward righteousness, it will still be for each to decide the matter for himself. Such as accept the gracious offer will receive everlasting life from Christ and his glorified church, and will thus become the children of the Christ, and the Christ becomes to such the Everlasting Father. Thus He shall see his seed [his children] and shall prolong *their* days everlastingly; and thus the pleasure [will, plan] of Jehovah shall prosper in his hand.—Verse 10.

Verse 9. "And they made his grave with the condemned [Heb. *rasha*, condemned or guilty—*i. e.*, with the race of condemned sinners], and with the rich in his death [in the tomb of the rich man—Joseph of Arimathea—Matt. 27:57-60], although he had done no violence, neither was any deceit in his mouth."

Verse 10 declares that all this violence that befell our blessed Lord and Redeemer was in exact accordance with the plan of Jehovah, who so loved the world that he gave his only begotten Son to redeem them life from destruction by the sacrifice of his own—"Although he had done no violence, neither was any deceit in his mouth [and therefore no cause of death in him], yet it pleased the Lord [Jehovah] to bruise him: *He* hath put him to grief."

Verse 11. "He shall see [the fruits] of the travail of his soul [in the grand restitution of the redeemed race] and shall be satisfied." And here the Prophet interjects the statement that it was our Lord's knowledge of the divine plan or purpose to redeem and then restore the fallen race that enabled him to thus carry out that purpose in the sacrifice of himself, thus justifying many by bearing the penalty due for their iniquities—"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Verse 12 points to the great personal exaltation of our blessed Lord Jesus, because of his obedience to the Father's will, even unto death.—"Therefore will I [Jehovah] divide him a portion with the Great [*rab*—the Lord, the Chief, the Master of the whole universe, Jehovah himself]." Because of his faithfulness he was highly exalted, made a partaker of the divine nature, and was associated with his Father in his throne. (See Phil. 2:9; Rev. 3:21.) And not only so, but he has been permitted of God to carry out another feature of his plan in the selection, training and final exaltation of a faithful few from among the redeemed race to share his great reward—to become likewise "partakers of the divine nature" (2 Pet. 1:4) and "joint-heirs" of his kingdom and glory (Rom. 8:17; Luke 12:32)—Thus "he shall divide the spoil [the great reward] with the strong"—the overcomers. In accordance with this privelege granted him by the Father he left the gracious promise on record for us—"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Rev. 3:21.

THE REFORMER

—BY J. G. WHITTIER.—

All grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smiting the godless shrines of man
Along his path.

The Church, beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand, old, time-worn turret spare;"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with paly locks of gold—
"Why smite," he asked in sad surprise,
"The fair, the old?"

Yet louder rang the Strong One's stroke
Yet nearer flashed his axe's gleam.
Shuddering and sick of heart I woke,
As from a dream.

I looked: aside the dust-cloud rolled—
The Waster seemed the Builder, too;
Up springing from the ruined Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,—

These wait their doom, from that great law
Which makes the past time serve today;
And fresher life the world shall draw
From their decay.

God works in all things: all obey
His first propulsion from the night.
Wake thou and watch!—the world is gray
With morning light.

PRESBYTERIAN REVISION OF FAITH

The secretary of the Committee for the Revision of Faith for the Presbyterian Church, which met in New York on January 12th, received reports from nearly two hundred Presbyteries, as follows:—

Twenty-eight unreservedly approve the proposed amendment of the Confession. One hundred and twelve give assent, but ask that it be further amended. Fifteen request that the old Confession be held and that all effort to amend it be discontinued. Thirty-eight, are dissatisfied with the amended Confession and, believing that it cannot be sufficiently amended to please them, ask for an entirely new one, which shall be extremely simple and almost devoid of doctrine. These latter would like to be free if the others would let them; but are unwilling to lose their position in the denomination. Each party will doubtless sacrifice principle and stay in, no matter what sort of a Confession the others may exact from them—just as they have done for years past.

The Rev. Dr. Parkhurst, of the New York Presbytery, who, although a Presbyterian minister for over eight years, under vows to believe and to teach its doctrines, it will be remembered, declared that he had *never so much as read* the Confession of Faith, is one of the pronounced advocates for a totally new Confession. He recently stated himself as follows:—

"I don't believe that the old Confession of Faith should be patched up or revised, but that it should be stowed away among the archives of the church as *a relic of mediaeval theology*. To take its place an entirely new Confession should be formulated. The new one should be divested of all the non-essentials which have caused so much dispute. It should be a simple, direct statement of fundamentals of our belief, so worded that the commonest people could understand it. Instead of being 124 pages in length I would like to see it two pages long.

"After the old Westminster Confession is laid aside, I would not advocate its use for instruction in theological seminaries, but would lay it aside altogether."

WHAT THE "GOOD HOPES" CAN DO

We use this name, "Good Hopes," in referring to the *conditional promises* suggested in the November '91 TOWER (also reproduced below).

We have reckoned up the number of these "Hopes" and are surprised at two things: first at their fewness and second that the general average runs so high as it does. We do not mention this matter by way of chiding those who have not responded, but by way of telling those who did send them what their "Hopes" are doing in the work of spreading the truths we all love to serve. While we know and teach that there is no law but Love for the new creatures in Christ, yet we believe that the great Apostle's instruction is as sound upon this subject (1 Cor. 12:2) as upon others; and while we believe that every one who has the spirit thus to serve the Master, even if it be but with a "poor widow's two mites," will be blessed according to the Master's promise, yet it is not for us to insist or to urge the subject upon any. Let each act according to his own judgment of the Lord's mind and the willingness of his own heart upon this as upon every other subject. We have mentioned the subject merely by way of reminding you and indicating how such a course might be used to the Master's glory. Each is steward of his own time, money and influence consecrated to him who bought us with his own precious blood.

But as to what the "Hopes" are doing: We received in all ninety-eight, which promised, if possible, a total of $1,946.08—the amounts ranging from five cents to five dollars per week.

We have concluded that on the strength of this we can safely arrange to send out one hundred thousand sample copies of the WATCH TOWER; for if some shall find themselves unable to do all that their "Good Hopes" suggested, others will probably be able to do more, and have declared that they will do more if possible.

It occurs to us that the present issue and the previous issue are specially suitable for new readers; so instead of waiting for the payments all to come in, we will begin at once. Who knows how many out of this one hundred thousand may find honest, truth-hungry hearts, and bring light and joy and peace—and a newness of Christian life. We cannot, of course, expect that many will bring forth such a fruitage; but if only one in a thousand it means a hundred of God's good children set free from bondage of ignorance into the light of present truth.

Some of us know how to sympathize with the "lost sheep" who, in all the different churches, are seeking the true shepherd and the green pastures and quiet waters of refreshment to which he now desires to lead all who are really his sheep. We doubt not that every one of those who have sent in "Good Hopes" was once among those grossly blinded by human tradition. They feel thankful to God for the truth, and to their fellows who as God's servants put the truth—the food—before them in the shape of TOWERS, TRACTS and DAWN, etc. Five dollars that will go into this 100,000 sample copies came from the sister of an attorney at law who was turned from Infidelity to the service of Christ, by the reading of MILLENNIAL DAWN, Vol. I. The sister sent this $5.00 as a thank-offering to the Lord and to help forward a cause which had the power of truth sufficient to convert an unbelieving lawyer. The next day brought a letter and a donation of ten dollars for the same purposes from the lawyer himself.

Let us thank God for the light, dearly beloved, and let us do all that we can in *every* way possible, that seems to us a good way, to obey our Master's words: "Let your light so shine that men, seeing your good works, may glorify your Father in heaven."

MY "GOOD HOPES"

To MRS. C. T. RUSSELL, SECRETARY
TOWER TRACT SOCIETY:

DEAR SISTER:—I have read with interest the account of the openings for the TRACT and DAWN work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to spread to others this knowledge which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully and praying to be instructed how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those, also, who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified who stand at best in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 12:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course I cannot in advance judge of or state particularly what the Lord's bounty may *enable me* to set apart weekly, and hence you will understand the sums put down to each object to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing so well, the Lord will know my heart and you will also know of my endeavors.

My only object in specifying in advance what I *hope* to be able to do in this cause, is to enable those in charge of the work of publishing and circulating the TRACTS, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least *try* to do in the exercise of this my highly appreciated privilege.

Signed.....

Post Office..... ..*State*. .....

Communications to the TOWER PUBLISHING CO. relative to DAWN or TOWER may be enclosed in the same envelope.

To Officers of TOWER TRACT SOCIETY:

My present judgment is that during the year 1892, by denying myself and taking up my cross, I shall be able to lay aside on the first day of each week for HOME and FOREIGN MISSION work (to assist in putting MILLENNIAL DAWN into other languages, and to *assist* fully consecrated Colporteurs who, by reason of family and other encumbrances, would otherwise be unable to meet their necessary expenses—in home or in foreign fields of labor), for publishing the series of OLD THEOLOGY TRACTS quarterly, and reprinting old ones, in various languages, and to enable large quantities of them to be circulated gratuitously, (through the mails as sample copies and by the hands of brethren who have the heart and the opportunity so to use them),.....dollars.....cents per week.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause, at the close of each quarter. I will secure a Bank Draft, Express Order, Postal Note or Money Order, as I may find most convenient, and will address the letter to the TOWER TRACT SOCIETY, at above address.

"UNTIL THE LORD COME"

"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1 Cor. 4:5.

The teaching of the Apostle here is parallel to that of our Lord in his parable of the wheat and the tares. (Matt. 13:24-30, 36-43.) When the zealous servant in the parable inquired, "Wilt thou then that we go and gather them [the tares] up?" the Lord answered, "Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together *until the harvest*: and in the time of harvest I will say to the reapers,* Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

All through the Gospel age the wheat and tares have grown together, and only the Lord, who could read the hearts, could distinguish between them with unerring precision. But both the Lord and the Apostle, in the above Scriptures, indicate a difference in the time of harvest, and show that it will then be possible for the faithful saints to judge also. With this thought in view, they are told to "judge nothing before the time, until the Lord come."

And now the day of the Lord has come: we are now living in the days of the *parousia* (presence) of the Son of Man—"the Lord of the harvest," "having on his head a golden crown [divine authority] and in his hand [in his power] a sharp sickle"—the sickle of present truth, the clear unfolding of the "Word of God [which] is quick and powerful, and sharper than any two-edged sword . . . . and is a discerner of the thoughts and intents of the heart." (Heb. 4:12; Matt. 9:38; Rev. 14:14.) And he is sending forth such "laborers," "angels" or "messengers" into this harvest as he sent forth into the harvest of the Jewish age, viz., his consecrated and faithful disciples, bearing the harvest message—the now fully revealed plan of God and its appointed times and seasons.

The truth thus sent forth is doing its appointed work. Like a magnet, it gathers to itself all who have an affinity for it. Thrust it in wherever you will, it will invariably accomplish its work of finding the loyal and faithful. And we can readily judge, from this affinity for the magnet, who are at heart true and loyal and faithful to the Lord. "My sheep hear my voice," said the Master, "and I know them, and they follow me; . . . . for they *know* my voice [they are able to recognize his voice of truth]: and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." (John 10:27, 4, 5.) Again he says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken*, the same shall judge him *in the last day*."—John 12:48.

Thus, in this last day, the harvest of the age, this day of of the Lord's invisible presence in the world, the truth concerning the divine plan, which he has been revealing since 1874, and which is now being widely testified for the sealing of the elect, is doing its separating work; and the saints, who understand the present situation and watch with interest the progress of the harvest work, can see clearly where the lines of judgment are drawn between the faithful and the unfaithful. And often with astonishment they mark the divisions which the truth makes when some prominent church-member, whom they had always judged to be faithful and true, manifests no affinity for the truth, but turns from it and hugs the error more tightly than ever: or, when some other one, touched by the power of the truth, awakes to earnest self-sacrifice in its service.

"Judge nothing before the time." How could we have judged before this time as to whose hearts were loyal and true? But now, in this day of the Lord's presence, when the magnet of divine truth makes manifest those who have and those who have not an affinity for it—those who refuse to recognize the voice of the "Good Shepherd" and will not follow his leading, and who flee not from the voice of strangers, but hearken to and follow them—it becomes our duty, as well as our privilege, to judge who is on the Lord's side and who is against him is against me.—Matt. 12:30.

"Judge nothing *before* the time, until the Lord come;" but then let your spiritual senses be exercised in observing and marking the heretofore hidden things which the truth, in its effects, is bringing to light. See how it is bringing to light the hitherto covered deformities of the various creeds. Where is the intelligent Calvinist today who would not like to bury his creed sea deep, and forever hush this wrangle that has been exposing its deformity for a few years past? And where is the intelligent Arminian that is not trembling lest his turn may come next? Everything is being dragged to the light, whether men are willing or not; for every hidden thing must be revealed. And not only the hidden things of creeds and systems of error and iniquity, but also the hidden things of individual character; "for there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Luke 12:2, 3.) Ah! it is the day of reckoning with the Church, and "the Lord hath a controversy with his people." And this controversy, this reckoning, is not merely with the church-nominal in its great sectarian branches; but in a special sense it is with those who have escaped from the bondage of error and sectarianism, and who, because faithful to their consciences and the truths brought to their attention, have been served by the Master with present truth as "meat in due season" (Luke 12:37), and who have been permitted to enter into some of the "deep things" of God's plan.

The world has not yet come into this judgment: its reckoning is yet future; but ours is now upon us. We, to whom the testimony of divine truth has been borne, before whose mental vision the whole plan of God with all its specifications has been spread out and carefully explained, now stand on trial, yea, under the final tests of that trial which is either to prove or disprove our worthiness to enter into the promised reward of the faithful. Many, as predicted (Psa. 91:7), are proving unworthy, and some still stand. And among those whom we fellowship and bid God-speed as faithful brethren in Christ, it is our duty to judge as to whether they are still faithful when the magnet of truth makes their judgment so manifest in this day of the Lord; for it is written (2 John 10, 11) "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." Here is a responsibility with reference to our endorsement of another which we cannot ignore and still be faithful; and except we judge of one's course by his fidelity or infidelity to the truth, we shall be endorsing error quite as often as truth. It is our privilege to know the truth and to hold it firmly and to be faithful to it to the end: and if we so abide and walk in the light we will quickly know when one has turned away from the light into darkness, and will be able to render wholesome counsel and warning to such, and to help those who still retain enough of the spirit of meekness to accept the proffered assistance. But, if such a one still pursue the path of darkness and call it light, thus deceiving himself and others, we cannot further endorse him and be guiltless. To do so is to add our influence in some measure, at least, to the error and in opposition to the truth, and thus to become partaker of his evil deeds.

The necessity for this careful discrimination and jealous guarding of the truth in these last days is very manifest, both from the warnings of the Scriptures and from observation of their fulfillment. "In the last days," says the Apostle, "perilous times shall come." (2 Tim. 3:1.) Why? Because the prince of darkness will make every possible effort to retain his power and dominion; and ignorance, error and superstition are his strongholds. He first used all his power to keep men in ignorance and to foster superstition. But now God's due time has come for knowledge to be increased (Dan. 12:4), and the Millennial dawn is breaking; and not only the Church but the world is now waking up and begining to think. So the policy of Satan now is to devise plausible counterfeits of the truth whereby to entrap and mislead those who have been making progress in the knowledge of the divine plan. As, in the beginning of our Lord's ministry at his first advent, Satan's efforts were concentrated upon the one object of causing him to stumble, thereby to nip the divine plan in the bud, and during the Gospel age the consecrated members of the body of Christ have been specially opposed and beset by him, so now his efforts are concentrated specially upon the last members of that body, "the feet of him," who are running the race for the prize of the high calling. It is for this cause that so many new and plausible forms of error have been brought forward within this harvest period. Satan is using every effort to thwart God's plan and to stumble the feet. And God even more than permits this:

*"The reapers are the messengers" who bear the truth, the indirect agency of which binds the tares. See MILLENNIAL DAWN, Vol. III, Chap. VI.

he encourages it by *sending* these strong delusions of Satan among his professed followers—at the same time assuring all who at heart are faithful to his Word and to their covenant of self-sacrifice that they need fear no evil, for he will be with them and uphold them though a thousand fall at their side.

Ever since the plan of God has been made manifest to the saints, the delusions of error have been rapidly multiplying. This was foretold by the Apostle who, referring to our Lord's second coming, said, "And then shall that wicked [the Man of Sin] be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the bright-shining of his presence,* whose *parousia* [Christ's presence] is with† [or accompanied by] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they might all be condemned who believed not the truth, but had pleasure in unrighteousness."‡ (2 Thes. 2:8-12.) One after another the deluded ones who have fallen into the various snares set for their feet have become active advocates of the several causes they have espoused since they departed from the truth, and are advanced by the adversary as teachers, angels or messengers of new light. They never seem to realize that they have gone into darkness, but imagine they have made great strides of progress in the light. This is because they have been overcome by the strong delusions of this evil day. They verily mistake the darkness for the light, the error for the truth, But, though they be cast thus into the outer darkness of the world and of the nominal professor, thank God, we can now see that by and by the shining forth of the Sun of Righteousness in the Millennial morning shall open all the error-blinded eyes to the full and glorious truth, though too late to assist any to win the great prize of joint-heirship in the kingdom.

However, none are ever permitted to be thus overcome who have not in some way been unfaithful to the truth and hence unworthy of it. Upon all such God has said he would send the strong delusion, so that they shall believe a lie. The truth being designed for those only who are worthy of it—the elect—all others are bound to lose it. But it is impossible to deceive the "very elect." God will keep them by his mighty power because of their faithfulness and loyalty to him.

The Lord distinguishes between the nominally elect and the finally elect, and so should we. Not all who have accepted of the Redeemer's favor of justification from guilt, and have heard and accepted the high calling to joint-heirship with Christ in his kingdom and glory, will attain that great prize. All such have entered the race as now the nominally elect, and all such are eligible to membership in the glorified Church as the finally elect; but in order to gain that prize they must fulfill the conditions specified when they entered the race—when they in Christ's name and merit made a covenant with God, to sacrifice themselves in his service. In no other way can they make their calling and *election* sure.

It is this nominally elect class that is being tried now; and God is now making manifest the secret counsels of the hearts of his people. He puts us all on guard, too, saying, "Let him that thinketh he standeth take heed lest he fall;" and telling us to take heed that no man take our crown.

How great is the responsibility of our present position before God, the great Judge of all hearts. He has shown us special favor in revealing to us the wonders of his plan and in setting before us the grand prize of our high calling. Thus far we were counted worthy of those favors and eligible to the prize of joint-heirship with Christ. How worthy have we proved ourselves since receiving this knowledge? Have we received it with meekness and humility and with a gratitude which manifested itself in active service of the truth—in proclaiming it to others and in defending it and standing by it nobly in the midst of all the reproaches hurled against it? Have we refused to compromise the truth to any extent to avoid its otherwise inevitable reproach?

If we are not thus jealous for the truth we are not worthy of it, and some of the deceptions of this "evil day" will surely number us among its victims; for it is in this time of the Lord's presence that Satan is to work so mightily, with great power to deceive and with signs of success and with lying wonders of error. His various schemes will have great success, in comparison with which the success of the truth will seem small; for with these, as with Gideon's band, it will be a time of sifting, and "who shall be able to stand?" But let those who stand girt about with divine truth fear nothing: the Lord is permitting these delusions that they may serve his own wise and benevolent purposes in the separating of the worthy from the unworthy, and for the manifestation of those who are at heart loyal to him.

* The words, "Even him," here supplied by the translators, and not in the original text, as indicated by the italics, tend to obscure the sense of this passage.

† The Greek word *"kata,"* rendered "after" in the common version, should here be rendered "with," as the same word is rendered in Mark 1 27, 1 Cor. 2:1; Eph. 6:6.

‡ Greek *adikia* should here be rendered *untruth* or *error* because contrasted with *truth*.

INTERNATIONAL S. S. LESSONS

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL

THE GRACIOUS CALL

LESSON VI. FEBRUARY 7, ISAIAH 55:1-13.

Golden Text.—"Seek ye the Lord while he may be found; call ye upon him while he is near."—Isa. 55:6.

In our last lesson—Isa. 53:1-12—the Prophet brought to view the "Lamb of God" whose sacrifice would take away the sin of the world, and thus prepare the way, legally, for the glorious restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts. 3:19-21.

This lesson opens with the gracious invitation, "Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk without money and without price." This at once calls to mind the very similar invitation of Rev. 22:17—"And the Spirit and the bride say, come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." It will be observed that the call in both cases is only to those who desire the water of life; "every one that thirsteth" and "whosoever will" may have it; but it will not be forced upon any. Here, as frequently in the Scriptures, water is mentioned as a symbol of truth (See also John 4:10-14; Rev. 7:17); consequently the invitation to these is to accept or partake of the favor of everlasting life through obedience to the truth.—John 17:17.

Isaiah also compares this sanctifying and life-giving draught to exhilarating wine and nourishing milk, which the thirsty, who desire it and have nothing to give in exchange for it, may have without money and without price. The truth or water of life thus offered is the good news of redemption and consequent restitution to perfection and eternal life, through "the precious blood of Christ," "shed for many [for all] for the remission of sins." (Matt. 26:28.) Since we were all bankrupt and had no means wherewith to purchase so great a treasure, those who value it will gratefully appreciate its offer as a free gift, without money and without price.

But though these two invitations are virtually the same, the student will observe that that of Rev. 22:17 is due in the Millennial age, when the now espoused virgin church will have become the bride of Christ. Then the Spirit and the bride (who has no existence as the Bride yet) will say, Come, etc. But that the invitation of Isaiah 55.1 is intended for those thirsting for truth during the Gospel age is manifest from verses 2 and 3, which show that those of this class have not only been desirous of the truth, but that they have been diligently, though hitherto vainly, searching for it. In hope of finding the truth, they have been spending their money for that which is not bread, and their labor for that which satisfieth not. In the Millennial age, none will thus vainly search for truth; for then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and none will teach his neighbor, saying, Know the Lord, for all shall know him from the least of them to the greatest of them (Isa. 11:9; Jer. 31:34); and the way of life will be so plain that a wayfaring man, though unlearned, shall not err therein. (Isa. 35:8.) But such is not the case now, when hundreds of conflicting creeds jar and jangle with both reason and Scripture, each one saying to the bewildered inquirer, "That is the way of truth: walk ye in it." Such bewildered, yet earnest, thirsting souls the Lord here counsels to leave the unsatisfying portion and to hearken diligently to his Word, saying, "Hearken diligently unto *me*, and eat ye that which is good, and let your soul delight itself in fatness." The ref-

erence here is to the good plan of God, the clear unfolding of which, in these last days, is meat and drink in due season for the household of faith.

The invitation is synonymous with that of Rev. 18:4 to the same class, to come out of Babylon (confusion—the confusion of sectarianism); for while they remain in those systems of error, endeavoring to support and defend them, they are prejudiced and blinded against God's truth, wherever it conflicts with their creeds, so that they cannot progress in knowledge while they thus continue to spend their "money"—their influence and their labor—for that which is not bread and which satisfieth not.

But, thank God, there is a satisfying portion for those who earnestly crave it, and some are eating that goodly portion, and their souls are delighting themselves in fatness. Let the thirsty hear further the gracious invitation, "Incline your ear [turn your ear away from the clash of conflicting creeds, and incline it towards God's own precious word, in simple faith accepting all of its testimony, nothwithstanding the testimony of men to the contrary], and come unto me: hear [*my* word] and your soul shall live."

To those who thus heed the invitation there is a special promise given, over and above the promise of life and the satisfaction now, of receiving this gift by faith: "I will make an everlasting covenant with you, even the sure mercies of David." [He will make an agreement with such that they may share in those sure, holy promises which belong to his beloved Son—the kingdom, power and glory of the world to come.] The name David signifies *beloved;* and the Apostle shows (Acts 13:33, 34) that it here refers to our Lord, the Beloved Son of God. And not only is the name David sometimes used in prophecy, as here, to refer to God's beloved Son, but David himself frequently figures as a type of our Lord, as in Psalm 22.1, 17, 18. Moreover, "the true mercies" of holy promises here referred to as belonging to our Lord, and in which we of this Gospel age are invited to share with him, were made to King David (2 Sam. 7:8-16) and will evidently have a partially literal fulfilment, although the substance is in Christ.

These sure mercies or holy things of David (Christ) are clearly set forth in Psalm 89:20-37, to be—

(1) That the Lord would anoint him to be a great king, and that he would establish his throne forever—as long as the sun and moon endure;

(2) That no enemy should have advantage over him, but that all should be made subservient to him;

(3) That God's covenant to bless all the families of the earth should stand fast with him, or be fulfilled by his reign;

(4) That his children (by redemption and regeneration) should have such reformatory discipline under his reign as would be necessary for their correction and establishment in righteousness;

(5) And that all the willing and obedient who shall profit by the discipline shall endure forever—that thus he might see of the travail of his soul and be satisfied.

Verse 5 shows how the work will progress among the people of the world after the Christ has been glorified—after all the members of the "body" have filled up that which is behind of the afflictions of Christ and entered into glory.—Col. 1:24.

The succeeding verses picture for us the blessed opportunities of the Millennial age and the fullness of provision there for all to come into full harmony with God's kingdom through the Christ.

Verse 6 shows that when God does thus reveal his grace it must not be trifled with. God has graciously appointed a day [a thousand years—the Millennium] in which he will judge the world in righteousness—granting to each the fullest knowledge and opportunity for a return to his favor and to its reward, everlasting life; but God has determined to "make an end of sin and to bring in everlasting righteousness," and those who do not "seek the Lord while he may be found" will be accounted unworthy of further judgment [trial] and will perish in the second death as lovers of unrighteousness. (Rev. 21:8.) Or, as elsewhere stated, when God shall raise up to glory and dominion this Great Prophet, Priest and King (the Lord and his body or bride), it will come to pass that the soul that will not hear [obey] that Prophet shall be cut off from [life] among his people.—Acts 3:22, 23.

Verse 7. That will not be a time for pardoning wicked men, but for pardoning those who desire to *forsake* their wicked ways and thoughts. Nor are we to understand that the forsaking of the sin brings the pardon, aside from the sacrifice of Christ: this is merely stating the conditions upon which all during the Millennial age will share its favors. Preceding verses and chapters have shown how the "Beloved" first, by the will of God, died as the redemption price of Adam and his race, and in consequence inherited the "sure mercies"—the privilege of blessing the world by giving to each full knowledge and a righteous trial for life everlasting.

Verses 9-11 take note of the present blindness of mankind respecting the gracious character of God—that they will not believe so gracious a message even when it is called to their attention. God reasons with such and shows them why they do not believe that he will be so gracious as he here promises, saying(My plans are not as you would plan, nor my ways of executing my plan such as you would surmise—mine are higher than yours. These my promises are sure to bring blessings ultimately to all [whether they will hear or whether they will forbear; whether or not they will seek the Lord when he thus draws near], as my blessings now are extended to all—the sun shining upon the just and the unjust and the rain coming upon the evil and the good. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I have declared that in the Seed of Abraham (Christ and the elect church—Gal. 3:16, 29) all the families of the earth shall be blessed, and the whole earth shall be filled with my glory. Although men may count me slack and suppose that this promise and also the promise to bring punishment upon the wicked will never be fulfilled, they are mistaken: they overlook the fact that a thousand years with men are as one day with me. The day so long promised shall come—the day of blessing and restitution to all who shall prove their love of righteousness—the day of vengeance upon all who shall prove their love of iniquity.

Verses 12, 13 recount in symbolic terms the Millennial blessings of peace and joy for all who love righteousness. Instead of the thorn [the wicked man who wounds and injures his fellow creatures] shall be the fir tree [an evergreen tree, representative of a man possessing everlasting life], having inherent grace and fatness: "his leaf fadeth never."

THE NEW COVENANT*

LESSON VI., FEBRUARY 14, JER. 31:27-37.

Golden Text.—"I will forgive their iniquity and I will remember their sin no more."—Verse 34.

The opening verses of this lesson (verses 27, 28) point to the return of God's favor to Israel according to the flesh, and have no reference to spiritual Israel, as is clearly evident. Verse 10 confirms the assurance, saying, "Hear the word of the Lord, O ye nations, and tell it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd his flock." Verse 27 mentions Israel and Judah both, which might at first appear to teach that God has a different blessing for them and that the distinction which had its start after the death of Solomon is to be perpetuated. But no: we see no distinction in the blessings enumerated. Subsequent verses ignore all distinctions, thus showing that the object in mentioning both is to prevent any from getting the idea that only the ten tribes would be blessed in the future, and not the two tribes for a time known distinctively as Judah. The distinction really ended with the restoration from Babylon (Hosea 1:11); and our Lord and the Apostles used the name Israel as a general name.

It is undeniable by either Jew or Gentile that ever since Messiah's rejection, five days before his crucifixion, when he said to them, "Your house is left desolate," Israel has been under divine displeasure, tempest-tossed all over the world. Surely God has watched over them, as foretold, "to pluck up and to break down and to throw down and to destroy and to afflict" them; and the faithful performance of the evil part of the promise is an assurance of the ultimate fulfilment of the promised blessings. Jer. 16:13-18 shows the same rejection and punishment of fleshly Israel, promises the same regathering and blessing, and indicates the time when it will commence. See MILLENNIAL DAWN, Vol. II., Chap VII.

But while verses 27 and 28, and verses 36 and 37, refer to fleshly Isreal alone, we are glad that others as well as Israel shall have a share in the blessings of the New Covenant related in verses 24 and 34. The divine method of hiding truths until the due time for revealing them is peculiar to the Bible. As with the doctrines of Election and Free Grace, some affirm the one and deny the other, and the majority stumble into partial error on one side or the other, while in reality *both* are taught and both are true, so it is with the majority in studying prophecies of which Israel is the theme. Some will contend that it is fleshly Israel, while others as vehemently claim everything for spiritual Israel—the Gospel church. The fact is that *both* are represented in prophecy, and

* [See June 15, 1919, issue critical examination covenant articles.]

it is only necessary to rightly divide the word of truth to see them both and their respective portions.

Israel as a nation had certain inalienable promises yet to be inherited as a nation (Rom. 11:26-32), but it was also a typical people. As we have already shown, they as a people and their age and their ceremonies, sacrifices, etc., typified the Gospel church of the present age. (MILLENNIAL DAWN, Vol. II., pages 201-248.) Moreover, they serve again in other respects as a type of *those people of all nations* who, during the Millennium, will acept the opportunities then offered, and come into covenant relations with God. In this latter sense they are before us in this prophecy of the blessings of the New Covenant. They represent not merely the faithful ones of the natural seed of Abraham, but *all* who, under those favorable conditions of the times of restitution, will believe God and seek to serve him, as did Abraham.

As proving that Israel typified God's general blessing for the world, notice their three divisions, and what each division represented. (1) *Priests*, called out from the tribe of Levi and specially consecrated. These, we know, typified Christ our Chief Priest and his faithful, consecrated "little flock," the Royal Priesthood. (2) *The Levites*, who represented the general household of faith who serve the tabernacle and carry along the work financially and otherwise, yet never *see* the holy things, "the deep things," in any clear and definite manner. (Num. 4:5-15.) (3) *The people of Israel*, for whom the priesthood made sacrifices and offerings for sins, effecting their atonement and the establishment of the Covenant between them and God. These were typical, as well as the Priests and Levites. As the typical sacrifices were made *for the people of Israel* who desired harmony with God, they typified the better sacrifices of Christ made *for the sins of the whole world*, who might come unto God by him.

It is when Israel is thus seen to be the type of the repentant, reconciled world that we begin to get a conception of the length and breadth, the height and depth of God's great plan as it embraces "whosoever will" of all the families of the earth. It is when we get this comprehensive view that we understand the Apostle's frequent expression—to the Jew first and also to the Gentile. The worthy, faithful Israelites after the flesh, especially those tried prophets and patriarchs of past dispensations, will take first rank in the blessings of the repentant world under the Millennial reign of Christ. But every promise and blessing to them under the New Covenant, will be also in as full measure to the numberless class whom they typify. No wonder, then, the Apostle reasons on this question that the promises of God to Israel imply life from the dead and general blessing'—Rom. 11:15, 30-33.

Realizing, then, that the blood of Christ sealed the New Covenant, not alone for Israel, but, as, well, for all the world whom Israel typified, we see that whatever shall be declared true of Israel under that New Covenant will be true as well of all who, after the selection of the royal priesthood, shall become Israelites indeed, by the circumcision of the heart, when the full knowledge of the truth shall, in due time, reach the Jew first and afterward all men.

Verses 29, 30. "In those days"—days future at the time of the prophecy, and days still future, which shall be indicated by the return of divine favor to Israel—"In *those* days, they shall say no more, 'The fathers have eaten a sour grape and the children's teeth are set on edge.' For every one [who then dies] shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The "teeth on edge" represent the heredity of sickness and death by the human family, and the "sour grape" represents Adam's *original sin*, repeated and emphasized in his children. We as a race die for Adam's sin, the effects of which we inherit, as also saith the Apostle. (Rom. 5:12.) As a part of the New Covenant sealed by the blood of Christ, this present state of things which has continued for over six thousand years is to give place to a new order; and none shall any longer die, as now, for Adam's sin; but whoever dies will die for his own willful sin—the second death. It will be the second death because the first death sentence covered *all*. By one man's disobedience sin entered into the world, and *death* as the result of sin; and *thus death passed upon all*.

The death of our Lord, "the man Christ Jesus who gave himself a *ransom* for all," was the *full payment* to justice of the penalty which came upon Adam, and through him by heredity upon all his race; so that he who paid our penalty thus *ratified* or made possible the New Covenant under which Israel first and then all the world shall be blessed, and whosoever will may be recovered to everlasting life. Adamic death or the first death, or, as people generally miscall it, *natural death*, will entirely cease as soon as the Great Priest, Prophet and King (head and body complete) shall take the control of earth's affairs and introduce to Israel, and to the world through Israel, the New Covenant. None, after that, shall die, unless, being proved unworthy of life, they come under condemnation to the second death, for personal, willful disobedience against fullest knowledge and opportunity.

Verses 31 and 32 clearly point out that Israel must not expect these favors as a part of their Law Covenant made with them at Mt. Sinai, when they were on their way from Egypt to Canaan, which covenant they failed entirely to keep, and from which, consequently, they must expect no blessing. They must learn that this favor comes as a result of another—a new covenant; and in learning that, they will learn about him whom they pierced, whose death ratified or made effective this New Covenant. Thus they shall look upon him whom they pierced, and, thank God, they shall mourn as they come to see the actual facts.—Zech. 12:10.

Verses 33 and 34 particularize some of the blessings and advantages of the Millennial age under the New Covenant, contrasting them with Israel's Law Covenant experiences. The Law Covenant written on tables of stone was easily forgotten by the typical people, and God was continually reminding them of their unfaithfulness, and chastising them by sending them into captivity among the nations, by sending blights, drouths, etc., and by sending his prophets to reprove their idolatries (Jer. 7:25); but the Israel who will enter into the New Covenant with God, in Christ, shall not be so. It shall be introduced by a greater prophet and mediator than Moses. The Christ shall be Jehovah's agent in carrying out all of its blessed provisions. Its law, love, will be gradually written in the hearts of men during that Millennial age; and so completely will outward sin be kept under control, and so fully will temptations to forsake God be excluded, and so general will be the diffusion of the true knowledge of God (Hab. 2:14; Isa. 11:9), that it will no longer be necessary, as in the past and present, to be always preaching, "know the Lord;" for *they shall all know him* from the least of them to the greatest of them. And under this New Covenant, God, (through Christ, the mediator of that New Covenant, who sealed it by the sacrifice of himself as our ransom price) will not only instruct all fully, and write his law in their hearts, but he will forgive their iniquities and remember no more their sins, *i. e.*, of such as in that favored time of knowledge shall accept of the privileges offered and enter into the New Covenant conditions, obeying the law of love from the hearts as it is written there by the finger of God—by the Great Prophet—the Christ.

It will require the entire Millennial age to re-write in the heart of man the law of God—the law of love. We say *re-write*, for the law was written in man's heart, in his very constitution, when God created him in his own likeness. The law on tables of stone was given to Israel after two thousand years of falling had almost effaced the original moral-likeness. "When they *knew God* they glorified him not as God, neither were thankful, but *became vain* in their imaginations and their foolish heart *was darkened*. Professing themselves to be wise, they *became fools*."—Rom. 1:21, 22, 28.

But God foreknew that the Law Covenant, made at Sinai, and the typical sacrifices for sin which were a part of it, could never take away sin nor make (Israel) the comers thereunto perfect; and he designed it only as a lesson to Israel and the world to point out the real remedy for sin and to foreshadow the better New Covenant and its superior arrangements for the relief of sinners at the hands of the Mediator like unto, but far superior to Moses.

God gave a figure of his original law written in the heart of man and the renewed law as it will be re-written under the New Covenant. When Moses first went into the Mount he received two tables of the law, perfect, from the hand of God—representing the perfect man in the likeness of God, as he came from God's hand. But those tables of the law were dashed in pieces when Moses reached the camp, representing how the fall into sin has almost destroyed the law of God from the hearts of men, effacing the likeness of Creator. God's method of replacing the broken tablets of the law was an illustration of how he purposes to restore his likeness and re-write his law in the hearts of all who desire to be in harmony with him under the New Covenant. He told Moses to hew out, polish and prepare two tables of stone, and promised to re-write the law thereon. So Christ, whom Moses typified, is to *prepare* mankind ("whosoever will") for the writing of the law of God. Christ does this, first of all by giving the ransom for all, secondly by bringing all who desire it back into harmony with God and into a full knowledge of the truth, which, as God's pen, will re-engrave the law of Love and godliness in all obedient hearts.

AN ANCIENT AND INTERESTING DOCUMENT

FOUND IN THE VATICAN AT ROME, WHICH PURPORTS TO BE THE ORIGINAL REPORT OF PILATE, ROMAN GOVERNOR OF JUDEA, TO THE EMPEROR TIBERIUS CAESAR

Explanatory of the Causes Which Led to the Tumult in Jerusalem, in Connection with the Death of Jesus of Nazareth

The Public is indebted to the energy of a Christian minister, W. D. Mahan by name, for calling attention to and securing an English translation of this interesting document. He first heard of it through a German student who had spent a large portion of several years in searching for curiosities in the immense library of the Vatican at Rome. The German Professor did not consider the MS. of sufficient interest to take a copy of it, but years afterward made mention of it to the minister named above. The latter felt a great interest in what he had heard, and finally he wrote to his friend, the German Professor, who meantime had returned to Westphalia, Germany, requesting that the Professor, who was intimate with Father Fleelinhusen—chief guardian of the Vatican—would undertake to procure a translation of the MS into English.

This was finally accomplished at a cost to Mr. Mahan of seventy-two dollars and forty-four cents.

The parties concerned in procuring this translation are unknown to us, but the circumstances leave no room for questioning the fact. As to whether or not the Vatican Manuscript is what it purports to be, each must judge for himself. Certain it is that the account does not contradict, but fully corroborates, the accounts given us by the Apostles in the Bible. We give here

AN ENGLISH TRANSLATION OF THE LETTER, PURPORTING TO BE PILATE'S

To TIBERIUS CÆSAR—Emperor.

Noble Sovereign, Greeting:

The events of the last few days in my province have been of such a character that I thought well to report the details as they have occurred, as I should not be surprised if in the course of time they may change the destiny of our nation; for it seems of late that the gods have ceased to be propitious. I am almost ready to say, "Cursed be the day that I succeeded Valerius Gratius in the government of Judea."

On my arrival at Jerusalem I took possession of the Judgment Hall and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This was an insult offered to my dignity. A few days after, the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Romans, and to offer up libations with them. I thought it expedient to accept of his excuse, but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors. It seems to me that of all conconquered cities, Jerusalem is the most difficult to govern!

So turbulent were the people that I lived in momentary dread of an insurrection. To repress it I had but a single centurion, and a handful of soldiers. I requested a reinforcement from the Governor of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest—to extend our empire beyond the means of defending it—I fear will be the means of overthrowing our noble government.

Among the various rumors that came to my ears, there was one that attracted my attention in particular. A young man, it was said, had appeared in Galilee, preaching with a noble unction a new law, in the name of the gods that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but soon were my fears dispelled. Jesus of Nazareth spake rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed, in the midst of the group, a young man who was leaning against a tree, calmly addressing the multitude. I was told that this was Jesus. This I could easily have expected; so great was the difference between him and those who were listening to him. His golden-colored hair and beard gave his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers with their black beards and tawny complexion. Unwilling to interrupt him by my presence, I continued my walk; but signified to my secretary to join the group and listen. My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Etruria, waiting Catiline. Manlius was anciently an inhabitant of Judea and well acquainted with the Hebrew language. He is devoted to me and worthy of my confidence. On entering the Judgment Hall, I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I heard in the Pettico, nor in the works of the philosophers, anything that can compare to the maxims of Jesus.

One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar, Jesus replied, "Render unto Cæsar the things which belong to Cæsar, and unto God the things that are God's." It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene, for it was in my power to have had him arrested and exiled to Pontus; but that would have been contrary to the justice which has always characterized the Romans. This man was neither seditious nor rebellious, and I extended to him my protection unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples unrestrained by any Pretorian mandate. Should it ever happen—may the gods ever avert the omen—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature obsequies, while I, miserable wretch, shall have been the instrument of what Christians call providence, and we, destiny.

But this unlimited freedom granted Jesus provoked the Jews; not the poor, but the rich and powerful. It is true that Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees," he would say to them, "you are a race of vipers; you resemble painted sepulchers." At other times he would sneer at the proud alms of the publican, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Judgment Hall against the insolence of the Jews. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned those who called themselves prophets—and if the Pretorium refused justice, an appeal would be made to Cæsar.

However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war. Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to establish the tranquility of the city, without subjecting the Pretorium to humiliating concessions.

I wrote to Jesus requesting an interview with him at the Judgment Hall, and he came. You know that in my veins flows the Spanish, mixed with Roman blood, as incapable of fear as it is of puerile emotion. When the Nazarene made his appearance I was walking in my court, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as a guilty culprit, though he was calm—the Nazarene—calm as innocence. When he came up to me, he stopped, and by a signal seemed to say to me, "I am here." For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I have granted you for the last three years ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates, or Plato, but this I know, that there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this community, am glad of having allowed you that liberty, of which you are so worthy.

"However, I must not conceal from you the fact that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you on account of your sayings, and against me on account of the liberty extended towards you. They even accuse me of being indirectly leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect in the future, and more tender in arousing the pride of your enemies, lest they raise against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Say to the torrent, Stop in the midst of the mountain home! because it will uproot the trees of the valley. The torrent will answer you, that it must obey the laws of the Creator. God alone knows whither flows the torrent. Verily, I say unto you, before the Rose of Sharon blossoms, the blood of the Just shall be spilt." "Your blood shall not be spilt," re-

plied I with emotion, "You are more precious, in my estimation, on account of your wisdom, than all the turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cæsar, and construe our bounty into fear. Insolent wretches, they are not aware that the wolf of the timber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Palace of Justice is open to you as an asylum."

Jesus carelessly shook his head, and said, with a grace and a divine smile, "When the day shall have come, there will be no asylum for the Son of Man, neither in the earth, nor under the earth. The asylum of the Just is there," pointing to the heavens. "That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province, which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe. My orders you know. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I came not to bring war into the world, but peace, love and charity. I was born the same day on which Augustus Cæsar gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the altar of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the palace.

[*Concluded in our next issue.*]

THE PRESENT AND THE FUTURE

Our age's sphere of light,
Though widening still, is walled around by night;
With slow, reluctant eye, the Church has read,
Skeptic at heart, the lesson of its Head.—*Whittier.*

Despite the light that cheers the world today,
Shadows surround us, on our heavenward way,
And Error darkens Truth's celestial ray.

Not yet the beams, whose radiant splendors dart
From the fair realms of Science and of Art,
With equal glory shine from soul and heart:

Men worship golden calves and serpents still,
Like cringing slaves bow to their masters' will—
Obey the letter, but the spirit kill;

Still tremble at the Priest's uplifted rod,
For fear that he may doom them, by a nod,
To endless hell-fire in the name of God.

False prophets still the wrath of Heaven provoke,
And hypocrite, and Pharisee, and rogue,
Sit in high places in the synagogue.

As sheep disguised, wolves still make sheep their prey,
The blind still lead the blind the downward way,
And sneaking Judases their Lord betray.

Still is assailed the free soul that aspires,
Still persecution feeds her smoldering fires,
And still, to murder Truth, are leagued the Liars.

Still everywhere a selfish spirit rules—
Men herd themselves in squabbling sects and schools,
And deem dissenting brethren knaves or fools;

Still hack their heads with dull, polemic swords,
Fan the fierce flames of hate with windy words,
And take the Devil's plaudits for the Lord's.

The world, which God gave to his children all,
They parcel into sections, large or small,
And round each petty church "patch" build a wall;

Shout their strange shibboleths and battle cries,
Assert pre-emption title to the skies,
And curse him as a heathen who denies.

Thus bigotry and sect intolerance
Sharpen the infidel's else harmless lance,
And cause the Devil's imps for joy to dance!

Thank God! Religion is a plant that grows:
Its perfect flower perennially blows,
More fragrant and more fair than Sharon's rose.

It yet shall rise from out the sloughs and swamps,
Shed from its shining leaves the dungeon damps,
Break every bond that yet its free growth cramps.

Methinks I see it rising and expand!
Its mighty branches arching every land,
From Zembla's snows to India's sunny strand.

Upward, forever up, I see it rise,
Flashing resplendent glory on our eyes,
Until its crown is lost within the skies.

And there, beneath this everlasting tree,
This Tree of Life and Human Destiny,
I see the nations gather, bond and free,

Gentile and Jew, of every clime and race—
God's children all—and, standing face to face,
Own but One God, their Father, and embrace!

Then, only then, will men indeed be free,
Then will the Golden Age we dream of be,
And Jesus Christ reign universally!

—*Charles W. Hubner.*

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AN ANCIENT AND INTERESTING DOCUMENT

FOUND IN THE VATICAN AT ROME, WHICH PURPORTS TO BE THE ORIGINAL REPORT OF PILATE, ROMAN GOVERNOR OF JUDEA, TO THE EMPEROR TIBERIUS CAESAR

Explanatory of the Causes Which Led to the Tumult in Jerusalem, in Connection with the Death of Jesus of Nazareth

(Concluded From Our Last Issue.)

To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his royal dignity, yet he was afraid of committing an act that might diminish his influence with the Senate. Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked my opinion concerning the Nazarene. I replied that Jesus appeared to be one of those great philosophers that great nations sometimes produce, that his doctrines were by no means sacrilegious, and that the intention of Rome was, to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with an ironical respect he departed.

The great feast of the Jews was approaching, and the intention of their religious rulers was to avail themselves of the popular exultation which always manifests itself at the solemnities of a Passover. The city was overflowing with a tumultuous populace clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the prefect of Syria for a hundred foot soldiers, and as many cavalry. He declined. I saw myself alone, with a handful of veterans, in the midst of a rebellious city, too weak to suppress a disorder, and having no other choice left but to tolerate it. The seditious rabble had seized Jesus, and although they felt that they had nothing to fear from the Pretorium, believing with their leaders that I winked at their sedition, continued vociferating, "Crucify him! crucify him!"

Three powerful parties had combined together at that time against Jesus. First, the Herodians, and the Sadducees, whose seditious conduct seems to have proceeded from double

motives: they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor, and although in this instance I had ignorantly committed the fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms: I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility, which proposal was scowled at.

The Pharisees, too, were avowed enemies of Jesus, and they cared not for our government. They bore with bitterness the severe reprimands which the Nazarene, for three years, had been throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion resulting therefrom.

Jesus was dragged before the High Priest and condemned to death. It was then that Caiaphas, the High Priest, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation. I answered him that as Jesus was a Galilean, the affair came under Herod's jurisdiction; and I ordered him to be sent thither. That wily tetrarch professed his humility, and protesting his deference to me, the Lieutenant of Cæsar, recommitted the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel. Every moment increased the number of seditionists. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city. I had taken a wife—a maiden from among the Gauls—who pretended to see into futurity; she, weeping and throwing herself at my feet, said to me, "Beware, and touch not that man, for he is holy. Last night I saw him in a vision. He was walking on the waters. He was flying on the wings of the winds. He spoke to the tempest and to the fishes of the lake—all were obedient to him. Behold! the torrent of Mount Kedron flows with blood! The statues of Cæsar are filled with the filth of Gemonide! The columns of the Interium have given away, and the sun is veiled in mourning, like a vestal of the tomb! O Pilate! evil awaits thee, if thou wilt not listen to the entreaties of thy wife. Dread the curse of a Roman Senate, dread the powers of Cæsar."

By this time the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guard, and asked the people in a severe tone what they demanded. "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed. He has prophesied the ruin of the temple. He calls himself the Son of God, the Messiah, the King of the Jews." "Roman justice," said I, "punishes not such offenses with death." "Crucify him, crucify him!" belched forth the relentless rabble. The vociferation of the infuriated mob shook the palace to its foundations. There was but one that appeared to be calm, in the midst of the vast multitude. It was the Nazarene.

After many fruitless attempts to protect him from this fury of his merciless persecutors, I adopted a measure which, at the moment, appeared to me to be the only one that could save his life. I ordered him to be scourged; then, calling for an ewer, I washed my hands in the presence of the multitude, thereby signifying to them my disapproval of the deed. But in vain. It was his life that those wretches thirsted for!

Often in our civil commotions have I witnessed the furious animosity of the multitude, but nothing could be compared to what I witnessed in the present instance. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk: they were borne along, whirling and rolling like living waves, from the portals of the Pretorium, even unto Mount Zion, with howlings, screams, shrieks and vociferations, such as were never heard in the seditions of the Panonia, or in the tumult of the forum.

By degrees the day darkened like a winter's twilight, such as was witnessed at the death of the great Julius Cæsar, which was likewise toward the Ides of March.

I, the continued governor of a rebellious province, was leaning against a column of my palace contemplating through the dreary gloom these fiends of torture dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her in-dwellers through the funeral gate that leads to the Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than to that of a man. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as had never been heard by mortal ears. Dark clouds lowered over the pinnacle of the Temple, and, settling over the city, covered it as with a veil. So dreadful were the signs that were seen, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the author of nature is suffering, or the universe is falling apart."

Towards the first hour of the night I threw my mantle around me and went down into the city towards the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not understand. Sometimes groups of men and women would halt, then looking back toward Mount Calvary would remain motionless, in expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stairs—the steps of which were still stained with the blood of the Nazarene—I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep. "Father," said I to him, mildly, "who are you, and what is your request?"

"I am Joseph of Arimathea," replied he, "and am come to beg of you, upon my knees, the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I to him, and at the same time ordered Manlius to take soldiers with him to superintend the interment, lest it should be interfered with.

A few days after, the sepulchre was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold.

A last duty remained to be performed and that was to communicate to the Emperor these deplorable events. I did so on the night that followed the fatal catastrophe, and had just finished the communication when day began to dawn. At that moment the sound of clarions, playing the air of Diana, struck my ear. Casting my eye towards the Cæsarean gate, I beheld a troop of soldiers and heard at a distance other trumpets sounding Cæsar's march. It was the reinforcement that had been promised me—two thousand chosen troops who, to hasten their arrival, had marched all night. "It has been decreed by the fates," cried I, wringing my hands, "that the great iniquity should be accomplished, that for the purpose of averting the deed of *yesterday*, troops should arrive *today!* Cruel destiny, how thou sportest with the affairs of mortals!" It was but too true, what the Nazarene exclaimed while writhing on the cross: "All is consummated."

VIEWS ABROAD

In passing through Europe just at this time and in view of the sure word of prophecy as to what will transpire there shortly, one feels much as he might be expected to feel if he were tenting on the slopes of an active volcano, such as Vesuvius, where the continually rising smoke gives evidence that the elements of destruction are close at hand and may at any moment suddenly devastate the surrounding country.

Indeed, as we looked upon that wonderful mountain, what a type it presented to our minds of the actual condition of the world, and especially of Europe, today. Upon its green and pleasant slopes villages are quietly nestled, and the inhabitants go about their daily avocations as if unaware of the awful threat of destruction that continually hovers over them; for above their heads at the mountain's summit is an immense crater, three thousand feet in diameter, from which proceeds a volume of smoke, while the ruins of the buried cities of Pompeii and Herculaneum at its base are constant reminders of its dreadful power. The traveler, in view of the past as well as of the present impending danger, almost shudders to pass that way, and cannot help wondering at the apparent indifference or unconsciousness of the residents of that locality, who have become accustomed to the sight and

forgetful of the past in the bustle and confusion of the immediate present.

Just so it is with all Europe. The people are insecurely slumbering on the slopes of an active volcano. The smoldering fires of wrath, of immense proportions, are pent up in the heart of European nations; and here and there an opening is found where they issue forth in volumes that should send the warning alarm to every thinking mind. And indeed they do: but What is to be done? is the question—a question, however, to which there is but one wise solution, a solution which the Word of God suggests, but which men are not yet willing to accept. The Scriptures say, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." (Psa. 2:10.) God's Word furnishes the only principles which, if put in operation, would avert the dread calamity now impending. But these principles of justice and love will not be accepted until the fearful, but much needed, chastisement shall force upon men of all classes and conditions their necessity as well as their superior value.

At present the national animosities are intense: Russia hates Germany with a zeal akin to her hatred of the persecuted Jew; and Germany reciprocates the feeling with equal zeal. France has no more tender feeling toward Germany, and Great Britain comes in for a similar portion. And while the great powers confront and menace each other, the little powers tremble in the balances, fearing them all, so that there is no rest nor security anywhere. Not only in their bitter international animosity, but in every nation there is a strong under-current of civil strife against the civil, financial and ecclesiastical powers.

It is noticeable, however, that these animosities exist more among the intelligent and well-to-do people abroad than among the very ignorant and miserably poor. Those of the latter class have not sufficient enlightenment to realize their degradation, while those of the former are ambitious to better their condition and scarcely know where to set the bounds of their ambitions. All through Europe, with the exceptions of Russia and Turkey, we were agreeably surprised to find the evidences of thrift and comfort in the home life of the masses of the people. True, the German farmers seem to fancy having their cattle under the same roof with their families, but the proverbial "pig in the parlor" in Ireland we did not find; nor was there a pig visible to the naked eye all the way from Cork to Dublin. Indeed, the majority of Irish emigrants to this country give rather an unfair impression to Americans of the Irish people in general. We were pleased to find their culture and refinement beyond what we had anticipated. Our route through Ireland included Queenstown, Cork, Dublin, Belfast, Londonderry, Armagh and the intervening country and smaller towns. Through all that part of the country—the south, north and east—we saw no squalor nor misery, though, of course, there are plenty of poor people and some very humble homes. From all accounts, our impressions of the west coast would have been less favorable, had we found time to go there. The country is very picturesque and has been well named the Emerald Isle, from its ever fresh and beautiful greenness. When, after the monotony of the sea voyage, we first sighted its shores under the glow of a glorious sunset, the picture was indeed beautiful, and can better be imagined than described; and the flocks of graceful seagulls that come out to meet the incoming vessels seemed to be bidding us welcome as they gaily circled round the ship's masts and then dived down and gracefully floated on the water.

The small Irish steamer that conveyed us from the ocean steamer to the shore at Queenstown was a neat, pretty vessel, tastefully furnished, and landed us in Queenstown a little after 10 P. M. Here, and all through Great Britain and Ireland, they have fine stone docks; the streets are paved with large flag stones and the houses here and all through Ireland, both in the cities and in the country districts, are of stone. Stone walls are also used, both in the city and in the country, for fences. Those separating farms are low and generally covered with something green. The little farms all over the country look neat and well kept, and the low, one story houses with thatched roofs, whitewashed outside and with a bit of lace at the windows, looked cozy and comfortable, and pretty wild flowers adorned the fields. The country is a continual succession of low hills and valleys, divided into small farms, and presents a pleasing prospect to the eye. The cities of Dublin, Belfast, Cork and Queenstown are flourishing and enterprising. Their good public buildings, private residences, railway stations, thrifty mercantile business, etc., do ample credit to the energy of the Irish people.

We were pleased also to notice the neatness of personal appearance and suavity of manner among the people in general, both in the cities and at every little railway station through the country, as well as in the hotels, railway carriages, etc., and at a fair in Armagh, which we visited specially for the purpose of coming in contact with the various classes of people there from the town and surrounding country. On the whole, our impressions of Ireland were very favorable, and the rosy-cheeked, blue-eyed, flaxen-haired babies of Ireland seemed the prettiest children in the world, until we met some dark-eyed beauties of more southern lands, and then it was hard to decide which were prettier.

Passing over to Scotland and England, we saw similar evidences of thrift and comfort; though in the large cities, tucked away in the alleys and courts, and up rickety stairways in old tenement houses, are thousands of wretchedly poor people whom the feeble hand of benevolent charity finds it impossible to relieve to any considerable extent. The Scotch are a serious, thoughtful people, though not so light-hearted and happy, apparently, as their Irish neighbors. They are proud of their inheritance in the fame of John Knox, and like to call their country "the land of the Bible and of John Knox." But we fear this pride has stood much in the way of their advancement in the knowledge of the truth, beyond what was due to the household in John Knox's day. However, we have great hope for a good harvest yet from Scotland. In England and Scotland the manufacturing towns are closely strewn along the railways lines, and the hum of machinery and the tall smoke-stacks, as well as the cultivated farms with their separating green hedges and neat farm houses, which are of brick in England and of stone in Scotland, tell of an industrious, hard-working, energetic people; while their fine public buildings, private residences, public accommodations, etc., do them credit.

Though we passed through England on our eastward course, we did not tarry there until our return. Then we halted in London and in Liverpool, where we were most of the time among subjects, not of Great Britain, but of the Kingdom of Heaven; and these, together with a few more such in other countries, we need not tell you were, of course, the very cream of Europe—expecting, too, shortly to be skimmed off—so that they are not to be considered as factors in European society, nor representatives of it. But aside from these dear ones in Christ, it was indeed truly refreshing, after our sojourn in the southern countries, to find ourselves again among the polite and cultured English; for nowhere did we meet so commonly that dignified grace and noble bearing which always characterize true manhood and womanhood. Of course, there are all shades of character in every nation, and, alas, too often outward grace covers some hideous inner deformity; but we refer now to our general impressions of the people as a whole, compared with the peoples of other nations. Nowhere are national characteristics more noticeable than on the great thoroughfares of travel. The polite and careful attention of busy railway officials, toward promiscuous strangers whom they never expect to meet again, is an index of a noble character—an index specially favorable on English soil, not only to the heart but also to the head.

While few English people have a high appreciation of our late McKinley bill, yet there is nevertheless a very fraternal feeling among the masses of the people toward Americans. "Why," said an English friend at a hotel table one day, "there never could be another war between England and the United States: they are all our brothers and sisters over there." "Ah," said another, "America is a fine country, and you people are doing wonders over there." Again, as we passed out of a street car in London, a stranger who overheard some of our conversation with friends said inquiringly, "Ho' Americans?" "Yes," we replied; and he reached out his hand and with a hearty shake said, emphatically, "*Good luck to you.*"

Well, God bless the English people! welled up from our full hearts. His blessing is surer than luck; and we long for the glorious day when they and all men shall begin to realize it.

Passing through Holland—through Rotterdam, Amsterdam, the Hague, and thence across the country to Hanover—we were charmed with the general appearance and friendly courtesy of the Dutch, and must say that the Dutchman stands higher in our estimation than ever before. In these cities we carefully looked for the worst quarters as well as the best and the medium, and we saw no evidence of squalid poverty anywhere. Order and cleanliness seemed to characterize every home, and many of the working people about their daily duties were models of neatness. At hotels, railway stations, or if inquired of on the streets, they were uniformly kind and obliging—we thought specially so to us, because we were foreigners. One pleasant-faced little woman with white cap

and white apron, so commonly worn by working women there, seeing us halt at the wrong corner for a street car and intuitively discerning our English origin, came out of her way to say in broken English—"Cars no stay still here"—and to direct us where to stop. A Professor and his wife from one of the colleges of Amsterdam, whom we met on a train, manifested a similar cordiality. In all Holland we failed to see a single miserably ragged man, woman or child. Yet the thrift and comfort of this life and the earthly prosperity, we fear are the principal aim of these (in many respects) commendable people.

Amsterdam is a beautiful, quiet, orderly city, with numerous small parks where mothers and children and old people of all classes enjoy the beauties of nature in near proximity to their city homes. It is well supplied with canals, too, which enhance the beauty of the city and at the same time provide a cheap way of transporting goods from place to place within and outside the city. Indeed, the whole country, which, it will be remembered, was reclaimed from the sea and ditched for the purpose of drainage, is beautified by these canals, which separate farms so that no fences are needed, and connect with the cities, and so are of very general advantage, boats being substituted for wagons.

Rotterdam and the Hague are also fine and pleasant cities, and Zutphen is a small but very pretty town with the same air of comfort, etc. The dwellings in the cities, as well as in the country districts, are mainly of small, yellowish brick and quite tasteful, and there is a quiet and refined taste displayed in personal attire as well as in home appointments. With a few exceptions, where certain districts have adopted certain peculiar (though often pretty) costumes and colors, the same styles of clothing prevail there—and indeed, almost all over Europe—as are in vogue here. With a few exceptions—generally in country places—we did not find "loud" colors or uncomely costumes anywhere in Europe.

As soon as we cross the border line from Holland to Germany, we feel at once the different social atmosphere, and are among a people of altogether different tastes, customs and ideas. The country homes are less tasteful. The farmer's family and his cattle are generally sheltered under the same roof, and the farming is very generally left in the hands of the women, the men and the horses being required for the army and for the pursuits of city life. Comparatively little of the farm work is done by machinery. On market days the country women may be seen by hundreds coming in on the trains with great loads of produce in immense baskets strapped on their backs and often another load on each arm.

We saw one woman at a railway station with one of those large baskets, holding about two bushels, on her back, a half-bushel basket on her left arm and a package in her left hand, while with the right she supported one end of a trunk of which her little girl had the other end. And this was no uncommon thing: the women are literally beasts of burden. Many of them are old, gray-haired women of sixty or more, and often barefoot. It is not uncommon to see an old woman and a dog pulling a cart along the middle of the streets, loaded with milk or with produce and heavy enough for a horse. Yet, neither through the German cities nor through the country districts is there any appearance of want or squalor. The Germans are an industrious people and believe that thrift and economy will keep them out of the ditch; and so it does. Indeed, if it were not for the pluck and enterprise and hard work of the women of Germany, where would be her military glory? Yet, who ever thought of giving any credit to the poor, toiling wives and mothers who cultivate the soil and supply the markets, and thus save the country from famine, in addition to rearing the children, keeping the home and tending the cattle? Yet they seem to do it cheerfully, and no murmurings or strikes or socialistic sentiments come from them. They have bent their backs to the burden, and take it as a matter of course.

In Germany and Austria, some of the principal cities visited were Hanover, Berlin, Wittenburg, Leipsic, Dresden, Prague, Vienna, Cracow, Strasburg, Mayence and Cologne. All of these cities are evidences of German thrift and prosperity. Berlin is a magnificent city and its palaces and public buildings are quite imposing, though not comparable with those of Washington, our capital city. Its private dwellings are of a substantial character and of good appearance, but very seldom does one family occupy an entire house. They are rented out in single rooms and suites, the cellars being rented to the poorest class. It is estimated that one in ten of the population of Berlin, or over 100,000 people, live in these cellars.

We were most interested here in its military museum, where the murderous engines of war of every variety, ancient and modern, are displayed. As we viewed this dreadful commentary on man's inhumanity to man, and thought of the near approach of the terrible conflict of the battle of the great day of God Almighty, in which we are even now living, and of the present threatening attitude of the angry nations, we rejoiced in spirit as by faith we saw above the darkening war cloud the white-winged messenger of peace, commanding that the swords be beaten into plowshares and the spears into pruning hooks. Ah! yes, we said, it must needs be that one more great wave of anguish, as foretold in the Scriptures, shall roll over the world, but it will be the last; for after it the nations shall learn war no more.

Another museum in Berlin displays, in magnificent paintings and elegant statuary, the symbols of Germany's greatness and power. In the rotunda, over the doors and windows, are the sculptured heads of vanquished enemies, about four times the life size, in the agonies of dying, while on pedestals on all sides stood the German heroes larger than life size. The lofty ceiling was frescoed by a master hand to represent the old emperors of Germany as a Roman Senate in heaven, welcoming Emperor William, who was borne above the clouds by the angels, and extending to him a heavenly crown. The father of the present emperor is also shown as borne by the angels, and seemingly inquiring if he too may have a crown. Then there were dying soldiers on the field of battle also being received into glory. How strange and inconsistent the ideas seemed, compared with the truth. We fear that such hopes will be sadly disappointed when the heavenly crowns are actually awarded. The real conquerors of the world will never rejoice over the dying agonies of vanquished foes. And, thank God, a truer heroism will one day displace these false ideas.

At Wittenburg we visited the former home of Martin Luther, entered his study and sat in his old chair and at his old study table, beside the great old-fashioned stove, and handled some of his books. As we went through the various apartments, including the little chapel, and looked out of the old windows upon the same scenes, and then went down to the church upon which Luther defiantly nailed his ninety-five theses, how vividly it brought to mind those stormy times when the Lord, through the agencies of the Reformers, began to cleanse his sanctuary from the pollutions of Rome. The old church is now undergoing extensive repairs, and the doors have been replaced by new ones of metal, in the panels of which are cast the ninety-five theses once nailed there. We dear friends, have great cause for rejoicing today that, although the beginners of the great reformation stopped short in the work and went about organizing other systems of error, nevertheless, under divine providence, the cleansing of the sanctuary progressed to completion, and the golden vessels of divine truth are now being replaced in order. (See MILLENNIAL DAWN, Vol. III., Chap. iv.) Our joyous appreciation of "present truth," which these recollections revived, can better be imagined than described.

In the cities of Germany there is much pleasure-seeking on the part of all classes. Plenty of music and brilliantly lighted beer gardens in every direction present their attractions, and are abundantly patronized by the multitudes. This pleasure-seeking (and finding, too, in their way) together with military zeal and ambition on the part of a very large class, and the continual drudge-life of another class, which, of necessity, must spend all time and thought for the meat that perisheth, appear to crowd the finer sentiments and ambitions into the background, except in the aristocracy, with whom we came little in contact. MRS. C. T. RUSSELL.

(To be continued in our next issue.)

HARVEST LABORERS—PRAY FOR THEM

Brother and Sister Adamson have nearly finished their present field of labor in Cincinnati, Ohio. They have about 4,000 *Millennial Dawns* circulating there now. They have done and are doing a good work—gathering ripe wheat and witnessing to others. Sunday Meetings held by Brother A. help to water the good word of present truth which he scatters during the week by circulating MILLENNIAL DAWN.

Sisters Harper and Weir will soon be a year in Louisville, Ky., and vicinity. The Lord is blessing them, and through their labors quite a number are coming to the Light. They are faithful soldiers of the cross.

Brothers Rogers and West have been in New York City for some months past. They already have over 3,000 DAWNS in circulation. They report some very interesting meetings held

lately—well attended and evidently profitable. God bless them.

Brothers Leigh, Demming and Van Hook have spent the last nine months in southern Ohio and northern Kentucky. They are earnest and faithful and are blessed and a blessing wherever they go.

Sisters Erlenmyer, Clark and Peck are still laboring in southern New York. We have frequent proofs of their zeal and willingness to endure hardness as good soldiers of the cross—bearing the good tidings to those who have ears to hear. Their labors are not in vain in the Lord.

Brother Wise is still in the harvest field, in Ohio, seeking the ripe wheat, and, thank the Lord, finding some.

Brother Smith is making a thorough canvass of Pittsburgh and vicinity. He is letting the light shine and attracting the attention of some of the children of the light. In the portion of the city already gone over, he has circulated over 2,000 copies of DAWN, which, sooner or later, will bring results.

Brothers Haynes and Thorn are in Massachusetts. They have recently circulated over 1,800 copies of MILLENNIAL DAWN in Lynn, and report considerable interest among readers.

Sisters Vogel and Bœhmer are in the work in eastern Pennsylvania, circulating the present truth—"meat in due season"—and accomplishing good, we trust.

Brother and Sister Rogers in Detroit, Brother and Sister Utley in Minneapolis, Brother C. C. Wright in Iowa, Brother Hewes in Philadelphia, Brother and Sister Wallace in western Pennsylvania, Brother Brown in Michigan, Brother Brewer in Atlanta, Ga., Brother Herr in central Pennsylvania, Brother Marchant in Canada, and Brother Dailey in Ohio, are all serving the Lord and his cause earnestly and with success.

Besides the above are some faithful ones who have been obliged to suspend operation temporarily from sickness and other reasons, who, we trust, will soon be in the work again; and who even now, we are sure, are not idle.

But we have only mentioned a few of the noble army of the Lord who are daily battling for the truth—seeking to free themselves and others of the Lord's household from the chains of error and sin. We believe that more than one-half of the WATCH TOWER subscribers are true *laborers* in the harvest field, whose chief aim in life is; not money, nor pleasure, nor fame, nor any other selfish, earthly object, but who seek *chiefly*, and with their best endeavors, not only to gain for themselves a share in the kingdom promised, but to help others to so aim as to obtain the same provision of God's grace.

Dear co-laborers, remember one another at the throne of heavenly grace, and remember us also of the TOWER office, as we do you all.—2 Thes. 3:1; Heb. 13:18.

"THE RESURRECTION OF DAMNATION"

John 5:29.

A subscriber inquires for the signification of this expression We reply: The difficulty to the English students arises from the word *damnation*, which is a mistranslation of the Greek word *krisis*. The Revised Version renders the expression, "The resurrection of judgment," which conveys the true sense much more clearly, although not entirely so; because the word *judgment* is so often understood to mean *sentence* merely, whereas it really signifies *trial*, including, of course, the sentence at its conclusion. The sense of the passage is: Some (the church) will have passed their trial and will be resurrected to their reward; while others will awake to a trial for life, during the Millennial age, when Christ and his church will be the judges.

PHILANTHROPIC VERSUS HUMANITARIAN

When, in our issue of November last, mentioning the work of the Salvation Army for the relief of the poor and degraded classes of Great Britain, we called it a "humanitarian scheme," we had no thoughts of charging them with denying our Redeemer's character, nature, or work. On the contrary, we were commending their philanthropic work for the poor, and should better have used the word *philanthropic*, as a few misunderstood our expression. On the contrary, we believe that few Christians with the same degree of knowledge revere our Master more.

TO BE PUBLISHED HEREAFTER IN ADVANCE, AT THE REQUEST OF FOREIGN READERS

INTERNATIONAL S. S. LESSONS

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

JEHOIAKIM'S WICKEDNESS

LESSON VIII., FEBRUARY 21, Jer. 36:19-31.

Golden Text—"Today if ye will hear his voice, harden not your hearts."—Heb. 3:15.

The incident of this lesson seems at first sight a very trivial one, but when we look into it more closely it assumes the importance of a solemn warning to a special class under very similar circumstances. Glancing back to the beginning of this chapter, we read that "This word came unto Jeremiah from the Lord, saying, 'Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah (Chap. 1:2) even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.'"

In obedience to this command Jeremiah employed Baruch the scribe to write all the words of this prophecy as he dictated it, and though that roll was burned by the defiant king Jehoiakim, it was re-written by Baruch from the dictation of Jeremiah, and thus it has come down to us. And that it has come down to our day for a purpose, and for *the* purpose expressed in verse 3, is manifest; for the prophecy is not only against Israel, but "against all the nations." And glancing back to chapter 25:29-38, we see that the Prophet is foretelling the great time of trouble spoken of by Daniel and by our Lord, which is due to take place in the end or harvest of this Gospel age—a period of forty years, from A. D. 1875 to 1915—in the very midst of which time we are now living, and the signs of which trouble are now manifest to all thinking minds.—See MILLENNIAL DAWN, Vol. I., Chapter XV.

The Prophet declares that the trouble is to be upon "all the kingdoms of the world, which are upon the face of the earth" (25:26); "for the Lord hath a controversy with the nations." (25:31.) No trouble that has ever yet come upon the world answers to the many prophetic descriptions of this one, and none has ever yet involved all nations. In chapters 50 and 51 we have the significant prophecies against Babylon—not merely the Babylon of old, although it was included, but especially against Babylon the Great, the Mother of Harlots, which the literal Babylon symbolized—the Babylon of Revelation. And when it is remembered that the Book of Revelation was given as a prophecy of things then future (Rev. 1:1), and that literal Babylon was in ruin centuries before this prophecy concerning mystic Babylon was written, it requires only a little comparison of the two prophecies to show that the major portion of Jeremiah's pertains to mystic Babylon, and is just about to find its fulfillment upon "Christendom" so-called. Compare Jer. 50 15, 29 with Rev. 18:6; Jer. 50:38 with Rev. 16:12; Jer. 50:46 with Rev. 18.9; Jer. 51:6 with Rev. 18:4; Jer. 51:7, 8, 9 with Rev. 14.8; 17:4; 18:2, 5, 9, 11, 19; Jer. 51:13 with Rev. 17:1, 15; Jer. 51:33 with Rev. 14:15, 18; Jer. 51:37, 45, 63, 64 with Rev. 18:2, 4, 21.

As we read the words of Jeremiah spoken by divine authority against "Great Babylon"—"Christendom"—and compare them with those of similar import by the Revelator, we call to mind the Lord's words to the last phase of the Nominal Church—Laodicea, Rev. 3:14—in the midst of which we are living; and while noting the applicability of the description—"*knowest not* that thou art poor and blind and miserable and naked"—we note also the warning, "I counsel thee to buy of me gold tried in the fire [divine truth], that thou mayest be rich; and white raiment [that faith which

justifies], that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve [the eyesalve of simplicity and sincerity which will remove the films of prejudice and duplicity], that thou mayest see."

"As many as I love [as many as are honest and at heart loyal to God] I rebuke and chasten: be zealous therefore and repent. . . . . To him that overcometh will I grant to sit with me in my throne." The promise here is to the individuals: the great nominal church systems will not repent and leave the traditions of men for the pure word of God, but the individuals who hearken to the Lord's voice and obey his word (Rev. 18:4), and thus, by overcoming the influence and power of error, prove their love of the truth and their loyalty to the Lord, will receive the great reward—a share in the kingdom which shall break the chains of error and superstition and sin and "bless all the families of the earth."—Gal. 3:16, 29.

But the great systems of error, both civil and religious, which in these days join hands to fortify and uphold each other, and which, calling themselves Christian nations and Christian churches, dishonor the Lord and his Word by their false teachings and evil practices, shall feel the righteous indignation of the Lord. It matters not if their great ones follow the example of Jehoiakim in destroying the parchment upon which the words of warning and counsel are written, and if they refuse to believe the testimony of the prophets and apostles against them; the word of the Lord is nevertheless sure; and both the individuals and the systems which despise his word and cast it from them shall feel his hot displeasure, while those who humbly hear and heed shall be blessed.

In view of these things, how appropriate are the words of our golden text—"Today if ye will hear his voice, harden not your hearts."

JEREMIAH PERSECUTED

LESSON IX., FEBRUARY 28, JEREMIAH 55:1-13.

Golden Text—"I am with thee, saith the Lord, to deliver thee."—Jer. 1:19.

This lesson tells how the faithful Prophet, Jeremiah, was persecuted because he boldly declared the word of the Lord which foretold only trouble upon Israel, and how the government foolishly thought to avert the trouble by persecuting the Lord's warning messenger, instead of by heeding his wise counsel.

In this the faithful Prophet typified the faithful of the Gospel age who will also suffer persecution in some shape or form, if they boldly declare the whole counsel of God; for, until the kingdom of God is established in the earth, "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12; Phil. 1:29.) And the Apostle Paul points those of the Gospel church, who are running for the prize of our high calling, to the noble, self-sacrificing faithfulness of the ancient worthies who endured so much for their faithfulness to the Lord and his truth.—Heb. 11.

The deliverance promised to Jeremiah in the words of our golden text was not to be a deliverance from persecution or even from death, but merely such protection as would prevent his enemies from prevailing against him to hinder the Lord's purposes in him. The Lord does not engage to deliver his children from all the ills of this present life. They are permitted to share them with the rest of mankind, and even to suffer injustice and abuse and often martyrdom for righteousness; but if faithful unto death—loyal and true to God and to his truth and to conscience—their glorious deliverance will come at last with an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ—those of the Gospel age into the spiritual phase of that kingdom, and those of the Jewish age into the earthly phase of it. During this time in which God's people pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," they, as its representatives, suffer violence as foretold (Matt. 11:12); and as it was with the Master, so it is with his followers, the violence comes more from worldly-spirited ones in the nominal church than from the open rejectors of God.

As with the Master, so with the true followers, the persecutions may be more open and more severe at some times than at others, but no radical and complete change may be expected until the kingdom is the Lord's and he is the governor among the nations. (Psa. 22:28.) "Then shall the righteous [the *wheat* of this Gospel age] shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) No longer shall they suffer the scorn, contempt and opprobrium of the world with Christ (2 Tim. 2:12; Rom. 8:17), but they shall be glorified with him as joint-heirs with him in his kingdom which shall bless the whole world, including those who ignorantly persecute them now, and bringing all to a clear knowledge of the truth.

THE DOWNFALL OF JUDAH

LESSON X., MARCH 6, JEREMIAH 39:1-10.

Golden Text—"Behold, your house is left unto you desolate."—Matt. 23:38.

In this lesson we have an exhibition of the severity of God's dealings with his covenant people when, notwithstanding the Lord's repeated expostulations, warnings and chastisements, they wilfully pursued a course in violation of their national vows. Israel, unlike any other nation of the world, was brought into special relationship with God. God chose them to be his people, and favored them above all other people, by giving them his law, by raising up for them judges and prophets, and by specially guarding and directing them in so far as they submitted to his will, as well as by warning, counseling and chastising them when they became wilfull and disobedient.

On the other hand, Israel, as a nation, entered into a solemn covenant with the Lord, saying, "All that the Lord hath spoken we will do." (Exod. 19:1-8.) For the faithful keeping of this covenant God promised them all manner of earthly blessings—blessings in the city, blessings in the field, blessings of a numerous offspring and of the increase of their cattle and their flocks, blessings of their basket and store, and ample protection from all their national enemies. (Deut. 28:1-14; Lev. 26:1-13.) But if they would disregard their covenant, corresponding curses were pronounced against them. If they walked contrary to him the Lord declared his intention to walk contrary to them.—Deut. 28:15-68; Lev. 26:14-46.

It was in fulfillment of this covenant on God's part that the events of this lesson came to pass. Judah, like backsliding Israel (the ten tribes), which had been previously carried away captives (2 Kings 17:1-24), had not profited by that example of the Lord's displeasure, nor by the warnings of his prophets, but had outrivaled her sister in corruption (Jer. 3:8); and now her cup of iniquity was full and the Lord poured upon her her merited punishment, due alike to king and people; for "neither Zedekiah, nor his servants, nor the people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah."

The seventy years which followed the overthrow here depicted are frequently referred to as the seventy years captivity, but the Scriptures designate them the seventy years desolation of the land—a desolation which had been predicted by the prophet Jeremiah (25:11), saying, "And this whole land shall be a desolation, and this nation shall serve the king of Babylon seventy years." The completeness of the desolation is shown in verses 8 and 9 of this lesson and also in 2 Chron. 36:17-21; and although the king of Babylon allowed certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the Lord's purpose that the land of Israel should be *desolate* seventy years, and so it was. In the same year Gedaliah, whom the king of Babylon had made governor and under whom many of the Jewish fugitives were disposed to return from neighboring countries, was assassinated, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon.—2 Kings 25:21-26; Jer. 41:1-3; 43:5, 6.

The reason why the land must be *desolate*, and that for exactly seventy years, is a very interesting study, and it is clearly stated to be—"To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten [70] years." (2 Chron. 36:21.) For a full explanation of this see MILLENNIAL DAWN, Vol. II., Chap. vi. The significance of the seventy years desolation is shown on page 191.

To consider the subject of this lesson merely as a scrap of history and to draw a moral lesson therefrom is to fail, utterly, of getting its true significance. It should be considered in its relationship to the great plan of God in which it was a clearly marked and important step.

(1) It marks the beginning of the great Jubilee cycle.

(2) It marks the close of God's typical kingdom, of which Zedekiah was the last king, and concerning whom it was prophesied: "And thou, death-deserving wicked one, prince of Israel, whose day is come at the time of the iniquity of the end [or termination of the typical kingdom of God]—Thus saith the Lord Eternal, Remove the mitre, and take off the crown: this shall not be so always; exalt him that is low, and make low him that is high. Overthrown, overthrown, overthrown will I render it also, and it shall not belong (to any one), until he come whose right it is, and

I will give it him."—Ezek. 21:31, 32.—*Leeser's translation.*

(3) It marks the beginning of the Times of the Gentiles, concerning which our Lord said, "Jerusalem shall [continue to] be trodden down of the Gentiles until the times of the Gentiles are fulfilled" [or completed].—Luke 21:24.

Nearly twenty-five hundred years have elapsed since Zedekiah lost his crown; and every scattered Israelite throughout the world realizes that not another king of the house of David, in which centered all the promises, has ever since been upon the throne. Many of them are convinced that they will not have another until Messiah shall take to himself his great power and reign. Yet they see not that Jesus of Nazareth is the promised one. The eyes of their understanding are yet blinded by prejudice. They see not that the heir of the throne must come from the seed of David, although they are witnesses that since the rejection of Jesus the genealogies which previously were sacredly cared for have been lost, and none have been kept for centuries by which they could distinguish an heir to David's throne. In fact, all tribal and family relationships are now obliterated among the Jews. But, thank God, the morning of the restitution age is dawning, and in that day their blindness will be healed and they will recognize the fact that the one whom they pierced is both the son and the Lord of David, and the one whose right it is, to take the throne and to fulfill all the gracious promises of God.

While the Jews have been thus unbelieving of God's Word and ignorant of the steps of his great plan, the other nations have erred in another way. Seeing Israel's kingdom cut off, and finding themselves for centuries uninterfered with in ruling the world, they conclude that it shall so continue always, and know not that their days of empire are limited to "seven times" or 2,520 years, which will end in A. D. 1915, giving place to the kingdom of God in the hands of the Messiah—him whose right it is to rule the world, and through whose kingdom all the families of the earth shall be blessed.

Even the majority of the Christian people who throughout the civilized world study this lesson, and who for years have prayed, "Thy kingdom come, thy will be done in earth as it is done in heaven," have no expectation that he who redeemed the world is yet to be its veritable ruler, taking the kingly scepter and crown of which those removed from Zedekiah were only the types, and reorganizing God's kingdom of which the kingdom of Israel was but a figure.

The *Golden Text* has no direct reference to the lesson, although connected with the same divine plan. It marks another step in that plan. When the seventy years of desolation were ended, God opened the way for the return to the land of promise of all those Israelites who had faith in his promises; yet under such difficulties and trials as served to sift and test them. But although they tried often to re-establish their own government, they were not permitted so to do, but were continually "overturned" between the several successive empires of Gentile times. Nevertheless God kept them together as a people until Christ came (Gen. 49:10), that as a people they should have the first opportunity to accept him and come into the higher favor of the New Covenant.

It was after the Saviour and his disciples had for three and a half years proclaimed the kingdom at hand, and ready to be given them if they were ready to accept it properly (and when, rejecting it, they were crying out "Crucify him"), that the time came for the utter desolation of that nation as a people in the words of the golden text. There was the great turning point in Israel's history. The desolation of the land for seventy years and the removal of the crown and kingdom for 2,520 years was a great calamity, but the leaving of the house utterly desolate as a result of their rejecting and crucifying the King has been far worse, themselves being the witnesses.

Meantime what the nation of Israel rejected was accepted by a remnant of that people (Rom. 11:7) and the foreordained number is being *completed* from among the Gentiles—a people for his name—the bride and joint-heir of the King of Glory. Soon this "little flock" will be complete, the union of Bridegroom and Bride will follow, and then the kingdom of God will come in power and great glory; and fleshly Israel will be first of the nations to realize its Millennial blessings.—Rom. 11:20–33.

These various topics are fully discussed in MILLENNIAL DAWN, Vol. I., Chapters xiii. and xiv., and Vol. II., Chapters iv., v. and vi.

PROMISE OF A NEW HEART

LESSON XI., MARCH 13, EZEK. 36:25–38.

Golden Text—"A new heart also will I give you, and a new spirit will I put within you."—Ezek. 36:26.

In our last lesson we saw Judah in distress, her crown removed, her holy city and temple in ruins, and her people given to the sword and to captivity. The expostulations and warnings of the prophet Jeremiah had not availed to turn them from their evil course, and consequently the wrath of God was visited upon them, as it had been previously visited upon her sister Samaria (the ten tribes). But although multiplied were their iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord—words of reproof and denunciation, and also words of promise and hope, of which those of this lesson are a pleasing sample. As we peruse these words of promise and call to mind the miserable idolatries, licentiousness and ingratitude of this hard-hearted and stiff-necked people, let us not fail to mark the loving kindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel—that in chastising and correcting and forgiving and restoring and promising to bless and fully reinstate them to his favor, he is illustrating his great love and mercy and his everlasting kindness toward the whole world whom he so loved as to give his only begotten Son to redeem, and whom he purposes in due time to bring to a knowledge of the truth and to a full opportunity, under the most favorable conditions, of securing everlasting life. (1 Tim. 2:4-6.) The final restoration and blessing of Israel here predicted is only the first-fruits of that abundant grace which is in store for all the world, to be manifested in due time.

This prophesy has not yet been fulfilled, but clearly relates to the final restoration of Israel to the land of promise and to the favor of God, when the long period of their chastisement unmixed with favor (Jer. 16:13–18) is ended, and when he who redeemed all and "whose right it is" to reign over Israel and the world shall have come again and taken the dominion.

The words of the Prophet previous to the promises of blessing in this lesson (verses 16–24) recall the numerous sins of Israel as the cause for their dispersion among the heathen, and remind them of how they had brought disgrace upon the name of the Lord in all the countries whither they went, and that they have no claim upon the mercy and forbearance of God. But, notwithstanding all this, he declares the Lord's purpose to gather them out from among the heathen, and out of all the countries, into their own land, and *"then"* to cleanse and bless them; and in this great exhibition of his forbearance and love to a notoriously stiff-necked and rebellious house, to exalt his great name among the nations—a name in which they, as well as Israel, may safely trust, since the ample provisions of his plan are for the salvation of all, of whatever tribe or nation, who trust and obey him when brought to the full knowledge of the truth.

Verse 24. "For I will take you from among the heathen, and gather you out of all countries, and will bring you *into your own land.*" This unquestionably refers to the literal and final regathering of Israel to Palestine—the land which God promised to Abraham, saying, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for *all the land which thou seest, to thee* will I give it and *to thy seed* forever." (Gen. 13:14, 15; 17:8.) It is the land of which Stephen said (Acts 7:5) Abraham never owned a foot, but in the confident hope of which he died. Such a promise, made to Abraham, as well as to his seed, and made by God who cannot lie, and which Abraham never realized before he died, manifestly implies the resurrection of Abraham, as well as of that large proportion of his seed which has gone down into the grave, in order to the receiving of the land. Nor was "the land" here used in a mythical sense: it was plainly—"*all the land which thou seest*," and, as stated in Gen. 17:8, "*the land wherein thou art a stranger, all the land of Canaan.*"

Such an interpretation of this promise is amply supported by the Prophet in the succeeding chapter (37:12–14), where he says, "Thus saith the Lord Jehovah: Behold, O my people [Israel—verse 11], I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am Jehovah when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I Jehovah have spoken it and performed it, saith Jehovah." It is also in perfect harmony with the words of Paul and of our Lord Jesus—"There shall be a resurrection of the dead, both of the just and unjust." "Marvel not at

this: for the hour is coming in the which *all that are in the graves* shall hear his voice [the voice of the Son of Man], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment"*—trial.—Acts 24:15; John 5:28, 29.

This great regathering of all Israel to the land of promise, which shall by and by include their risen dead as well as the living, is already begun in the remarkable exodus thither of their living representatives which is attracting the attention of the whole civilized world. And God's expressed purpose of driving and gathering them out of all the lands whither he had scattered them (Jer. 16:15) is being accomplished in this our day.

It is on this promise of the receiving again of Israel into divine favor that Paul bases an argument for the resurrection of the world, saying, "If the casting away of them be the reconciling of the world [the breaking down of the middle wall of partition between Jew and Gentile (which previously excluded the Gentiles from any share in the typical reconciliation, effected for Israel only under their Law Covenant), and the opening of the New Covenant to all—to the Jew first and also to the Gentile] what shall the receiving of them [back to divine favor] be [imply] but life from the dead" [—a resurrection of the dead ones]? (Rom. 11:15.) It *will imply* that the whole world, of which Israel is to be a first-fruit, is shortly to receive the gracious opportunity of restitution or resurrection which the death of Christ purchased, and which the exaltation and glorious reign of Christ and the church shall accomplish.

If some think they have reason still to doubt the restitution of wicked Israel, the first-fruits, and of the wicked world (whom they represented in type) back to divine favor and life and to the possession of the earth for an everlasting inheritance, let them turn to Ezek. 16:46-63 and see how God promises to restore even the wicked Sodomites; and let them remember also the word of the Lord Jesus (Matt. 10:15), that in that day of judgment when he is governor over the nations "it will be *more tolerable* for Sodom" than for Israel—the chastisement and discipline necessary to their restoration to righteousness will be less severe for them than for some who are of the natural lineage of Abraham.

Verse 25. "Then will I sprinkle clean water [pure truth and righteous influences] upon you, and ye shall be clean, From all your filthiness, and from all your idols, will I cleanse you." There will be no desire, nor incentive, nor temptation to idolatrous worship then. Satan shall be bound and shall deceive the nations no more, and the knowledge of the Lord shall fill the whole earth.

Verse 26 promises a new heart—*a heart of flesh*, subject to the blessed influences of truth and righteousness, and no longer callous and indifferent alike to the appeals of love and the claims of justice. The word "*new*" might properly be translated *renewed* or repaired as the same word is frequently rendered. The heart or disposition of man was not hard and bitter and selfish originally; when fresh, newly created, he was declared to be the image of the God of love. Sin, disobedience, brought the penalty, death, which has impaired the image of God, and in every way degraded man. (Rom. 5:12.) The creating of man was a momentary act, but the *re*-creating, the *re*-generation, the *re*-newing, the *re*-storing of his heart will be a gradual work and will require and have the Millennial age or times of restitution for its accomplishment. (Acts 3:19-21; Matt. 19:28.) The creation of Adam, and the race provided for in him, was without choice to the creatures; but while the way, the truth and the life of regeneration are provided *for* all freely, in Christ, none will be regenerated contrary to his own will and choice. God in Christ has paid the penalty of Adam's sin for him and all in him, and has provided the coming times of restitution in which to make known his favor to every creature, through the Church, selected during the Gospel age. But after he has made the provision for *all*, only those who accept of those New Covenant favors will be recognized by him as "*my people*."

Verse 27 promises that the spirit of God and of Christ, the spirit of love, as distinguished from the spirit of selfishness, shall dwell in them to inform and assist them to do right. He will cause them to walk in his statutes—inclining and enabling them to be obedient.

Verses 28-30 promise the divine protection and cleansing and abundant provisions of corn and fruit and the increase of the field, and no more famine while the restored Israelites dwell safely in the land which God gave unto their fathers. Let us not forget, however, the double application of this prophecy. As Israel signifies *those who are blessed and favored of God* and includes *all such*, with the natural seed as a first-fruit, so the land of Israel in its larger sense will be the renewed earth, Paradise restored.

Verses 31 and 32 remind the restored ones of their unworthiness of all these favors—the free, unmerited gifts of God, and show the confusion and shame and repentance of all who will constitute the Israel referred to.

Verses 33-35 declare that the long barren and desolate land of Paradise shall be cultivated, inhabited, its cities rebuilt, and made so flourishing that those who pass through it then shall say, "This land that was desolate is become like the garden of Eden"—and the entire earth shall blossom as the rose.

Verse 36 shows that as these blessings progress, all will be witnesses of God's faithful goodness to his people.

Verses 37 and 38 point out the necessity for co-operation on the part of any who would enjoy the blessings promised—prayer being a token of the soul's sincere desire—and promise the remarkable increase of the Lord's holy flock at that time. This reminds us of the words of our Lord. "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd." (John 10:16.) Every soul that longs for the truth is one of the Lord's lost sheep; and every such one will be found during the Millennial age, and will be brought into harmony with all God's sheep in heaven and on earth. All will be consecrated to the Lord and all will walk in his ways. And so changed will be the public sentiment of that day, that even upon the bells of the horses will be inscribed, "Holiness unto the Lord." (Zech. 14:20) Blessed assurance! Glorious day! when not only Israel, the first fruits, but all who are feeling after righteousness and the true God shall be recovered from present blindness; and, recognizing the reign of Christ begun, shall say, "Blessed is he that cometh in the name of Jehovah." For evidence of its close proximity see MILLENNIAL DAWN, Vol. II., *The Time Is At Hand.*

* The Greek word *krisis* here rendered "damnation" in the Common Version is more properly "judgment" in the Revised Version and in the Emphatic Diaglott. The same Greek word is translated "judgment" in thirty-nine instances, and in only two others is it rendered "damnation"—a word to which modern theology has attached the unwarrantable idea of eternal torment, but which otherwise signifies simply *judgment* or *trial* including, of course, the result or sentence, to either life or death, at its close.

ROTHSCHILD PURCHASING LAND IN PALESTINE

In answer to queries on the subject, we reply: We have not yet received a reply to the letters to Barons Rothschild and Hirsch, proposing a plan for the organization of Palestine as a nation. It appears, however, from the clipping below, that one of the gentlemen is already acting on a part of the suggestions offered. It reads as follows:—

"Jewish exiles from Russia and Poland are really to have a home in Palestine after all. Through Baron Edmond de Rothschild a tract of land forty miles east of Lake Tiberias, and said to be extremely fertile, has been bought. No families will be sent until some young men, who are to go as pioneers, have made the country habitable."—*Milwaukee Sentinel.*

A wise man gets happiness from what he is rather than what he has. What he is remains. What he has—who will insure that? "Therefore, with all thy getting, get understanding."—*Sel.*

"IN THE WINEPRESS ALONE"

"In the dusk of our sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,
Like the mother-voice tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
'He trod in the wine-press alone.'

"And, therefore, he knows to the utmost
The pangs that the mortal can bear:
No mortal has pain that the Master
Refuses to heal or to share.
And the cries that ascend to the Loving
Who bruised him, for us to atone,
Are hushed at the gentle reproving,
'He trod in the wine-press alone.'

THE DOCTRINAL TEST IN METHODISM

The Pittsburgh *Christian Advocate*, a Methodist publication, recently contained an editorial which serves as a straw to show how the still rising wind-storm, which has caused so much commotion in Presbyterianism, is beginning to affect Methodism.

The article was a plea for the abolition of the doctrinal test required of lay members, on the ground that it is a violation of Wesley's teaching on that subject, contrary to the constitution of the society, and mischievous in its effects. illustrations of which were given in men who were kept out of the church by it, though heartily in sympathy with its otherwise free, aggressive and progressive spirit, and in men driven out of it by the conviction that they ought not to pretend to believe what they do not believe.

Commenting on this, the Pittsburgh *Times* says:—

"The article in the *Advocate* repeats with evidence that this requirement is not consonant with Wesley's idea; says 'further more, this requirement is, as it seems to us, unconstitutional,' and gives the plain reasons from the most authoritative source for thinking so; calls attention to the contradiction which has worked the mischief just spoken of—'We who in our history have laid the least stress on mere dogma now stand forth as the most exacting in this particular;' and insists that the only thing which should be required of the private member is that he show an honest and earnest wish to lead a good and useful life.

"Methodism claims to have on its rolls and in its congregations about one-fifth of the Protestants of the United States. Every preacher knows that there are scores of the most active and influential members who do not believe doctrines which stand out prominently in the articles of faith, and that the church dare not try to enforce a literal subscription to them. This article in the *Advocate* is a challenge to the exaction which does violence to the history and hampers the progress of the church. The article is noteworthy as showing that Methodism is falling into line with those who deny that a Christian life is dependent upon subscription to an interpretation of Christian doctrine made by men who were no better qualified to interpret it than they are themselves."

The suggestion of the *Advocate* is a good one, so far as it goes, but if Methodists would go further and abolish the distinctions of clergy and laity and remember that they are all brethren, and that the Word of God is the only legitimate creed for Christians, they would be getting a little nearer the true position of the church.

Then let them not forget that the Lord himself is the only rightful Head of the church, and consequently the only authority in it. A recognition of his headship or supreme authority in the church, and of his Word alone as its doctrinal standard, with faith in him as the Redeemer and in the power of his truth to sanctify, together with a recognition of the individual liberty of consecrated believers, to grow in grace and in the knowledge of the truth, is the only proper attitude of the church.

The article, we think, is very significant of the fears which thinking Methodists have for Methodism in view of the rising breeze which has already struck and badly damaged Presbyterianism. The thoughtful and solicitous begin to feel the necessity for observing some wise precautions so that the storm will not strike them so severely when it does come.

It is significant also of another fact, viz., that Methodists—even those very anxious to support and perpetuate Methodism—care more for the name and for the numbers and prestige of the denomination, than for the doctrines that constitute Methodism and which distinguish it from other *isms*. But if the doctrinal tests be abolished among the lay members, why not among the clergy as well, leaving all free to accept and teach what they honestly believe? O, say they, that would be too radical; for then the world would soon discover that Methodists are not Methodists at all. We must still have a Methodist yoke and must put it on somebody's neck; and since the clergy are paid for wearing it they will submit to it, but the membership, having no such inducement, will not; and if we try to make them do so, they will just leave, and we want to retain them, as every one counts both numerically and financially.

Very sound logic that, from the standpoint of worldly policy. But what requirement shall we make of members? is the inquiry. Now mark the suggestion. Is it that they should recognize themselves as justly condemned in Adam, but justified to life through faith in the precious blood of Christ shed for their redemption and the remission of sins? Is it that they recognize the Word of God as the only rule of faith and practice, and having repented of and forsaken sin that they desire henceforth to conform their lives thereto? No: the article insists that "the *only thing* which should be required of the lay member is that he show an honest and earnest wish *to lead a good and useful life.*"

Why, who could not be a Methodist under those conditions? Mr. Ingersoll would make a very good Methodist; so would Mr. Carnegie, though he claims to hold the principles of Buddhism. He is surely leading a good and useful life—has plenty of money and appropriates much of his surplus wealth to the public benefit. And there are scores and hundreds and thousands of such—very good Methodists, indeed.

But all this indicates still further the trend of Methodism to be, in common with other denominations, toward open infidelity. The church nominal is full of infidels, and the above is an open confession of the fact to those who are sufficiently awake to read it.

Such precautions as this article suggests will not, however, be able to protect Methodism against the rising storm. It is coming, and coming, too, with tremendous force; and every *ism* in the broad domain of Christendom may well tremble in view of it. But let the few precious saints who love the Lord more than the *isms*, and the Bible more than the creeds, and the truth more than the speculations of men, cling yet closer to the Rock of ages. Here only is safety, and not in fellowship and alliance with the hosts of unbelievers, whatever be their name or position among men. Remember that the true saints whom alone God recognizes as his church are a "little flock"—

"A little flock disowned of men,
But owned and loved of God."

"IN DUE TIME"

[Reprinted in issue of June 1, 1906, which please see.]

VIEWS ABROAD

(CONCLUDED FROM OUR LAST ISSUE.)

Vienna is a fine city, many of its public buildings rivaling those of Berlin, though it is not so uniformly fine. It is almost entirely Roman Catholic. But there is a wide difference here between the rich and the very poor. Here, and elsewhere through Austria and Russia, may be seen women and children carrying mortar and bricks, pulling carts like horses and carrying immense loads on their heads, or strapped on their shoulders. We learned that the wages of laboring women there is about twenty cents per day; for laboring men, from forty to fifty cents per day; and of skilled mechanics, from seventy-five to ninety cents per day. Beer with bread and cheese seems to constitute the regular diet of the very poor. And we were told that many of this class are without home, seeking shelter for the night often in the building on which they work during the day. Yet one does not observe these things in the general appearance of fine cities like Vienna, Berlin and Prague.

In Antwerp and Brussels, cities of Belgium, though fine cities in many respects, in Antwerp especially, there was more appearance of poverty and of men out of employment, who swarm in hundreds about the docks waiting for work. We went out early in the morning, and crowds of these men lounged about at almost every corner all through the city, but specially about the docks. They seemed too, to be just the kind for revolt when under strong leadership and goaded, as they may yet be, by greater necessity.

Odessa and Kischenev were the only Russian cities we visited, and these, especially Odessa, presented wide differences between the well-to-do and the miserably poor.

In Russia the government holds an intolerably tight grip on every man in the empire, and the stranger within their gates is always to them a suspicious character. His passport must be produced at every hotel and railway station before entering or leaving a city or town. The hotel proprietor receives your passport and hands it to the Chief of Police, who retains it until you are ready to leave, so that any stranger

could be readily traced as to just when he entered or left the country. Officers and authorities are simply civil, indicating that your presence is only tolerated, and any books or papers in your possession are carefully scrutinized to make sure that nothing in them is calculated to interfere with their ideas.

As we passed through a part of Russia and witnessed the squalor and ignorance and listless idleness of many of the poor *moujik*, we wondered how they managed, even in the summer months, to eke out an existence, and imagined what trouble they would be in when the severities of winter would overtake them. Many of them live in miserable hovels made of mud and thatched with straw, consisting of only one room, and that so low that they must stoop to enter. In many cases the thatched roof slopes to the ground on all sides. The soil looked barren and they seemed destitute of everything that goes to make life even tolerable.

Leaving the Russian domains, we next came under the authority of the Turks at Constantinople. From the Bosphorus the city looks most beautiful, but one has no sooner set foot on land than his disappointment begins. Here is every advantage of climate and location for a splendid city, but the blight of Turkish rule is on every thing. Passing up a narrow alley-way from the landing place, we were halted in front of a rough board shed to have our luggage overhauled and to produce our passport. After considerable delay and inconvenience we were permitted to proceed to our hotel, when we were surrounded by a miserable, ragged looking set of carriers wishing to take our luggage. This disposed of, we proceeded with our guide to a hotel through narrow, dirty alleys. When we called our guide to account for taking us through so many alleys, he looked surprised, and said these were some of the best streets in the city. And, sure enough, we found it even so. In the dirty, narrow streets sleepy, disgusting dogs are found by scores, and there are thousands of them in the city. Donkeys, cars and pedestrians jostle one another continually in the middle of the streets, the sidewalks seldom being more than three feet wide, and all must look well to their steps lest they stumble over these sacred dogs which the Turks so much reverence and will not allow to be destroyed, and which are too lazy to even move out of the way. Of course they are never muzzled and you must run the risk of hydrophobia in hot weather. Then your ears are greeted from early morning till late at night by the hideous voices of the venders of all sorts of merchandise; and when they stop to rest thousands of dogs make the night hideous with their yells, and you soon want to take your departure from the Turkish capital.

The principal cities visited in Italy were Brindisi, Naples, Pompeii, Rome, Florence, Venice and Milan. Landing in Brindisi from our voyage across the Mediterranean from Alexandria, Egypt, we were in company with a Roman Catholic Patriarch from Jerusalem and an under priest. As we had to have our baggage examined here, and the Patriarch's turn came first, we had an opportunity to see how the Italian officials reverence the priesthood. One would naturally expect that in Italy reverence for the priesthood would lead them almost to exempt them from the ordinary searching to which other travelers are subjected; but, on the contrary, with a gruff, irreverent manner, they diligently overturned everything in the old man's trunk and valises, discovering finally several bottles of wine and an expensive box of snuff. The latter they confiscated, and the grumbling dignitary packed up the rest of his effects and passed on; but somehow his low, broad-brimmed hat and long skirts, together with his snuff, etc., made him seem rather unmanly, not to say unpriestly. The examination of our luggage was very slight in comparison, after inquiry had been made and the officials were assured that we had no dutiable goods on hand. Our guide explained this by saying that the officials always consider the word of Protestant foreigners more reliable than that of their Roman Catholic countrymen, especially the priests. Indeed, he told us beforehand that ours would scarcely be examined at all if we were not in company with the Patriarch, and that search of his trunk would probably prove that he had not correctly stated its contents.

The same attitude toward the Papacy was also manifest in Rome. Our guide through the city, a well informed Italian, and a representative of a large class there, was in strong and outspoken opposition to such "superstition and nonsense," as he termed it. Nor was he satisfied with the present government, though, he said. "It is much better than the rule of the church but what we want is a republic, like the United States of America, or like France." And as he pointed out the costly adornings of St. Peter's and the Vatican he frequently remarked, "All this extravagance is what is impoverishing the Italian people; this is not religion: it is all done for pride and power." On one of the public squares he pointed out the statue of Bruno, an independent philosopher of the sixteenth century who was arrested and executed by the Papal Inquisition. The statue was recently erected, and is regarded more as a memorial of Italian liberty from the Papal yoke than as a remembrancer of the teachings of Bruno. It is a standing denunciation on the part of the people against Papal methods and doctrines, and a sure indication of the strong anti-papal feeling of the populace. Italy is too well acquainted with Papal tactics and Papal oppression to have a very cordial affection for that system There is a growing spirit of independence in Italy, which neither civil nor ecclesiastical power will be able to cope with, when, by and by, the people begin to realize their power, and determine to strike for freedom.

Rome is a place of wonderful present, as well as historic, interest. The ruins of a dead past lie all around on every side, and the indications of a dissatisfied present and of a future conflict are very manifest. The remains of its ancient Coliseum, the glory and the shame of old Rome, are a striking symbol of its present inglorious pose before the world. The enthusiastic pilgrims of the eighth century uttered a noteworthy prophecy when they admiringly declared, "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; and when Rome falls, the world will fall." Enough of this colossal structure still stands to bear witness to the cruel barbarity of the period of the greatest "glory" of the Roman empire. It is a circular structure of massive masonry, around the interior of which are successive galleries with a seating capacity originally of many thousands, and in the center of which is a vast arena, where the bloody contests of men with ferocious wild beasts feasted the eyes of the Roman lords and ladies. Sometimes the victims were volunteers from among their best citizens; and when they fell in the conflict, as they generally did, their splendid funerals from the churches gave an additional holiday to the people. Sometimes they were prisoners of war, sometimes criminals, and many were Christian martyrs. With strange feelings we walked about these galleries and down into the arena and into some of the dungeon cells where criminals were confined until the fatal day of their sanguinary conflict should furnish amusement and entertainment to the cruel throng; and then we passed down into the great cages where hungry wild beasts were confined. With a shudder we turned away and thanked God for the ruin and desolation of the place. The Coliseum is now well nigh destroyed, and its tottering ruins aptly represent the decadence of Roman "glory" today. Pius IX., in his time, had some repairs made to preserve and prop the crumbling walls of the old Coliseum, reminding us of how he and his successors have tried to prop the falling structure of the similarly tottering and decaying church of Rome; but both symbol and substance are doomed to complete destruction, and doubtless will go down together in the last great conflict, when all the powers of this world fall, and the new world or age is ushered in. The old adage, "When Rome falls the world falls," seems not so far from truth, when one sees that "the new heavens and the new earth" refers to the new order of things under Christ's Millennial reign.

Rome is full of the monuments of human folly, and not the least among them are St. Peter's Cathedral and the Vatican, the Pope's palace. The former is certainly the most wonderful building in the world, as it has been the most costly. Its marble floors and columns and statues and basreliefs as well as its paintings are exhibitions of the skill and art of the past eighteen centuries; for the whole civilized world was laid under tribute at the time of erection and since. Certainly, nowhere did we find superior manifestations of skill and art. However, the faces of the popes and others there represented had that peculiarly treacherous, Jesuitical expression of countenance so repulsive to the open-hearted and frank.

Noticing that one of the main entrances of St. Peter's was closed, we ascertained the reason to be as follows. It has long been the custom of the Popes to imitate Israel's Jubilee year after a fashion. (How little like the original, our regular readers will readily see—others can read in *Millennial Dawn*, Vol. II., Chap. vi.) Every fiftieth year at first, and every twenty-fifth year more recently, it has been the custom for the Pope to represent that door as leading into Purgatory, and approaching it he raps on it with a small, silver hammer, repeating certain Latin words. The Cardinals on the other side answer by attacking the wall and digging it open, when they march with the Pope through the doorway. The Pope then announces that so many souls have

been liberated from purgatory, and ascending to a balcony extends his hands and gives his blessing to the Italian people. This door has not been opened lately and the people have not received the pontiff's blessing—the last Jubilee passing without the usual ceremony, because the Pope claims that he is deprived of his rights by the government which the people support, and that hence he cannot bless them. The Italian people, however, are getting over some of their superstition and are realizing that the Pope's blessings in the past have amounted to ignorance, poverty and oppression, and that now they are much more prosperous without his blessing. One of them laughingly related to us these facts.

While there is poverty in Italy, and an enormous debt rests upon the people, we, nevertheless, found much less poverty than we expected, no abject want being outwardly noticeable. The people look well, have comfortable looking homes, are generally comfortably clad and seem industrious and thrifty. Nor are the marks of Romanism so distinguishable in Italian faces as in some other parts of the world—America, for instance—probably because the people there have less reverence for ecclesiastical dignity, having been brought into closer contact with it and suffered more from it.

The buried and now partially exhumed city of Pompeii, near Naples, Italy, is a wonderful testimony of the past. We walked through its narrow, stone-paved streets, so narrow that two wagons could not pass each other; the sidewalks being three and sometimes four feet wide. At short intervals were public drinking fountains of stone, worn smooth by the hands of those who stopped to drink. There are butcher-shops with meat-blocks, etc., and baker-shops with large bake-ovens, very like those of the present day, their kneading-troughs, etc., and some of their bread was found, just as left in the ovens, when the city was buried in the volcanic ashes of Mt. Vesuvius. We walked into the private dwellings, generally square with an open court in the center, observed the faded pictures frescoed on the walls, an occasional bit of statuary, or a "Welcome" inscribed on the floor at the entrance, or a small fountain in the center of the court.

We saw the various articles of furniture, etc., recovered from the ruins—their bedsteads, chairs, stoves, cooking vessels, table-ware, jewelry, surgical and dental instruments—the latter very similar to those of the present day. We entered their ancient temples, circus, theatres, courts of justice, etc., and saw some of the petrified bodies of the ancient inhabitants in various positions, just as they were overtaken by the calamity of that fatal day. Over eighteen centuries have passed since that time, but here is their record as plainly written as if they had perished yesterday.

As we ponder over these strange scenes, the query of Ezekiel comes forcibly to mind—"Can these dry bones live?"—and then the prophecy that, in his own good time, God will cause these dry bones (as well as all the rest of the world, typified by the "whole house of Israel") to hear the word of the Lord and to live, and to know that he is the Lord.—Ezek. 37.

In Paris we were continually reminded of the part which the French are preparing to take in the coming battle of the great day. There is intelligence, pride, ambition, a restless spirit of liberty and a determination to assert and to contend for their ideas, which, while they continually lead to factions and party-strife, also make them enemies abroad. They are out of sorts with the rest of the world and almost equally out of sorts with each other. Paris is a splendid city, and speaks well for the French people in many respects, yet here in the capital all their national traits of character, both good and bad, are shown with greatest prominence.

While the city looks well and prosperous, the poor have a very poor showing, and enjoy but little of the comforts of home and family life. Often the best they can afford is an attic to lodge in while they take their meals at some of the cheapest restaurants. The French peasantry, however, seem thrifty and enterprising and their little homes and farms are neatly kept.

Everywhere throughout Europe we found preparations for war; but the statesmen fear socialism still more, and war prospects serve well as an excuse for armies which dare not be disbanded for fear of anarchy. In answer to our queries a merchant of Vienna replied: "It is a common saying that, if you turn the wheel of fortune three times you may have three wishes, but if the people of Europe could have one wish granted, that would be the answer to the question, *How shall we solve the social problem?*" Another gentleman, a judge of one of the courts of Germany, doubtfully shook his head when the subject was mentioned, and said, "We fear great trouble and are doing all we can to avert it, and we hope, *we hope* (?) for better things." And so it is everywhere.

The socialistic sentiments in Europe evidently do not arise as a general thing from actual distress among the people so much as from an awakening intelligence which begins to discern the principle of human brotherhood, and the common rights of all as members of that brotherhood, and to a rising ambition on the part of the middle classes to secure so far as possible their imagined, as well as their real, rights.

Viewed from a religious standpoint also, the trend of thought in Europe is revolutionary. The current is very generally set in the direction of rank infidelity, which when accomplished fully, will be a complete revolution from the former unquestioning faith, or rather credulity, in whatever a time-serving clergy chooses to put forth as divinely inspired truth. Those days are already past and the world is rapidly waking from its former lethargy. From the general awakening a few, here and there, are rising to a clearer apprehension of truth and righteousness, but the majority seem bent on discarding all truth as well as superstition and are going to the opposite extreme.

Such briefly stated, is the outlook of the great battle-field of Europe. Yet, notwithstanding these ominous signs of the times and the divine prophecies of their inevitable culmination, which must of necessity be only a few years in the distance, having confidence in the power that is now holding the winds until the servants of God are all sealed, and to control them even in their wildest commotion so that their destructive power shall only be let loose long enough and only go far enough to accomplish the divine will in the chastening and preparing of humanity for better conditions, we rejoice even in this, and hasten to accomplish our appointed work of sealing the elect. Let all his messengers make haste; for indeed "the time is short." —MRS. C. T. RUSSELL.

QUARTERLY REVIEW

LESSON XII., MARCH 20.

Golden Text—"The wages of sin is death, but the gift of God is eternal life."—Rom. 6:23.

In our judgment, the best way to review is to review—to re-read and carefully ponder the lessons of the quarter and their presentation in previous issues of the TOWER.

The golden text is worthy of careful consideration. "The wages of sin is *death*," not life in torment, nor life in any sense, but total extinction of being. "The dead know not any thing." "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "Man dieth and wasteth away: yea, man giveth up the ghost [the breath or spirit of life] and where is he? . . . . His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them . . . . As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down [in death] and riseth not till the heavens be no more; [until then] they shall not awake nor be raised out of their sleep." The present heavens or ruling powers under Satan, the present prince, shall give place to the new heavens, the kingdom of God under Christ and his church glorified (the royal priesthood), during a great time of trouble just at hand (Dan. 12:1), in which the present rule of evil shall cease and Satan be bound. Under the new spiritual power (the kingdom), the "new heavens," there shall also be a new social arrangement, "a new earth," and then through the kingdom-power not only those alive, but also "all that are in their graves," shall come forth—"awake" from the sleep of death.—Eccl. 9:5, 10; Job 14:10, 21, 11, 12; John 11:11-14.

Death is an actual extinction of being. Mark, we do not say that death annihilates *matter*; for matter is indestructible, and merely passes from one form to another—as solid to liquid or to gas. What we do assert is, that *being*, as a condition, has an opposite in *non-existence*, and that the same God who gave us our *being* can cause that being or existence to terminate. "The soul (*being*) that sinneth, it shall die" (Ezek. 18:4, 20), is God's statement on this subject. Nay, more; the privilege of living is dependent upon God, since it is "in him we live, and move, and have our being" (Acts 17:28), and our *Golden Text* assures us that God has decreed that the wages of sin shall be death, and that only by his *gift* or *favor* can any hope to live forever. In view of the promised resurrection from death, the first death, which now prevails against all, is likened to a *sleep*. (John 11 11; Dan. 12:2.) It would have been a sleep that would have known no

waking, had it not been that God in his grace provided *redemption* from that death which came upon all through father Adam, in the death of Christ our Lord, who became a man and then gave himself our ransom-price—died, the just for the unjust. (Rom. 5:12, 18, 19, 20.) Thus the sentence of Adam's sin is settled by Christ for all who accept his sacrifice and come into covenant relationship—which sooner or later all must have a chance to do. Thus the general resurrection of all is provided for; and in view of that *awakening* from death which God had fore-ordained, he and all who trust him call the Adamic death a sleep, from which all will awake in the Millennial morning. But the second death is never designated a sleep: because it will never end, it will be an everlasting extinction of *being* to all who go into it. The soul that sinneth shall die—an everlasting punishment for willful sin against full light and opportunity, such as the world will enjoy during the Millennium; but which only consecrated believers may enjoy now.

It was in view of the awakening, the resurrection, that Job, in the midst of his trouble, said, "Oh! that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past [until the time for the curse to be removed by the establishment of God's Kingdom in the earth], that thou wouldest appoint me a set time, and remember me. . . . . All the days of my appointed time will I wait, till my change come. Thou shalt call, and I [from death] will answer thee [by coming forth]: thou wilt have a desire to the work of thy hands."—Job 14:13-15.

The doctrine of a resurrection is entirely incompatible with the teaching of modern theology, that the righteous dead are not really dead, but more alive than ever in heaven; and that the wicked dead are not really dead, but in a place of torment. If such were the case the prophecies of the preceding lesson, and numerous others, could never be fulfilled. Shall faithful Abraham, indeed, return from heaven to claim the promise of a home in the land wherein he was a stranger? And shall the multitudes of his posterity, who were corrupt and idolatrous, return from the sulphurous pit of modern theology to share it with him?

No, but as the Prophet (Ezek. 37:12) declares, they will be brought up out of their graves, which statement is abundantly corroborated by the Lord and all the prophets and apostles. "*No man* hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3:13; Acts 2:34.) Even the faithful Apostle Paul did not expect to go to heaven at death, but having fought the good fight and kept the faith and finished his course, he exclaimed, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day [the day of his appearing and kingdom]: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8) True, Paul's portion as a member of the body or bride of Christ will not be an earthly, but a heavenly inheritance—to be entered into "at that day."

While the just and certain wages of sin is death, the gift of God, praise his holy name, is eternal life to all who will accept it on his righteous terms, through Christ Jesus, our Lord and Redeemer. And it will be the privilege of every son and daughter of Adam, if they will have it. To the world in general it will be the restored human life in Edenic bliss; and to the members of the body or bride of Christ, being selected during this Gospel age, it will be a life of participation with him in his glory, honor and immortality—the divine nature.

A MISAPPREHENSION

A Brother writes that he thinks that the "Good Hopes." mentioned in our issue before last, resemble Babylon too much. He adds that the publishing of the amounts promised and the results are a reflection upon himself and others who are doing all they can do for the spread of the Truth, in the purchase and circulation of *O. T. Tracts*, *Dawns*, etc.

The Brother takes a wrong view of the matter. What we suggested (we did not *urge* it, although we might have done so without erring) was that *all*, so far as possible, adopt the rule which the Apostle Paul lays down—the setting aside of *something*, according to our prosperity (whether one cent or one dollar or a thousand dollars), on the first day of each week, as a memorial of the Lord's blessings during the week ended, and of our thankfulness. We believe that but few *could not* spare and consecrate at least one cent a week, and we believe that such would be blessed in so doing.

We did not suggest or urge that such sums could only be used through the "Good Hopes," but merely announced that hereafter *O. T. Tracts*, Nos. 1 to 6, and 10 would be supplied *free* to all Z. W. T. subscribers, so that those who have greater opportunities for circulating tracts than for buying them, could have the better opportunity; and suggested that on the blanks furnished in the November TOWER, the "Good Hopes" of all who desired to help in this and the general work could be declared in a most convenient way.

We have never blamed Babylon for her liberal donations to missions, tracts and charities. The things to be blamed are, (1) the methods often used to secure the money, such as fairs, suppers, etc., and by appealing to the motive of pride, by publishing names and amounts. (2) We have criticized the way in which these large sums of money have been used, in publishing tracts full of bad tidings of great misery, and by putting into civilized and heathen minds false doctrines, calculated to mislead and blind them.

To this Brother and to all we say—the Apostle Paul's advice in 1 Cor. 16:2 is good; and it will do you all good to follow it. Then use the money thus set aside to God's glory, in the best way your reason and conscience, directed by God's Word, dictate.

COMFORT YE MY PEOPLE

LESSON XIII., MARCH 27, ISA. 40:1-10.

Golden Text—"The glory of the Lord shall be revealed, and all flesh shall see it together."

Although the seed of Abraham according to the flesh has always been a rebellious house, yet God has covenanted, as we have seen in preceding lessons, that he will yet again bless them wonderfully with his favor and use them as a blessing to others. The special blessing will come through the spiritual Israel (Christ and his little flock) upon representatives of the fleshly seed, who at that time will be in favor again, and more ready than others for the blessings and terms of the New Covenant, then to be thrown open to all mankind. These, receiving the favor first, will become the mouthpieces and channels of that New Covenant blessing to others throughout the Millennial age.

For centuries fleshly Israel has been desolate and without divine favor—ever since their rejection of Messiah, when he said, "Your house is left unto you desolate." Their career previously had been a period of favor; for though they had suffered much and often for sins, God cared for them and heard their repentant cry and brought them back again to the land of promise. Their chastisement *with favor* lasted from the death of Jacob, where their national history began, for 1845 years, until our Lord in A. D. 33 pronounced their sentence. And this lesson (Isa. 40:1, 2) with other prophecies tells us that when a like period of 1845 years chastisement *without favor* shall have passed, Israel will be restored to divine favor.

This standpoint of Isaiah's prophecy in our lesson is the year 1878, just where the 1845 years of disfavor ceased, 1845 years after A. D. 33; and his words are—

Verses 1 and 2, "Comfort ye, comfort ye my people, saith your God. Speak ye [the church] comfortably to Jerusalem [the natural seed], and cry unto her that her appointed time [margin] is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand *double* [literally, the other half or second half] for all her sins."

The exact turning-point of Israel's favor is clearly marked by Scripture (Zech. 9:9-12). The Prophet, after describing our Lord's entry into Jerusalem on the ass the very day he said, "Your house is left unto you desolate," says: "Even *today* do I declare that I will render *double* [Hebrew, *mishneh*, a second portion, a repetition] unto thee."

The Prophet Jeremiah had also predicted the same thing, and described it as a season of unmingled disfavor, as it surely has been ever since their rejection of Messiah. He said, "Therefore will I cast you out of this land, into *a land that ye know not*, NEITHER YE NOR YOUR FATHERS [Europe—their fathers had been in Egypt and in Babylon, but never in Europe], and there shall ye serve other gods [rulers] day and night *where I will not show you favor.*" (Jer. 16:13) The next four verses show that they will not forever remain cast off, but that they shall be regathered and blessed; but

he adds: "First, I will recompense their iniquity and their sin *double*."—Verse 18.

And now the Prophet Isaiah (40:1, 2), taking the standpoint of the end of this "appointed time," says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her *appointed time* is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* [she has completed the second portion of her punishment] for all her sins."

Thus we find Jeremiah from the standpoint of the past predicting this "appointed time" of chastisement and promising deliverance at its close; Zechariah pointing out the very day when it began; and Isaiah giving the comforting message to be delivered at its close. For fuller treatment of this subject see *Millennial Dawn*, Vol. II., Chap. viii.

But who is to deliver these comforting words? Verse 3 shows that it is one like unto John the Baptist, and like unto Elias—"The voice of him that crieth in the wilderness." That John the Baptist, who cried in the wilderness of Judea and introduced Christ at his first advent, was only a partial fulfilment of this prophecy is clearly shown by our Lord's reply to the inquiry in many minds whether John were the Elias that should come before the great and notable day the Lord, or not. Jesus said, "*If ye will receive it*, this is Elias [the one who was to come 'in the spirit and power of Elias,' according to Luke 1:17] which was to come." (Matt. 11:14) But Israel did not receive John the Baptist as the Elias, nor did they receive the Messiah, who then offered himself to them as their King, whose presence John heralded. And therefore their unrecognized and rejected King departed and their house was "left desolate" until he should come again in glory and power, when again his presence must be heralded by another who shall come in the spirit and power of Elias—another "voice" crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

That the time for this message to go forth has already come is clearly shown in *Millennial Dawn*, Vol. II., *The Time Is at Hand;* and a class of earnest Christians, in the spirit and power of Elias—an uncompromising and fearless spirit, and armed, like Elias, with the power of divine truth—are now crying in the wilderness (for all such are in the wilderness condition, separate from the world and the worldly minded nominal Christians), "Prepare ye the way of the Lord." And all who have this *spirit of Elias*, and who have also the *power* of present truth concerning the proximity and glorious character of the kingdom of God and of the presence of Jehovah's Anointed who is even now setting up his kingdom—all such constitute the Elias that was to come—the voice in the wilderness, whether uttered audibly or through the printed page declaring God's wonderful plan of the ages and announcing Messiah's second *presence.*

This voice calls upon all who hear it to make ready in heart and life for the new order of things to be established under the kingdom of God, which it describes, saying—

Verse 4. "Every valley [the meek and humble] shall be exalted, and every mountain and hill [present great ones of earth] shall be made low: and the crooked [the crooked ruts in which the present evil order of things are running] shall be made straight, and the rough places [the errors, inconsistencies, false doctrines and stumbling-stones of a perverted public sentiment, shall be made] plain."

Verse 5. "And the glory of the Lord [the glory of his righteous character, and of his government and power and wisdom and love] shall be revealed [then], and all flesh shall see [appreciate] it together; for the mouth of the Lord hath spoken it." Glorious message! let all who hear it take part in sounding it abroad; for the time is at hand.

But only the few are ready for this great change of dispensation: the majority fancy that all things shall continue as they are. Especially do the great ones in politics and theology and finance feel strong and confident that the valleys and hills of society will never come to a level. To this end combinations and trusts are being formed; but the Lord sends them another message, as follows—

Verses 6-8. "A voice saith, Proclaim; and he saith, What shall I proclaim? [The answer is, Proclaim that] All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth the flower fadeth; but the word of our God will stand firm forever."

It will require only a breath from the Lord to scatter all the might and glory and power of earthly institutions. His word therefore will be fulfilled; and all who oppose his plan will fade in the great day of wrath which shall burn as an oven, and in which all the proud and all that do wickedly shall be as stubble.—Malachi 4:1.

Next, verses 9-11, the message changes to one of encouragement to God's people during that period of trouble. (Psa. 46) They need not be afraid. When men's hearts are failing them for fear and for looking forward to those things coming upon the earth [society], these may rejoice and lift up their heads, knowing that their redemption at the same time is drawing nigh. (Luke 21:26) In that day while the trouble draws on the Lord will *feed* his people with present truth.

Verse 9. "O Zion, that bringeth good tidings [the one church, represented by its last living members, the Elias class, the only ones who know and can proclaim the good tidings of restitution, etc.], get thee up into the high mountain. [Let the church be glorified as God's kingdom or mountain; let the dead in Christ awake in his glorious likeness, and let those who are alive and remain be changed in the moment of their dying and not sleep as have others; and thus let the promise be fulfilled—"Blessed are the dead who die in the Lord from henceforth."—Rev. 14:13] O Jerusalem, that bringest good tidings, lift up thy voice with strength. [After the church, the bride, has been glorified with the Lord, the faithful ones of the fleshly seed of Abraham will begin to come into prominence before the world by reason of the leaders whom God will raise up for them]. Lift it up, be not afraid; say unto the cities of Judah [all who shall then be in covenant relationship with God] Behold! Your God *is here!*" [Thus the message now given by "*the feet*" of Christ—that the Millennial kingdom is already beginning its rule, Isa. 52:7—will be taken up by the earthly class when the "feet of Him" have passed beyond the vail.]

Verses 10 and 11 go back and connect with verse 2, saying, "Behold, the Lord God will come against the strong *one* [Satan], and his arm [Christ] shall rule for him: behold, his reward is with him and his recompense for work, before him. He shall feed his flock [the 'little flock'—all that follow him—not Babylon] like a shepherd: he shall gather his lambs with his arm [helping even the weakest of his true sheep], and carry them in his bosom, and shall gently lead those that give suck." Those who give suck represent *teachers* and *evangelists* among the Lord's sheep. This day of the Lord is to be a time of special trial to such (Matt. 24:19); but all such who are true sheep will be very tenderly and carefully led along into the present truth by the great Shepherd.

For a fuller statement of the matters here briefly mentioned see *Millennial Dawn*, Vol. II.. Chap. vii. and viii.

ENCOURAGING WORDS FROM EARNEST WORKERS

A GOOD TESTIMONY:—"Until within a few years I have been a most pronounced materialist. The study of hypnotism drew my attention to the power of things unseen. Then I looked into Buddhism, Theosophy, Spiritualism and Christian Science. All these were found wanting; and though to a student of modern science the ransom given by Christ seems like foolishness, I can see no other possible chance for the salvation of mankind. He who goes into the depths of philosophy finds only vanity and vexation of spirit. I have read MILLENNIAL DAWN with much interest."

M. T. MARTIN, M. D.
California.

The wonderfully rapid change of vast wastes of the earth's surface into rich productiveness in fruits, grains and vineyards, now being witnessed on both hemispheres, is just on time—abundance of rain, with springs, lakes and wells of water bursting forth in the deserts and vast plains where for hundreds of years no wells, springs, rivers or rain have been known.

We remember that this work is to be going on, even during or "*in* the time of the slaughter" among the nations, "when the towers fall." (Isa. 30:25.) The falling of the towers (kings, potentates, etc.) must accompany the slaughter (disintegration, grinding to powder) of the nations. You have no doubt noticed the following prophecies now commencing to be fulfilled.—Isa. 30:25; 35:6, 7; 41:18; 43:19, 20; 51:3.

I have seen (last February, on my return from your place to my home here in California), on the border of both the Colorado and Mojavi deserts, thousands of acres made productive by wells "bursting forth" in the desert. I have a brother there who has already put down forty wells, from *every one* of which vast quantities of purest water burst forth. This is taken in large stone pipes over hundreds of

acres of the thirsty, sterile soil. Hundreds of thousands of vines and fruit trees are at once planted and their rapid growth is indeed surprising.

Knowing as we do that the Lord is to do a "short work in the earth," preparatory to the full installment of his Son with his anointed body, in full ruling power, having all things under him; that over forty per cent of this work is accomplished; and that only twenty-three years of the allotted time remain, during which the remaining sixty per cent. of the work is to be accomplished, gives these varied events and agencies the highest interest. E. J. ROGERS.

[While the prophecies above cited have special reference, we think, to Israel and the now barren land of Palestine, we believe that the same blessings of restitution are also due to the whole earth.—EDITOR.]

New York.

DEAR BROTHER RUSSELL:—On the 7th of last June I stepped into a small hall in this city, and heard for the first time some of the precious truths I have since learned to love I had been for some months engaged in evangelistic and missionary work. I had been for years a member of the Baptist sect, and you doubtless know how hard it was for me to give up the old ideas which would not let go of me, but how I praise God today. Before I had finished the second reading of DAWN, Vol. I., I felt that perhaps I might have been mistaken all these years, so I made up my mind to read the second volume. This I also read twice, and by that time felt that it must be true, but hardly dared believe, and did not dare to assert my belief, lest it might be error. Then I went back to the first volume again and read it the third time, and then the second volume a third time. Truly this third reading was a feast, and, eager for more, I wrote for the third volume. All this time I had enjoyed the precious things the books had brought me with scarcely even a thought of those through whose labors the truth had been so plainly and convincingly set forth, but when I took up the third volume and read the preface, an almost overwhelming sense of the gratitude I owed, not only to the dear heavenly Father, but to his agents in bringing these things to my attention, came over me, and I have found it truly hard to wait for your return home, to express to you the deep gratitude I feel.

Brother Russell, I loved the Lord Jesus dearly before I had already not only given up for his sake friends and home but had known by a most bitter experience what it meant to be persecuted for his work; yet proving through all the bitterness the truthfulness of the promise that he would be a satisfying portion, I was happy without home or friends, because I had Jesus. I was continually conscious of his presence with me. But now it seems to me at times my heart will burst with love and gratitude and praise. I cannot do half enough for him; but he shall have the earnest, faithful service of every remaining hour of my life.

And you, my dear brother, I know not how to better express my gratitude and thanks to you than by thus telling you how fully your precious work has accomplished its mission in my heart and life.

I am eagerly starting out to give to others the glad tidings that have come to me, and yet I start almost fearfully. Is it not strange? I have been a dear lover of the Bible for years I have read carefully and prayerfully, and have been led out of much orthodox error, and before I read DAWN I confidently went among the people, sure that I could give them food that would satisfy beyond any thing the popular preachers could give; but now that I have been so richly fed myself I feel timid about going, lest one should ask for something which I cannot give.

I received tonight a precious letter from the office, in which the wish is expressed that I may be "filled with a spirit of love and humility." It seems to me I must be. I never felt my own littleness and unworthiness as I have felt it in the past three months, since I began to see the precious truth. I am amazed, as I look over my life and see what bungling and inefficient work I have done and called it work for the Lord, to think that he has trusted me with this precious truth, and is going to let me still call myself one of his workers. O Brother and Sister Russell, pray for me that I may be enabled to work in such a way that through my work, as through yours, sheaves may be garnered for his glorious kingdom.

Once more thanking you for the great blessing and peace brought to me through your work, I will close. Yours in like precious faith. MRS. M. PECK.

"PEACE BE UPON THEE"

[In a recent book, by *Oliver Wendell Holmes*, "Over the Teacups," the following beautiful stanzas are found. The author introduces them with these words:—

I was crowded between two children of Israel, and gave free inward expression to my feelings. All at once I happened to look more closely at one of my neighbors, and saw that the youth was the very ideal of the Son of Mary.]

A fresh, young cheek whose olive hue
The mantling blood shows faintly through;
Locks dark as midnight, that divide
And shade the neck on either side;
Soft, gentle, loving eyes that gleam
Clear as a starlit mountain stream;
So looked that other child of Shem,
The maiden's Boy of Bethlehem!

—And thou couldst scorn the peerless blood
That flows unmingled from the Flood,—
Thy scutcheon spotted with the stains
Of Norman thieves and pirate Danes!
The New World's foundling, in thy pride
Scowl on the Hebrew at thy side,
And lo! the very semblance there
The Lord of Glory deigned to wear!

I see that rediant image rise,
The flowing hair, the pitying eyes,
The faintly crimsoned cheek that shows
The blush of Sharon's opening rose,—
Thy hands would clasp his hallowed feet
Whose brethren soil thy Christian seat,
Thy lips would press his garment's hem
That curl in wrathful scorn for them!

A sudden mist, a watery screen,
Dropped like a veil before the scene;
The shadow floated from my soul,
And to my lips a whisper stole:—
"Thy prophets caught the Spirit's flame,
From thee the Son of Mary came,
With thee the Father deigned to dwell,—
Peace be upon thee, Israel!"

THE SITUATION IN GERMANY

The recent rioting in Berlin, in which some 6,000 of the very poor participated; which rifled baker-shops and beer-houses, and surrounded the Emperor's palace, shows the extremity of the lowest class of society there, but does not alter our judgment of the general situation as expressed in the "View" of our Jan'y 15th issue.

VOL. XIII ALLEGHENY, PA., MARCH 15, 1892 No. 6

TRAVELS IN THE HOLY LAND

AUGUST 1891—EDITORIAL NOTES

Here we are at last in this land so sacred to the hearts of all who love God—the land of Abraham, Isaac, Jacob, the Prophets, the Lord and the Apostles. And although our eyes are busy trying to notice all the points of interest, and our memories busy recalling the many things written concerning these places in the remote past, and our hearts full and tender as we recall the scenes of our Master's sufferings on our behalf, and our hopes vivid for the evidences of coming blessings upon the natural seed of Abraham, we do not forget the true spiritual Zion whose deliverance and glorification must first take place before fleshly Israel, and then all the families of the earth, shall be blessed.

We therefore invite all of the TOWER readers to go with us in mind over these hills and valleys, that together we may be refreshed and rejoiced in spirit.

We land at Jaffa or Joppa, the seaport for Jerusalem, to which the king of Tyre sent the cedars of Lebanon to king Solomon for the building of the Temple. It is probably much

the same as when Jonah visited it, fleeing from his duty, to take ship for Tarshish; much the same, too, as when Peter lodged here at the house of Simon, a tanner, upon whose roof he saw the vision directing him no longer to consider God-fearing Gentiles "unclean."

The conveyance which will carry us to Jerusalem is a rickety carriage drawn by three lean horses—for the railroad, although progressing and already finished about one-third the distance, carries no passengers yet. Upon it, however, construction trains are running constantly.

While our conveyance is getting ready we will see the city, and get dusted from head to foot by taking a walk, and climb to the house of Simon, the tanner. Ah! there it is. Not the same house, of course, but one upon its site, and probably much of the same size and shape, for here architecture and the building art have made little progress—retrograding, more probably. It is a house of one large living-room with a smaller reception room. Outside is a large stone box recently found near the spot, and supposed to be the one used by Simon and his successors in the tanning business. There beside the box is a water-well: quite likely, the same at which Peter drank while residing here. Outside the house against the well a flight of stone steps leads to the roof—similar to the one where Peter prayed and saw the vision.—Acts 10 and 11.

Our conveyance is ready and we start for Jerusalem on a route full of interesting memories—over hills and valleys trodden often by the feet of the Great Teacher and his apostles. Not the same road exactly, but the same route; for the present excellent road is of recent construction, the old Roman road of our Lord's day being here and there visible, but now abandoned for the better one.

The tomb of Dorcas (Tabitha) is the first item of interest; it is a public fountain. This recalls the story of Dorcas, one of the saints of the early church, friend of the poor, whose awakening from the sleep of death is recorded in Acts 9:36-43. The tomb is in the outskirts of Jaffa, and leaving it we pass rapidly several fruit gardens hedged about by prickly-pear trees. At any other time, no doubt, these would appear beautiful, but now they are dry and dusty, for this is the dry season here, and no rain has fallen for several months.

Outside of Jaffa we are in the "Plain of Sharon." It is at present very dry and barren looking, but our guide, a very well-informed and reliable man, tells us that it yields large crops, and that at any other season we would see it spangled with wild flowers of every hue. Our route lies across this plain for twenty miles, while it is nearly one hundred and fifty miles long. Under skillful management and with proper machinery this strip of land would yield immensely. Even at present it yields large quantities of grain for export, though the native farmers are taxed enormously for all they raise, besides paying heavy rentals for the use of the land and heavy interests for the money necessary to put in a crop. As much as 30, 40 and 50 per cent interest, for a six months' loan, is charged by the wealthy who have money to loan. The Jews are seldom farmers here, but many of them, as everywhere, are money-lenders. In the eyes of a European or American, however, none of the people appear to be wealthy: all look poor.

Here on our left is a modern Arab village, built of small stones and slimed over with earth. The people of this and other similar villages are called "*fellah*"—they are poor tax and interest burdened farmers. They are probably happy in their way, but others used to some of life's comforts would be miserable if thus situated. Ah! the thought comes forcibly, if such things pain our hearts and awaken our sympathy, what must it have been to our dear Master to witness the pain, poverty, degradation and general distress which sin brought into the world. No wonder "Jesus groaned in spirit," for, surrounded by such, he would not increase their troubles by explaining to them the extent of their degradation, while he could not yet, according to the Father's plan, apply the balm for all their woes (Restitution)—until he had paid the *ransom-price* for all; and until his church, his bride, being selected, the due time should arrive for the healing of every wound. (Acts 3:19-21). We also groaned in spirit as we saw their poor estate and the blind and maimed in the way, and prayed, "Thy Kingdom come!" and wished it were already time to pour out the great blessing upon the world, typified in the Sabbath-day healings performed by our Lord. We rejoiced, however, in the "*greater works*" in which even now we are permitted to have a share—feeding the poor with the spiritual bread, anointing the eyes of the spiritually blind and cleansing spiritually those afflicted with the leprosy of sin. We concluded that we must be content for the present, and wait the Lord's time for the rising of the Sun of Righteousness with healing in his beams.—Mal. 4:2.

There on our left is the traditional site of Hazar-Shual, where Samson caught the foxes and used them in burning the crops in this very Plain of Sharon, which at that time was held by the Philistines who had invaded and overpowered Israel. (Judges 15:4). Samson's trick was not mere wantonness, but a warfare for the impoverishment of the captors and for the recovery of the land to his nation.

Here we are at the Tower of Ramleh. While the horses rest we will climb to its top and have a good view of the surroundings. To the east is the hill-country or mountains; to the west is the Mediterranean sea; to the north is Mt. Carmel, where Elijah tested the prophets of Baal and proved that Jehovah alone is God (1 Kings 18:19); to the south is Gaza, the city whose gates Samson carried away; and this side of it is Gath, the home of Goliath, and Lydda, where one of the early Christian churches was founded and where the Apostle Peter performed a notable miracle.—Acts 9:32.

We have now reached the valley of Ajalon, and to the north east is Mt. Gibeon. We recall this as the scene of the notable battle between Israel and the Amorites, in connection with which is the account of the standing still of both sun and moon Endeavoring to locate the battle, we are impressed with the fact that if the sun were standing over Mt. Gibeon there could be no use for moonlight in the valley of Ajalon, which in that event would be flooded with sunlight. The account given in Joshua does not purport to be recorded by an eye witness, but is rather a note and comment upon a record given in the "Book of Jasher," now lost. The facts which form the basis of the matter recorded would seem to us to be explainable in either one of two ways:—

(1) That Joshua addressed the Lord as the Sun, whose strength and help had so signally been revealed for the relief of Israel and for the destruction of their enemies. With this the words agree well; "Then spake Joshua *to the Lord* . . . . and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon:" that is to say, O Lord, our Sun and strong Deliverer, continue thy mighty help for us in this battle at Mt. Gibeon, and let thy peaceful blessing [the Moon] be upon thy people in the valley of Ajalon; or

(2) That the sun was setting in the west and its last beams still lighted Mount Gibeon while the rising moon cast her beams directly through the valley of Ajalon. In this view the desire and request of Joshua would be not with reference to the sun itself, but with reference to the sun-*light:* he desired that utter darkness might not overtake them, in order that the victory be a complete and lasting one. If this be the proper view, then it was the sun-*light* merely that continued without the orb itself being visible. This would not have required a stoppage of the earth upon its axis, for clouds might have been so arranged as to prolong the sunset, as they sometimes do at the present time.

We are now more than midway between Jaffa and Jerusalem, in the valley of Wady-Ali, and before us is the site of Kirjath-jearim, where the Ark of the Covenant rested for twenty years in the house of Aminadab (1 Sam. 7:1, 2), whence it was taken by King David to Jerusalem. (2 Sam. 6:3.) Away before us, to the left, is Mizpah, (not the place named Mizpah by Jacob when he covenanted with Laban his father-in-law, saying, "The Lord watch between thee and me when we are absent one from another"—that was on the other side of Jordan, but) the place where Saul, the first king of Israel, was chosen and anointed, near which also Samuel, the prophet, reared a monument to the Lord, called Ebenezer, saying, "Hitherto the Lord hath helped us." (1 Sam. 7:5-17; 10:17) Yonder is Gibeah, the birth-place of King Saul.

Since getting into the hill-country the land has seemed more desolate, stones being almost the only thing in sight, except that here and there in the valleys we have caught glimpses of cultivated gardens and settlements. Undoubtedly it would look much less barren at any other season of the year; and there are evidences that the hill and mountain sides now lying waste, except here and there a few olive trees and grape vines, were once well terraced and no doubt yielded grapes and olives in profusion.

Here we pass near by Ain-Karim, which tradition marks as the birth-place of John the Baptist. Here in the hill-country of Judea Mary visited his mother, Elizabeth.—Luke 1:39.

Now we have reached the brook and valley of Elah, the reputed site of David's battle with Goliath, and while we are listening to "the voice (sound) of the grinding of the mill," manipulated by women by hand, as in olden time, Abdullah, our thoughtful guide, has selected for us as mementos five smooth sling-stones from the brook-bed, such as the five which David took, the first of which smote and killed Goliath, the Philistines' champion.

Now we pass close to a town supposed to be the Emmaus

to which our Lord walked with two disciples after his resurrection—Luke 24:13.

It is late when we reach Jerusalem, so we secure lodging, etc., at the clean airy, comfortable "Hotel Jerusalem," outside the Jaffa Gate, in what is sometimes termed "the *new* city of Jerusalem," because here are most of the new buildings. Indeed, the population outside the wall near the Jaffa Gate bids fair to be greater than that within at no distant day. And our attention is drawn to the fact that this portion is precisely that so accurately described by the prophets.—Zech. 14:10; Jer. 31:38-40.

(*To be continued.*)

THE MEMORIAL SUPPER

We believe and teach that the most proper occasion for the celebration of our Lord's death is its anniversary. This was the custom of the early church, and it is still observed in a fashion by some denominations on Good Friday—although, in order to have the observance come upon the same day of the week, the exactness of the date is disregarded. We, like the early church, prefer to observe the memorial upon its exact anniversary—which we reckon as they and the Jews reckoned it—by lunar time—the day before the beginning of the Jewish Passover.

Furthermore, we believe and teach that the only proper manner for the celebration of this memorial is that which our Lord introduced and which the early church followed, and not as Good Friday is now celebrated by some.

On the same night in which he was betrayed—after 6 o'clock p. m. of what we now would call the 13th day of the Hebrew month *Nisan*, but which the Jews called the beginning of the 14th day of the month (their 24-hour day beginning with the evening); and therefore, in Jewish reckoning, in the same day in which he was crucified (the day before their Passover week began)—our Lord celebrated the Passover *supper* with his disciples. (The lamb supper, which always *preceded* the feast-week of Passover, was not, and is not now, termed the Feast of Passover by the Jews.) And after having thus complied with the law (which was still in force over every Jew until our Lord's death on the cross) Jesus instituted a memorial of his own death, bread and "the fruit of the vine" being used as emblems of his flesh and blood.

He instructed his followers that thus they should commemorate his sacrifice for sins, saying,

"THIS DO IN REMEMBRANCE OF ME"

And to us it appears that the *time* is no less a part of the institution than the bread and the juice of the grape. We should as soon think of substituting *another time* than that of the institution—especially in view of the particularity of our Lord in the matter; for although he declared, "With desire have I desired to eat this passover with you before I suffer," yet, according to the law, it could not be eaten until the anniversary of the killing of the typical lamb preceding the passing over of Israel's first-born in Egypt; which was to be the anniversary also of the killing of the true "Lamb of God which taketh away the sins of the world" and by whom the church of the first-born is first to be spared or delivered. Our Lord waited, therefore, and "when the *hour* was come [the earliest hour possible according to the Law] he sat down."

The words of the Apostle "As oft as ye *do this*, ye do show forth the Lord's death until he come" (1 Cor. 11:26—particularly explained in March '91 *Tower*), are understood by many to give license to the observing of any hour, any day and any month; but not so to those who read critically; for the words "*do this*" have special weight. It would not be *this* if done at another time: just as if a command were given to celebrate the Independence of the United States on the fourth day of July, it would not be a fulfillment of *this* command, nor a celebration of *this* event, but something else, if another day were celebrated.

But let no one suppose that we teach that God's people are under the law on this or on any other subject. The only law of our new covenant is the law of love. We love our Master, we love to celebrate his great sacrifice for our sins, and we love to do it as he was pleased to show us, as nearly as we can.

Some of the Lord's people celebrate his death every first day of the week, supposing that in so doing they have the sanction of the custom of the apostles and the early church, as recorded in Acts 2:46; 20:7. We hold, however, that they err in this application of the words "breaking of bread," and that it was not the Memorial Supper, but an ordinary meal customary in the early church for two reasons (1) being few and scattered, when they gathered for a meeting they brought a luncheon; and (2) probably for the same reason that they met on the first day of the week, they ate a meal together, viz., because it was on the first day of the week that our Lord arose from the dead, and because on that day he expounded unto them the fulfillment of the Scriptures applicable to himself and was known to them in the breaking of bread, *i. e.*, in the eating of supper. No wonder that afterward they loved to celebrate both the day and the meal which brought them so much joy and blessing.—Luke 24:25-32.

Those who have confounded these luncheons, celebrating the *resurrection* on the first day of the week, with the Memorial of our Lord's *death* have erred greatly if not seriously. They should notice, too, that the fruit of the vine is not mentioned in connection with these luncheons, while its never omitted when the Memorial Supper is referred to, being no less important than the bread. The same expression, "breaking of bread," from the same Greek words, is used in Acts 27:35, where there can be no doubt that it refers to an ordinary repast for the satisfying of hunger and not as a memorial or symbol of our Lord's death.

We treat this subject but briefly here. As to who should celebrate the Memorial, and how, and many other interesting points, our regular readers are referred to our issue of March, 1891. While our supply lasts, we will be pleased to send a copy of that issue *free* to *new readers* who desire to study the subject further.

Let us urge upon all who recognize the value of Christ's death as their *ransom-sacrifice*, to surely "*do this*," as the Master enjoined, in remembrance of that great event which is the basis of our present joy in the Lord as well as of those which we shall enter upon as the fulfillment of this Memorial—when we shall partake of the joys of our Lord in glory, in the kingdom. But those who trust to forgiveness aside from this sacrifice for sins, or who are trusting that they can *crucify their own sins*, and thus *render themselves* acceptable to God (as some claim), should not celebrate this Memorial: for in so doing they would be eating and drinking condemnation to themselves—not discerning the value of the Lord's broken body and shed blood as the one and only sin-offering which can take away sin and make the *believer* acceptable before God.

The proper time for celebrating the Supper this year will be after 6 o'clock of Sunday, April 10th—that hour being the beginning of the 14th day of the Hebrew month Nisan.

BELIEVERS' CONVENTION

ALLEGHENY, PA.

UNDER THE AUSPICES OF THE TOWER BIBLE AND TRACT SOCIETY,

FOR BIBLE STUDY,

IN CONNECTION WITH

THE ANNIVERSARY CELEBRATION OF OUR LORD'S DEATH

APRIL 7TH TO 14TH, INCLUSIVE, 1892.

For years past it has been the custom of such of the WATCH TOWER readers as can do so to meet in Allegheny for fellowship and study for a few days in connection with the memorial of our Lord's Last Supper. Such meetings are purposed for the present year, as above announced. These meetings will be held in the chapel over the office of *Zion's Watch Tower*, "Bible House," No. 58 Arch Street, Allegheny.

No fixed program is announced except for Sunday Evening, April 10th, when the Lord's Memorial Supper will be celebrated at 7:30 o'clock. The meetings will commence on Thursday, April 7th, and continue from 10 a. m. to 6 p. m. (with noon adjournment for lunch) daily for a week. The sessions preceding the Memorial celebration will be specially devoted to Bible study, at which Bible questions of every kind will be entertained—among others, Baptism and its significance—and an opportunity will then be afforded for any who may so desire to *symbolize* their death with Christ by immersion. We have robes and every convenience. More than fifty persons availed themselves of this opportunity last year.

WHO ARE INVITED TO ATTEND

(1) All who trust for justification in the great atoning sacrifice for sins given at Calvary by our Lord Jesus will be welcomed; and (2) especially all such who have presented themselves as living sacrifices in God's service; and (3) par-

ticularly all such who are regular subscribers to *Zion's Watch Tower;* and (4) all those engaged in the colporteur work, or who contemplate entering that ministry.

ENTERTAINMENT DURING THE MEETING

Friends of the Lord and the truth, here, have arranged for the lodging and breakfast and supper of all *Watch Tower* subscribers and colporteurs who may attend the convention. And in return we have assured them that all who come will gladly lend a hand to carry what otherwise would burden them and hinder their attendance at the meetings. Come prepared to sleep on clean comfortable floor-beds or the best that we can supply to so large a number. But do not bring little ones or uninterested friends, unless they can be otherwise provided for, as every bit of space will be required and reserved for those who are interested.

Come in a thoughtful and prayerful mood, expecting to be influenced for good and earnest to exercise such an influence upon all with whom you may come in contact. It has been remarked of previous meetings that from the waking to the sleeping moment, both in and out of meetings, there was but the one topic of conversation—the good tidings of great joy. One old Brother, a U. P. minister, remarked: "I have been at many conventions, but never before at one like this, where the will and plan of God are the only and the incessant topic from rising until retiring; in the house, on the street, at meeting, at lunch and everywhere." Come resolved that this meeting shall be none behind its predecessors in spiritual fervor through coldness or indifference or unfavorable influence on your part.

Arrangements will be made, with boarding houses near, whereby all attending the meetings can procure good, comfortable dinners, as low as 15 cents each. Thus the near-by friends as well as those from a distance can spend the entire days at the meetings. And those of limited means, from a distance, can know that their entire expense for the seven days need not exceed twenty-five cents a day, including street-car fare.

R. R. EXCURSION RATES

The following railroads have granted excursion rates to Allegheny or Pittsburgh:—

(1) *The Trunk Lines*, viz., P. R. R.; B. & O. R. R.; and N. Y. C. & H. R. R., and generally all connecting railroads of N. Y., Penn'a. and N. J.

(2 *The Central Passenger Association*, including almost all the railroads west of Pittsburg and Buffalo, and north of the Ohio river, as far west as Chicago and St. Louis.

(3) *The Southern Passenger Association*, including almost all the principal railroads of the South.

"THE WAY OF THE RIGHTEOUS"

LESSON I., APRIL 3, PSALM 1:1-6.

Golden Text—"Blessed is the man that walketh not in counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psa. 1:1.

The first three verses of this lesson picture the perfect man, the man whose heart is perfected in holiness, the pure in heart. Hence the picture is pre-eminently that of the perfect man, Christ Jesus, and secondarily that of those imperfect men and women who, being justified by faith in Christ, are, as new creatures, walking in their Master's footsteps, and hence right at heart, even though sometimes imperfect through the weaknesses of their earthen vessels.

The first verse shows three steps, (1) the ungodly—literally, the *wicked*, (2) sinners or *transgressors*, and (3) scorners or the *conceited and unteachable*.

The proper course is to have no *fellowship* (sympathy and common interest) with people of any of these classes. This, of course, does not mean that we are to treat them unkindly or discourteously, nor that we are never to be seen walking, standing or sitting with such; but it does imply that our company should, as far as possible, be select, and of those who reverence our God, and that other fellowships should not be encouraged.

A greater number, perhaps, are in danger of getting into fellowship with the scorners or unteachable than with the others: yet fellowship with such leads to the same spirit; and that leads gradually to violation of the covenant with God; and that leads to open wickedness and willful sin. The safe way is to have no fellowship with darkness.

But this advice will apply also in another way. In all the nominal churches there are many who have a form of godliness, but who are really ungodly—far from being in harmony with God and his plan. In the nominal churches are also many sinners, living in known violation of their covenant with God. And there, too, may be found, alas! sometimes even in the pulpits, those who are of an unteachable, haughty spirit, who even scoff at God's Word and make it void through their traditions. Come out from among them; and neither sit, nor stand, nor walk in fellowship with such. (Rev. 18:4; Isa. 52:11.) Stand with God, even if that should seem to imply standing alone. The Lord knoweth them that are his, and he has more than seven thousand who bow not to sectarianism.

Verse 2. Some might suppose that one thus isolated would have an unhappy lot; but no, he is truly said to have a delightful experience. He delights day and night in meditating upon God's will and plan. In this he finds a joy and a peace which the world and a worldly church can neither give nor take away. One thus consecrated and full of the spirit of the Lord finds that God's laws of righteousness are not restraints which he would fain be freed from; but, like the Master, he can say, "I delight to do thy will, O my God: thy law is engraven in my heart."

Verse 3. Such children of God as have reached this degree of development do not wither away and become dead and barren, but, since the root of their new life is fed by the river of God's grace and truth, they are always fresh and joyous and fruitful—adding to faith virtue, brotherly kindness, love, and so are not unfruitful in either the *knowledge* or the wisdom which surely comes to all who have communion and fellowship with God.

Whatsoever such do shall prosper. They have no plans of their own: they desire that God's will shall be done. And since God's plan shall prosper (Isa. 55:11), their plan shall prosper; for his is theirs.

Verses 4 and 5 describe the reward of the wicked. In God's plan no provision is made for the wicked; and, as the chaff dust blown by the tornado can never again be found, so the wicked shall have no place after the Lord has thoroughly cleansed the world and swept them into oblivion.

But a distinction should be made between wrong-doers and wicked people. The *wicked* are those who *wilfully prefer* sin to righteousness, while many violators of God's law now are deceived by the great enemy, Satan, (2 Cor. 4:4), and entrapped by depraved appetites. etc. Thank God that Satan soon shall be bound and shall deceive the nations no more; and then a clear knowledge of God and of righteousness shall be granted to all. We may reasonably hope that the wilfully wicked will thus ultimately be proved to be a much smaller number than at present might appear.

But the description here given of the way of the wicked does not relate to their present life. In the present life they, more often than the righteous, flourish and prosper. as is shown by the same writer elsewhere.—Psa. 73:3, 12; 37:10, 16, 35; 145:20.

Verses 5, 6. The wicked, therefore, shall not be able to stand [shall not continue to stand—shall fall, pass away as the chaff] in the judgment [of the Millennial age]; nor shall sinners [those disobedient to their covenant] longer be found in the congregation of the just.

The *judgment* which is to determine who are the lovers of righteousness, and who are deliberately, wilfully, wicked, is here stated to be future, which accords with our Lord's words uttered ten centuries later—"I came not to judge the world, but to save the world." (John 12:47) That the world has not yet been judged is evident; for the wicked are not yet overthrown and carried away as the chaff. But though our Lord's mission, at the first advent, was not to judge, but to *redeem* the world, the testimony is unmistakable that, at his second advent, he will judge the world, and that his saints now being selected from among men will be associate judges, kings and priests with him in that thousand-year-day of judgment. (Acts 10:42; John 5:22; Acts 17:31; 1 Cor. 6:2, 3) The character of these judges and the object of the judgment give assurance that it will thoroughly and righteously separate those for whom God in Christ has provided the gift of grace—everlasting life—from those who, he declares, will be "cut off from among his people," in the second death.

Then sinners [violators of their covenant of consecration] will no longer have a place among the faithful who are completing their covenant of self-sacrifice. (Psa. 50:5) This division of the faithful and wise servants from the unfaithful and foolish *servants* is already beginning. The judgment of the world will follow. See "The Work of Harvest" in *Millennial Dawn*, Vol. III., Chap. vi.

ENCOURAGING WORDS FROM EARNEST WORKERS

Texas.

DEAR BRO. RUSSELL:—I am one of the lone ones—an old lady of 84 years, but I love the precious truths for these last days. Providentially I picked up the first volume of MILLENNIAL DAWN when I was away from home on a visit in Waco a year ago, and I thank God that he ever directed me to these precious truths. I seem to have a new Bible now and I thank God daily for his beautiful plan of salvation.

I feel that I cannot wait longer for the TOWER. Please send it to me. I will send the money for it and some DAWNS to scatter. Yours in Christ, MRS. M. E. RUST.

England.

MY VERY DEAR BROTHER RUSSELL:—I have started several times to write to you since your ever-to-be-remembered visit, but have always been put off. Your visit here was a veritable, divine appointment. Its influence on others has been great for good, I doubt not, but to me especially. I cannot tell you all I have felt since Sept. 13th: words fail me utterly. The humiliation, the self-abasement, the light, the love, that have succeeded each other, no tongue can tell, but you can understand it, because you have known it yourself. The Scriptures have seemed to open out of themselves, and never before have I had such freedom in giving meat to the household of faith.

You suggested to me the colporteur work. This I felt I could not undertake without further consideration. I should have been so glad to say, Yes, to you, but something held me back. I could not feel that I was fitted for such work. This conviction has grown upon me; but with it I have also realized that for the present I must labor where I am. And I am confirmed in the belief that this is the Master's ordering by the blessing granted on the work I am doing. I think I told you or Sister Russell that I had a class of twenty to thirty men every Sunday morning for a Bible lesson. Somehow some portion of the spirit of Elijah fell upon us at those memorable London meetings, and the men have realized that their teacher has received a blessing and must bless others if he is to keep it. A fortnight ago the kindly and helpful testimony given as to the way these lessons are appreciated was most encouraging. To the Master be all the praise. Three of the men were specially anxious to testify of the good they had received, and these were men cradled and reared in Methodism. Two of them said the Bible was a new book to them, and that they had learned more of the word, plans and purposes of God during the last few weeks than in all their former life put together. I felt deeply humiliated and could only ask for grace to help in this time of need. Knowledge puffeth up, but I am deeply conscious that I am nothing and fearful that men will look too much at the instrument. Since then there are two others, who, having heard of the light God is giving, have come to see for themselves. One of them is a local preacher. He has been impressed with the beauty of God's plan and says he will not miss being present whenever he can get her. I have sold all the DAWNS I had and am glad to hear that now we can be supplied from London. I hope to be able to arrange for public meetings occasionally this winter, but hold myself open to anything and everything that the Master of the harvest gives me to do. And it is astonishing how many ways he opens up.

Your first discourse in London, "Come out of her, my people," has been a source of encouragement. I am always on the lookout for the sheep and lambs. O! I thank God that not one of *his* shall be lost, also for the great privilege of seeking them. Three weeks ago we had a very dear friend staying with us who is a Minister in the Prim. Meth. church, and with whom we had often exchanged views by letter. He and his wife left us deeply impressed by "our manner of life." They are both sincere Christians and have very much of the love and likeness of the Master about them. The Master himself ordered all our conversation. We invariably entered into sweet fellowship, and yet the doctrines of the trinity, immortality, future punishment, the destiny of mankind, and the greatest doctrine of all—the Atonement through Christ our Ransomer—all were entered into as they were suggested to us; and this profitably to both sides. Since they left us for home (London) we have received a good letter from them. They are fully consecrated to him whom we love. These means God has brought to me, and in so many ways—by letter, by speaking and by teaching—have I been shown God's graciousness, so that I feel sure that for the present, at least, my influence is greatest and best exerted where I am. I am able to sell DAWNS and get others to do so, too, but if the Lord will that I go out, I pray he may show me and give grace in needful supply. There are many things one would like to talk about. O! the time of refreshing from the presence of the Lord at and ever since your visit! But I cannot write more now, only to say that our (wife and self) hearts are overflowing with gratitude to the Master for his goodness in sending you to England.

Sister Horne wrote me a characteristic letter yesterday. She tells me she has heard from you. There are none on earth that occupy such a place in our hearts as your dear selves, My heart is full and I am overjoyed at having received such blessing. Give our loving greeting to all the brethren and sisters, and may your hands be strengthened and your hearts cheered in the great work, is the sincere prayer of your affectionate fellow-servants. AARON & P. C. RILEY.

Ohio.

DEAR BROTHER RUSSELL:—Your very kind and highly appreciated letter was duly received. After considerable study and prayer, I have concluded that it is best for me to have as little as possible to do with the nominal church, and nothing at all to do with their religious services.

I have been singing in protracted meetings every night for seven successive weeks, and during that time I have felt very much out of place—as their doctrines and especially their revival services very much oppose the Bible and God's plan of the ages. "Eternal torment" and the "restitution of all things" do not go well together.

It is my greatest desire to do the Lord's will, and I am confident that in the near future the way will be opened for me to serve him more effectively than I have been able to do in the past.

Oh, how thankful I am to God and to you, Brother Russell, that the MILLENNIAL DAWN ever came into my hands! How thankful I am that God has called me out of darkness into his wonderful light! I cannot thank him enough for it. May I prove my loyalty to him by living the truth—by letting my light shine, and by putting forth every possible effort to lead others to the light!

I have enjoyed studying your articles on the *ransom*. I am sure they are thoroughly Scriptural and are very much needed in this evil day. You cannot overdo that subject. The S. S. lesson expositions are "meat in due season," and I am sure they will be highly appreciated by all TOWER readers.

Enclosed you will find $5.00, which kindly hand to Sister Russell on account of my "Good Hopes." Please remember me to Sister Russell, Brother Henninges and all the TOWER workers, and pray for me that I may be as "wise as a serpent and harmless as a dove," and that I may never shrink from the consequences of truth.

I remain your brother in Christ, M. L. MCPHAIL.

THE KING OF ZION

LESSON II., APRIL 10, PSALM 2:1-12.

Golden Text—"Blessed are all they that put their trust in him."—Psa. 2:12.

In considering this psalm it is well to remember that King David, its author, was a typical character, a type of Christ. Those of David's time and he himself, also, no doubt understood his words to refer to his own conflicts with surrounding nations and their kings, and although some of the expressions are quite too strong to fit the typical king and kingdom, and could fit only their antitypes, this no doubt was considered *poetic license*. From a higher standpoint, however, guided by the holy spirit and the words of the apostles, the Gospel church can see in this psalm a prophecy of our Lord Christ Jesus at his first advent, and still further of the entire Christ (anointed) including the church which is the body of Christ, and their final exaltation as the Millennial kingdom.

While the application of this prophecy, by some in the early church, to the time of the first advent, and the events connected with our Lord's crucifixion (Acts 4:25-27), is not corroborated by the testimony of any of the inspired apostles, it is not without justification in the circumstances they relate. But notwithstanding this partial application, the fullness of the import belongs to the time of the second advent, as do almost all the prophecies which relate to Christ's kingdom and glory. The object of his first advent was to give himself a ransom for all, and thus legally to prepare the way for the selection of some of the redeemed, his church, to be his bride and joint heir, and also to prepare the way for restoring the race (whosoever wills) to all that was lost in Adam. The second advent, and the kingdom of God then to be established, are to accomplish all that was made possible by the work of the

first advent. The time for the fulfillment of this psalm in its fullest, completest sense is just at hand. See *Millennial Dawn*, Vol. II.

Verse 1. "Why do the nations rage and the peoples devise vain schemes?" This we understand to refer to the commotion and discontent already prevailing throughout the civilized world and daily increasing. As a result of the dissatisfaction, how many are the vain and impracticable schemes and theories being devised for relief—Communism, Socialism, Nihilism, Anarchism. But these cannot bring the relief needed and desired. God's remedy is the only one that will cure present social, political and financial ailments and sores.

Verse 2. "The kings of the earth entrench themselves, and the rulers [religious, financial and political] take counsel together against Jehovah and against his Anointed." Ah! yes; we can see this fulfilling on every hand. The kings of Europe are banded together against Socialistic influences; and they set or establish their power over the people by various combinations. The lesser rulers, the money-princes and religious-princes, are also busy; and Unions, Combinations, Trusts and Syndicates are the order of the day, not only in financial, but beginningly in religious matters.

But little do any of these imagine that they are preparing to resist the establishment of the kingdom of Jehovah in the hands of his Anointed Son. Nevertheless, this is just what they are doing. The time is at hand for the fall of present systems and for the establishment of God's long promised kingdom which will enforce his will on earth even as it is done in heaven. So far from knowing that they are setting themselves to oppose God's will, they are so blinded that they call their own poor tottering thrones God's kingdoms. But in vain do they worship him in lip and form while their hearts are far from him. His will is not in all their thoughts.

Verse 3. "Let us break their bands and cast away their cords from us." The translators of the common version got the impression that these words represented the sentiments of the kings and rulers; but not so: they are the expression of Jehovah and his Anointed, relative to the kings and rulers who have *banded themselves* together to oppose the execution of God's plan, because it includes the fall of their power. God will break all their *bands*—their combinations and trusts of every sort—and will cast off the *cords*, by which they still attempt to claim God's favor, protection and Word as upholding their kingdoms, rights, authorities, etc. See Isa. 8:9-13.

Verses 4 and 5. "He that sitteth in the heavens shall laugh [i. e.] the Lord shall have them [as well as their wonderful banding together] in derision. Then shall he speak unto them in his wrath and trouble them in his sore displeasure."

For eighteen centuries the civilized world has heard the words of the Great King, instructing that all righteousness consists in loving God with all the heart, mind, being and strength, and in loving our neighbor as ourself; and that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted. But his instructions have been unheeded except by the very few: pride and love of money and power have ruled. Now the time has come to speak the same truth in a different manner—so loudly and so forcibly that they will never be forgotten. And the great time of trouble just approaching, such as was not since there was a nation, will be merely the reiteration of the Lord's message, once given in tender tones, but unheeded.

Verse 6. "Yet [meanwhile] I [Jehovah] have established my King upon Zion, my holy mountain [kingdom]." Thus briefly does God announce what his work will be in connection with the overthrow of human systems and governments. He will establish Christ's Millennial kingdom, and he shall take unto himself his great power and reign.—Rev. 11:17, 18.

Verses 7-9. Here, evidently, the speaker is our Lord Jesus. The words represent the lesson that he will first make plain to the world—that it is by the Father's divine decree that he takes possession. "I will make known the decree: Jehovah hath said unto me, "Thou art my Son; this day have I begotten thee." The fulfillment of this was when our Lord Jesus, as the man Christ at thirty years, consecrated himself wholly to the will and plan of God, even unto death. There the *sacrifice* was really made which was "finished" three and a half years after at Calvary; and there, too, he was *begotten* of the spirit to the divine nature, to which he was fully *born* three and a half years later, when he was made a quickening spirit, by a resurrection to the perfection of the divine nature—"highly exalted."—Phil. 2:8-10.

Next comes the enthronement of the Son in his Millennial kingdom. He at his first advent "bought us with his own precious blood," and consequently he has only to "ask" for that which he redeemed to get it. He would have asked for it at once, but for another feature of the plan—the selection first, from among the purchased race, of a bride and joint-heir in his kingdom. This selection will be complete at his second advent, and then he will be ready to deal with the world, the nations, and then he will ask and receive from the Father all the power and authority necessary. "Ask of me, and I will give thee the nations for thine inheritance, and the earth to its uttermost parts for thy possession."

While the object of the kingdom will be to establish peace on earth and good will toward men, it will not be peacefully introduced. The beginning of Messiah's reign will mean the greatest revolution the world has ever seen. (Dan. 12:1; Matt. 24:21.) Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces.

Verses 10-12. After telling of the fullness of the authority given to him, and that it must be enforced, even though such a revolution be necessary to introduce it, the great King of Glory shows his willingness to be merciful, and points out that, if the trouble comes thus upon men, it will be because of their neglect to come into harmony with him. But the kings and rulers of earth will not hear nor heed the exhortation, and this is clearly indicated in prophecy. They will not hear the voice of the antitypical Elijah class—the church in the flesh (See *Millennial Dawn*, Vol. II., Chap. viii.)—and hence the earth will be smitten with the great disaster so clearly foretold in Scripture.—Mal. 4:6.

These verses 8-12 were freely quoted and applied by the popes to their systems during the dark ages of Papacy's triumph—that was the counterfeit Antichrist's millennium. See *Millennial Dawn*, Vol. II., Chap. ix.

"Blessed are all they that put their trust in him [Christ]." These words stand as an offset to the promise of great trouble and overthrow for such as oppose the new and rightful King of earth. It includes the church primarily—the real, the believing, the consecrated church. When men's hearts begin to fail them for fear of those things coming upon the earth—when the powers of the heavens [the nominal churches] shall be shaken, these are instructed to look up and lift up their heads, because their *redemption* draweth nigh. At the same time that destruction comes to the one class, redemption and glory comes to the other. Compare Isa. 35:4; 63:4.

Yea, beloved, can not all we who see the sign (indication) of the presence of the Son of Man now say, "*Happy* are all they that put their trust in him."

"HE CARETH FOR YOU"

"Casting all your care upon him, for he careth for you."—1 Pet. 5:7.

"What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my poor life?

"When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

"O wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares.

"Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can that be trouble which he doth share?
Oh! rest in peace, for the Lord does care."—*Sel.*

"THE BRIDE, THE LAMB'S WIFE"

"I have espoused you as a chaste virgin unto one husband, even Christ."—2 Cor. 11:2.

(Special attention and careful study of this subject is required, for reasons explained further along.—Editor.)

The letter of the Apostle Paul in which these words occur was addressed to the church of God at Corinth and to all the saints in all Achaia (2 Cor. 1:1), and together with the other epistles was designed by the holy Spirit for the instruction of the whole church, during the entire Gospel age. Therefore when the Apostle says, "I have espoused you as a chaste virgin unto one husband, even Christ," it is evident that the entire faithful church is meant—all who as "wise virgins" will continue faithful to the espousal vows. Such will, in due time, be accepted of Christ as his glorious bride without spot or wrinkle or any such thing.

This beautiful figure of the church's relationship to Christ is made very prominent in the Scriptures. See the invitation to become the bride in Psa. 45:10, 11, and the promised joy and gladness of those who accept it and prove themselves worthy of it. Then read Paul's counsel to the husbands and wives who are truly wedded in the Lord: they two shall be one flesh—as one person, having but one mind and one common interest, purpose and aim. And for this purpose, to this end, each is to forsake the former ties which united them to parents and brothers and sisters. Then says the Apostle, "This is a great mystery"—it is something rarely seen, even among Christian husbands and wives—"but I speak concerning Christ and the church," the Bridegroom and bride between whom the union will be *perfect*.—Eph. 5:22-33.

Isaac and his wife, Rebecca, furnish a striking type of Christ and the church as bridegroom and bride, to which we will refer later; and the Revelator points to the heavenly Jerusalem, the glorified church, as the bride, the Lamb's wife.

The teaching of this oft-repeated and beautiful symbol, by which the Lord would have us understand and appreciate his great love and tender care for us as his church, is so plain that it seems strange that any should fail to comprehend it; yet through a misapplication of a type some few have reached erroneous conclusions on the subject. Two of the dear friends of the truth think they have found new light on this subject, though their views differ somewhat, and both cannot be right.

One holds that the patriarchs and prophets of the past dispensation, mentioned in Heb. 11, will, in their resurrection, constitute the bride; and the other holds that the bride of Christ is to be composed of the living Israelites now regathering to Palestine, who, as we have seen, shall be the first to be blessed and restored to human perfection under the new Millennial dispensation. While dissimilar in some respects, these views are sufficiently alike to be examined together.

We reply (1), It would be impossible in God's order to call the bride before the bridegroom. It pleased the Father that in the Anointed One all fullness should dwell—that in all things he should have the pre-eminence. (2) It would be an incongruous and impossible union for the bridegroom to be spiritual, and the bride to be human. It would be out of harmony, too, with our Lord's prayer, "Father, I will that they also whom thou hast *given me* be *with me* where I am, that they may behold my glory;" and again, with his statements—"I go to prepare a place for you," and "I will come again and receive you unto myself, that where I am there ye may be also." How could Bridegroom and bride have fellowship and union, joint-heirship and joint-inheritance, if one were of the spiritual and the other of the human nature?

Both of the objecting friends recognize the force of the type to which we long ago called attention—that Abraham, Isaac and Rebecca represent Jehovah, Christ and the bride. But both seem to have forgotten that a *type* must not be used to teach a doctrine, but merely to *illustrate* one that is already taught in plain terms.

Both proceed to claim that Isaac represented the entire Gospel church—Head and body—and that Rebecca, his bride, *must therefore* represent some other class. They claim that as we have shown, or rather as the Apostle has shown, that Sarah, Isaac's mother, was a type of the Abrahamic Covenant (Gal. 4:24, 31), and as Sarah died before Eliezer was sent to seek a bride for Isaac, *therefore* the Gospel Covenant must come to an end before the call of the bride; and hence that the calling of the bride will be deferred until this Gospel age is ended. The fact that the servant is instructed not to take a wife for Isaac from among the Canaanites, but to go to Abraham's own kindred for her, they interpret to signify that the bride must be of the *natural seed of Abraham*, claiming accordingly that she could not be selected from Jews and Gentiles as the Gospel church has been selected, but must be Jewish exclusively.

We have stated thus fully and clearly their position, which we believe to be erroneous, so that the answer may be the more conclusive to these friends and to all.

Let us see to it, beloved, that we are of those who hold the Head (Col. 2:19), who acknowledge in every thought and doctrine the pre-eminence of our Redeemer. He is the anti-type of Isaac—not we. He, alone, and apart from us, was the heir of all things. We were strangers to him and afar off, like Rebecca, when Christ (Isaac) became Lord of all and was highly exalted and given a name above every name, and when in consequence he could say, "All power in heaven and in earth is given unto me." Ah, yes! "Of the people there was none with him."

It is since he is thus Lord of all, and our Lord, that we or any have received an invitation from the Father to become his bride and joint-heir. To us the spirit of truth declares, as Eliezer declared to Rebecca and her family concerning Isaac: His father is very rich, and all that he hath he has given to his Son—"he is Lord of all" the estate, and fully his Father's representative, and the Father now seeketh for him a bride and joint-heir.

And as in the type certain gold ornaments were presented to Rebecca from the moment that she entertained the good tidings, so with us: from the moment that we first gave ear to the Father's invitation or "high-calling" we have been blessed. The ornaments, being of gold, symbolize *divine* blessings, gold always symbolizing divine things. The golden adornments were first, earrings, representing the blessed effect of hearing the call; and secondly, bracelets for the hands, representing the blessed effect of the divine call upon our *doings* thereafter.

And so these blessings came merely from the attentive hearing of the high call; and yet greater blessings followed when we accepted that call and said that we would leave our father's house (the human nature) and our own people (earthly friendships) and go to our Espoused One. (Psa. 45:9-11) So in the type—when the decision was reached and Rebecca was "betrothed" or "espoused" to Isaac, whom having not seen she loved, the servant presented her with vessels of silver (symbolizing *truths*), and with further jewels or ornaments of gold (divine blessings and graces), and with *new* raiment, symbolizing her newness of life and relationship to the Father and the Son whose call she had accepted.—Gen. 24:22, 53.

And as Rebecca's mother and brother also received some valuable presents from the servant of Abraham when she received her greater blessing, this symbolizes the fact that not only are the *fully consecrated* ones blessed when they leave all to accept the "high-calling," but others of the sympathizing ones of the household of faith (the justified, but not fully sanctified) also receive spiritual blessings through the betrothed class, even before the union with the Bridegroom.

It should be noted, then, that our friends are building their theories upon several misinterpretations. (1) Sarah's death before the bride of Isaac was called would show that the promised "Seed" mentioned in the Abrahamic Covenant was *fulfilled in the person* of our Lord Jesus—the heir, and the only heir under that Covenant. (Heb. 1:2; Titus 3:5-7) This the Apostle expresses clearly, saying—"He saith not, 'And to seeds,' as of many, but as of *one* 'And to thy seed'—which is Christ." (Gal. 3:16) That the Apostle here uses the name Christ to refer to our Lord Jesus personally, exclusive of his church, is shown clearly by his further use of the word in the succeeding verses of this same chapter. See verses 22, 24, 26 and 27. In verses 28 and 29 he brings in the name Christ as applicable to all the church, but in such a manner as to show that it is our coming into betrothal and union with him that gives us a share in that name and in the honors and glorious future which it implies. "If ye be Christ's [if ye, like Rebecca, the type, have accepted the Father's offer to become joint-heirs with his Son, if ye have joyfully accepted the calling presented to you by the servant, the Spirit of truth, and have forsaken all, and are fully betrothed to your Lord] *then* [not by being, like your Lord, natural heirs of those covenant blessings, but by your *union* with Christ] ye are Abraham's seed and heirs according to the promise" [children of God, whom Abraham typified; and if children, then heirs; heirs of God and joint-heirs with, by and through Jesus Christ, our Lord].

In Eph. 5:28-30, the Apostle shows that for Christ to love his bride is to love *himself*, for in accepting the church as his

bride the Lord accepts her as his own body, even as in the type of this (Adam and Eve and the human union), the wife is accepted as the very flesh of her husband and her body as an addition to his members—and the husband as her head. Thus, now, the consecrated, espoused ones while in the flesh represent Christ in the flesh; and in their daily sacrifices they are filling up that which is behind of the afflictions of Christ (Col. 1:24); and by and by, when glorified, when made spirit-beings like their glorious Lord, they will be his glorified spouse and joint-heir, and still loved *as himself*—as members of his body.

Again, the view that the bride must be of the natural seed of Abraham is a mistake. Rebecca *was not* of the seed of Abraham. If it had been the design to represent the bride of Christ as being taken from among the Jews, the natural seed of Abraham, no doubt a daughter of Hagar, who represented the Jewish or Law Covenant, would have been chosen. On the contrary, when studying or applying a known type we should be sure not to *mix* type and antitype. Abraham as a part of the type represented God; and hence Abraham's own people represented God's people, as contrasted with the Canaanites, who represented the wilfully wicked. This feature of the type points out to us the fact that while God does call sinners to repentance, he does not call sinners to become joint-heirs with Christ, his Son and heir. To this close and glorious relationship he invites only those whom he recognizes as friends of righteousness and truth. In a word, this type confirms the teachings of the Apostles, that it is *after* we have been "justified by faith, and have peace with God through our Lord Jesus Christ, that we have access into this grace [this call to joint-heirship with the only begotten Son and heir] wherein we stand—rejoicing in hope of [sharing] the glory of God." (Rom. 5:1, 2) Then we shall be fully united to him, and see him as he is, receive his name, which is above every name, and enter into (*his* mother Sarah's tent) the privileges and opportunities for blessing the world promised in the Abrahamic Covenant, represented by Sarah.—Gal. 4:24.

So, then, we have shown Scripturally (1) that Isaac primarily represented our Lord, the "heir of all things," personally, and no others; (2) that the joint-heirs were represented in Rebecca, his bride, who was his only joint-heir; (3) that Rebecca typified a class selected from among *justified* believers —believers in God (Abraham) and in Christ (Isaac)—which is true only of the household of faith and surely not true of the Jews; (4) that the Abrahamic Covenant, represented by Sarah, bore only *one* seed, which is Christ Jesus, and that it died or ceased as a mother when he had finished his course and become *heir of all things;* (5) that if we would become joint-heirs of the opportunity and honor (of being God's seed through whom the blessing of the world will come) contained in that Abrahamic Covenant, typified by Sarah, there is no other way than by becoming Christ's—by giving ourselves to him according to the Father's invitation by the spirit of the truth—losing our own name and taking his, and forgetting our father's house (earthly hopes and ambitions) and our own people and becoming wholly *his*—his Bride, whom he loves and will cherish as "his own body."

Next, let us look at the objection which seems to have led into the misinterpretations which we have here sought to correct. It is claimed that because the church is sometimes called the *body* of Christ, of which Jesus is the Head, it could not also be the bride. Therefore, say the objectors, the bride must be one class and the body another class.

This at first has a show of logic, but we must not trust our imperfect minds to reason straight, if we wander away from the Word and forget that *"thus it is written."* We must *compare* spiritual things with spiritual things, as the Apostle directs, and let the Word of God be its own interpreter. Just as unreasonably might we say that if Christ is the "Good Shepherd" and we members of his body, we could not also be "his sheep," or members of the "little flock" to whom it is the Father's good pleasure to give the kingdom, and that the little flock could not be the bride, because no shepherd ever marries his flock. Just as unreasonably we might say, too, that when Christ is termed the Captain of our salvation, and we "good soldiers," the soldiers must be another class; because it is said that we are the *body* of Christ and members in particular. Just as unreasonably might we argue that those whom Christ is not ashamed to call his "brethren" must be a different class from those called the bride and the body of Christ, because naturally a man does not marry his brethren, nor are they his own body. Just as unreasonably might we proceed to argue that a captain never marries his soldiers, and that hence the bride, the body, the good soldiers, the brethren and the little flock of sheep must be different classes. The same reasoning would also apply to the relationship of Christ as our great High Priest and ourselves as the royal priesthood under him; to Christ the Pearl Merchant and the church the pearl; to Christ the Sower of the "good seed," and "wheat" the children of the kingdom; to Christ the Chief Corner Stone and the overcoming church the living stones builded up into him unto a holy temple of God; to Christ the vine and his people the branches.

A little reflection upon these facts will surely convince all that our friends were mistaken in concluding that because the church in some places in Scripture is called "the body" she could not also with equal propriety be called "the bride" of Christ. Perhaps, indeed, their error may result (under the Lord's overruling providence) in bringing clearer views on the subject, not to themselves alone, but also to others of the church.

The above figures, while very different, serve, each better than any other, to illustrate some peculiar feature either of the character of the Lord or of the church, or of the relationship between them. For instance, as sheep the church must be *meek*, willing to be led—not wayward, headstrong and perverse like goats; they must, however, not only be meek and docile and peace-loving like sheep, but like soldiers they must "fight a good fight" and overcome the world and its influence, conquering self and overcoming obstacles put in the way of their service for the Lord by the world and the devil. Sheep are not overcomers and overcomers are not sheepish; two opposite truths were to be taught and two opposite illustrations were necessary; as "sheep" we follow our Shepherd and gladly obey his word, and as "soldiers" of the cross we fight against all opposition that would hinder our following and obeying our Captain; but we fight the *good* fight—for truth and right and love, and not selfishly and with carnal weapons.

The figure of a body beautifully represents the intimate relationship existing between our Lord Jesus and his church. He is the Head—he plans, directs, supervises and cares for the various members of his body, the church, and all real members are dependent upon each other and upon the Head and are bound together by the ties of spiritual love and common interest. And although the Head has been actually absent for over eighteen hundred years, he has yet been present in his care and by his Spirit, and representatively through certain members of the body upon whom he, in his absence, confers certain gifts representing his qualities and office as the head of the church—the *eye*, the *mouth*, the *ear* members. (1 Cor. 12:15, 21) We should have missed much had the illustration of the Lord as the Head and the church as his body been omitted. We are glad that no good thing or illustration helpful to those who would walk uprightly has been omitted.

And when once clearly seen and fully appreciated, we feel sure that none will regret the use by the Spirit of any figures used to show the church and her relationship to her Lord—especially that representing her as the chaste virgin espoused to Christ and soon to be made one with him in nature and likeness and glory and work. As the figure of head and body represented the care of the Lord in and over the church during his actual absence in "a far country," the figure of the *betrothed* or espoused virgin, longing for the coming of the Bridegroom and the consummation of her hopes and his promises, represents the *actual* state of the case far better. Like Rebecca we were already virgins, pure ones, whose sins had been pardoned (by the grace of God through the atoning sacrifice of Christ), and therefore of the household of faith, before we were called of the Spirit to go to him to become his bride and joint-heir. Like her we each (and all of the faithful little flock from the first) have been *betrothed* to our Lord and are following on to know the Lord and see him as he is and to share his glory—under the lead of the Spirit. Already we have exceeding great and precious promises, gifts and graces of the spirit, but we are not satisfied: we prize them and treasure them, but we think of them only as foretastes of the greater blessings to come when we shall enter fully into the joys of our Lord. We shall be satisfied only when we shall *see him* as he is—when we shall awake in his likeness.—1 John 3:2; Psa. 17:15.

All along the journey, like Rebecca, the church has been on the look-out for him whom, not having seen, she loved, and in whom, though she saw him not, yet she rejoiced with joy unspeakable and full of glory at the thought of the coming union. (1 Pet. 1:8) And now, oh, blessed vision! our eyes of faith, like Rebecca's, are keen and we see one in the field (the world) approaching us. Like Rebecca, we ask our guide (the Spirit of truth) who it is—half surmising from the first that it is our Beloved, as we see his stately steppings among the nations and note the promised signs of his *presence*. The Spirit of the Lord through his Word is even now assuring us that what we see is "the sign [or mani-

festation] of the Son of Man," and that the hour of our rapture is near at hand. Soon we shall pass beyond the vail of death and be with him (See Gen. 24:64, 65) and be accepted with him into the work and office of fulfilling the covenant represented in Sarah. This in the type is shown by the entrance of Rebecca with Isaac into Sarah's tent.

When it is remembered that the Apostle refers to mother Eve as a likeness of the church and father Adam as a figure of our Lord Jesus; and when we remember that in order to the development of Eve a deep sleep fell upon Adam and she was formed from his wounded side, we see a beautiful harmony between this type and the facts. In order that we should have a being at all and be capable of receiving a call to be the bride of Christ, it was necessary that our Lord should die for us—the deep sleep of death came upon him, his side was riven as the price of our life, our existence—and being thus justified by his death we were acceptable to him as his bride. When all the chaste, wise virgins (*i. e.*, the "overcomers," the "good soldiers," the faithful, fruit-bearing members or "branches" of the "Vine," the obedient "sheep," the sacrificing royal "priests") have been selected and prepared and made ready for *union* with the Bridegroom, the marriage or glorification will be accomplished; and then the *regeneration of the world* will follow.

THE REGENERATION OF THE WORLD

But here again some are inclined to err: comparing spiritual things with natural, they fall into the error of expecting that the world will be *re*-generated somewhat after the manner of the first generation or natural birth; and consequently they begin to wonder and speculate as to how the Bride of Christ will conceive and bring forth children during the Millennial age, and point to Adam and Eve and their offspring as an illustration of Christ and the church and the *re*-generation of the world.

All this is a mistake, and comes from carrying a *figure* further than God intended, and further than the *plain* statements of his Word authorize. The expression *regeneration* does signify to *give life again*, but it in no way implies that it will be given in the same way as now. Adam was the first generator of his race: Christ is prepared to be the *second* father, the *re*-generator to such of the race as will accept the life he offers in his way and upon his conditions. The time for this offer of regeneration to the world will be in the Millennial age, as our Lord clearly shows. (Matt. 19:28) He will then cause all to hear the good tidings that as they lost human perfection (mental, moral and physical) in Adam they may have their inherited condemnation blotted out, and may regain those blessings and favors lost, at the hands of Christ their Redeemer, by proving their desire to be at-one with God through him.

As during the Gospel age the church, the bride, is regenerated and begotten to a *new* nature by faith in and obedience to certain exceeding great and precious promises limited to this age, so in the next age other precious promises of earthly restitution will be the begetting influence by obedience to which, under God's arrangement, they shall be re-generated and restored to the original likeness and harmony with God.

The figure of the bridegroom and the bride is at an end when they twain are made one. To carry this figure further and talk about children of the bride is unwarranted by the Scriptures, and is unjustifiable speculation. We would have just as much right to speculate further about the Lord's "sheep," and to say that sheep are cared for in order to get their wool and finally for the shepherd to sell off or to kill and eat, and that, therefore, after a while all the church will be so dealt with by our Good Shepherd.

If the type of Adam and Eve and their union, representing the union to be accomplished between Christ and his church, did not *end* at that union, but continued and included the bearing of children, then the sin of Adam and Eve and their expulsion from Eden must also be parts of the type, which must be fulfilled on a still more awful scale than the type. But, we repeat, the type *ended* when Adam accepted of Eve as his wife—when they became *one;* for this final union or oneness and joint-heirship, between Christ and his faithful followers, is all that was intended to be typified.

Just so, too, with the type of Isaac and Rebecca: it ends where Isaac receives his espoused into his mother's tent, and does not extend to the long-time barrenness of Rebecca; nor to the two kinds of twin sons (who figure in an entirely different type, as the Apostle shows); nor to the blind old age of Isaac, and his deception by Rebecca and Jacob.

The majority of the *figures* used apply to and illustrate matters of the present age, and terminate with this age; being finished, they are either dropped or merged into other figures which better represent the changed condition of affairs beyond the present age. When the new conditions have been ushered in, there will no longer be use for the symbols which now serve so well to illustrate the true church, such as "good fish," "wise virgins," "good soldiers," "vine-branches," "sheep," "wheat," etc. In connection with the parable of the harvesting of the "wheat" class the Lord clearly shows this change of illustration; for, instead of speaking further of glorified wheat, he changes and uses the sun as a more appropriate figure, saying: "*Then* shall the righteous shine forth *as the Sun* in the kingdom of their father." Just so with the figure of "the bride, the Lamb's wife." It is used repeatedly in reference to the church during the period of her espousal, but ceases and is merged into another symbol or figure with the end of this age.

Those who have but an imperfect knowledge of the old Jewish usage in marriage, which is the basis of the illustration, might suppose that the church could not be appropriately or properly likened to the bride or wife until the marriage. This would be true according to present custom; but the Jewish custom fits the facts much better, and was doubtless so arranged of God as a type. This old custom was for the father or some friend of the man to make a contract, arrange terms, etc., for him with the one to be invited to become his wife and joint-heir. Such a one was called "the friend of the Bridegroom." With them this contract constituted the real *marriage*, but the contracting parties lived apart usually for a year, after which came the wedding feast celebrating their union, and thereafter they lived together. John the Baptist at our Lord's first advent occupied the position of "friend of the Bridegroom" toward the Jewish nation—seeking to have them accept of Christ the Bridegroom and become his bride. (John 3:29) The nation as a whole rejected the offer, but a small remnant of them (the apostles, etc.) accepted, and also became in turn the friends of the Bridegroom, the mouthpieces of the Spirit to seek among God's people—believing Gentiles included—for the chaste, wise virgins and to *espouse* such to Christ—telling them of "the riches of grace in Christ Jesus." While the church as a whole is sometimes spoken of as one virgin, because the marriage to be *completed* soon will be with one Lord, yet each faithful individual of the church is recognized as a wise virgin, and really, each is individually and separately espoused to the Lord. This is clearly stated by the Apostle in Rom. 7:4. "Wherefore, my brethren, ye also are become dead to the Law by the body [sacrifice] of Christ; that ye should be married to another, even to him who is raised from the dead."

So then the work of espousing "wise virgins" to Christ as to a husband has been in progress throughout the entire Gospel age; and each espoused one is in turn permitted to serve in another capacity—as a "friend of the Bridegroom" to tell others of the great privilege and, co-operating with the Spirit of the truth, to say, "Come," to whosoever will. (See Rev. 22:17, 20.) And the living representatives of this class at any time have constituted, properly speaking, the bride or church, although the church or bride will not be actually complete without all the members. As in Jewish custom the espoused virgin was called a bride from the time of her consent or contract with the bridegroom, so the espoused virgin church is called Christ's bride—before the consummation of their union. Accordingly, the Scriptures speak of the marriage feast coming after the "*wife* hath made herself ready."—Rev. 19:7.

In Rev. 18:23, when speaking of Babylon's fall, it is declared that the voice of the Bridegroom and the voice of the bride shall *no more* be heard in her: clearly showing that previously they had spoken in and through Babylon, the confused class, and that the names bridegroom and bride were applicable before Babylon's fall and before the marriage feast.

In Rev. 21:9 we are invited to "come hither" to the yet future standpoint and get a view of the bride, the Lamb's wife, and see how she will *then* appear. "And he showed me the holy city Jerusalem descending out of heaven from God, having the glory of God." This, it will be noted, is given to mark the change of the symbol from a *bride* to a *city;* just as elsewhere the figure was shown to change from "wheat" to "the sun." A city is a symbol of a government, and the calling of it the New Jerusalem city would signify—The new, anti-typical government of peace. There has been no occasion for the use of such a symbol during the Gospel age, because the church has not been in ruling power; and when glorified with her Lord the figure of a virgin-bride waiting for full union with the Bridegroom will no longer be appropriate as now; hence the change from the one symbol to the other.

"THY MAKER IS THY HUSBAND"

The Old Testament makes several references like the above to some union or Covenant between Jehovah and Israel.

See Isa. 54:1-6; Ezek. 16:32; Jer. 3:14; Hosea 2:2-7, 14-20. The contracting parties are Jehovah and Israel, but the reference to a union is in a less particular sense than the New Testament references to Christ and the bride, the Lamb's wife. Indeed, the word husband as above simply means *caretaker*. In another place Judah is represented as being the unfaithful *husband*. (Mal. 2:11-15) In Isa. 62:3-5, in representing the future blessing of the land of Israel, the figure is changed, and it is said that *her sons* shall marry her, and that she shall be as a *lamp* and as a *crown* in the Lord's hand, and that he will rejoice over the restored land *like as* a bridegroom rejoices over his bride.

Of all the references Isaiah 54 is the most explicit; and upon it God has given us light through the Apostle Paul. (Read Gal. 4:22-31 in the *Emphatic Diaglott* and in *Rotherham's* translation.)

Here we are shown clearly that the barren woman who is to be blessed and to bring forth children and to sing, and whose Maker is her husband, refers neither to the people of fleshly Israel nor to the people of spiritual Israel. The Apostle declares the whole thing "an allegory," a figure, a type; and he explains the figure. Abraham was a type of God and Abraham's wives were types of God's Covenants. The covenant first declared was the Gospel Covenant, by which God promised to bless the world through the promised Seed, which is Christ. This covenant was typified by Sarah. But this promise has been *barren* for a long time—all the families of the earth have not been blessed, although nearly four thousand years have elapsed since God recognized that covenant and swore by himself to bring forth such results. Meantime (430 years after recognizing this covenant—Gal. 3:17) God made another covenant—not so great, however, nor by any means so good a covenant as the former—the Law Covenant. This covenant was typified in Hagar, Sarah's servant.

For a time it appeared that the children of the Law Dispensation (fleshly Israel) were the full inheritors of the first promise or covenant, as Hagar bore Ishmael for Sarah and upon her knees as her representative. In the type, Ishmael passed for a time as Abraham's son and heir, just as Israel after the flesh for centuries appeared to be the promised children of God in whom all nations should be blessed. But not so was God's plan, according to which the offspring of Hagar the servant represented a *servant* class, while the offspring of Sarah represented a class of sons and heirs.

The Hagar Covenant, the Law Covenant, did bring forth some noble *servants* of the Lord—"Moses verily was faithful as a servant over all his house" [of servants], but few in all—Abraham, Isaac and Jacob, and the holy prophets down to John. (Heb. 3:1-6.) There the Sarah Covenant began to bear: Christ our Lord was begotten and born of the Spirit and became Son and Lord and heir of all—Christ as a Son over his own house [also sons], whose house are we if we hold fast to our hope, firm unto the end of our trial.

As Sarah had but one son, so the covenant which she represented has but one "Seed, which is Christ," which, however, under God's gracious provision, is made to include all such as are accepted through Christ to be his "brethren." But the promise includes not only the development and blessing of the Seed, but also the *blessing of all* the families of the earth through that Seed, and hence, as the Apostle shows, it was the *whole Gospel* in few words.—Gal. 3:8.

The Hagar or Law Covenant was again fitly represented by the rocky, barren Mt. Sinai, where the law was given and where the servant house was organized as a nation. It was also represented by the capital city of that nation, Jerusalem—which was continually besieged and in captivity. So says the Apostle: the Sarah Covenant is represented in "the *exalted* Jerusalem"—the kingdom soon to come into power to bless the world—whose offspring and heirs through Christ we already are. This is the city (*i. e.*, government) of which Christ shall be the Head, the city of the Great King and of which Jerusalem the literal was but an imperfect type. Heb. 12:18-24; Rev. 21:9-27.

Abraham and others of the ancient worthies believed God, that he would establish righteousness in the earth, and that under his righteous government they would fully realize all that God had promised them. It is under this perfect city or government from God, through Christ, that they shall find a country (*literally*, a home) which could never have come under the imperfect city (government) of bondage which was typified by Hagar. (See Heb. 11:16) Nevertheless, these all have been waiting for the true seed and heir (Christ) to come, and until his church, his bride, shall be selected and united with him; because it is by and *through us*, "the Seed," that the kingdom shall come and all their good hopes be fulfilled.—Heb. 11:39, 40.

But much of the Sarah Covenant is still future. Christ has become heir of all things, but he has not yet used his great power and reigned; he has not yet entered fully into the glory of his high office. He has finished the sacrificial features of his work and all things are ready for the consequent work of blessing the world; but he waits, according to the Father's plan, until his "brethren," his "body," his bride, shall be selected and have herself ready. And we, his espoused—what of us? We are coming to him and to the kingdom which he and the Father have promised: we are running the race for the great prize of our high calling to joint heirship in his divine nature and glory. We are not, filled with fearful apprehensions, approaching Mt. Sinai with its thunders and with its law which none could keep, but we are *approaching* a very different condition of things, which should and does fill our hearts with rejoicing. We are approaching Mount Zion [the kingdom of Zion], the city [government] of the living God, the heavenly Jerusalem, and to [association with] an innumerable company of angels—a full assembly—and to the gathering together of the Church of first-born ones, having been enrolled in the heavens, and to a Judge who is God of all, and to the spirits of the righteous made perfect, and to the Mediator of the New Covenant—Jesus—and to the blood of sprinkling which speaketh better things than that of Abel [which speaks our pardon and peace instead of crying for just vengeance]. This, beloved, is what for eighteen hundred years and more we have been approaching, and which now, thank God, we are very near. But the *world* is approaching another manifestation of divine power, more terrible than that at Sinai, and of which that was but the illustration—a time of trouble such as was not since there was a nation—no, nor ever shall be again—a trouble in which both the symbolic earth (society) and the symbolic heavens (ecclesiasticism) shall be *shaken* and utterly removed, to make room for our kingdom which shall never be shaken, because founded by love and mercy upon principles of justice.

TRAVELS IN THE HOLY LAND

AUGUST 1891—EDITORIAL NOTES—No. II

The climate of Jerusalem surprises us. It is pleasantly cool at night, and, although hot at midday, it is decidedly cooler than we had expected to find it. The mountain air is very pure and invigorating. Jerusalem is a mountain city—in the tops of the mountains. The four mountain-tops or hills within the present walls evidently represented four small cities at one time, each with its own wall—Mt. Moriah, Mt. Zion, Mt. Acra, Mt. Bezetha, all surrounded by a general wall. The city at one time may have been nearly a half larger than at present, including more of Bezetha on the northwest and more of Zion on the southwest. The difficulty in determining arises from the fact that the city has been destroyed and rebuilt so many times. Excavations in various directions continually reveal old fragments of walls or cisterns or other ruins, sometimes fifty or even seventy feet below the present surface. The Tyropean valley is now almost level full of *debris* upon which houses have been built and inhabited these many years.

At first the city of Jerusalem is disappointing. It is built after the manner of Arabian cities generally. The streets are mere alley-ways, and are not depended on for ventilation, except for the small shops or bazars. The dwellings merely connect with the street by a door or an occasional window. The inhabitants seem to rely for light and ventilation upon inner courts from which access is had to the various apartments. The present buildings, aside from those of the various religious societies and government and hotel buildings, are generally very inferior; yet one is sometimes surprised at the contrast between the outside and the inside of some of them. Nor need we be surprised if, as the people become degraded, their ideas of architecture also depreciated. Certainly the very ancient ruins from time to time uncovered exhibit more of art and dignity than do the modern stone structures.

The present population is said to be fifty thousand. To suppose that it ever contained a million people, as Josephus intimates, one would be obliged to conclude [1] that the city was larger than at present: [2] that then as now the people here lived more closely than in American or European cities (except in the quarters of the very poor); [3] that the siege was at the time of a feast which drew many people to Jerusalem from all parts of Palestine and from outside countries; [4] that the people from suburban villages crowded into the

city for protection from the Romans; and [5] that Solomon's quarries and stables would, in such an emergency, shelter fifty thousand people.

One is impressed from the first with the fact that religion is the chief business of Jerusalem. Our guide informs us that there are over seventy convents. These, representing various religious factions, all seem to be imbued with the one error—viz., that their duty in life is to pray much and often and to *do nothing*. Each sect thanks God that it is not as the others especially not like the poor people who do a little honest work, and, according to divine arrangement, earn their bread by sweat of face. Few of them esteem very highly the great Apostle who wrote against those "forbidding to marry" and those "who labor not at all." These very religious people all claim to live by faith; but the opinion of "the common people" is that they enjoy many of the substantials and even of the luxuries of the present life. Of course all claim that they trust to God for food and clothing; but from their craftiness many believe that their faith rests largely upon the credulity of their fellowmen, whose large and warmer hearts are moved by misplaced sympathy to assist them. These, without exception, we believe, claim to practice celibacy. They are supported by friends and religious orders in Europe and America, and by the liberal donations of visitors, who regard them as martyrs. They include Catholics of all shades, Greek, Roman, Armenian and Syrian, "the Americans," "the Germans" (or Society of the Temple) and Mohammedans. The Armenian convent on Zion Street is the largest. It can accommodate with lodgings about eight thousand pilgrims. The pilgrims, especially of the Greek and Armenian churches, come in great numbers at the Passover anniversary of our Lord's death.

We enter the city at the Jaffa gate, the nearest to our hotel, on the way passing large numbers of new buildings erected by Jewish societies and others, and much more modern looking than those within the walls. The new outside portion is known as *new Jerusalem*. The Jaffa gate is the busiest of the city's gates: it is thronged with people and camels and donkeys and trades-folk carrying and crying their wares, especially eatables, and with cripples and blind seeking alms. Our dragoman leads the way to clear a path for us, and must repeatedly shout "O-ah!" (*i. e.*, "Look out!" or "Take care!") to camel and donkey drivers, to prevent our being run over or jammed between a donkey's and a camel's burden and the wall; for we are not, like the natives, accustomed to looking out for ourselves and dodging.

Here, near the gate we have entered, is the Tower of David or the stronghold of Zion. (2 Sam. 5:7.) Opposite is a large new building erected in 1886. It is occupied by stores below and a hotel above, and was the first modern building erected in Jerusalem for other than religious purposes. In excavating for its foundation the ruins and foundation of the Tower of Hananeel were discovered, and it is built partly upon the old wall of the Tower. Now read the Lord's promises—Jer. 31:27, 38-40; Zech. 14:9-12.

Passing along Zion Street we come to a building with a black dome said to be built over the cave where David, Solomon and many others of Israel's kings were buried. (1 Kings 2:10.) The tomb is in the possession of the Mohammedans, who permit no one to enter it. A large room above it, thirty by fifty feet, is accessible, however, and we enter it. This "upper room" is reputed to be the one where our Lord ate the Last Supper with his disciples, and where they tarried after his ascension and were anointed with the holy spirit at Pentecost. It is supposed that it was here that Peter preached the discourse in which he remarked that David's sepulchre was still with them. (Acts 2:29.) In memory of the Lord's washing of the disciples' feet in this "upper room," Roman Catholic monks now wash the feet of some pilgrims, yearly, on the Anniversary.

Our guide says that a splendid view of the city can be had from the housetop of "the Americans." They welcome us to enter, and we thankfully avail ourselves of their kindness. They invite us to sit down, and our conversation naturally drifts into religious channels, the Lord's promise to the land and the people. They give us a poor account of the missionaries, and declare that they do harm rather than good to the natives, all of whom, they aver (except those in their employ), despise them. As to the nature of their sins, we can learn no particulars, except that they are haughty and lordly in their bearing toward the poor natives. The Bishop of the Church of England (imitating the Patriarchs of the Greek and Roman Catholic churches), when passing through the streets, is preceded by two servants, one of whom carries a whip to clear the way while the other shouts to make way for the superior. Among independent-minded people, such as the Arabs, we can readily see that such a course would win but few hearts, even though long accustomed to such treatment from Turkish government officials. The Americans declare that they are there to *live* before the people true Christian lives, and believe they are doing more for the cause of Christ than the missionaries. This seems good, and we are greatly interested in them and inquire concerning the nature of their work. To our surprise, they have "*no work*," no mission among the poor, ignorant people who so much need instruction and help. Their idea seems to be that living *good lives* consists in living as "a unity"—as one family, trusting in the Lord to supply their needs. They claim that thus they follow Christ's footsteps, who had not where to lay his head, and that the early church had formed a unity. (Acts 4:32-37.) We answer that the Lord went about *doing* good and had to be about the Father's business; point out that the principle of community, tried in the early church, had not been taught by Christ; that it had failed; and that the Apostles nowhere taught that such communities were to be formed. In proof we cite Paul's advice that men labor with their own hands, that they may have to give to those in need (Eph. 4:28), and that for charities each should lay by him, on the first day of the week, according as the Lord had prospered him. (1 Cor. 16:2.) We urge that these instructions are opposed to "community." They do not like Paul so well, so we refer to our Lord's dying words to John, in obedience to which John took Mary to "*his own house*" (John 19:27), proving that our Lord had neither taught nor practised communism, although that will be more nearly the practice of the future. But when they find the sword of the spirit too sharp for their theory, they say they fear that discussion is not profitable. We realize the shrewdness and worldly-wisdom of their leader in this and other matters, and, remembering that the Lord had said, He that *hath an ear*, let him hear, we conclude that it is his will that we say no more to these who, at present, have no ear for the truth.

(*To be Continued.*)

GOD'S WORKS AND WORD

LESSON III., APRIL 17, PSALM 19:1-14.

Golden Text—"The law of the Lord is perfect, converting the soul."—Verse 7.

It is good to meditate upon, to ponder, the Word of the Lord, for only in so doing can we receive the nourishment it is designed to give. A hasty reading of the Scriptures and a quick return of the mind to other thoughts and pursuits makes a spiritual dyspeptic, incapable of assimilating the spirit of the truth and lacking the strength and power of mature and developed Christian character. The Psalmist beautifully represents the proper attitude of all those who truly love the Lord, and who therefore delight in his Word and plan: "His delight is in the law of the Lord, and in his law doth he meditate day and night;" "I will meditate of all thy work, and talk of thy doings;" "I will meditate in thy precepts and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word;" "Thy testimonies are my delight and my counsellors;" "I meditate on all thy works: I muse on the work of thy hands;" "Oh, how love I thy law! it is my meditation all the day; . . . . therefore I hate every false way. . . . .Thy testimonies have I taken as a heritage forever;" "My meditation of them shall be sweet: I will be glad in the Lord."—Psa. 1:2; 77:12; 119:15, 16, 24; 143:5; 119:97, 104, 111; 104:34.

Here, as well as in the lesson under consideration, the two great books of nature and of revelation are pointed out as special themes for the meditation of those who love the Lord and who desire to know more of him.

Verses 1-6 refer to the silent yet eloquent testimony of nature to the power and skill and wisdom and goodness and glory of its divine Author. Its testimony may be read by the thoughtful of every land and of every language, by day and by night, in all the earth. "The heavens declare the glory of God, and the firmament showeth his handiwork." Job, considering the testimony of nature to the glory of God, says, "He is wise in heart and mighty in strength . . . . which maketh Arcturus, Orion, and the Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number." (Job 9:4, 9, 10) And the Lord, desiring to reassure Job of his superior power and grace, inquires of him, "Canst thou bind the sweet influences of Pleiades,

or loose the bands of Orion? Canst thou bring forth the constellations of the Zodiac, each in its season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? or dost thou appoint its rule on earth?"—Job 38:31-33.

Thus, by their numberless multitude, their orderly grouping in various constellations, their continual yet never conflicting movements, their perfect harmony, their magnitude and their mutual benign influence, do the shining hosts of heaven declare the glory of God, by day and by night. He who meditates, upon these things will scarcely be "the fool" who saith "in his heart, There is no God;" for all nature testifies to the Creator's glory and power.

Verses 7-11 refer us to the yet superior glory of God's special written revelation of himself, given through his inspired human agents, the prophets and the apostles. This testimony not only declares the existence and power and wisdom of God, with a silent intimation of his goodness and grace, but with overwhelming force it bears to the thoughtful mind the convincing testimony of all his glorious attributes and of all his love and grace toward us in Christ.

Hear the Psalmist: "The law of the Lord is perfect, converting the soul." Other influences may lead to temporary and partial changes of course and action, but nothing else equals God's revealed truth in producing a change—change of being, character, soul. It is because other converting agencies and powers are so often used (instead of this one which God has provided) that there are so many merely glossed-over, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge; or from intemperance to sobriety by a study of the advantages of the latter over the former; or from dishonesty to honesty by learning that "Honesty is the best policy." But none of these are soul conversions. Only God's truth can produce soul conversion, as also our Lord indicates in his prayer, "Sanctify them through thy truth—thy word is truth."

"The testimony of the Lord is sure [not doubtful, but clear and positive], making wise [not the heady and wilful who have plans and theories of their own and who do not submit themselves to the will and plan of God, but] the simple" [the single hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only].

"The statutes [*piqqudim*—appointments: the appointed plans] of the Lord are right, rejoicing the heart." Yes, indeed, God's glorious, appointed plan of the ages rejoices the hearts of all who have come to a knowledge of it.

"The commandments [*mitsvah*—precepts or teachings] of the Lord are clear, enlightening the eyes" [showing us the unmistakable course and end of righteousness and of unrighteousness].

"The fear [*yirah*—reverence] of the Lord is clean [a pure and lofty sentiment based upon love and gratitude, and not upon a servile recognition of tyranny and power,] enduring forever."

"The judgments [*mishpat*—ordinances or decrees] of the Lord are true; they are altogether righteous. More to be desired are they than gold; yea, than much fine gold: and they are sweeter than honey and the droppings of the honeycomb." Once, following the leadings of mistaken teachers, and catechisms we thought of God's "eternal decrees" only with horror, supposing that they provided for the salvation of but a mere handful of our race and for the everlasting misery of the masses. But what a change since the eyes of our understandings are opened. God's *decrees* are sweet to our taste, we appreciate them greatly. We see that he has decreed a Great Saviour and a great salvation, open to every creature's acceptance; and that he has provided that all shall be brought to a clear knowledge of the truth, that they may have the fullest opportunity for everlasting life upon the only condition God can make—righteousness.

"Moreover, by them [by the judgments or decrees of the Lord as to the course of righteousness and unrighteousness and their rewards and penalties] is thy servant [the thoughtful servant, who meditates on these things] warned; and in keeping them [in remembering and harmonizing with them] there is great reward."

Thus the Book of Nature and the Book of Revelation, when rightly read, harmoniously declare the glory of God; and blessed is the man whose character is ennobled and purified and blessed by constant meditation on these glorious themes. How it refreshes and strengthens every noble and generous aspiration, checks every tendency to evil and sin, purifies the heart, kindles hope, awakens zeal and starts and keeps us in the heavenly race with its glorious end in view. The great Emperor of this wonderful universe upon which we daily and nightly cast our wondering gaze has called even us to be the bride of and joint-heir with his only begotten Son, the heir of all things; and in these glorious revelations of himself is supplied the inspiration and instruction necessary to enable us to run with patience the race set before us, if we make them the center of our meditations.

Verse 12—"Who [in his own strength or by his own wisdom and foresight] can guard against errors?" Not one; for as the Apostle Paul tells us, we have our treasure, the new nature, in earthen vessels. Not only are we weak, mentally, morally and physically, but in addition we have a wily foe: we wrestle not merely with flesh and blood, but also against principalities and unseen spiritual powers, strongly entrenched in places of power and influence. (Eph. 6:12) Who, indeed, is strong enough in himself to guard against errors of doctrine and practice strongly entrenched in a misguided and depraved public opinion, fortified by the tendencies of his own impaired conditions of mind and heart and skilfully glossed over by the great deceiver who, with untiring effort, seeks to accomplish our deception and overthrow? Who, indeed, is sufficient for these things? The inquiry of the Psalmist implies the answer—Not one. In our own strength we cannot presume to stand, and therefore how appropriate the prayer:—

Verses 12-13. "From secret faults do thou cleanse me. Also from presumptuous sins do thou restrain thy servant; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Sins of presumption are such as result from undue *self*-confidence, ambition or pride. Many are guilty of them without seemingly being aware of the fact: They *presume* in prayer to direct the Lord how they want to have numbers join some sect, whose existence God never authorized; or they say how many they want to have converted at a certain meeting; or they instruct him how the Foreign Missions should be blessed and what results they shall expect.

Others presume to decide what God intends to do aside from what his Word authorizes, and will perhaps pass lightly over such a doctrine as that of the second death if it stands in the way of a favorite theory which they have prepared for the Lord to follow. This is presumptuous sin.

Others, on the other hand, tell that God will everlastingly preserve the wicked in torture, and thus they are in error from attempting to be wise above what is written. Is not this a presumptuous sin?

Such presumptuous sins bring natural *consequences:* the presumptuous lose *respect* for that which they can do without, or can twist and turn to their own convenience. As respect for the exactness of the Bible is lost the presumption naturally increases and finds more pronounced expression in their self-assurance. Some, indeed, go so far as to interpret the language of Scripture the opposite of the way in which it reads, to favor the ideas of the presumer, whatever they may be. Thus one will read that certain willful sinners who sin against full light and knowledge "shall be punished with everlasting *destruction*," and "in the second *death*," and will unblushingly assert that these words mean the reverse—that they mean everlasting *preservation* in *life* and in torment. Others, to support an opposite theory, will claim that the second death means a second blessing, and that when it is declared that at the end of the Millennial age of trial all those whose names are *not* found written in the Book of Life—the *fearful*, the *unbelieving*, the *abominable*, those who in spirit are whoremongers, murderers, sorcerers, and idolaters, and all who love lies and take pleasure in making them—that when these are said to be cast into the *Second Death*, it means that they will be blessed, sanctified and ushered into glory.

Ah! yes, beloved, this sin of presumption is one into which many who have been enlightened by a knowledge of the plan of God are inclined to fall. Instead of carefully noting and thoughtfully considering those scriptures which, while they recognize their superior advantage and special favor from God in a knowledge of the truth, also warn them of the great danger of those thus enlightened (since the present is the judgment day of all such, who stand on trial for life, with the alternative of the second death before them)—instead of carefully observing these (See Heb. 6:4-8; 10:26-31; Rev. 2:11; 20:6), they ignore them, and, presumptuously leaning to their own understanding, proceed to reason in this wise:—They say, The Scriptures tell us that "God is love," so loving that he has provided salvation for all mankind. So far they say truly; but here leaving the Scriptures they begin to reason—as they claim, to the glory of God, though nothing can be to the glory of God which perverts or denies any portion of inspired truth. They say, "Yes, and we have faith (?) to believe that

his love is so powerful that not one rebellious sinner can ever get away from it; and if one millennium is not sufficient to reform him then he shall have another and another; for all *must* be saved." But here are the Bible warnings of a second death for willful sinners, and coupled with the statement, too, that Christ dieth no more and that, consequently, such can never be redeemed again, if found worthy of the second death for their own willful sins, committed with full knowledge and willful responsibility. The redemption provided in Christ is complete and for all, providing full salvation for every child of Adam from all the penalties and weaknesses sustained through Adam's disobedience and fall from divine favor. But having had such a salvation put fully within their reach, each is thereafter responsible exactly as was Adam; and each is subject to the same penalty—death—if willfully disobedient. This is called the *second* death because it is the penalty of willful sin under the second trial.

But the presumptuous ones grow more arrogant and self-assertive and take the further step of denying the necessity of a ransom, claiming that the death of Christ did not redeem us from the first death, that we were not bought with a price, that they had formerly made a mistake in thinking so, and that their *imitation of Christ's life* is all that divine justice can demand of them or of any man. Thus they do despite to the spirit of grace manifested by Jehovah in the gift of his only begotten Son, our Redeemer, and presume to stand in the filthy rags of their own righteousness.—Isa. 64:6.

They fall into this great error in their attempt to establish their *presumptuous* theory. For they see that if it be admitted that the penalty of sin was death when Adam was tried, and if the death of Christ was necessary as the payment of that penalty before any could be *pardoned*, granted *liberty* to become sons of God or be *resurrected* (Rom. 3:24-26; Col. 1:20-22; 1 Cor. 15:21, 22), then, since God changes not, there could be no hope of escape from the second death except by the payment of a second ransom-price for each one so sentenced.

Thus presumptuous sins pervert the judgment, make void the Scriptures and lead to "*the great transgression*" of "counting the blood of the covenant wherewith we were sanctified a common thing." (Heb. 10:29.) In view of such temptations and tendencies, let the consecrated ever bear in mind that their only safety is in meekness and humility, clinging close to the word of the Lord; and in meditating on its precepts and pondering over all their solemn and momentous import.—"Then shall" they "be upright, and they shall be innocent from *the great transgression.*" And let the constant prayer of all such be—

Verse 14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Rock and my Redeemer."

"THE DELIVERANCE"

A MUTUAL ASSURANCE SOCIETY

ESTABLISHED IN

ST. JOSEPH'S CHURCH

WEST DE PERE, WIS.

FOR THE RELIEF AND THE DELIVERANCE

OF THE

POOR SOULS IN PURGATORY.

Thus runs the title-page of an advertising circular before us. The second page gives a picture of Christ in heaven, with Joseph and Mary on either hand, praying to him for those suffering in Purgatory; below which the sufferers and the flames are pictured. Subsequent pages explain that the admission fee is 25 cents and the annual dues 10 cents. Any *surplus* of merit more than is necessary for the members of the society will be generously donated to others now in Purgatory. The money goes to pay the priest for the sacrificing of the Mass (See *M. Dawn*, Vol. III., p. 99.) The priest, "Rev. J. F. Durin," is President, Secretary, Treasurer and General Manager. How blind are those who support such an institution and those Protestants who sympathize and wish to federate with it.

MEMENTOES OF OUR JOURNEY TO PALESTINE

While in Jerusalem it occurred to us that many of our friends might like very much to have some little thing as a memento, both of our journey and of the "Holy City." We had no difficulty in selecting some inexpensive ones suited to our purpose. Some small olive-wood articles—paper weights, penholders, egg-cups and napkin-rings.

Next came the difficulty—How many shall we purchase? How many friends have we to whom we would like to present a little token? We knew no place to draw a line, for surely all the TOWER readers are beloved as *friends* indeed. We could not, however, afford to purchase and pay transportation and customs and postage duty for so many—nor did we like to offer to sell them to our friends. We concluded, finally, to purchase about 1700 pieces and *present* them to the WATCH TOWER TRACT SOCIETY and let the society pay the freight and customs tariff and packing and postage, and supply them at low prices to such as may desire them. Thus all will be accommodated, some will be pleased and the cause will be profited. These articles we ordered from the *Baron Rothschild Industrial School in Jerusalem.* They are olive-wood and stamped *Jerusalem.*

We also saw some neat but inexpensive "Flower Cards," which we surmised would be appreciated by many of you. We ordered 4000 of these; they, too, have arrived. These will be sent *gratis*, postpaid, as love token and mementoes from Sister Russell and myself. They are not printed flowers, but colored wild-flowers, grasses, etc., from the surrounding country, pasted on cards in tasteful designs. These will be sent as follows: (1) One card to each person purchasing one or more of the olive-wood articles and (2) one card each to those of the *Lord's poor* who have written since Dec. 1, '91, requesting the *Watch Tower* for 1892, gratis. Thus all can have a little memento.

OLIVE-WOOD MEMENTOES

The following articles donated to the *Watch Tower Tract Fund*, as explained above, are offered for sale to *Watch Tower* readers, postage paid by us, at the following prices:—

Olive-wood Penholders, each.....	20 cents
Olive-wood Paper-weights, each.....	20 cents
Olive-wood Paper-weights, four.....	50 cents
Olive-wood Napkin Rings, each.....	15 cents
Olive-wood Napkins Rings, seven.....	1.00
Olive-wood Egg cups, each.....	15 cents
Olive-wood Egg cups, seven.....	1.00

We will be too busy to fill orders before and during the Memorial Meeting; but orders will be filed and filled in order as received. Write order with full address separate from other orders and letter. When the article ordered is sold out, we will send one of the others until all are gone. If you have a *second* choice, name, it in your order.

VOL. XIII ALLEGHENY, PA., APRIL 15, 1892 No. 8

BELIEVERS' CONVENTION

The Convention for Bible Study and for commemorating our Lord's death, recently announced to be held in Allegheny from April 7th to 14th, is just closed. It has been one of the most interesting of the kind ever held here or perhaps anywhere; for we may scarcely except the gatherings of the early Church in the days of the Apostles.

In numbers the meeting was greater than any of its predecessors—about two hundred attending from neighboring cities, towns and states, in addition to about the same number of home residents. And all these we may safely count as *interested ones*, because others were invited to stay away.

The visitors came various distances, and represented the following states: Pennsylvania, New York, New Jersey, Rhode Island, Massachusetts, Manitoba, Canada, Minnesota, Wisconsin, Dakota, Colorado, Kansas, Arkansas, Missouri, Indiana, Illinois, Ohio, West Virginia, Maryland, Kentucky,

Iowa and Michigan. This meeting seemed to surpass its predecessors in spiritual tone if that were possible—but the *last* always seems to be the best.

The meetings began at six o'clock on the morning of the 7th, in the various bedrooms where the friends were billeted, and continued during breakfast until nine o'clock, the hour of the public meeting—from which the time until ten o'clock was devoted to prayer, praise and exhortation. The morning session for Bible study began at ten o'clock and lasted until one. The afternoon session began at three o'clock and lasted until six. Then came a luncheon and chat followed by evening session for testimony, praise and mutual rejoicing. The latter we endeavored to close at nine o'clock, but sometimes they continued until after eleven. Even after retiring some could not restrain themselves to sleep and let others sleep. And at and between all of the meetings, the topic was the love and plan of God, the centre of that love and plan—the cross of Christ, the blessings already ours through it, the blessings yet to flow from it to the world, and the consecration of heart and every talent to the service of this loving God, this gracious plan and this mighty Saviour.

All seemed to show on their faces what they attested with their voices—that their hearts were full and overflowing with the love of God and Christ, resulting from the fact that the light of the glory of God as it shines in the face of Jesus Christ our Lord had shined into their hearts. The Bible study sessions lasted for five days and were followed by two days of conference by and with the Colporteurs relative to their important part in the harvest work. Five new workers decided to give their time in this blessed service which the Master has so signally blessed. Each pledged himself to earnest service to our Redeemer and King during the year beginning, and promised to remember one another continually at the throne of grace.

WAS IT NOT NECESSARY?

"And he said to them O thoughtless and slow of heart to believe all that the prophets have spoken. Was it not necessary for the Messiah to have suffered these things, and to enter his glory? And beginning at Moses, and through all the prophets, he explained to them in all the Scriptures the things concerning himself."—Luke 24:25-27.

The occasion of this utterance will be remembered: our Lord thus addressed two of his disciples on the way from Jerusalem to Emmaus after his resurrection. They were discussing the strange and wonderful events of the few days previous, when a stranger suddenly drew near and, walking with them, said, "What manner of communications are these that ye have one to another as ye walk and are sad?" And, not recognizing the stranger as the Lord himself, one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre, and when they found not his body, they came saying that they had also seen a vision of angels who said that he was alive. And some of those with us went to the sepulchre and found it even as the women had said; but him they saw not."

Then follow our Lord's words, "O thoughtless and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Messiah to have suffered these things, and to enter his glory?" The *necessity* of those things was the great lesson which he endeavored to impart to these confused and bewildered, but earnest, disciples.

From the standpoint of Christians today the necessity of those things is much more easily discerned than from the standpoint of the early disciples, in close proximity to those marvelous events. But, nevertheless, there are some today also who thoughtlessly stumble into very erroneous conclusions drawn from a reckless and heedless interpretation of the Master's plain teaching. They say, Yes, it was necessary for Christ to suffer because the path of suffering is the only path to glory. Christ had to suffer and so all must suffer; and the glory will follow as a natural consequence, as these words of the Lord teach. This is a very plausible argument to many who lean too much to their own understanding. A more reflective mind would say, No, that is not sound logic; for the glory of Jehovah was not attained through suffering; nor was that of the angels, nor was that of the Son of God in his pre-human existence thus attained. And a more attentive mind would say, No, that was not the ground of necessity for his sufferings to which the Lord referred; for he called attention to the divinely inspired prophecies which of necessity must be thus fulfilled. The suffering was necessary, because it was a feature of Jehovah's plan for human redemption, and was so expressed by the prophets; and we know that unless it were a feature of that plan, Jehovah would not have required it. The Apostle Paul tells why it was necessary to the plan, saying that it was in order to manifest Jehovah's righteousness in remitting the sins of the already condemned world, showing that he is just, and yet the justifier of the condemned ones who believe in Jesus, whom God set forth to be a propitiation, a satisfaction, a substitute for them—who also freely gave his life as a man, his humanity, a ransom for the many—for the numerous posterity of Adam who had inherited his sin and condemnation.

Hear again the significant query of the Master, "Was it not *necessary* for the Messiah to have suffered these things?" The query is designed to awaken the thoughtless to a close observance of the justice and wisdom of Jehovah's course in this matter. Suppose for a moment that God had promised mankind salvation from death without this, which our Lord terms a "necessary" provision, what would have been the result? Thoughtful minds will at once see that such a course would have proved (1) That God is a changeable God, declaring at one time that the wages of sin is death, and afterward reversing his decision and granting life to the condemned; (2) That either in the first or in the second case he was unjust—either that the penalty of death was too severe and therefore unjust, or else, if it were not unjust but a righteous penalty, that he was unjust in reversing such a righteous decision; (3) Such a variable course would unsettle all confidence in God. We would be continually led to question his righteousness and wisdom, and could never feel assured against a sudden and unaccountable change of his attitude and dealing toward us. If he promised us life and happiness today, we could not know that tomorrow he would not take back his word and consign us to misery or death.

Such would have been our sad condition had not this necessity to which our Lord referred been fully fully met by the sufferings, even unto death, of "the man Christ Jesus, who gave himself a ransom for all," in compliance with the wise and just plan of God for human redemption. (1 Tim. 2:6.) By this means mankind is justly released from the penalty which God pronounced against us; for a loving, benevolent Redeemer took our human nature and then sacrificed it in our behalf—thus bearing, in our room and stead, the exact penalty due to Adam and inherited from him by all his posterity. Thus our debt was paid, and all who have faith to believe in the promise of life through Christ are now *legally* free from the condemnation under which they were born, though the appointed time for their actual release has not yet come. They hold in their possession a promissory note—the sure covenant of Jehovah—sealed with the precious blood of Christ, and payable at the "time appointed," the Millennial age. Thus they are free men in Christ, they are saved by faith, though they still walk through the valley of the shadow of death. And, comforted by the rod of divine discipline and the staff of divine counsel and favor, they fear no evil, knowing that in due time the promise of lasting life shall be fully verified to them.

But there was another feature of necessity in the divine plan, to which our Lord referred—"Was it not necessary" also "for the Messiah to enter his glory?" The question is to you and to me as well as to those early disciples; and the fact of its being propounded implies our ability to discern the necessity. Yes, it was necessary. Why? Because we needed, not only a redeemer to assume and cancel our past indebtedness, but also an able teacher and leader—a prophet and king—to break the fetters of sin and death and lead us out of our bondage. If the promise of life and liberty were given alone, without such help, we would still be in the same sad state; for the prison doors of death are strong and securely barred and bolted, and we cannot burst them open; and the fetters of sin and sickness, of mental, moral and physical imbecility, are firmly clasped about us, and we have not the power to shake them off. And so we feel the necessity of a mighty deliverer as well as of a loving redeemer. And thank God, in his only begotten and well beloved Son we have both. He is our Deliverer as well as our Redeemer, our

Saviour, our Prophet, our Priest and our King—strong to deliver and mighty to save; for though as a man he sacrificed all that he then had—his humanity—even unto death, God, accepting that sacrificed humanity as the price of our redemption, renewed his existence in a higher nature—even in his own divine likeness. And thus this second necessity of the divine plan is met in the provision of one who has "all power in heaven and in earth given unto him," and who is therefore abundantly able, not only to awaken the redeemed race from the silence of death, but also to fully establish all of them who desire and will accept of his favor in everlasting righteousness and consequent worthiness of eternal life. Thus, through the blessings of his kingly and priestly office, he will, in due time, present all the willing and obedient faultless before the presence of Jehovah's majesty, to receive his benediction and to enter fully into the eternal joys of his loving favor. In his presence is fullness of joy, and at his right hand—in his favor—there are pleasures forevermore.—Psa. 16:11.

Consider then, O thoughtless ones, how necessary it was that the Messiah should both suffer death, and also enter his glory. Both the humiliation and the exaltation meet our necessities in such a marvelous way that we clearly recognize the fact that only divine wisdom and love and benevolence and grace could have planned the wondrous scheme. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

Not only was the death and resurrection and exaltation of Christ thus necessary to God's plan of salvation as viewed from a philosophical standpoint, which the Lord would have us thoughtful enough to observe, but as viewed from the standpoint of prophecy the necessity is also clear; and we should not be slow of heart to believe all that the prophets have spoken.

Beginning at Moses, the Lord traced this line of prophecies for the two with whom he conversed, showing how they had been fulfilled in himself; and though his words are not recorded we still have Moses and the prophets and can read them for ourselves. Moses said to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." (Deut. 18:15) And here, in the risen Christ, was the beginning of the fulfillment of that promise. Moses had also in the typical ceremonies of the Day of Atonement pre-figured both the sacrificial sufferings and the subsequent glory of Christ. The sacrifice of the bullock (Lev. 16:11) prefigured the former, and Aaron—in his robes of typical glory and beauty coming out of the tabernacle after the sacrifice had been accomplished and the blood presented in the "Most Holy" as a typical propitiation for the sins of Israel, and lifting up his hands and blessing the people, till then lying prostrate on the ground to represent the whole human race in death—prefigured the resurrection glory of Christ and his coming out of the Most Holy presence of Jehovah to bless the whole world in the Millennial age. (See *"Tabernacle Shadows of Better Sacrifices."*) Was it not indeed *necessary* to the fulfilment of these divinely instituted types, says our Lord, for the Messiah to have suffered these things and to enter his glory?

Again, Moses testifies of Christ in recording the incidents of the typical sacrifice of Isaac by his father Abraham, who received him again from the dead in a figure (Gen. 22:1-18; Heb. 11:19), thus prefiguring Jehovah's offering of his only begotten Son and receiving him again from the dead.

Again, there were all those prophecies which so particularly described the circumstances of his death—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;" "He made his grave with the wicked [the sinful human race] and with the rich [in the tomb of the rich man, Joseph of Arimathea—Matt. 27:57] in his death" (Isa. 53:7, 9); "He keepeth all his bones: not one of them is broken" (Psa. 34:20); "Thou wilt not leave my soul in hell [*sheol*, the grave], neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10); "They pierced my hands and my feet;" "They part my garments among them, and cast lots upon my vesture;" "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." (Psa. 22:16, 18; 69:21) How minutely all of these had been fulfilled.

And Isaiah (53:5) said, "He was wounded [not for his own, but] for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him, and with his stripes we are healed." And Daniel (9:26) said, "Messiah shall be cut off, but not for himself." And Zechariah (13:1) said, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Then they told of his glorious reign, saying—"When thou shalt make his soul an offering for sin, ... the pleasure of the Lord shall prosper in his hand." "He will swallow up death in victory."—Isa. 53:10; 25:8.

Yes, it was necessary to the fulfillment of all these prophecies that Christ should both suffer death and that he should also enter his glory; and in these blessed facts all thoughtful believers may rejoice. A little while and all the faithful, as members of his body, shall have filled up the measure of his sufferings and shall enter into his glory. Then shortly his glory will be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it.—Isa. 40:5.

TRAVELS IN THE HOLY LAND

AUGUST, 1891—EDITORIAL NOTES—No. III

We now enter the orphanage kept by the Sisters of Zion (Roman Catholic). It is a new and commodious building, but seems to have but few orphans. It interests us because there seems no room to doubt that it is built upon the site of Pilate's Judgment Hall. In the new building they have preserved quite a large area of the old Roman pavement, which had long been buried under rubbish, some seven feet below the present street level. How interesting to look at the very stones upon which our Master stood and walked! "Pilate therefore brought Jesus forth and sat down in the judgment seat, in a place that is called the Pavement." (John 19:13) Here, too, remains a portion of the arch upon which it is said that Pilate exhibited Jesus to the people, saying, in his final effort to have them relent—"Behold the man!"—as though he meant, would you crucify such a man, like to whom there is not another in your nation? Here, too, Pilate washed his hands as indicating his innocence of the death of Christ.—John 19:5; Matt. 27:24.

Now let us enter the "Church of the Holy Sepulchre." The building is under the control of the (Mohammedan) Turkish government, which holds it to preserve the peace and to secure liberty of entrance and freedom of worship to the Christian sects represented—Roman, Greek, Armenian and Coptic Catholics—each of which has its own chapel for services under the one roof. Here are pointed out the place of the crucifixion, the sepulchre where our Lord was laid, also the place where the crosses of Christ and the two thieves, and the crown of thorns and the nails, etc., are said to have been found by Queen Helena's workmen. But we take but little interest in these things since, from the location *in the city*, it seems as improbable that this is the real site of the crucifixion and the tomb of our Lord as that his cross and crown of thorns were found there centuries after.

Let us go outside the gates: let us seek the real Mt. Calvary. Ah! This is more like it. We see no holes such as the crosses were set into, nor should we expect to find them after so many centuries; yet here we see the face of the hill with hollows which in the distance resemble a skull and which probably gave rise to the name, Golgotha—the place of a skull. (Matt. 27:33.) We linger for a moment on the spot made so sacred by him who died for our sins, and mentally behold the bleeding Lamb of God which taketh away the sins of the world. Gladly we accept of a share in his sacrifice once for all, and rejoice in spirit as we reflect that the hour is not far distant when, his church having been selected, the Redeemer shall begin his great Millennial work of blessing all the families of the earth—for all of whom he had poured out his soul into death—a sin offering.

Here we see a crevice in the rock—perhaps a result of the earthquake which occurred when our Lord died. (Matt. 27:51.) Below the top of the hill is a garden, and near the garden a tomb hewn in the rock. The place where our Lord was laid was somewhat like it, though the description of the door does not correspond with this. Doubtless, however, the tomb was near Calvary, as it was about sunset when the body was taken from the cross, and but little time remained for burial, as the next day was a Sabbath (holy day) and began at six o'clock the same evening. The garden, too, corresponds; for we remember that the Marys came to the garden and at first mistook the Lord for the gardener. What blessed memories cluster around that garden and that morning of the resurrection; for if Christ be not risen, all our hopes are vain! (1 Cor. 15:17.) (1) His resurrection is

the evidence to us that in him was no sin, and therefore the Father raised him from death a new creature, with power to bless and restore those whom he redeemed by his death. (2) We can see how this one who sacrificed his life in the service of God and his plan for human salvation had a *merit* in God's sight, by reason of that sacrifice, which merit the Scriptures assure us he presented on our behalf when he ascended up on high (Heb. 9:24), a full equivalent and offset, in God's sight, for the penalty which came upon Adam and all his race because of his disobedience. (Rom. 5:19.) (3) Our Lord's resurrection becomes the pledge or assurance that in *due time* God will accomplish through him all the gracious promises of restitution, spoken by the mouth of all the holy prophets since the world began.—Compare Acts 17:31 and Acts 3:19-21.

Next let us visit the Mount of Olives. Its olive trees are fewer and doubtless less cared for than in our Lord's day; yet no other place, probably, remains so much the same as then; and no other place, perhaps, was more frequented by his sacred feet. On the way, as we ascend the slope, is the Garden of Gethsemane. It is no longer an open garden: a Roman Catholic society controls it and preserves it by an enclosure. Visitors are welcome, however, and we enter and meditate. A gardener is watering the plants, to whom we thankfully give a small coin for a few flowers and a sprig from the oldest olive tree in the garden—centuries old, at least.

Standing upon the Mount of Olives, we do not wonder that our Master oft resorted thither for meditation and prayer and to give instruction to his disciples. We recall that here our Lord sat when he uttered the great prophecy of Matt. 24:3-51 and the parables of Matt. 25, just two days before his crucifixion.—Matt. 26:1, 2.

Although two thousand six hundred and eighty-two feet above the sea, Olivet is but one hundred and fifty feet higher than the hills upon which Jerusalem is built, and four hundred feet above the intervening valley of Kedron. It affords a splendid panoramic view of the surrounding country for many miles, and from a tower erected upon its summit, to memorialize the spot of the Lord's ascension, one can see, far to the east, the Jordan valley and the Dead sea, and beyond these the mountains of Moab as well as the intervening village of Bethany, and to the south, Bethlehem and Hebron.

Riding upon donkeys, we descend the farther slope of Olivet, passing over the old road—quite probably the same that our Lord and the disciples often took—going to the home of Martha and Mary and Lazarus. We recall that this is the way the Master journed on the ass just five days before his crucifixion, and yonder is the site of the village of Bethphage, where Jesus sent the disciples for the ass upon which he rode into Jerusalem as King. (Matt. 21:1.) We are upon the very ground where the multitude cried, "Hosanna to the son of David!" while they strewed his way with palm-branches and with their clothing.

Here is Bethany, and near us, to the right, is the site of the house of that Simon whom Jesus healed of leprosy. Here they made the feast for our Lord at which Martha served and Mary anointed him with the precious ointment. (Matt. 26:6, 7; John 11:1, 2; 12:3.) Yonder is the traditional site of the home of Lazarus and his sisters. The town in Arabic is called *El' Azireyeh*, or the town of Lazarus. What thoughts these scenes and associations awaken!

Within the city of Jerusalem are several items of interest which we have not yet visited. We will go now to the Jew's "wailing place." Through by-ways littered with rubbish and garbage we pass, holding our breath to avoid the heavy odors and commenting that only the pure mountain air prevents pestilence from breaking out in a place so inviting it. We reach finally the "wailing-place." It is what is supposed to be a fragment of the Temple wall, and near it is what is known as Robinson's Arch, a remnant of the arch or bridge which once connected the Temple (on Mt. Moriah) with the city (Mt. Zion). Here are some immense stones, one of them measuring 38 feet 4 inches in length, 7 feet in height, and 3½ feet in width. Here Jews, both rich and poor (especially the latter), and speaking various languages, are coming and going. Some kiss the stones while praying; others touch the stones with their fingers and then kiss their fingers; they chant in a plaintive tone some prayer or prophecy which we could not understand, and occasionally a group gathers around one who leads in a sort of litany. We give below what purport to be translations of two of these—

Leader—For the place that lies desolate,
Response—We sit in solitude.
Leader—For the place that is destroyed,
Response—We sit in solitude.
Leader—For the walls that are overthrown,
Response—We sit in solitude.
Leader—For our majesty that is departed,
Response—We sit in solitude.
Leader—For our great men that lie dead,
Response—We sit in solitude.
Leader—For the precious stones that are buried,
Response—We sit in solitude.
Leader—For the priests who have stumbled,
Response—We sit in solitude.
Leader—For our Kings who have despised Him,
Response—We sit in solitude.

Another form runs as follows:

Leader—We pray Thee have mercy on Zion.
Response—Gather the children of Jerusalem.
Leader—Haste, haste, Redeemer of Zion.
Response—Speak to the heart of Jerusalem.
Leader—May beauty and majesty surround Zion.
Response—Ah! turn thyself mercifully to Jerusalem.
Leader—May the Kingdom soon return to Zion.
Response—Comfort those who mourn over Jerusalem.
Leader—May peace and joy abide with Zion.
Response—And the branch (of Jesse) spring up at Jerusalem.

Our hearts are touched, especially for the poorer classes of Jews, who seem to be very sincere. We visit several of their synagogues on their Sabbath, and wish that we had the knowledge of their language, which would enable us to tell them the good tidings of great joy. Beginning with Israel's *double* and showing when and why it began and that already the due time has come to "Cry unto her that her appointed time is accomplished and her iniquity is pardoned, because she hath received of the Lord's hand double for all her sin" (Isa. 40:2), we feel sure we should have close attention. As we pass into the synagogue many of the faces of the poorer ones seem to ask inquiringly, Have you no message for us!

Ah! were it not that the Lord has favored us with a share in the work of gathering out the bride and helping to make her ready for the marriage of the Lamb, we would be here in Jerusalem and, by the grace of God, would do a part in the great work now due of turning away blindness from Jacob. (Rom. 11:25.) We must surely write to John and Peter, the sons of Brother Joseph Rabinowitsch, and urge them to lose no time in getting into this fruitful field, so ripe for the true Gospel of the kingdom, which none here seem either able or willing or worthy to give to them.

Next we will visit the site of the Temple on Mount Moriah. The Mosque of Omar and its court now cover the site. It is surrounded by a wall, and the space enclosed is nearly twice the size of Solomon's Temple and courts. The mosque is a fine one and is surmounted by a most graceful dome. The building has fifty-six elegant windows in Mosaic glass. At one time none but favored Mohammedans were permitted to enter this mosque, but now it is accessible to all nations, though with some formality and at a trifling expense for guards, etc.

This is a remarkable spot. Here it was that Abraham proved his faith in God and showed his obedience by offering his son Isaac—whom he received again from the dead in a figure. Here it was, too, that, when the plague was among the Israelites, King David purchased of Ornan the Jebusite a threshing-floor as a place for an altar of sacrifice. (2 Sam. 24:18-25.) And it is written, "Solomon began to build the house of the Lord at Jerusalem in Mt. Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." —2 Chron. 3:1.

The original rock-top of Mt. Moriah is to be seen in the mosque, and a cave under it may be entered. A hole connects the top rock with the cave, and an aqueduct thence leads to the brook Kedron. Hence it is supposed that upon this rock the sacrifices were killed and that the aqueduct or sewer connected by the hole and the cave was used for carrying off the blood, and the water used in flushing and cleansing the altar. When we remember that the brook Kedron is in the valley of Jehoshaphat, "the valley of dry bones" (the general burying ground of the city), and then reflect that this valley was typical, as well as the blood of the sacrifice, we may read it thus—The blood of Christ the anti-typical sin-offering, in a way unseen by the world in general, reaches unto all that are in their graves and secures for all mankind an awakening from death and an opportunity for life everlasting.—Rom. 5:9

"Solomon's Stables" were under the Temple courts, and

were vast ones indeed. Probably one-half of the space has been appropriated to use as cisterns, but the remainder would still accommodate twelve hundred or more horses. Thus was the natural slope on one side of the mountain utilized by the wise man when he desired a surface on the level of the mountain top for the Temple and its courts.

Passing what is termed the Golden Gate, believed to be the location of the "Beautiful Gate," where Peter and John healed the cripple, we gather a few wild flowers as mementoes and proceed to the reputed Pool of Bethesda, where the blind man, whose eyes were washed and anointed with the spittle and clay, received sight. Our hearts instinctively remember that this, like our Lord's other miracles, was to show forth in advance the coming glorious work of his Millennial kingdom. As we think of the multitudes morally and spiritually blind, we rejoice in spirit at the remembrance of the antitype, the opening of the eyes of the understanding foretold by the Prophet.—Isa. 35:4, 5; 42:7.

There! see! we have a practical exemplification of the Lord's remark about the measure being pressed down, shaken together, heaped full, etc. (Luke 6:38.) Such an effort to give good measure we never before saw. The salesman fills the bushel, then jars or shakes it down solid and fills to the top, then put in his hands and presses it, then spreads out the top so as to pile on as much as possible and then, running over, empties it to his customer.

(To be Continued.)

"WE HAVE NO KING BUT CÆSAR"

"There is no Jewish race," is the somewhat startling declaration of *The Jewish Tidings*. "We insist that in this declaration we fairly represent the great majority of the intelligent Jews of America. They do not wish to be separated from the rest of the citizenship of the countries in which they abide by such distinctions as 'Jewish race' or 'Hebrew nation.' The Jews are a religious community, having the same hopes and aspirations possessed by Christians, and differing from them only in their belief. The Jews of today believe there is but one God, and no other. They repudiate the doctrine that a Messiah has come or is coming, but they accord to every one freedom of conscience. They want to be treated upon equal terms with their neighbors—no better, no worse. The only evil which now remains to be fought is the popular idea that Jews are a separate body of people, of different manners, customs, minds and character from other people." The above reminds us of their ancient claim, "We have no king but Cæsar."

THE LORD MY SHEPHERD

LESSON IV., APRIL 24, PSALM 23:1-6.

Golden Text—"The Lord is my shepherd: I shall not want."

In the precious and true sentiments of this Psalm, David doubtless took great consolation in the midst of his temptations and trials, and of the realization of his own infirmities and short-comings. As he looked back to his early shepherd life and remembered his own care for the dependent sheep of his flock, the thought of the Lord's similar care over his people came to mind. And, doubtless, with this realization of the Lord's goodness and care, came also a renewed determination on David's part to be henceforth a true sheep, that he might always remain under the shepherd's care.

While such was the significance of these words of David to us, the church under the care of the Anointed Jesus, our Good Shepherd, they mean more; for, as the Lord's inspired prophet, David puts these words into the mouth of all of the Lord's "little flock" of consecrated followers who obediently hearken to his voice and who in meek humility take comfort both in his chastening rod and in his blessed staff of promise and hope.

To those who are not in this attitude these words do not apply. The Lord is not a shepherd of wayward goats (however, he may permit the common blessings of sun and rain to come to all): the proud and the self-willed have no part in his tender care; and those who are truly his sheep and who can therefore claim his care and leading are, as he tells us (Luke 12:32), only a "little flock," to whom "it is the Father's good pleasure to give the kingdom." And it is to the kingdom—the Millennial kingdom of God, to be established over all the earth—that the Good Shepherd is thus leading his consecrated flock. Such may truly say—

Verse 1. "The Lord is my shepherd: I shall not want." They shall have all needful instruction, all needful grace and comfort and discipline and training and care, and such measure of temporal good as will be most conducive to their highest spiritual and everlasting blessing. In fact, all things shall work together for good to the sheep of the Lord's pasture—to the called according to his purpose.—Rom. 8:28.

Verse 2 assures us that our hunger and thirst after truth and righteousness shall be satisfied—that we shall be bountifully fed and sweetly refreshed with the meat in due season and the water of life.

Verse 3—"He restoreth my soul," etc., refers to our present *justification* through faith in the atoning sacrifice of Christ; for we are therefore now reckoned as having passed from death unto life, although the times of restitution have not yet begun. And being thus reckoned righteous, we are led by the Good Shepherd in the paths of righteousness and peace "for his name's sake"—because we are his, and because we trust in his name, in his merit, the merit of his sacrifice freely given for our sins.

Verse 4—"Yea, [although I am not actually so restored, yet by faith in the promise, through Christ, I do so reckon myself, even] though [like all the rest of the dying world] I [still] walk through the valley of the shadow of death. [I was born in this valley and shall die in it, yet] I will fear no evil [no failure of thy sure covenant]; for thou art with me, [even here, and] thy [chastening] rod and thy [faithful] staff [of promise and hope], they comfort me."

Verse 5 refers to the bountiful supply of soul-satisfying truth—the meat in due season, and the full cup of joy and gladness—prepared and spread before the household of faith even here in the midst of this valley of the shadow of death and in the presence of our enemies—Satan and his messengers, who vainly seek to stumble the feet of Christ and to subvert our faith. It refers also to our anointing with the holy spirit as members of the body of Christ.

Verse 6. In view of such present bounty and blessing, well may we rest in the assurance that goodness and mercy shall follow us all the days of our life—both of this present life and also of that which is to come; and that if, as obedient sheep, we continue to follow the leading of the Good Shepherd we shall eventually dwell in the house of the Lord forever, as members of the royal, divine family, as the bride and joint-heir of Jehovah's dear Son.

THE PRAYER OF THE PENITENT

LESSON V., MAY 1, PSALM 51:1-13.

Golden Text—"Create in me a new heart, O God, and renew a right spirit within me."

This draws our attention to the darkest stain upon the history of the Prophet David—the matter of the murder of Uriah and the taking of his wife. Skeptics are wont to point to that great, double sin and to sneer: "And that was the 'man after God's own heart,' according to the Bible's grand standard of morality." But the fact is that it was when David was a young shepherd just coming to manhood that he was after God's own heart. And yet in connection with this very matter of this, David's greatest sin, there is something which shows forth his better character which was "after God's heart;" and this is brought before us by this lesson. The commendable features are: (1) He did not attempt to justify his course by saying that all the kings around about did such things and worse, and that it was generally conceded by their subjects that a king had a right to do as he pleased; (2) he not only did not deny the wrong, but he did not even try to see what he could say in self-defense; he did not plead his peculiar temptation nor that it was above that of others, from the power he exercised as king; but he confessed fully and heartily in such a manner as convinces all that his *heart* was really better than his evil conduct had seemed to indicate. We have no right to

condone David's crimes, but we have the privilege of noting those other qualities in him which to some extent were an offset to his weaknesses.

And it is well, too, that the Bible attests its own truthfulness in thus faithfully preserving the record of the sins of its great characters alongside the records of their faith and service. Of no other book which stands as the foundation of a religion is this true. Others tell only the good and leave the evil untold; but the Bible tells of the weaknesses of its greatest heroes except our Lord Jesus: of Paul's persecutions; of Peter's denial and blasphemy; of David's sins; of Abraham's errors, etc.

Yet this, which worldly wisdom would consider a serious drawback, God saw to be the proper thing; and many of God's people have been greatly blessed by these very records of human weakness and sin. They but corroborate God's testimony that *all* have sinned; that there is *none* righteous; that *all* need the grace of God to forgive the past and to lift them out of the miry pit of sin and its consequences. And many a sinner has thus been taught to have hope toward God for forgiveness and to realize that God who offers him his grace has had compassion upon others who were out of the way when they turned to him with true repentance.

Verses 1-3. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions, and my sin is continually before me."

David thus plead for mercy; and although he realized finally that God's favor was restored to him, he knew nothing of the real philosophy of the matter—*how* God could be just and yet be the justifier of those whose sins merited wrath. Ah, yes! the standpoint of the sons of God, during this Gospel age, is much more blessed. Our Father in heaven not only tells us of our forgiveness and reconciliation to his favor, but he gives us the particulars so that we may see *how* he has done it without sanctioning our sins or excusing them and without violating his own just law on the subject. He shows us that Christ our Lord was the Lamb of God whose death as our substitute and sin offering taketh away the sins of the world; that by his stripes pardon and healing may be granted to whosoever accepts the grace offered through him. Indeed, David's sins were not blotted out nor forgiven; for although the Lord restored to him divine favor and communion, he punished him severely for his sin, as he had foretold by Nathan the Prophet (2 Sam. 12:11, 12), Absolom's rebellion being the means employed.

True, the penalty exacted was not the *full* penalty of sin, for that would have been lasting death. God showed mercy on David (as to all Jews under the Law Covenant established upon the basis of the typical sacrifices) in that he made allowance for his fallen condition and hence punished his sin, not with everlasting death, but with trouble, etc., in connection with Absolom's rebellion, as above stated.

And as with David and others under the typical Law Covenant, so, too, it is with God's children under the New Covenant in Christ. The death of Christ as our *ransom-price* cancels the original sin of Adam, and also such portion or degree of our sins and shortcomings as are *involuntary* and contrary to our real sentiments. But whatever proportion of a sin is willful, designed and agreed to by us, has a penalty attached to be inflicted in either the present or the future life. And in the case of all who shall be members in the Anointed body, God declares that such sins shall be punished in the present life—saying through the Apostle "Some men's sins go before to judgment [during the present life], others they follow after" into the next life, when some shall be beaten with many and some with a few stripes. And again it is specified that in the cases of all accounted worthy to be of the glorified church, they are chastened *now* in order that they may not have part with the world in the condemnation (trial) of the world in the next age.—1 Tim. 5:24; Luke 12:48; 1 Cor. 11:32.

Verses 4 and 5. David's confession here is to God—the wronged Uriah was dead. Anyway, in that day it was esteemed a king's privilege to have the bodies and lives of his people subject to his will; and doubtless other kings habitually did as bad. But David had been enlightened and knew better, and although his offenses would have been lightly passed over by others, David realized his guilt before God and besought his mercy. He confessed his sin that others might know, when the chastisements of the Lord should come, that God's judgments and the king's troubles were just punishments and not violations of God's covenant promises.

Verses 5-12. After confessing in verse 5 his original sin—his impairment through the fall—he shows in verse 6 his clear appreciation of the divine plan. Although fallen and weak in the flesh, and therefore unable to do perfectly, God looks for and demands purity of *heart* (purity of motive or intention) and this David realized he had not manifested. Hence his prayer in succeeding verses is not that the Lord shall excuse him in sin, but that his heart may be cleansed and brought into harmony with God's character and plan. Alas! how strange that some living under the still clearer light of the Gospel dispensation fail to see what David so clearly expresses, and instead some even charge God with inspiring and causing all sin and crime and wickedness. But David was right, and these would-be wise ones have become darkened and foolish in their vain imaginations.

Verse 13. What a grand principle is here set forth. It is eminently proper that those who would be used of the Lord as teachers to instruct transgressors, whether in this or the coming age, should be fully consecrated to God—clean—pure in heart. And the only way to get to this condition is to lay hold by faith upon the merits of the Lamb of God which taketh away the sin of the world, and to have our sins blotted out by him, and then, too, to be renewed in spirit, sanctified through the truth.

ENCOURAGING WORDS FROM EARNEST WORKERS

Boston.

DEAR BROTHER RUSSELL:—I have been thinking whether I could afford to attend your annual meeting, and also whether I could afford to stay away; and have concluded that (D. V.) I will attend.

Last year I stayed with my aunt in Pittsburgh, but she will not be able to accommodate me this time, so that I will have to place myself at your disposal. I will be thankful for even a floor-bed. I hope and pray that the meeting will prove as interesting as the last one. How grand it will be when we shall meet to part no more in his glorious kingdom.

The dear old WATCH TOWER in its semi-monthly visits is very refreshing indeed. I watch for it as eagerly as I would, when hungry, for a good meal. I have enjoyed very much "Views Abroad" from Sister Russell's pen, and anticipate something equally good in "Travels in the Holy Land" from yours. May the dear Lord's richest blessings rest upon you as you labor so earnestly in the Master's vineyard. With Christian love to yourself and Sister Russell,

Your humble servant and brother,

W. J. THORNE.

Maryland.

DEAR SISTER AND BROTHER:—I have read with great interest and delight your three volumes of MILLENNIAL DAWN, and think that your interpretations of prophecies are excellent. The prophecies have always been a favorite part of divine revelation with me; and I have been unable to understand why people in general give so little attention to them. I am fifty-four years old today, and have been in the ministry of the Episcopal Church nearly thirty years. It seems to me that Daniel's prediction of the "seventy weeks" is enough of itself to establish the faith of any reasonable man in the supernatural authorship of the Bible.

I would be glad to have you send the three volumes of your able and instructive work to my sister, and also to a friend of mine in a former parish. I enclose the money and their addresses.

Sincerely yours, H. VANDYNE.

New York.

DEAR BROTHER:—I ship to you today, by express, a box containing some mottoes for your place of meeting. You are indebted to Sisters Erlenmeyer and Clark for the materials, which they kindly furnished. I regret that I could not give sufficient time to finish them as they might be, but trust they may be accepted by the dear saints as a slight token of our love for the brethren and the Master, whose servants we are. It has indeed been a labor of love to do them, and I trust the good taste of the sisters will hang and arrange them in a better manner than I can suggest.

Sister G. and I consider ourselves fortunate in having met Sisters Erlenmeyer and Clark early in their canvass of O—— and vicinity. They are the first ones (in the truth) whom we have met, and we have enjoyed many pleasant and profitable hours with them. My dear brother, I can not tell how much we would like to join you all at the Anniversary, believing it would be of great benefit to us; but as it is impossible, we have decided to hold it ourselves, with faith and trust that the good Lord will be present with us. Remember us, will

you not, dear brother, when you approach the throne of grace? Oh, how often have I longed to write you! But, feeling my own unworthiness and knowing how very busy you are in the Master's cause, I have hesitated to trespass on your time. But we have appreciated, and do appreciate, how much we can not tell, the gratitude we owe to God and to you and Sister Russell, that through you we have been able to learn what the "Gospel of the kingdom" really is. Although we have read the TOWER for over eight years, we feel that we have grown more in grace and the knowledge of the truth in the past year than in the seven preceding; and we pray that we will be led into all truth. I have striven for several years, as the Master alone knows, to lead others into the truth, but apparently without success until recently, when I found some interested ones. I thank the Lord for so much.

I must say, before closing, that, while we have always thought each number of the TOWER could not be improved, each succeeding number is still better. With a prayer that you may be so filled and moved by the holy Spirit, throughout the meetings, as never before, joined by Sister G., with much love to all the saints, I am your unworthy brother in the faith,

HIRAM P. GANOUNG.

[The mottoes were received in good order and are very beautiful. "I shall be satisfied when I awake in thy likeness," "Rejoice that your names are written in Heaven," and "I must work the works of Him that sent me while it is day." All appreciate them greatly. We extend to the donors thanks on behalf of all.—ED.] *Massachusetts.*

DEAR BROTHER RUSSELL:—Your esteemed favor was duly received; also the DAWN and tracts.

I have not had a doubt for several years that we are in the "harvest" of the Gospel age. I have been studying the Scriptures, especially upon this point, for some time; and in a quiet way have been teaching the same as I have had opportunity. But never until I commenced your publications did I see that the principal object of this age is to select the church, and the distinction between the nominal and the real church. I have also been led to see that my mission is chiefly to the church, to emphasize the importance of entire consecration and holiness to the Lord; and I am happy to be able to say that while it has been positively offensive to the larger portion of the church, I have found some prepared ground in which the seed has taken root, and is bringing forth fruit unto holiness. I invariably preach the speedy coming of the Lord, and that we are already in the last days, the transition period between the departure of the old and the coming of the new; the closing of the Gospel age, and the establishment of Christ's kingdom.

The Methodist church here, in which I have preached for twenty-five years, occasionally, has virtually been closed to me, because I have preached these truths so plainly and earnestly. But I have held a week-day service in the vestry and we have had some glorious meetings. We have a number of precious souls who have come out fully on the Lord's side, and are looking with joy to the coming of the Lord. Recently I have been preaching in the Advent church here, which has been opened to me, through the sickness of their pastor; but I found them as dead and formal as our own church, though, bless God, some have been quickened. Their pastor is a good man, but has been away from them for years and but recently returned.

I had you send him Vol I. of DAWN about two years ago, and I find it has borne fruit. He is converted, and I have been permitted to lead him out more clearly. I want you to send me, for him, volumes Two and Three, and I enclose you $5 in payment of mine and these.

God bless you and yours. In Christ,

W. H. FORMOSA.
Canada.

DEAR MR. RUSSELL:—I have been favored with the loan of the volumes on "MILLENNIAL DAWN," and the reading has been indeed profitable. I thank God for having seen them. They have made clear to my mind many difficult passages of Scripture. The Word of God is precious to me, and I can appreciate and drink in greedily anything that helps me to understand it, persuaded as I am that God has more light to break forth from his blessed Word.

The Lord has been preparing me for years for these Millennial truths. In 1874 I left (resigned) the Primitive Methodist ministry in England, where I had been for nine years, on account of sympathy with the doctrines of the kingdom and conditional immortality. Since then I have been led to the study of prophecy; and your volumes afford me a richness, a fullness, in this branch of study, beyond anything I have before seen. Reading them is indeed to me as sitting down to a banquet of "meat in due season"—predicted truths on becoming due being just this to the household of faith. The Lord must be invisibly present, as you say, being proven by the time prophecies and emphasized by the Master when he said, "The kingdom cometh not with observation or outward show," and referred to the days of Noah before the flood as a type of the day of the presence of the Son of Man.

I wish I could be of help to the watchful, consecrated ones; but here in the bush am afraid I cannot do much. I would like to know what the arrangements of the Tower Tract Society is with colporteurs and whether they know of any field where there is urgent need of such. Yours in the love of revealed truth. JOHN L. LAWSON.

THE METHODIST REVOLT

The *Baltimore American* says:—"Methodism appears to be passing through a crisis which threatens to extend to all conferences in the United States. It is a revolt against the bishops and the presiding elders. Professor L. T. Townsend, of the Boston University, is a leader of the movement, and the fiery cross which announced the war was his recent public statement that church politics dominated the councils of the Methodist church, that its elections were controlled by rings, and that those not in the cliques were pretty much out of everything else, as far as the Methodist church was concerned. The professor was bitterly assailed by the leading divines and elders, and his honor and veracity questioned. He returned the defiant answer that, at the meeting of the Boston Methodists today, he would produce proofs. The result was that many of the leading Methodist ministers of New England came to Boston, and the hall was crowded.

President Richardson presided, and opened the proceedings by announcing the hymn, "Rock of Ages," as they might feel the need of its influence before the meeting adjourned; and they did. For two hours there was an exciting discussion. The President and the more prominent clergymen were decidedly anti-Townsend, and lost their temper when the vast audience greeted the professor's appearance with a storm of applause. He had a manuscript of eighty-four typewritten pages and a big stack of letters, which contained evidence backing up his statement with cited examples from Methodist clergymen all over the country, but he was not given a chance to read his documents.

He started by saying he came not to retract, but to prove. Here he was interrupted by Mr. Rice, of Leominster, who said all the professor's correspondence was anonymous, and should not be submitted. He was upheld by the president, whereupon the audience yelled and hissed.

The president declared the meeting had been packed by Prof. Townsend, which the latter denied. The meeting was on the eve of being declared closed then and there, when the threatening attitude of the audience caused the chair to appeal to the clergy present to sustain the motion to debar the letters. The meeting did exactly the reverse and shouted for the letters to be read. Dr. Dearborn, of Roslindale, managed to get a hearing, and asked the professor if his letters and proofs were anonymous or not. The professor said none were, except some five letters of which he was not sure whether the writers wished their names used or not. He would write and ascertain. The rest he would name now. Mr. Dearborn suggested that he wait until he could produce all the evidence unrestricted, which he agreed to do. After a stormy discussion the majority, who wanted to hear the letters read at once, consented, and the president adjourned the meeting until this day three weeks, for the professor to hear from his correspondents. Then there promises to be a lively time.

VOL. XIII ALLEGHENY, PA., MAY 1, 1892 No. 9

ECHOES FROM THE BELIEVERS' CONVENTION

Many whose hearts were with us in the recent general meeting for Bible study, in connection with the celebrating of the Memorial of our Lord's death, will be looking expectantly for some report of it—for some particulars more

than were given in few words in our last issue.

The program, as announced, was carried out, five days being devoted to Bible study, and two to the interests of the Colporteur work, with social meetings in the evenings, except on the anniversary of our dear Redeemer's death, when it was memorialized, as he had instructed, with unleavened bread and the fruit of the vine.

Our chapel, which is an upper room on the third floor of the Bible House, over the office of the *Watch Tower*, had been put in good order, and upon the walls several motto-texts served to enforce both the letter and the spirit of the Word of God. As many will be interested, we will describe them: (1) The one back of the platform reads: "Let Him that would be Greatest Among You be Servant of All."—"One is Your Master, even Christ."—"All Ye are Brethren."—"God Hath Set the Various Members in the Body as it Hath Pleased Him." (2) The one to the right of the platform reads: "Sanctify Them Through Thy Truth: Thy Word is Truth."—"Whosoever Doeth the Will of My Father Shall Know of My Doctrine."—"Let Nothing be Done Through Strife or Vainglory." (3) The one alongside the organ reads: "Praise the Lord, O my Soul."—"He Hath Put a New Song into my Mouth." (4) The next, along the side wall, reads: "Thou Shalt Love the Lord thy God with all thy Heart, Mind, Being and Strength; and thy Neighbor as Thyself." (5) The next reads: "Blessed are the Meek, the Merciful, the Peacemakers, the Pure in Heart, They that Hunger and Thirst after Righteousness, and Those Persecuted for Righteousness' Sake." (6) The next reads: "The Love of Christ Constraineth Us; for We Thus Judge that if One Died for All, then were All Dead, and that We Should Live the Remainder of our Lives unto Him Who Loved Us and Died for Us." (7) The last, next the door, reads: "One Lord—One Faith—One Baptism."—"One Mediator between God and Men, the Man Christ Jesus, who gave Himself a Ransom for All, to be Testified in Due Time." Besides there are the three beautiful texts painted by Brother Ganoung upon celluloid cards furnished by Sisters Erlenmeyer and Clark—mentioned in our last issue.

We believe the following letter will be of interest:

DEAR BROTHER RUSSELL:—I am very sorry that I could not be with you at the Memorial Supper of our dear Lord, but it was some comfort and satisfaction to think that the fruit of my raising should furnish a part of the entertainment of the saints who there represented the body of Christ, and perhaps the dear Lord and the apostles saw and took notice of the fruit I gathered for him [Our dear Brother's orange crop was nearly a failure this year, but he gathered one barrel and sent them here to be sold for the benefit of the Tract Fund. Sister Fisher, to whose care they were consigned, paid the freight and turned over the luscious fruit for the benefit of the convention. It was highly appreciated and the donors remembered.—ED.], although I had no idea of receiving so great an honor as you and dear Sister Fisher have brought upon me. Strange to tell, the thoughts awakened by Sister Fisher's letter in reference thereto make me weep, not with sorrow, but with a variety of emotions too deep for utterance. I feel so little like an "overcomer," and it seems to me the Lord is not helping me, but letting me feel my inefficiency as one of his messengers, and now it seems as though you, dear Brother, and the dear ones who met at Allegheny, had united in bringing my little offering to his notice, and perhaps he looked on it as he did on the widow's mite, at least with love and pity. Lord grant that it may be so!

Oh, if he will only strengthen and encourage me, and help me earn my expenses, I will give my time continually in circulating his gracious gospel of love! The spirit is willing, but oh, the flesh is weak, and I am a very coward, afraid of my shadow, and the sharp, quick ring of the door bells that I must ring often makes me tremble. I would rather face death than the prospect before me, and I hope the Lord will soon relieve or strengthen me for the work. Pray for me.

Yours, W. A. WHITCOMB.—*Florida.*

PREPARING FOR THE "IMAGE OF THE BEAST"

A Jewish Rabbi in New York—Dr. Silverman—in his discourse of Sunday, April 3rd, made a suggestion which seems likely to meet with a hearty response from moral and religious people generally. He proposes a *Board of Morals* to which, as a part of the government, he would favor giving a general supervision of the conduct and teachings of all public assemblages (theaters, lectures, churches, etc.), books, magazines, newspapers, art exhibitions, etc.

We cannot doubt the sincerity of his motives in propounding such a scheme. He and others probably fail to see that while his scheme would indeed be useful in restraining vice, it would put an immense power into the hands of majorities by which the liberties of minorities on various subjects would soon be interfered with, and adjudged *subversive of public peace and morals.* For instance, any book or magazine opposed to sectarianism (as are *Millennial Dawn* and the *Watch Tower*) would come under the ban of the majority who consider that opposition to the sects is opposition to God, and hence contrary to public moral welfare.

However, we fully expect from the teachings of the Bible that such ideas will make considerable progress and ultimately be carried out in connection with a general federation or league of all the principal denominations of Protestant Christians, which will find Roman Catholicism its aider and abettor in all such efforts to restrain all liberty of thought under the name and guise of *moral* reform.

We subjoin an extract from the discourse in question:—

"The ethical ideal underlying Judaism has become the basis of all modern religions, and today both Christian and Jewish churches are earnestly enlisted in the cause of the *moral conversion* of the masses.

"The masses have been neglected too long. There is such a seething hot-bed of vice, crime, and all manner of corruption that we almost despair of a remedy. This true religion, with its prayer and preaching, with Bible and song, is peculiarly adapted for influencing the moral sentiment, but the moral sentiment of whom? Of those only who willingly go to the church, who are already morally trained up to the point at which they are susceptible of higher development. But what becomes of the masses outside of the church, who cannot be brought within range of the preacher's voice? How can they be morally influenced? There is no doubt that the pulpit, as regards moral reforms on a large scale, is helpless without the aid of the Government.

"Dr. Parkhurst has demonstrated the fact that the Government does not feel obligated to come to the aid of the pulpit, in carrying out its attempts at moral reform, and that the men in authority will only proceed to act in a case of indisputable civil action. We believed that all along, but now it is demonstrated.

"We have no particular grievance in this regard against the men in authority. It is not they that are entirely wrong in this instance, but the principle by which they are guided. We are brought squarely before the issue that many office holders, politicians and statesmen hold, that the Government is only a civil and not also a moral power. We submit that this view of government is extremely narrow and unstatesmanlike. James Bryce, in his 'American Commonwealth,' has taken the trouble to emphasize this peculiar defect of the Americans. 'The State,' says Brice, 'is not to them, as to Germans and Frenchmen and even to English thinkers, an ideal *moral* power, charged with *the duty of forming the characters and guiding the lives* of its subjects. It is more like a commercial company, or perhaps a huge municipality created for the management of certain business, in which all who reside within its bounds are interested, levying contributions and expending them in this business of common interest, but for the most part leaving the shareholders to themselves.'

"In accordance with this view the duties of the government may be summed up as follows:

"*First.*—The protection of its borders, commerce, honor and property.

"*Second.*—The administration of its laws and economy.

"*Third.*—The development of its resources and prosperity.

"*Fourth.*—The education of all its people in keeping with its idea as a secular institution.

"*Fifth.*—The protection of personal liberty and life.

"But is that all? Has the Government no higher object or higher duty? Is it more important to have a strong and rich nation than a moral one? I have no hesitation in maintaining, and I believe you will agree with me, that the morals of a free people are equally, if not more, important than their education, health, parks, bridges, commerce, speedway, etc. In a monarchy the stability of society and of the Government is maintained by the threat of a large standing army: in a republic, by the virtuous manhood of the people.

"The only recourse for the pulpit thus far has been to resort to a number of private societies for the prevention of crime and cruelty and for the prevention of the dissemination of obscene literature. But all such societies, and even a dozen more of them, would be inefficient, because they do not represent a scientific, systematic, and absolutely authoritative treatment of public morals.

"The evils which we desire to combat are so great that

we need State institutions and State moneys for the purpose. Just as there is a Board for Public Works, a Board of Public Education, a Board of Public Health, so we need a *Board of Public Morals*, whose duties shall be to study the moral needs of the masses, to suggest proper legislation, to have the authority necessary for the protection of public morality, and for the creation of such *means* as will develop it. This board should be non-partisan, appointed by the Supreme Court of the State, and should consist of men of unquestioned integrity, who have made the study of practical morality a specialty, of men from both the clergy and the lay ranks. Without going into the details of such an institution, I submit that this is one of the practical ways in which the State could deal with public morals.

"There are many directions in which such a board could at once act. The crying need of the hour is the regulation of vice. Let such a board or commission undertake to study this intricate and perplexing question. Another much mooted question is the instruction of unsectarian morals in the public schools. There can be no doubt that such instruction is desirable, but it must be wholly unsectarian. By that I mean it must be entirely disassociated from religious teaching or practice. The elements of morality are honesty, chastity, cleanliness, industry, frugality, *unity of thought and speech*, truthfulness, etc. The Church could privately supplement the public moral instruction.

"The Board of Public Morals should also be empowered to exercise a sort of moral censorship over the press, the stage, literature, and advertisements.

"I believe the time is now when the church is ready to concede that it cannot alone influence the masses morally, and that the cause of religion will be advanced if the State will undertake non-sectarian work in the field of ethics."

Mr. Talmage says:—"I was opposed to overhauling the old creed at all, but now that it has been lifted up, and its imperfections set up in the sight of the world, I say overboard with it, and make a new creed. There are today in our denomination five hundred men who could make a better one. I could make a better one myself."

"WHO IS WORTHY?"

[Reprinted in issue of November 1, 1902, which please see.]

TRAVELS IN THE HOLY LAND

AUGUST, 1891—EDITORIAL NOTES—No. IV

Next let us visit "Solomon's Quarries," whence the stones for the temple were obtained. They are wonderful in extent, underlying, probably, more than one-half of the city. With lighted candles and our guide we see as much of the quarry as we desire to see, noticing the ancient marks of the quarrymen, and the places from which immense stones had been taken and others are ready to be taken out—reflecting the while upon the quarrying of the living stones, which the great Master Mason, Christ our Lord, is now taking out, fitting and squaring for places in the antitypical temple above.

The space left by this quarrying may yet be utilized for the arrangement of a general sewerage system for the city of Jerusalem, we suggest; and so, too, the taking out from the world of the living stones for the heavenly temple, the church, will ultimately redound to the benefit of the world—cleansing it from sin and all uncleanness.

Sunday has come, and we will endeavor to improve its opportunities by becoming acquainted with the missionaries and their work. We attend service at the Protestant Episcopal church and hear a good practical discourse in English, but find no opportunity for speaking to any of the three ministers present, assisting in the service, nor with any of the congregation. We are rather disappointed at the result of our efforts to gain an acquaintance. We will try another plan, and in the afternoon call upon some other ministers at their homes. We find the Bishop and one of the other ministers absent for the summer season, but find an Episcopal mission service in Arabic, and attend that. The congregation is an interesting one, of native young men chiefly. Upon inquiry, we learn that many of these are employees of the mission in one capacity or another.

On the whole we are forced to the conclusion that "the Americans" had some ground for their charges that the missionaries here misrepresent the spirit of Christ by their rather haughty demeanor. The natives call the residences of the ministers *palaces*; and indeed they are the finest buildings of the city, aside from hotels and public buildings.

It is a lamentable fact that although some of the missionaries seem to have a desire to do good, they have not that sympathy and consuming desire to do good to the poor creatures about them that they should have, to accomplish much. Here, as everywhere, it requires *the truth* to sanctify wholly and rightly direct body, soul and spirit in the service, which demands continual self-negation and sacrifice under present evil conditions. The *truth* is the one thing needful even for present service; but in no place do the "religious people" seem more self-satisfied. The Jews, too, are full of the same spirit, and surely not without some cause. Their synagogue services are more reasonable and intelligent than those of the various "Catholic" denominations entrenched here. They worship individually and singly, or in groups, read the Scriptures and talk concerning their signification. The Talmud, against which our Lord spoke as "the traditions of men," explains away or adds to the Word of the Lord and is their chief shackle. Nevertheless, we find one small congregation of Jews here who reject the Talmud and accept only the Mosaic Law and the Prophets. Their Rabbi, through an interpreter, tells us that there are many similar and larger congregations throughout Turkey and Russia. They call themselves "Caraims." The Jews here would be a most hopeful class for a truth-girded, working, self-sacrificing missionary, such as our Lord or Peter or Paul. As it is, a *conversion* of a Jew or a Mohammedan is a rare matter: almost the only converts are children cared for as infants, and who grow up Protestants or Catholics in *form* and *name*. To offset this, the Jewish schools and orphanages are now active and receive all classes.

Let us go about the city outside the wall and through the valleys, and for this service the docile donkeys will be used.

Passing out of the Damascus Gate we soon reach the "Tombs of the Kings." They are spacious vaults cut in the solid rock, communicating with a central spacious room which connects with the outside by a small doorway closed by a rolling stone, like a large grindstone, such as closed our Lord's sepulchre. Outside this small door is a spacious platform suggestive of a place for public gatherings, funeral services, etc., and from it broad steps (about thirty feet wide) lead up to the surface. The Tombs of the Judges are near our course, a little further along upon the side of the Mt. of Olives. They are large and interesting, but less so than the Tombs of the Kings. We will turn and go down the Valley of Jehoshaphat, otherwise known as the Valley of Kidron. Our path crosses and recrosses the bed of the brook Kidron (dry at this season), and passes near the Garden of Gethsemane; and we recall that the Master and his twelve apostles often walked here in going to and from Olivet and Bethany. (John 18:1.) Looking upward on our left, the slope of Olivet is thickly covered with stone slabs, marking graves and sepulchres centuries old. This Valley of Jehoshaphat is the synonym and reminder of God's promise of a resurrection.

We pause for a drink of water from the long-celebrated fountain *Enrogel*. Farther along we pass the "Kings' Gardens" on our right, and on the opposite side of the valley is the village of Siloam, and a little below it a new Jewish colony in new, small, stone houses, erected, we believe, by Sir Moses Montefiore's benevolence; all very neat and comfortable looking. Just above these villages is the "Mount of Offence," so called because there, to please his heathen wives, Solomon erected temples to the false gods of the Ammonites and the Moabites, Moloch and Chemosh.—I Kings 11:1-7.

Here we turn aside and climb the hill-side to visit the Pool of Siloam, opposite the village of the same name. See, a few of the steps leading down to the pool from the hill Zion may still be discerned. We recall the obedience of the blind man who here received his sight on the Sabbath day, and remember that we are already in the early dawn of the antitypical Sabbath—the Millennium—when the Satan-blinded eyes of men's understandings shall be anointed with the ointment from the Lord's mouth mixed with the clay of human instrumentality, and when by faith they shall wash in the fountains of truth then opened to them. How precious the promises, "Then the blind eyes shall be opened," and "The blind shall see out of obscurity." (2 Cor. 4:4; Isa. 35:5; 29:18.) Never before did we realize so fully as during this journey the need of the whole word for the promised eye-salve;

and none seem to need it more than the nominal Christian churches.—Rev 3:18.

Leaving the Kidron we pass eastward and then northward along the Valley of Hinnom or Gehenna—once used as a place for the destruction of offal and garbage and for the destruction of the dead bodies of the vilest criminals by means of fire and brimstone, and used by our Lord to symbolize the utter and hopeless destruction by the second death, into which all shall be cast who, in the judgment of the Millennial day of trial, shall be found unworthy of life. At the lower end of this valley is the reputed Aceldama or field of blood where Judas hanged himself. The valley is much filled up at present—the natural result of the stone-throwing warfare of former times and of the many destructions of the city and its walls. It is now a fertile garden of olive trees, fig trees, etc., at the lower part.

Passing onward we find ourselves in the Valley of Kidron with its two pools or water reservoirs still fairly preserved. Here it was that Solomon was anointed king of Israel by command of King David. (1 Kings 1:30-40.) On our left as we ascend the valley are the clean, neat-looking dwellings of "the Germans," or Society of the Temple. We regret that we will not have time for calling upon them.

Now we reach the *new* Jerusalem, rapidly building up to the northwest of the walled city, with creditable modern structures, among which is our stopping place, the Hotel Jerusalem.

We have but one day more at our disposal, and will visit Bethlehem and Solomon's pools. The carriage road is good and our contracting guide and friend has provided us a good coach and team, and we are not long in reaching Bethlehem, the town honored as our Lord's birth-place. On the way we pass "Rachel's Tomb." Near here the beloved Rachel died when giving birth to Benjamin, and tradition declares this to be her tomb. (Gen. 35:16-20) Here is a cistern where tradition says the star appeared to the wise men the second time to guide them to Bethlehem and the manger. (Matt. 2:1-10) This reminds us that from the tower upon Olivet we saw the reputed fields where the shepherds to whom our Lord's birth was announced watched their flocks by night (Luke 2:8), and the road we have just traversed in coming from Jerusalem was probably the same that they traveled. We render hearty thanks to God that in the truest sense we have found him that was born King of the Jews and King of all kings, or rather we have been found of him: he has revealed himself to us. "My Beloved is mine, and I am his."

Bethlehem is built on a hill in the shape of a crescent. The buildings are of white stone and fairly good for these parts. It has about seven thousand population.

The ancient dress and customs are better preserved here than elsewhere, we are told, and we believe. The Bethlehemites are clever people, above the average in intelligence and hospitality. We consider them much better samples in every way of our Lord's times than the people of Jerusalem.

Bethlehem was the home of Boaz, and here it was that Naomi came with Ruth, who became the wife of Boaz and mother of Obed, the father of Jesse, the father of David the king. But while notable as the birthplace and home of these, Bethlehem's honor comes as the birthplace of David's Lord, the well beloved son of Jehovah God—"Thou, Bethlehem Ephratah, art not the least among the cities of Judah; for out of thee shall he come forth unto me that is to be ruler in Israel." (Micah 5:2; Matt. 2:6) Here, to Bethlehem as the chief city of their province, came Mary with Joseph her husband, according to the decree of Cæsar Augustus, the Roman Emperor, to be taxed, and here the infant Jesus was born.—Luke 2:1-12.

We visit the Church of the Nativity, built upon the spot. It is in the joint possession of the Roman, Armenian and Greek Catholics, but the apparent harmony between these is somewhat enforced, as appears from the presence of armed Turkish (Mohammedan) soldiers, found necessary to be stationed here by the government to preserve peace between the sects. We descend some steps to about ten feet below the church floor, to the reputed birthplace of our Savior, which is marked by a large silver star, upon which is inscribed, "Hic de Virgine Maria Jesus Christus natus est," *i. e.*, "Here Jesus was born of the Virgin Mary." Another spot marked by a marble slab is claimed to be the place where the holy manger stood.

Connected with this, a long underground passage leads us to a spot where, it is said, the angel appeared to Joseph, directing him to flee with Mary and the child Jesus into Egypt. Farther along we come to the Altar of the Innocents, said to be over a cave into which the children, massacred by Herod, were thrown. Above these memorial spots are several chapels and convents; one, the chapel of Helena, built by the mother of Constantine the Great, A. D. 327, being one hundred and twenty feet long and one hundred and ten feet wide. It contains forty-four marble columns taken from Mt. Moriah, and supposed to have been pillars of the porches of Solomon's Temple.

Passing along the principal street of Bethlehem to its farther end, we come to the celebrated "Well of Bethlehem," whose water was so highly prized by David. (2 Sam. 23:15-16) From this point we get a view of the *Shepherd's Field.* The field is probably the same where David as a shepherd boy tended his sheep, and where his grandmother Ruth gleaned in the field of the wealthy Boaz. "And there were in the *same* country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them . . . . and said, Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people."

Oh! would that the shepherds of the Lord's flock were watching: they would now be advised of the second coming of the Lord's Anointed—not again a man, nor to suffer, to die, to redeem, but now in dignity, authority and power, to bless and to offer healing and restoration to all whom he then purchased with his own precious blood. Could they but hear it, the message of peace and blessing given eighteen centuries ago has now new force and beauty: it is indeed "*good tidings of great joy, which shall be unto all people.*" But now, as then, the wise—the truly wise—shall find and know and worship the King, while others know not of his presence: they will see and be guided by God's star; but this time the guiding star will arise in their hearts in connection with the sure word of prophecy, as saith the Apostle.—2 Pet. 1:19.

In returning to Jerusalem, we make a detour to the Pools of Solomon. These are vast reservoirs by which the summer water supply of Jerusalem was gathered and stored. From these pools aqueducts conduct the water for miles to the city. These are now much out of repair, and consequently of little use. Indeed, the shortage of literal water fitly represents the scarcity of the truth in these parts. May the fountains soon be opened!

Our return journey from Jerusalem to Jaffa is a very pleasant ride at night, in the full of the moon. We reach Jaffa early in the morning, and have time for a visit to a Jewish agricultural school on the outskirts, before taking steamer for the Suez Canal, and thence by rail to Cairo, to see the Great Pyramid.

We conclude our visit to the Holy Land with the hope that ere long the earthly blessings promised may come to the seed of Abraham according to the flesh and to the land of promise, as well as the spiritual blessings upon the spiritual seed, Christ and his Bride, the heavenly Jerusalem, the city or Kingdom from which all of God's blessings will flow to the world—shortly.

OUR HOUSE OF MANY MANSIONS

LESSON VI., MAY 8, PSALM 84:1-12.

Golden Text—"Blessed are they that dwell in thy house."—Verse 4.

Verses 1 and 2. "How lovely are thy dwelling-places, O Jehovah of hosts! My soul desireth, yea, it longeth for the courts of the Lord: my heart and my flesh cry out for the living God." Thus every soul that hungers and thirsts after righteousness longs to be separated from the evil of this present time and to enter that felicitous state where under God's promised kingdom all things in heaven and in earth will praise him and have his communion, as Adam enjoyed it before his disobedience and fall from favor. Not only so, but, under the provisions of the *New Covenant* (sealed and made operative by the death of our Lord and Redeemer, by "the blood of the New Covenant"), his people, accepted as *sons* (John 1:12), become his tabernacles, his dwelling-places. As it is written, "I will dwell in them and walk in them," and "Ye are the temple of the living God." (2 Cor. 6:16; 1 Cor. 3:16) And all such temples indwelt by the spirit of the truth become beautiful, lovely, amiable, in the eyes of all who have the same spirit; and thus God's children may now have fellowship with him through each other.

Such are not only temples or tabernacles, individually, but the church of Christ as a whole is made up of living stones in the one great Temple of the future—Christ Jesus himself

being the chief corner-stone—the top-stone. These "living stones" are now being developed, fitted, polished, proved and selected for positions in the future glorious temple of God. These glorious courts or dwelling-places of God will be transcendently grand; and for a place among those "overcomers," in the immediate presence of God and with our Redeemer—where he is and like him—these are indeed the things for which our hearts and our flesh cry out.

Very different are these views of the dwelling-places of God from those generally entertained by Christian people, who, as they read these verses, will think of the ornate temples of wood and brick and stone in which they worship as the houses of God. But the Apostle declares not only that the truly consecrated saints are the living stones of God's great future temple, and each a miniature temple, but also that "The Most High dwelleth not in temples made with hands."—Acts 17:48.

Verse 3. Our common version here gives the inference that sparrows and swallows built their nests in the altars of the Tabernacle and the Temple. But those familiar with the care bestowed by the priests upon the keeping of the Golden Altar will readily see that no such desecration of the sacred precincts of "The Holy" would be tolerated; while the Brazen Altar in the Court—surrounded continually by Levites—upon which sacrifices were kept burning continually, it can be seen would be one of the last places for a bird to choose for a nest in which to rear her young. Lesser's translation is better: "*Even as* the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, [*so* have I found] thy altars, O Lord of hosts, my King, my God." We must remember that this is a prophecy, representing the experiences of the head and body of the Lord's anointed, and not representing the experiences of the prophet. The rest and peace which the saints find in the two altars is here brought to our attention. The altar in the Court speaks of the great sacrifice for sins on our behalf by our great High Priest, and the Golden Altar in the Holy speaks not only of our Lord's overcoming and acceptableness to God, but also of our acceptableness as joint-sacrificers with him—acceptable through the merit of his sin-offering on our behalf.

Verse 4 declares the joy of all who now or ever shall enjoy a place in the Father's house.

Verse 5 portrays the journey of the consecrated toward that heavenly home.

Verse 6 represents this present time of conflict and disappointment and sorrow—"the valley of the shadow of death," in which, nevertheless, the holy ones may sing for joy and rejoice evermore. "Passing through the valley of weeping, they will change it to a spring: also the early rain covereth it with blessings." The most dreary place and condition is made cheerful and endurable by the presence of those in whom God dwells by his spirit of truth and love. Not only is it blessed to such themselves, but also to all who come in contact with them comes a blessing. The early rain represents the Pentecostal blessing which followed the presentation of the great Sin-offering on our behalf—upon the church. The latter rain will be the outpouring of the Millennial blessing after the great time of trouble is ended, at the second advent.

Verse 7. Here the progressiveness of the journey is shown, and the fact that it is an *individual* work and not a congregational or sectarian one.

Verses 10 to 12. "For better is a day in thy courts than a thousand [elsewhere]: I would rather choose to wait at the threshold of the house of my God than to dwell in the tents of wickedness." Here the saint is represented as waiting during the present life for admission to "the Father's house," and having here no rest, no home. Yet even *here*, to such, "The Lord God is a sun and shield." As our sun he enlightens us and fills us with a sense of his greatness and perfection, and yet through Christ he is also our shield. After realizing the divine perfection from the divine law we might indeed feel that in our own imperfection it would be a fearful thing to fall into the hands of the living God. But whilst showing us the perfectness of his law he reveals to us the shield which he has provided because of our present weakness—the merit of Christ our Redeemer freely imputed to all who will accept it as their covering or shield. To such as long for his courts and who *wait* at his threshold and who trust in him as both their sun and shield, even now "the Lord will give favor and honor [as his children—even though mixed with tribulation, working patience, etc.], and no good thing [nothing *really* advantageous to such and useful to fit them for the Father's house] will he withhold from them that walk in uprightness in this way." Yea, verily—"O Lord of hosts, blessed the man [both now and forever] who trusteth in thee."

PRAISE YE THE LORD

LESSON VII., MAY 15, PSALM 103

Golden Text—"Bless the Lord, O my soul, and forget not all his benefits."—Verse 2.

Verses 1 to 5. In the beginning of a Christian's experience fear more than love, alas, too often, has the chief control of his heart and lips. And this because of a false theology, taught him from earliest infancy, even in nursery rhymes impressing upon the simple mind theories which, while denominating God the very essence of Love, paint his character and plans as the most atrocious conceivable, and wrest the Scripture "parables and dark sayings" to their support. In this early stage of general Christian experience, therefore, fear, and not a heart full of love leads to worship. This fact is noted by the prophet.—Isa. 29:13.

The bondage of fear in many instances fails to hold the penitent or to draw him near to the Lord, and consequently we frequently hear expressions similar to those of the old familiar hymn—

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-reviving view
Of Jesus and his Word?"

Some, however, in spite of all their false ideas, learn in their hearts what they are much slower to learn with their heads, that "God is love." They drink in the *spirit* of the Scriptural teaching even when, misled by misinterpretations and twistings, they think that the letter of God's Word is in opposition. Their hearts are better than their theology or their heads.

Such, and still more especially those whose *heads* as well as their hearts are illuminated by the grace of our God, reach as a development this higher state of Christian experience indicated by the prophet in the verses under consideration. They reach the place where acquaintance with and appreciation of the Lord cast out all fear, and where their whole being loves and praises and desires to serve the grand one who is so worthy.

Such do not generalize too much God's favors: they particularize and naturally and properly (verses 3 and 4) the first item for praise is the *redeeming love* through the sacrifice of his son as the propitiation (*i. e.*, satisfaction) for our sins, which has forgiven our iniquities, healed our diseases, and redeemed our lives from destruction. "Hallelujah! What a Saviour!" Not that this is all *done* for us yet. No; only by *faith* can we reckon it as done. But God has begun the good work, the sacrifice for our sins was paid on Calvary, and shortly we shall be presented before the Father blameless and unreprovable, without any of our present mental, moral and physical diseases and weaknesses, and in the full possession of the new life and the new resurrection bodies.

Verses 6 to 10. Having expressed the sentiments and attitude of the saints, the prophet next turns to the people in general—the half-hearted Christians as well as the worldly—and declares (verse 6) that God is on the side of justice and makes the cause of the weak and oppressed ones his cause. He declares (verse 7) that this was fully illustrated in the *laws* which he promulgated through Moses and in his *dealings* with Israel, including their deliverance from the task-masters of Egypt. And all these show (verse 8) God's general goodness and sympathy and compassion.

Verse 9. Yet none must presume upon God's love and mercy, and trample upon his laws; for, although slow to anger and plenteous in mercy, "He will not always chide [*contend* with the wayward] neither will he keep [*i. e.*, *retain* or *hold back*] his anger forever."

Verse 10. What chastisements he has so far given are not to be esteemed as the full penalty for our sins. He has been holding back the full penalty in mercy according to his provision in Christ. So far "He hath not dealt with us according to [the just desert of] our sins, nor rewarded us according as our iniquities deserved" under his own law. But we must not suppose, therefore, that he will *never* execute that law which declares that *death* is the full penalty for full wilful sin. The Lord through the Apostle Peter declares this same truth, that thus far he has *held back* the full penalty, because willing that all should come to a full appreciation of the truth, and by acceptance of it be saved from the full penalty of wilful sin.—2 Pet. 3:7-10; Acts 3:23; Heb. 10:26-30.

Verses 11 to 18. But the Lord, in thus threatening the wilfully wicked, does not wish to awaken dread in the hearts of those who do love him and seek to know and to do his will. Hence when these find that their lives are imperfect, much as they desired and endeavored to have them otherwise, they are not to be in fear of the "wrath" and "vengeance" which are to be let loose upon *wilful* sinners in due time. Ah, no! God considereth our frame; he knows our weakness, and as the Apostle declares, *we* shall be saved from wrath through Him (Christ, our Redeemer). Toward *all such as love* and reverence him, and who are in covenant relations with him, and hence under the *blood* of the new covenant, God's compassion is far beyond that of an earthly parent. As high as the heaven is above the earth, so great is his love *for such*, and as far as the east is from the west, he has removed *their* transgression—laying our sins upon his own spotless Lamb, our Redeemer, and imputing his purity to all who will accept it, as in *due time* this gift of love is testified to all. And not only does God's blessing rest upon these his "saints," but in some degree it follows even to their children.

Verses 19 to 21. Here prophetically the reference is to that great kingdom for which we pray, "Thy kingdom come." In it the angels (messengers) and ministers (servants) of God will fully carry out his great plan, his goodness to all, showing *mercy* unto thousands of those who love and obey him, and executing also the *judgments written* (*destruction*—not everlasting torments, the judgments which some have *imagined*, but which would be in violation of the things written) upon those who treasure up unto themselves wrath against the day of wrath and perdition of ungodly men.

Verse 22. Then, with a clean universe, after the close of the Millennial age, all God's works in all places of his dominion will praise and honor him. And all who are in full accord with the great divine plan can even now in advance hail that grand, gracious time with joy and exclaim, "Bless the Lord, O my soul!"

QUARTERLY TEMPERANCE LESSON

LESSON VIII., MAY 22, DANIEL 1:8-21.

Golden Text—"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The scrap of history furnished us in this lesson teaches a most excellent lesson in favor of total abstinence from intoxicants. The immense injury that has come to the weak, fallen human family through the evil of drunkenness cannot be stated; and indeed it is so apparent to conscientious people that a statement would be needless. All who love their fellow-creatures as themselves will gladly deny themselves liberties which to others less strong in character development or less educated in conscience would surely be injurious.

CONSECRATION TO A WORK

The following, clipped from the *"National S. S. Teacher,"* well illustrates what we have sometimes stated, namely, that the word *consecration* is given only a limited meaning by the majority of Christians—that to these it means consecration to a self-imposed or sect-imposed work, rather than a full giving up of *their all* TO GOD, to seek, to learn and to do his will regardless of party, sect or self. The clipping reads:—

"By consecration is meant such devotion to any given line of Christian work as will secure oneness of aim and effort. It is fundamental to success. No S. S. teacher can hope to be a winner of souls without it. Pupils can easily perceive the difference between the teacher who is consecrated to his work and one who is not. After all, it is the key to the situation. What we as teachers need above all things else is thorough consecration to our work. But let us remember that God alone can consecrate. We can dedicate ourselves to his work and then await his consecration. Have we taken the preliminary steps? I have in mind a teacher who was eminently successful in winning souls to Christ. Some envied her, others praised her and wondered at the secret of her success. It is all summed up in one word—consecration." [We would say *concentration*].

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"THE GLORY THAT EXCELLETH"

"For if the ministry of condemnation be glory, much more doth the ministration of righteousness exceed in glory; for that which was made glorious had no glory in this respect by reason of the glory that excelleth."—2 Cor. 3:9,10.

The Apostle is here contrasting the two covenants—the law covenant, which ministered only condemnation to death to those under it; and the new covenant in Christ, which ministers righteousness, the imputed righteousness of Christ, or justification to all who by faith in Christ come under its gracious provisions.* And while he points us to the superior glory of the new covenant, which glory is as yet only apprehended by faith, he reminds us of the glory of the old covenant, and calls attention to the typical character of that glory.

In referring to the law covenant as the ministration of death and as less glorious than the new covenant, it is not the Apostle's object to underrate the truly glorious character of that covenant; nor does his language, when properly understood, do so. Let the reader call to mind his noble defense of that covenant and of the righteous law upon which it was based, when he said: "The law is holy, and the commandment [to obey it, and to expect its reward of life for such obedience, is] holy and just and good." (Rom. 7:12) There was nothing wrong with the holy, just and good law of God: it was a law "ordained unto life." (Verse 10). Its object was to grant life to all its obedient subjects. And God's first covenant or promise of life on condition of obedience was sure to all the obedient. But nevertheless, says the Apostle, this law, though it was "ordained unto life," proved to be unto death." (Verse 10) Why? how is this? It is because of our inability, as a fallen race, to keep that law, no matter how sincerely and earnestly we endeavor to keep it. We have inherited from our fallen parents mental, moral and physical infirmities which incapacitate us from keeping that law, which, to a perfect man, would be easy and natural. All that we imperfect men and women can now do is to strive against the increasingly downward tendencies of the fallen nature and to press painfully forward toward that perfect standard which God requires.

But even though we do thus strive against sin and press toward perfection, there is no promise of life for the striving. The covenant or promise of life is only for actual conformity, without the slightest deflection for a single instant, from the very dawn of existence and forever. This was the covenant made with Adam in Eden, and the very first small act of disobedience forfeited the covenanted blessing of life: and from that moment forward the dying man and his dying posterity were incapable in their dying condition of obeying that law. Hence that law which was "ordained unto life" (whose principles are not only worthy of life, but are absolutely necessary to life and happiness) proved, after the fall, to be "unto death," because no man was able to comply with its covenanted conditions of life. Then, as the result of sin, the negative side only of the covenant came into force: Because Adam (who was originally able to keep inviolate the law of God then inscribed in his nature) had forfeited the blessings affirmed on condition of obedience, he and the race represented in him came under its negative provision of death, the absence of life.

Since the whole race was thus involved in sin and brought under the negative provision of the first covenant, which provision was unto death, if God would ever again offer them life, it must be under some new covenant whose prescribed conditions man could fulfill. Such a covenant Israel, not discerning the philosophy of God's plan, thought they had. Theirs, however, was not a new covenant: it was the very same that was made with Adam in Eden—a promise of eternal life on condition of perfect and continuous obedience to God's perfect law. It was given to Israel on tables of stone; but it was given to Adam written on the fleshly tablet of the heart: in other words, his was a law-inscribed nature. Adam could have kept that law, but Israel could not; and its presentation to Israel on tables of stone, with the promise of life if they should keep it, was not with any expectation on God's part that they could keep it, though he knew they would try to do so, and many of them made commendable progress. It was merely to convince them that they could not do it, and thus to prepare them to accept the favor of life upon new conditions, which God afterward would provide—viz., the conditions of a new covenant. "The law was a schoolmaster to bring them to Christ."

The making of a new covenant with man was a legal impossibility, while yet, under the negative provision of the first covenant, he was still condemned to death. He must be re-

* See June 15, 1919, issue, critical examination of Covenants.

leased from that condemnation before anything could be granted to him. Such a release, he, in his completely bankrupt condition, and under the just sentence of death, was utterly unable to secure; and no man could by any means redeem his brother or give to God a ransom for his soul, because all were under the same condemnation. Thus we see that man's first probation ended when the old Edenic covenant passed away, leaving him under its condemnation to death. And since he could not be under condemnation and on probation at the same time, there must be both a legal release from the condemnation of the old covenant and the establishment of a new covenant before a new probation or trial could be instituted. The former was accomplished by the sacrificial death of Christ, our Redeemer; and the latter will be granted to the world in general in the Millennial age. But to a select few, the church, it is granted in the present Gospel age. God devised and executed the wonderful plan for our deliverance: he sent his only begotten Son, who redeemed us from death by the sacrifice of himself—who "gave his flesh [his human existence] for the life of the world," and who was raised again—not as a man, because he had sacrificed his human nature for our redemption, but as a spirit being, of the divine nature, henceforth to be unto us a merciful high priest who, having redeemed us by his blood, might afterward by his life and teachings lead us back to harmony with God, and to the original likeness to him.

The release from condemnation having been thus provided for all who desire to accept it (for God will not force his favors upon any who do not appreciate or desire them), God now makes a new covenant with all who still love his law and desire to keep it. This new covenant is based still upon that same inflexible and gloriously perfect law whose integrity can never be impeached nor its force abated, but it contains a promise which exactly meets the conditions of our case. Having shown us that we cannot, in our fallen condition, fully obey his law, and that we are all condemned to death by it, but that provision has been made for our release from that condemnation and for a return to divine favor and life through Christ, God now covenants with all such who are at heart loyal to his law, and who are therefore trying to the best of their ability to keep it, to give them life on the simple condition of faith in Christ and continued loyalty to truth and righteousness.

Glorious covenant! how perfectly it fits our case. "For what the law [covenant] could not do, in that it was weak through the flesh [because of the infirmities of our flesh on account of sin], God, sending his own Son in the likeness of sinful flesh [the human likeness], and for sin, condemned sin in the flesh [condemned the sin to an overthrow], that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. For they that are after the flesh [who have no ambition to keep the law of God, but simply try to please the flesh—the fallen, unregenerate nature] do mind [observe and follow] the things of the flesh: but they that are after the spirit [who desire and endeavor to cultivate in themselves the spirit of God], mind [observe and follow] the things of the spirit. To be [thus] carnally minded is death [those so minded are still under condemnation—unjustified]; but to be spiritually minded is life and peace."—Rom. 8:3-6.

While we are thus shown the blessed provision of the new covenant for the infirmities of our flesh, the fact is here made very clear that faith in Christ will profit nothing except to those who love God's law and who desire and endeavor to keep it, and who yet, realizing and acknowledging their shortcomings, humbly claim the promised boon of life as the gift of God's bounty, through Jesus Christ, our Redeemer and Lord, whose righteousness, imputed to us by faith, makes up for our deficiency. Thanks be unto God, who giveth us this great victory over death and over the downward tendencies of our fallen nature, through Jesus Christ, our Lord.

It will be observed that these two covenants are really one in substance and purpose; and that the only difference existing between them is in the special provision of the new covenant which releases man from the condemnation incurred under the old, and enables him to fulfill its righteous conditions by proxy (through Christ) in so far as he is unable to fulfill them actually and personally.

The old covenant required perfect obedience to the fullest extent, as our Lord explained it (See Matt. 5:21, 22, 27, 28), but the new covenant makes allowance for all the slips occasioned by our imperfections and takes cognizance of our efforts to discern and follow its spirit—its general disposition—while Christ, our Redeemer makes up for our deficiencies, our faith in him being counted to us for righteousness—for full obedience to the perfect law. And it was with reference to this difference that the Apostle wrote (2 Cor. 3:6): "God hath made us able ministers of the new covenant, not of the letter, but of the spirit; for the letter [the absolute, strict, personal conformity to every jot and tittle of the law, as required under the old covenant] killeth, but the spirit [the manifest disposition to obey the law, and the acceptance of the righteousness of Christ to supplement our deficiency—the conditions of the new covenant] giveth life."

This expression of the Apostle has been greatly abused by some who wish to have this understood as a general principle laid down by the Apostle for the interpretation of the Scriptures. Wishing to put various fanciful interpretations on the Word of God, different from its plain and obvious meaning, they call the former the Spirit of the Word, while the real meaning of the Scriptures they thus characterize as "the letter which killeth." Very reckless, if not indeed deceitful, handling of the Word of God is this, and very far indeed from the Apostle's thought. Let the true sheep beware of all such false teachers who thus open wide the floodgates of error and endeavor to swamp the church in human philosophies and sophistries.

It was that old covenant of absolutely perfect obedience to the very letter—to every jot and tittle of the law of God—that killed every man who came under its conditions, except the one perfect man—"the man Christ Jesus." To him alone was it a ministration of life. Under it he stood approved of God, and his willing sacrifice of the life to which he was thus proved worthy was therefore accepted by God as our ransom-price. But the new covenant, which requires only that we have the spirit or disposition of Christ with reference to God and his law, giveth life: "Now the Lord is that spirit" (2 Cor. 3:17)—he is a manifestation or pattern to us of the spirit or disposition which we should have toward God's law. We should love it as he loved it (Psa. 119:97); we should study and endeavor to conform to it as he did; and we should glory in it and by word and example teach it to others as he did. And in whatever heart this spirit of the Lord dwells, together with the same trustful faith which he manifested in Jehovah's covenants, there indeed is liberty from the condemnation of the old covenant under which all the rest of the race still rest through Adam's transgression.

Such is our favored condition, beloved household of faith. But let us observe particularly the glory of this divine covenant. When the old covenant was given to Israel, written on tables of stone, there were great manifestations of supernatural glory: A cloud enveloped the mountain where the presence of God was manifested; and there were thunderings and lightnings and the voice of a trumpet, and the mountain quaked.—Exod. 19.

And when Moses came down from the mountain the skin of his face shone so that Israel could not behold him without a veil between. Such was the glory of that first covenant, which proved to be only a ministration of death. But the Apostle gives us to understand that that glory was only a typical representation of the greater glory of the new covenant—the glory that excelleth. That glory we may now behold by faith; but let us not, like Israel, put a veil before it, so that we cannot see it; for we all with open (unveiled) faces may behold in the mirror of God's Word the glory of the Lord as revealed in this new covenant. And as we thus behold his glory—the glory of his majesty and wisdom and power and love and grace—we ourselves shall be changed, transformed, into the same image from glory to glory, even as by the Spirit of the Lord.—Verse 18.

PROVIDING FOR COLPORTEURS' EXPENSES

"GO YE ALSO INTO THE VINEYARD"

During the Colporteurs' Meetings, which followed the regular meetings of the recent convention, some of the older and more experienced colporteurs made the suggestion that hereafter all colporteurs be authorized to sell the MILLENNIAL DAWN series of books at Thirty-five cents per volume, or three volumes for one dollar—explaining to any who might notice and inquire that the books could be had at twenty-five cents each if they chose to send to the Allegheny office; but that the colporteurs are allowed to charge the ten cents to cover their additional expense connected with delivering the books. With the consent of the office several had *tried* the higher price plan and the results had been highly satisfactory: they had sold about as many as at twenty-five cents.

The object of the suggestion on the part of those proposing the higher price was not *money-getting*, but a desire to forward the work. While they are able to meet their traveling

and living expenses and a little more at twenty-five cents, they well know that many others cannot do so on account of being less successful salesmen, or of having encumbrances in the way of family duties and expenses. Indeed, the plan proposed is that all who can do so shall return to the Lord's treasury all that can be spared from their actual expenses; that it may assist in the general work of spreading the truth.

We requested all the colporteurs present at the meeting to make a trial of the thirty-five-cent rate for one week, and then to report their success or failure. And the reports turned in confirm the view of the suggesters, that the additional ten cents will be no hindrance; but that people concede that a book of 350 pages on good paper is cheap at 35 cents—or over 1100 pages for $1.00. As a consequence we have decided on this change.

There are at present about forty colporteurs, and we trust that the new price will soon double the number; for quite a number who started and were unable to fully meet expenses, and who got deeply in debt to the Tract Society at the twenty-five-cent rate, will now be able to meet their expenses, and perhaps a little more. Thus the cause of the Lord will, we trust, be prospered by the new arrangement. It is not the thought to attract worldly people into the work of selling *Dawn*. We desire only such as engage in the work as ministers of the gospel, and from the conviction that what they are presenting is *the truth*, and in no other manner can they so fully and faithfully serve the Lord and his people. We do not know of one now in the colporteur work merely as a *business:* all are doing what they can as unto the Lord. We know of several who could earn nearly or quite a thousand dollars a year in other occupations, who gladly give their all for the truth for the mere necessities of food and clothing; and one at present getting two thousand dollars a year is about to leave it and engage his time and talents in the Lord's service. He has already tried it and finds that he can make expenses, and seeks nothing more.

COLPORTEURS' RATES ON MILLENNIAL DAWN IN PAPER COVERS

Single copies delivered by colporteurs.....	35 cents
Three copies delivered by colporteurs.....	$1.00
Single copies by mail from the office	25 cents
Five (or multiples of five, 10, 20, 40, etc.) copies of *any one volume* by mail, post-paid to *one* address, each.....	15 cents
Five copies or more of any volume by express or freight *at colporteur's charges*.....	12½ cents

As a result of this arrangement we hope soon to hear of many ready and glad to give all their time to the work. The Master, the Chief Reaper, saith: "He that reapeth receiveth wages and gathereth fruit unto everlasting life."

THE EPISTLE OF JAMES

[See repudiation of this article, published in issue of February 1, 1897, also later views in May 1, 1919, issue.]

"James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."—James 1:1.

It will be observed by the careful reader that this epistle, unlike any of the other apostolic epistles, is addressed, not to the church, the sanctified in Christ Jesus, but to the twelve tribes of Israel scattered abroad. And from the incentive to patience held out in Chapter 5:8, 9—viz., that "the presence [Greek, *parousia* of the Lord has approached," and "Behold, the Judge is standing before the door"—we see that its special application is to the present day, the day of the Lord's presence as judge. Since he did not come as judge at his first advent (John 12:47), the reference is manifestly to his second advent.

Notice, too, that these are recognized by the apostle as brethren of the household of faith. (1:2, 3) So while this epistle is addressed to the twelve tribes scattered abroad, it is thus restricted to those who are also of the household of faith, who still have faith in the prophecies, and who are getting their eyes open to see in Jesus the promised Messiah and Deliverer. We recognize it, therefore, as a special message to those of scattered Israel in this day of the Lord's presence, from whom blindness is being and will be turned away, and who are coming to recognize the Lord Jesus as the promised Messiah.

This thought calls to mind the words of the prophet, Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Chap. 40:1, 2—see margin) We have seen that Israel's double of chastisement was fully accomplished in the year 1878. (See MILLENNIAL DAWN, Vol. II, page 232) And since that time we have also seen a marked beginning and a gradual progress of the turning away of blindness from fleshly Israel. How characteristic it is of the Lord, that he should have a word of recognition and comfort recorded for those chastened and returning ones at this time, whom he is now ready to recognize by the old familiar term, "My people!"

Observe now the character of the epistle. First of all, it recognizes the fact of Israel's great trials* of faith and patience as now experienced in the special persecutions and hardships which, though they regard them as calamities and with fearful forebodings of greater trouble, are really working together for good to them in driving many of them back to the land of promise and preparing them for the blessings God is shortly to bring to them. And then it bids them rejoice even in these tribulations, and exhorts to patience, faith and stability of character and to dependence on God for wisdom—for further enlightenment concerning his plan, which he assures them they shall have if they ask in faith.—Chap. 1:1-8.

Verses 9-11 strike first thing at their prominent national greed for gain, exhorting them to learn to rejoice in those principles of righteousness which are destined to equalize the conditions of men, by humbling the rich and mighty and exalting the meek and humble; and showing how the rich man, as such, must pass away in the great leveling process of this day of the Lord.

Verses 12-15 trace the inevitable course of unrighteousness—how that lust, undue desire of any kind, brings forth sin, and sin when finished brings forth death. Therefore, "Blessed is the man that endureth trial [who does not follow the course of the depraved desires]; for when he is tried [*i. e.*, when his trial is over], he will receive the crown of life which the Lord hath promised to them that love him"—the everlasting life provided for all mankind who will accept it on God's conditions.

Verses 16-18 teach that, though God is permitting persecution and trial to come upon his ancient people and will make them work together for good to them, yet they must not err in attributing these things to God. (Verses 16, 13) Only the good gifts come from God: such, for instance, as the truth whereby you are now begotten; for know ye not that Israel is to be *a kind* of first fruits unto God of his creatures? Mark the expression *a kind* of first fruits. The very first fruit of God's plan is the glorified Christ (Rev. 14:4), and Israel is not first in this sense, but is to be the first fruits unto God of the nations.

Verses 19-25 are most appropriate words of counsel, in view of these things: "Wherefore, my beloved brethren [of Israel, and of the household of faith], let every man [of you] be swift to hear [the truth of God], slow to speak [his own opinions, and] slow to wrath [let him not waste his time in wrathful denunciations, etc., against the persecuting powers; but in the midst of all persecution let him humbly and thankfully recognize the hand of Providence, which is about to work out such a deliverance as Israel never knew before—Jer. 16: 14, 15]; for man's anger does not work out God's righteousness.

"Therefore, discarding all impurity and overflowing malice, embrace with meekness the implanted word which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving yourselves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Verses 26 and 27 show the kind of character and disposition which pure religion or piety must necessarily manifest, viz., a character which refuses to be contaminated by worldly ideas and practices, and which takes delight in doing good. And if any man have not such a disposition, and the unbridled use of his tongue manifests the very reverse, a profession of piety on his part is vain and a mere self-deception.

CHAPTER II. Verses 1-9 counsel humility and condescension to men of low estate rather than preferment of the rich, which respect to persons is a violation of that commandment of the law, to love our neighbors as ourselves. Verse 5 points to the fact of God's choice of some of the poor of this world to be exalted as heirs of the Millennial kingdom.

* The word rendered *temptations* in verse 2 should be *trials*, as in the *Emphatic Diaglott*.

Verses 10-13 counsel charity and leniency in any judgment of fellow-men, in consideration of the weakness common to all, showing that if they are going to exact perfection of their fellows; that is, if they are going to judge them by the strict law of God, they also will be condemned under the same law.

Verses 14-26 show that works of righteousness must follow a true faith, that they are inseparably linked, and that a faith which does not so manifest itself is dead.

CHAPTER III. shows that as not many are qualified to be teachers, or expounders of divine truth, and in view of the responsibility of such to God, none should undertake it who are not so qualified of God. "Do not many of you become teachers, my brethren, knowing that [by so doing] we shall receive a severer judgment [trial]." The position of a public teacher or expounder of divine truth, while it is one of privilege, is one that must be held with meekness and sobriety, and when faithfully filled, involves both labor and sacrifice. But if one assumes to become a teacher and permits his tongue to run at random according to his own imperfect will instead of the will of God, who can tell the extent of damage it may do in overthrowing the faith of many and in establishing error and beclouding the truth? But (verses 13-16) "Is any one wise and imbued with knowledge among you, let him by honorable conduct show his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This [kind of] wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom from above is indeed first pure, then peacable, gentle, easily persuaded, full of mercy and of good fruits, without partiality, without hypocrisy. Now the fruit of righteousness is sown in peace by those who practice peace."

CHAPTER IV. is a continuation of the exhortation to humility and brotherly love, and points out pride and selfishness and greed of gain as the causes of all the wars and misery of the past.

CHAPTER V. Verses 1-6 show that great distress and trouble shall come upon the wealthy classes of the world who have long held a monopoly of earthly blessings. Verses 7-9 proclaim the great Judge at the door—"The presence of the Lord has approached, and behold, the Judge standeth before the door" and his wrath is about to be revealed against all evil doers. But ye brethren who are on the Lord's side establish your hearts and be patient in the midst of the great trial which shall culminate in the full establishment of the kingdom of God, under which you, as a first fruit unto God of the nations, shall be first blessed. Then follow the special counsels of verses 10-20, encouraging to patient endurance and cheerfulness, sobriety of conduct, trust in the Lord, and patience and helpfulness toward stumbling or erring brethren, etc.

Verse 14 also counsels their looking to the Lord for the healing of physical infirmities, and promises that the prayer of faith shall save the sick. This promise, we believe, has its special application in the time indicated by verse 9—when the Judge has arrived and the times of restitution have begun.

In no other time, we believe, could this promise have had full application; for had the promise been intended to apply to the whole gospel age, and had it been verified to all who in faith claimed it, many faithful souls of the past would still be living. It would signify nothing short of full restitution and everlasting life, which cannot, according to God's plan, be granted to any until the appointed "times of restitution" have come. For God to make such an engagement would be to frustrate his own plans. At the time, therefore, when this message is due to Israel, and when they shall begin to recognize it, we believe that this promise may be fully claimed, and that any who ask in faith may have life and health continually renewed and need never die—the restitution time having come and the restitution work being thus begun in them. In answer to the prayer of faith, together with humble confession of sin, sickness will be continually rebuked throughout the Millennial age, and health and life will be granted to all the willing and obedient.

But in order to such faith, a knowledge of the facts upon which the promise is conditioned is necessary. While we see that death still reigns, so that not one of the generations past has escaped or eluded its grasp to witness the truth of this promise to the present generation, unless we can see some qualification which limits it to some particular time, either present or future, we cannot intelligently claim the promise. And many who have claimed it before the appointed time have been greatly disappointed. We think now of two most remarkable instances of misplaced faith on this subject. One was a dear young brother in a neighboring city, fully consecrated to the Lord and leading an exemplary life, who was prostrated with consumption. He was visited by friends who encouraged him to claim this promise, which he did, refusing medical aid, and trusting to miraculous healing. But he died; and his last whisper was: "Mother, I will soon be well. God is bringing me down so low, only to manifest his power in raising me up." A moment more, and all was over; and the faith of many went out with that young life.

Another instance was that of the wife of a brother from whom we heard the following circumstance related: The lady was an amiable and faithful Christian woman; she trusted in this promise, and several of her friends prayed with her and trusted for her recovery. A large circle of those who preach faith-healing were interested in the case, and her husband waited anxiously for the turning point toward health. But she died; and, said her husband to the writer: "I for a time lost all faith in the Bible. But afterward, said he, mastering my feelings, I said to myself, perhaps the old Book may be true, after all, if we only knew how to read it." And since then God has been gradually leading him into the truth concerning his plan.

These instances, related to us with an inquiry for light on the subject, led to this re-examination of the epistle of James with the above conclusions. When we thus locate the promise in the appointed time, all is plain. And while the epistle, as a whole, is addressed specially to scattered and now returning Israel, which is to be a first fruit of the nations, and which in the near future will greatly need its timely counsel and encouragement, its wise and helpful counsels, warnings and promises have a general application to all whose hope, in common with the hope of fleshly Israel, is in the restitution to human perfection and all its attendant blessings. And its lessons, though recorded specially for the restitution class, are profitable to the church as well.

When Israel comes to an understanding of the plan of God, with the systematic order of its times and seasons, they will see that the restitution time has actually come and that they may claim its precious promises at once. And so may all others who intelligently and heartily accept the truth, except those who appreciate the still higher privilege of presenting their bodies living sacrifices, holy and acceptable to God, and who, in compliance with this covenant, cheerfully sacrifice the human nature even unto death, that in due time they may receive the divine nature and joint-heirship with Christ in his kingdom.

MRS. C. T. RUSSELL.

JOURNALISTIC RESPONSIBILITY

The following letter, addressed to a certain journal which sets before its readers a medley of conflicting doctrines, is well worthy of notice; and the same remarks would apply to many more which evidently are not called of God to any such service. Our Lord said: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." (John 8:31, 32) And we have no commission to set before the household of faith anything which we do not believe to be truth. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" The letter is as follows:

"Dear Brother—The enclosed I clipped recently from your journal. Gladly would I help spread the truth of God, gladly shed light upon the path of those who are in darkness; but really, my brother, it seems to me your readers would hardly know what to believe, so varied are the theories set before them. And I ask you in all candor, is such an array of doctrine conducive to stability of faith, or to leading the unsettled into the truth? Is it not rather calculated to drive them farther into skepticism and doubt, until they make final shipwreck amid the breakers of error or upon the rocks of infidelity? My own experience leads me to think it is. Conflicting theories, boldly advocated, came near driving me to doubt everything; but grace triumphed and I was led to the rock foundation of harmony which does exist in the Word of God, despite the efforts of men, whether put forth with evil or good intentions, to cause the world to think otherwise.

"I was much impressed with an article in the first number sent me, with the following title, 'What Do We Believe?' You declared yourself to be in the position of Paul, only on a very different subject, when he partly believed. In short, you acknowledged yourself 'unsettled on a good many points.' You say 'you are just foolish enough to investigate, and for that reason are at present a little agitated, but if there is a God in Israel, you believe you will be rooted and grounded in the faith.' Surely there is a God in Israel, and may he grant you to be rooted and grounded in the truth; for he has declared by the mouth of the great Apostle that he 'hath from the

beginning chosen us to salvation through sanctification of the Spirit, and belief of the truth,' thereby showing that belief of the truth is a necessary qualification for salvation. He then goes on, by the mouth of the same Apostle, to exhort the Thessalonians—and he exhorts us as well—to 'stand fast and hold the traditions which they had been taught, whether by word [of the blessed Master] or our epistle.'

"I know there are many in these days who think it of little consequence what one believes, if he is only sincere. It seems to me the first words of Paul above quoted would dispel that delusion of the adversary, and the second quotation should cause every one to see to it that the traditions they hold were given of God and not of men. We have a sure foundation given in the Word of God, upon which every doctrine must rest if it be of him, that of 'the apostles and prophets, Jesus Christ himself being the chief cornerstone.' I would I might see you settled in the truth, and your little sheet advocating the same, instead of printing the medley of conflicting theories it now does. It is a positive fact they cannot all be truth; some of them must be errors, and we know, according to the Word, that the teaching of error overthrew the faith of some in Paul's day. Is it likely to do any different now?

"Now, my brother, in Christian love, but also in candor, I can only say I fear it is not for the good of the cause of God to present matters thus. I wish you could look at it in a different light, then study the Word by the aid of the holy Spirit to lead you into the truth, and then use printer's ink, and writer's ink, for its dissemination. Then bear in mind that no Scripture is to be taken by itself; that spiritual things are to be compared with spiritual. I pray you to be settled in the truth. Could I be of any service in the accomplishment of this object, I would be glad to render aid, but I pray God to lead you and that you may be willing to be led of him. Yours in the bonds of faith in Christ, MRS.———."

OH, THE DEPTH OF DIVINE WISDOM!

"I would not choose the garden fair
Which lieth full in view,
All square and trim with faultless beds
Of scarlet edged with blue.
I love to wander unobserved
Through many a leafy nook,
And where the fragrant woodbine path
Winds downward to the brook,
With flowers in ambush, shy and sweet,
Awaiting my returning feet.

"Old ocean, too, would lose her charm
Could I her depths explore,
Or with a powerful telescope
Discern her farther shore.
I love the boundless mystery,
The tireless ebb and flow,
I love the wondrous history
That hideth deep below:
If all her secrets she should tell
Old ocean would not please me well.

"My friends were less my friends, I trow,
If I could once suppose
They had no yearnings high and strong
They ne'er to me disclose.
Kind, truthful tones of trust (regard
Implied, yet not expressed)
We hold the longest in our hearts,
And value most and best;
For, where the floods are swift and great,
The waters sometimes will abate.

"And shall I love thee less, my God,
Because in thee I find
A majesty outstripping far
The finite human mind?
Nay, rather, while for all thy grace
I bless thee and adore,
Because thy name is 'Wonderful,'
I praise thee even more.
This word within my heart I keep—
'Thy judgments are a mighty deep.'"

—*Selected.*

JEWISH ITEMS OF INTEREST

THE INFLUENCE OF JEWS IN EUROPEAN AFFAIRS

If any one suppose that the Jews are not a power in Europe, even outside of the money market, he is mistaken. In England, though they number only one in eight hundred of the population, Jews recently occupied eight seats in the House of Commons. Though only two per cent of the population of Germany, they hold in the universities seventy professors' chairs. And of the twenty-three Liberal and Progressive journals in Berlin, all but three are directly or indirectly under Jewish control. There are only 40,000 Jews in Italy, but eight of them are members of the Chamber of Deputies. In France, out of a population of 37,000,000, only 60,000 are Jews, yet, says the London *Spectator*, "the Jews sit in the Senate, three in the Chamber, four in the Council of State and two in the Supreme Council of Public Education. One cabinet minister, M. David Raynold, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven sub-Prefects and four Inspectors General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, one Judge of the Court of Cassation (the President) and ten Provincial Judges."—*Presbyterian Banner.*

The change in the position of the Jew within the last half century is one of most remarkable character. Fifty years ago the Jew was inert and imbecile: now he exercises a greater power than in the days of David and Solomon. The Jews today influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity: today they attract wider attention than ever before in their history. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands. In Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also. The Jew is the world's chief banker today. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters political, scientific and theological. . . . As the Jew has entered the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. Amongst multitudes of them in Germany the hope of a Messiah has totally disappeared. A spirit of skepticism has laid hold of the younger generation, so that conviction has disappeared. . . . All idealism is gone, and nothing is considered to be useful and worthy of effort but that which promises material advantage—wealth, honor, power and enjoyment. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the 70,000 Jews in New York City, not over 2,500 are attached to the synagogue.—*Missionary Herald.*

One of the most remarkable facts of the present age is the eagerness with which the New Testament is being read and studied among the Jews. They are not only reading the book, each in the vernacular of the country in which he resides, but many of their number are studying it in Hebrew. It is reported that the two principle Hebrew versions of the work have had circulations exceeding that accorded to the most noted books of fiction, and a complete Hebrew commentary on the New Testament is one of the latest things to be announced as in course of publication at Leipsic. Nor is this the only Christian literature that has found ready acceptance with them. Such works as Bunyan's "Pilgrim's Progress" and Milton's "Paradise Lost" have been translated into the same old language and meet with ready sale.

All this proves that the Hebrew is far from being the dead language most folks suppose it to be. The fact is, the study of it has been revived among the Jews in the last few years, not so much in this country as in the Old World, and it is considered probable that as many human beings now speak it, either purely or in some jargon form, as spoke it at the time of the exodus, when the Jews are supposed to have first asserted a claim to nationality. Furthermore, it may be stated as probable that the number of Jews who are reading the New Testament in Hebrew exceeds that of the Christians, who are studying the Old Testament in the same language. The Jew is not necessarily reading the New Testament with intent to

become a Christian. He does so rather because the story is an important one in the history of the race, even though the divine origin of Christ may not be conceded by him. And, in fact, there is not a vast amount of difference between many of the reformed Jews and some Unitarians in matters of faith, though it may be remarked that the orthodox Hebrews are the most noted for containing among their numbers men who read the New Testament.

Another interesting point in this connection is the fact that not a few students are now disposed to believe that the Hebrew is the parent of a large part of the Saxon, German and other tongues which belong to the same sub-family of languages as they do. The work by Dr. Rodosi, recently published, in which many derivations from that to them are traced, is deserving of more attention than has yet been accorded to it, being really a remarkable production, though not the only effort made to prove a connection of lineage between the old and the comparatively new. Probably the one thing which chiefly stands in the way of accepting the theory is the fact that it is a discarded one. Up to about two centuries ago it was generally believed that the Hebrew was the parent of all other languages, and the revulsion came when it was discovered that the Latin, Greek and most other European tongues have a close affinity with the Sanscrit, which was the language of the people who invaded India perhaps not far from the time of the Jewish exodus from Egypt. It is well known to be more difficult to obtain assent to a truth which has been once discarded because mixed with much that is false than if it had not been in such bad company. Yet it may be possible to admit a close connection without conceding all that was unwisely claimed when critics knew far less than they do at the present time.

There can be no doubt that the Jews are rising to a prominence to which they as a people were strangers through many centuries. They are proving their right to it in commerce, science, literature and art, and now the eyes of the whole world are turned upon them as a consequence of the persecution in Russia. It is at least in harmony with this better recognition by other peoples that they should study the history of the Christian religion as closely interwoven with their own. Hence they do well to read the New Testament, and read it, too, in the language of their forefathers.—*Chicago Tribune.*

NEBUCHADNEZZAR'S DREAM

LESSON IX., MAY 29, DANIEL 2:36-49.

Golden Text—"All things are naked and opened unto the eyes of him with whom we have to do."—Heb. 4:13.

Nebuchadnezzar's deeply significant and prophetic dream and the divinely inspired interpretation of it by the prophet Daniel, as recorded in this lesson, are worthy of the careful study of every earnest Christian who would follow the Apostle's injunction to take heed to the sure word of prophecy which shineth as a light in a dark place until the day dawn. (2 Pet. 1:19) The reader is referred to MILLENNIAL DAWN, Vol. I., page 248 for an elucidation of this prophecy.

May all the truly consecrated indeed see and appreciate their privilege of being part of that kingdom symbolized by the stone which in due time is to destroy and displace all the other kingdoms and fill the whole earth with its glory and its blessings of righteousness and peace.

In the midst of the unsettled and unsatisfactory conditions of the past and the present, while the groaning creation waits for the establishment of God's kingdom in the earth, how comforting to the hearts of them that believe are the words of the golden text—"All things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13) In far-seeing wisdom God has permitted all the present disorders, yet, in the end, even the wrath of man shall praise him and the remainder he restrains. (Psa. 76:10) See Vol. I., Chap. vii., "The Permission of Evil and its Relation to God's Plan," for a detailed treatment of this subject.

THE FIERY FURNACE

LESSON X., JUNE 5, DANIEL 3:13-25.

Golden Text—"When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." —Isa. 43:2.

The familiar story of this lesson is one full of instruction to the thoughtful, as viewed both in its historic and in its prophetic light. Nebuchadnezzar, the king of Babylon, had set up an image, and had commanded all his subjects, including Israel, the Lord's people, to bow down to it in idolatrous worship. And any refusal thus to acknowledge his supreme authority, even in matters of conscience, was made a treasonable offence, punishable with death, in the midst of a fiery furnace.

Three Hebrews of the captivity, Shadrach, Meshach and Abednego, refused to obey the king in this instance, where such obedience would necessitate disloyalty to God. In their faithfulness to God, these three men preferred a dreadful death—should God permit them thus to die—rather than the alternative of disloyalty to the King of kings, whose command to Israel was, "Thou shalt have no other gods before me." Yet they confidently expressed their faith in God's ability, and their belief, in view of his promises, in his willingness to deliver them. (Verse 17) Nevertheless, no matter what course he should see fit to take, they were fully determined to be true to God.

Thus they proved themselves "Israelites indeed," and in consequence of their faithfulness the promise of the Lord, made to Israel as a people, and sure to them so long as they kept their covenant with God, was verified, even though it required a miracle to accomplish it. The promise reads—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: [This was wonderfully verified to the whole nation when in faith they obeyed the Lord's command and passed through the Red Sea and then over Jordan.] When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Doubtless this promise of deliverance from the power of the fire would have been verified to all the Israelites in Babylon, as well as to the three mentioned, had all, like them, proved their loyalty and faithfulness to God. God is faithful to all his promises, and blessed are all they that put their trust in him; for only the faithful can claim a share in his promises.

It would be a mistake, however, for all people to claim and appropriate literally these promises which the Lord made literally to fleshly Israel only, as his peculiar and covenant people. God's remarkable dealings with Israel—his care, his guidance, his discipline and chastisements when they were disobedient and unfaithful, and his wonderful deliverances of them when loyal and obedient, as well as his instruction and training of them—were typical of his course with the whole world during the Millennial age; but in the present time no such promises belong to the world. Nor do they belong to Christians except as in a symbolic sense applied to them as new creatures in Christ, during this Gospel age.

On the strength of these promises of temporal deliverance, no Christian, and certainly none of the world, can *claim* general exemption or deliverance from present calamities, though God does sometimes deliver them. God, who promised to defend Israel both nationally and individually whilst obedient, has never promised to defend so-called Christian nations against their national enemies, nor Christian communities nor individuals against persecution for conscience' sake by fire or sword, nor from calamities of various sorts, but on the contrary forewarns us, "They shall despitefully use you and persecute you." "Yea, and whoever will live godly in *this* present time (the Gospel age) *shall suffer* persecution." Yet as an offset God has given us spiritual advantages and "exceeding great and precious promises," much more valuable than length of days under present conditions and deliverance from present persecutions. And we have his blessed assurance that all the temporal evils which are permitted to befall us shall work together for our good, so long as we remain loyal and faithful to God—"work out for us a far more exceeding and eternal weight of glory."

To be loyal and true to God in these days requires as much courage and true heroism as was necessary in the days of gross idolatry. True, in civilized nations there is now no compulsion to worship images; but, nevertheless, there are idols of another sort just as potent in their influence upon the public mind, and Christians (Spiritual Israel) as well as all others are called upon to do homage to these idols—the work of men's hands. We refer to the various creeds of Christendom, the traditions which men have set up to intercept the worship of the true and living God in whose Word alone is life and peace.

Few are the faithful "Israelites indeed" who boldly stem the tide of opposition and declare themselves fully on the Lord's side by fearlessly discarding the traditions of men and daring

to believe and teach the Word of God to the contrary. The many prefer the favor of men to the favor of God, and are quite willing to prove their disloyalty to God in order to obtain it. Rejecting the testimony of his Word, they blindly assent to the idols of human tradition and bow down to and serve them. But the devotion and zeal of the loyal and true are not unnoticed, and will not fail of their reward in due time, even though some such may yet be called upon to walk through the fiery furnace of affliction to prove their devotion to God in not bowing down with the majority.

"When through fiery trials their pathway shall lie,
His grace all-sufficient shall be their supply.
The flames shall not hurt them; God only designs
Their dross to consume and their gold to refine."

Not only have there been in the past such trials of faith and loyalty, but there are also at the present time; and in some respects a still more fiery trial yet awaits God's consecrated ones, as we understand the Scriptures, and as the signs of the times read in the light of the Bible clearly attest.

Of this indication, mention has already been made. The time is fast approaching when the religious liberty now enjoyed will be greatly restricted and when, as a consequence, the present work of disseminating the truth will be interfered with by the strong hand of combined civil and ecclesiastical power. And therefore, in view of such interference, we are forewarned by the Lord that "the night cometh, when no man can work" (John 9:4); and by the Prophet Isaiah (21:12) that "the morning cometh, and also the night." And those who properly heed the warning will let it have its designed effect of increasing their diligence in the use of present opportunities.

That the persecuting power which is thus to interfere with and cut short the opportunities of the consecrated, to spread the truth, is to arise from the allied powers of Christendom, or more particularly from allied Protestantism under the direction and control of the spirit of the Papacy, is clearly indicated in the symbolic prophecy of Revelation 13th chapter, under the figures of the "Beast" and his "Image." Those of our readers whose file of TOWERS extends back to January, 1882 (we have no more), will find the teaching of Rev. 13th therein set forth. There we showed that the "Beast" which was to command and receive the homage of the world for 1260 years is the great Papal System; and the "Image of the Beast," subsequently set up, after the "Beast" had been largely shorn of its power, is the great Evangelical Alliance of so-called Protestant denominations.

The image or likeness of this organization to the "Beast" consists in its doctrines and in its general policy. And although the *likeness* is not yet complete, the Revelator, in verse 15, indicates that the persecuting power will ere long complete this, and that the order will go forth practically that all who will not worship (reverence) either the Papal "Beast" or the Protestant "Image" shall be killed, although the killing is not necessarily to be understood as physical: it may be in some instances, though more probably it will be killing in a social sense—cutting off their influence, their name, etc., and allowing them no standing or liberty as Christians.

The thoughtful observer of current events in ecclesiastical circles may readily note the trend of events in this direction. The ghost of the future power of this great Image is already filling the minds of scheming ecclesiastics of all the denominations of so-called Christendom, as their numerous utterances from pulpit and press clearly show. But let the loyal and faithful few be fully determined within themselves to be firm and uncompromising in their zeal for God and the truth, assured that, even though they may be called upon to go through a furnace of affliction, God will be with them in the midst of the fiery trial, and, as spiritual new creatures in Christ, they shall not be hurt—but blest by the Master's presence and communion.

THE DEN OF LIONS

LESSON XI., JUNE 12, DANIEL 6:19-28.

Golden Text—"No manner of hurt was found upon him, because he believed in his God."—Dan. 6:23.

The teaching of this lesson is the same as that of the preceding lesson. Because of his faith and loyalty to God Daniel was delivered, according to the Lord's covenant of blessing and protection to Israel as long as they were loyal and obedient. See Deut. 28:1-14 and Isa. 43:1, 2.

And yet, notwithstanding all the promises of protection and defence to Israel, both as a nation and as individuals, so long as they continued loyal and obedient, the Apostle Paul reminds us of the fact that God permitted some of them to prove their loyalty and faithfulness by willingly enduring great persecutions, even unto death. He says they had trials of cruel mockings and scourgings and of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth; and they were tortured, not accepting deliverance [on ignoble terms which would necessitate disloyalty to God].—Heb. 11.

But why did they endure all these things, even in the face of an apparent failure of God's promises for their protection? Was it because of any direct promise of God that such faithfulness, even unto death, should receive a special reward in the resurrection? No; we know of no such promise in the Law or the Prophets, although the Apostle (Heb. 11:35) says they did it in hope of a "better resurrection."

What ground was there for such hope? We answer that it was a fair inference based upon their knowledge of the character of God and his promises to Israel. With the nobility and grandeur of a fixed purpose they said, "We will be loyal and true to God at any peril and at any cost; and if, as we know, God appreciates faithfulness at small cost, much more will he appreciate it when manifested under the severest tests. And such faithfulness will not fail of special recognition in the resurrection, if not before." Such was their love for God that they longed for the fullest possible manifestation of his love and favor in return when the full trial of their faith and patience should prove their worthiness.

In the clearer light of the Gospel dispensation, and especially of this day of the Lord, we see the blessed reward that awaits those ancient worthies who shall be made princes in all the earth during the Millennial reign of Christ (Psa. 45:16—See also MILLENNIAL DAWN, Vol. I., Chap. XIV.); whose probation being ended, they may from the dawn of their new existence—in the resurrection—be perfect men and exalted to power and great honor and glory. Such was God's purpose towards them in permitting them thus to suffer that he might exalt them in due time. Indeed, they shall shine as the stars forever. (Dan. 12:3) These righteous ones shall be held in everlasting remembrance among the restored human race as noble examples worthy of all honor and imitation.—Psa. 112:6.

Evidently Daniel, as well as the three Hebrews of our last lesson, believed that God was able and also willing to deliver them according to his covenant of favor to Israel, if he saw fit; but, nevertheless, they believed that if he should not grant them a present deliverance, he would, in his own good time and way, grant them a still more glorious deliverance and reward of faithfulness. See Dan. 6:10 and 3:16-18.

TO WHOM SHOULD WE PRAY?

Maryland.

DEAR BROTHER RUSSELL:—At one of our recent meetings I mentioned the subject of contributing to the "Home and Foreign Missionary Fund." Although the suggestion appeared in the Nov. '91 TOWER, I had not heard a word from any of the brethren, and was greatly surprised to find so much indifference manifested. It was not until Brother A——— mentioned the subject, and wanted an explanation, that I thought it was time to bring the matter before the meeting, which accordingly I did. There were but ten present. All, however, except one brother who has no income whatever, have promised to give something. It was suggested, instead of each individual member sending his name and the amount contributed by him, to have but one general fund, and to make it a contribution from the church at Baltimore; to which all agreed, the amount ranging from five to twenty-five cents per week I have not been able to see all our members, and so cannot state definitely what the total amount will be. I think, however, it will aggregate fifty or seventy-five dollars. I wish it were more.

[If this union plan seems to suit you better than the individual one, we trust, nevertheless, that the names of all contributors may be sent, that they may appear upon the *Tract Society* records. We like to know all the dear sheep personally as well as by groups.

In this connection we take pleasure in telling the friends that the apostolic plan of laying by weekly according as the Lord hath prospered them (1 Cor. 16) is proving to be a great

blessing to the givers (who write us of their joy), as well as in forwarding the general spread of the Truth to others.—MRS. R., *Secretary*.]

From early childhood I had been taught to address my petitions to God the Father, for Jesus' sake. In fact, it is the general custom I believe, of the nominal church to pray to the Father in the name of Jesus. Last night, however, at the house of Brother Davis, a lady friend who was present made a very strong plea, showing that our prayers ought to be addressed to *Jesus*; that in honoring him we honor the Father; and that the Father is well pleased when we go to Jesus in prayer. Furthermore, he is our head, and we, as members of his body, are dependent upon him for our life, and all power is given unto him in heaven and in earth. He is also our ambassador, and in approaching the throne we ought to lay our petitions before Jesus—just as now, should we have important business with the Queen of England, we would not think of dealing directly, but would communicate through our representative abroad.

I was very much impressed with her remarks. On my return home my heart went to Jesus in prayer; language flowed freely and naturally, and I felt a nearness of his presence which I never experienced before. I believe it is right, and that we are by no means dishonoring the Father, but on the contrary are honoring him so much the more by honoring the Son. If I am wrong, dear brother, my earnest prayer is that I may be set right.

Yours in the Redeemer, H. N. RAHN.

REPLY—"ACCEPTED IN THE BELOVED"

It is undoubtedly proper enough for us to address petitions to our Redeemer and Advocate, who loved us and gave himself for us. He is still interested in us—still loves us. He is still the Shepherd and Bishop of our souls, and we are his sheep. He is still our faithful High Priest, who can be touched with a feeling of our infirmities and who is ready still to succor them that are tempted. And although we are nowhere instructed to make petitions to him, it evidently could not be improper so to do; for such a course is nowhere prohibited, and the disciples worshiped him.—Matt. 28:9, 17.

However, it would be a serious error to suppose that we *ought* to address our petitions to our Lord Jesus and not to the Father—"For the Father himself loveth you" [who are in Christ]. And it is proper to remember that every *good and perfect* gift cometh from the Father. All things [blessings] are *of* the Father, and are *by* the Son. (1 Cor. 8:6) Jehovah is the *fountain* of our blessings, and our Lord Jesus is the *channel* through which they reach us. "We know that God heareth not sinners" (John 9:31); and consequently, we, who by nature were sinners even as others, could have no audience with Jehovah until *justified by faith in the sin-offering*, made on our behalf, once for all, in the offering of the body of Jesus, our Lord. As he declared, "No man cometh unto the Father but by me." But now, since we do accept of our Lord's sacrifice, and realize it as the price of our justification, we have boldness to enter into the Most Holy [into communion with God] *by the blood of Jesus*, and "draw nigh with cleansed hearts and with full assurance of faith," realizing that "we are accepted in the Beloved."

Our Lord Jesus not only prayed to the Father himself, but instructed his followers as to the *general* style of their petitions, saying, "After this manner pray ye: Our Father, which art in heaven," etc. And over and over again our Lord instructs us to ask of the Father *in his name*. (John 14:13, 14; 15:16; 16:23, 24, 26) *In his name* means more than merely *by his authority;* and it means more than the formal closing of a prayer with the words, "For Christ's sake." It means that the petitioner coming to the Father must realize his *own* actual unworthiness to be received at the throne of the heavenly grace, or to have his petition regarded and answered; and that therefore he presents it in the name and merit of Christ, his Ransomer—by faith accepting a share in the justifying merit of the great sin-offering which he made once for all.

Adam had access to and communion with God, the Father, when he was perfect—before he sinned and fell under divine condemnation. As many of the redeemed race as shall accept of the grace of God to be extended to all through Christ shall, when perfected again, have back this communion and all that was lost. And we who in the present age are justified by faith in his blood—in his sacrifice for our sins—have now this communion—only, so long as we are not *actually* perfect, it must always be exercised *through* our Mediator; and hence to hold communion, we must recognize not only the Mediator, but the *ransom* which he gave for all, by which we are made acceptable to the Father, in him.

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"TO US THERE IS ONE GOD"

1 COR. 8:5, 6.

[This article, with the exception of the portion here printed, was a reprint entitled "Hear, O Israel! Jehovah! Our God Is One—Jehovah" published in issue of July, 1882, which please see.]

'Hear, O Israel! Jehovah our God is one—Jehovah."—Deut. 6:4.

The word *"god"* signifies mighty one, but not always the *all*-mighty one. It is used as the translation of each of four Hebrew words—*el, elah, elohim* and *adonai*—all, in the common version of the Bible, signifying the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, to angels and to men.

In Deut. 10:17 *elohim*—a mighty or great one—is used in referring to Jehovah the *almighty* God, as well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24, 30 and in Judges 13:21, 22 an angel is called god—*elohim*.

In Jer. 16:13 earthly heathen kings and governors are called gods—*elohim*

In Exodus 7:1 Moses is called a god—*elohim*.

In Exodus 21:6; 22:8, 9, 28, the word *elohim* is evidently used to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority; and the translators of the common version have rendered the word "judges" except in the last instance, when they rendered it "gods." They were corrected by those who arranged the marginal readings; but remember, it is this same word—*elohim*.

In Exodus 12:12 the princes of Egypt are referred to as gods—*elohim*. See margin.

In Psa. 82 the distinction of beings referred to by the word *god* is very marked—"God [*elohim*] standeth in the congregation of *the mighty* [*el*]: he judgeth among the gods [*elohim*]." Here the first word *god* evidently refers to Jehovah, the Almighty One, while the others refer to other mighty ones—the church, the sons of God, of whom Jesus is the head or chief, and of whom it is written (verse 6), "I have said, Ye are gods [*elohim*]; and all of you are children of the Most High [*el yon*, the highest God]."

But, says Paul, "Though there be [many] that are called gods (as there be gods many and lords many), to us there is but one God, and Father." (1 Cor. 8:5, 6.) The Father is the mighty one over all other mighty ones—the One God over all. None others are mighty or great, save as they receive their greatness, as well as their existence, from him. And it is to this one fact that the attention of Israel is called in the above words of Moses—"Hear, O Israel! Jehovah our God is one—Jehovah."

The word *Jehovah* is not a general name, like the word *god*, but a proper name, the distinctive personal name of the Almighty Father, and is never applied to any other being. The name Jehovah, like other proper names, should not be translated. In our common version of the Old Testament its distinctiveness as a name is lost by being generally translated LORD. Some erroneously suppose that the name Jehovah applies also to Christ. We therefore cite a few of the many scriptures to prove that this name belongs exclusively to the great First Cause of all things. "I am Jehovah; this is my name, and my glory will I not give to another." (Isa. 42:8) "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name *El Shaddai* [God Almighty], but by my name *Jehovah* was I not known unto them." (Exod. 6:3) "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth."—Psa. 83:18.

Jehovah is frequently declared to be the Saviour of men because he was the author of the plan of salvation, our Lord Jesus being the saviour in a secondary sense, as the instrumentality through whom the plan of Jehovah was executed. David makes the distinction between Jehovah and our Lord

Jesus very marked in Psa. 110:1—"The Lord [*Jehovah*] said unto my Lord [*adon*, master—Christ] sit thou at my right hand until I make thine enemies thy footstool." Our Lord Jesus and Peter call attention very forcibly to this scripture and to the distinction made.—Luke 20:41-44; Acts 2:34-36.

While the Scriptures are so very clear concerning the distinct individuality and exact relationship of Jehovah and our Lord Jesus, it seems marvelous that the idea of a triune God—three Gods in one, and at the same time one God in three—should ever have gained prominence and general acceptance. But the fact that it has been so generally accepted only goes to show how soundly the church slept while the enemy bound her in the chains of error. We believe in Jehovah and in Jesus and in the holy Spirit, and fully accept the fact that our Lord Jesus is a god—a mighty one—though we cannot accept the unscriptural and unreasonable theory that he is his own father and creator, and must reject as unscriptural the teaching that there are either three gods in one person or one god in three persons. The doctrine of the Trinity had its beginning in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time, particularly Hindooism. The only text in the Scriptures which has ever claimed to affirm that the Father, Son and Spirit are one God is a portion of 1 John 5:7, 8, which reads: "For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth*, the spirit and the water and the blood: and these three agree in one." We state an undisputed and indisputable fact when we say, that this is the only text favorable to the Trinitarian view, and that the words above in italics are spurious, and were introduced here by Trinitarians in the fifth century, because there was no scriptural statement to support their theory, which was then becoming popular. Trinitarians themselves admit this, and in all recent translations the spurious words are omitted. See the Emphatic Diaglott, Young's translation, the Revised Version, the American Bible Union Translation and the Improved Version. The latter says:—

"This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority: it is therefore *evidently* spurious."

It will be observed that the sense is complete without the interpolated words italicized above, and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. The inspired Apostle is showing that the "the Son of God is he that came by water and blood" to be the Redeemer of mankind; that is, he came by baptism into water, the symbol of his full consecration even unto death, and also by blood, the actual fulfilling of his consecration vow, even unto death, the shedding of his blood. He came, "not by water only [not by consecration only], but by water and blood"—both the typical and the literal baptism into death. "And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6) The Spirit of God bore witness after the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17) And again, after his baptism into death, the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly exalting him to the right hand of power. Thus, as verses 7 and 8 assert, There are three that bear witness that this Jesus is the Son of God—the Spirit, the water and the blood. The testimony of the Spirit at his consecration and symbolic baptism in water, and again at his resurrection, marks our Lord Jesus as indeed the Son of God.

Touching the rise of the Trinitarian view, *Abbott and Conant's Religious Dictionary*, page 944, says:—

"It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it *with the belief of the Church in* ONE GOD." *"Out of the attempt to solve this problem sprang the doctrine of the Trinity."* Trinity "is a very marked feature in Hindooism, and is discernable in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

In *Lange's Critical Commentary*, in reference to this spurious passage, we read: "Said words are wanting in all the *Greek Codices;* also in the *Codex Sinaiticus* [the oldest known MS.], *and in all the ancient versions, including the Latin*, as late as the *8th century;* and since that time they are found in three variations. Notwithstanding the Trinitarian controversies, they are *not referred to by a single Greek father, or by any of the old Latin church fathers.*"

This passage is pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In *Hudson's Greek and English Concordance* we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version." Says Alford, "unless pure caprice is to be followed in the criticism of the sacred text, *there is not a shadow of reason for supposing them genuine.*" Tischendorf says, "That this spurious addition should continue to be published as a part of the epistle, I regard as an impiety." T. B. Woolsey inquires: "Do not truth and honesty require that such a passage should be struck out of our English Bibles—a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted—*Codex Montfortii*, in Trinity College, Dublin. The others which omit this verse amount to *one hundred and twelve.* It is wanting in both the Syriac, all the Arabic, Ethiopic, Coptic, Sahidic, Armenian, Slavonian, etc.; in a word, in all the ancient *versions* but the *Vulgate;* and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek fathers; and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, because he supposed this text to be genuine: yet in one of his sermons from this text, he quoted in the words of Servetus—"I scruple using the words 'trinity' and 'persons,' because I do not find those terms in the Bible"—and added, "I would insist only on the direct words unexplained, as they lie in the text."

He labored hard to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, the information regarding the ancient manuscripts of the Bible being recent. For instance, at the time of the preparation of our King James' or Common Version, the translators had the advantage of but *eight* Greek MSS., and none of them of earlier date than the tenth century. Now, however, there are about seven hundred MSS., some of which, especially the Sinaitic MS. and the Vatican MS. No. 1209, are very old, reaching back to the third century.

I WILL POUR OUT MY SPIRIT UPON ALL FLESH

There is a remarkable prophecy in Joel 2:28-32 which clearly distinguishes between the present age in which the possession of God's spirit is by the few, and the Millennial age in which the truth will be generally diffused among men, and its spirit generally accepted by men. The prophecy is stated in a manner likely to be misunderstood, in that the blessing upon the many is mentioned first, and the blessing upon the little flock, which comes first, is mentioned last. Even so, many of God's testimonies are so arranged and stated as not to be clearly seen until fully due—as meat in due season to the household of faith.

Joel says [transposing his words to the order of their fulfillment]: "In those days I will pour out my spirit upon my servants and upon my handmaids: And it shall come to pass *after* those days, that I will pour out my spirit upon *all flesh.*" (Joel 2:29, 28) Peter at Pentecost referred to this prophecy (Acts 1:16-21), saying, "This [outpouring of the spirit of God which you see—upon his servants and handmaids] is that which was spoken by the prophet Joel." All that Joel had prophesied was not fulfilled before their eyes, but what they saw was *all* foretold by Joel in that prophecy, and more too. Joel foretold the blessing of Pentecost upon the servants and handmaids, and also the blessing of all flesh in the "great day of the Lord," the Millennial day; and he also foretold the day of trouble preceding that Millennial day of blessing, referring to it under the symbolic statement of "wonders in the heavens above and signs in the earth beneath, blood, and fire, and vapor of smoke," etc.

The coming of the spirit upon all flesh (*i. e.*, in general, upon all mankind) in the next age will be in much the same manner that it comes now to the special servants of God. Then, as now, it will be the spirit of *truth*, and cannot be received without the recipients first coming to a *knowledge* of at least the first principles of THE TRUTH, and being consecrated to God's service.

There will be no difference between the spirit received by the church in this Gospel age and by the human family in general in the next age: it is the same spirit; and, as we have just seen, it will be received in the same way, from the same source (God), and through the same channel—his

Word of truth. But the sealing and witnessing of the Spirit of God then to the converted world will be very *different* from the sealing and witness which it now gives to the church. Some may not at once see how the same spirit could in the same way testify, witness and seal differently in the two ages, but we trust we shall be able to make this abundantly clear.

Note clearly the dissimilarity of the two ages. In the Gospel age evil predominates, Satan rules, gross darkness covers the people, and the god of this world takes advantage in thousands of ways of the weakness of fallen men, misrepresents the truth and clothes error in the garb of truth. In the Millennial age evil will be restrained, Christ will rule and bless and the light of truth shall penetrate every dark corner. Mankind will be helped out of the weakness of the fall, and right and truth on every subject shall triumph.

All this, God saw beforehand; and he saw that the trial or testing of any who possess and who would be led by his Spirit would be seven-fold as severe in this Gospel age as in the Millennial age. Yet he designed to have it so, in order that thus he might select the "little flock" of peculiarly zealous ones for the work of blessing others, as well as for illustrations of the exceeding riches of his favor toward those willing to serve him at the cost of self-sacrifice.

God knew beforehand that whosoever would live godly in this present world [age]—whoever would receive the Spirit of the truth and be led of it—would suffer persecution and present loss; that whoever would have and obey the leadings of his holy Spirit, among those having the opposing "spirit of the world," would do it only at the cost of self-sacrifice. And God had a perfect right to promise such *sacrificers*, of whom our Lord Jesus is the head and exemplar, a special "prize," a "high calling," exceeding great and precious, and a *change* from the human to the divine nature if he chose; and he did choose to do this very thing. "This is the promise which he hath promised *us*." The promises to be like Christ our Lord, and to live with him, and to reign with him, and to be his joint-heirs, are not made to all who will receive the holy Spirit of the truth, but to those who *suffer* for righteousness sake, who hazard and lay down their lives for the truth, who suffer with Christ and become dead with him, filling up that which is behind of the afflictions of Christ in the earnest desire to serve his body, which is the church.

Just so surely as the "sufferings of Christ" are completely filled up and end with this age, and the glories to follow enter with the next age, just so surely it will be *impossible* for those who in the next age have the spirit of truth to suffer and sacrifice themselves in obeying it. Consequently they could never have the witness of the Spirit that they are joint-heirs with Christ, nor that they shall be made new creatures, partakers of the divine nature.

The Spirit's testimony is that they for whom those exceeding great things were prepared of the Father were *sacrificers*, who through much opposition, tribulation and gainsaying should be recognized as "overcomers," members of "the body of Christ."

But those who receive the Spirit of the truth in the Millennial age will have in it a witness also. It will witness to them their acceptance with God through faith in Christ their Redeemer. And it will witness then almost the reverse of what it now witnesses, so far as tribulation is concerned. He who then suffers tribulation will have it as a *witness* of wrong doing and of the King's displeasure; while he who flourishes well in his affairs will have that as a *witness* of his well doing and of the King's good pleasure toward him, as it is written: "In his day [the Millennial day] the righteous shall flourish," and the evil doers shall be cut off; and again, "He shall visit tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile." (Psa. 72:7; Rom. 2:9) And under that blessing the well doers will progress toward human perfection. Be it remembered, MAN is an *earthly* image of God, and hence the spirit or mind of a perfect man would be in harmony with God's spirit or mind. Especially will this be the case with *restored* men, who, during the fall and rising again, will have well learned to rely upon and obey implicitly the divine Spirit's leadings, and thus be led by the Spirit of the truth.

The opening work for the world may furnish some marked evidence of divine acceptance, as at Pentecost a special manifestation of divine acceptance was given; but not necessarily so. The Word of truth and its witness may be all that will be given: and if so, it will be quite sufficient evidence for faith.

The Spirit of truth would be, to them, a spirit of begetting also, begetting again as human sons of God; for such was Adam before he sinned, since whose fall all his posterity are counted as cut off, dead, except as brought back to perfection through redemption and restitution. And though begotten by the Spirit of truth, such must prove themselves worthy of being restored to full sonship (born), until the end of that age, when, being made complete through Christ, they can be presented to the Father as sons.—1 Cor. 15:24.

* * *

As we thus bring the light of one scripture to bear upon another we see how God brushes away the mists of traditional error, revealing his own glorious character, and making us better acquainted with himself and with his dear Son, through whom he accomplished our redemption. With a clear understanding of the distinct personality of each comes a clearer understanding of much more truth. We are able to appreciate more intelligently what both our heavenly Father and our Lord Jesus have done for us, and to give to each the honor due. And as we observe the beautiful harmony of parental and filial affection, and study it in all its workings as revealed in the great plan of God, we have a theme for our praise and imitation throughout eternity.

"Hear, O Israel! Jehovah our God is one—Jehovah. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"; for he is worthy. Study his character, behold his glory—of wisdom, love and power—and when you fully apprehend him, and recognize him as the fountain of every virtue and of every blessing, no creature in heaven or in earth will be able to take his first and rightful place in your heart's affections.

Even our blessed Lord Jesus is no rival with Jehovah for that first, chief place. He himself said, "My Father is greater than I," and his highest ambition was to honor him at any cost to himself; at the cost of abasement and humiliation even unto death. And yet the Father hath so highly honored him as to place him at his own right hand of power and glory, and bid all his creatures honor the Son, even as they honor the Father. And being in character and glory the express image of the Father, and so intimately associated with all his plans, the love of our hearts that goes out toward one naturally falls upon both, and the only distinction we can see or feel in our love toward them is that the one is the eternal fountain and the other the perennial stream of unalloyed goodness and glory and blessing.

But before leaving this important subject let us pursue it a little further, and consider what the Apostle Paul meant by

THE SPIRIT OF A SOUND MIND—

a spirit so necessary both to a clear understanding and to obedience of the truth; and may God grant that through the careful and prayerful study of this whole subject his children may be more and more filled with his holy Spirit and adorned with its precious fruits. The Apostle says: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Tim. 1:7.

The word spirit is here used in the sense of mental disposition. Thus we sometimes speak of a bad spirit, meaning an evil disposition; or of a good, true spirit, meaning a pure, noble and amiable disposition. So the Apostle here refers to the disposition of a sound mind.

A sound mind is a mind in a sound, healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and thus arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and, by misapplying and misappropriating them, arrive at erroneous conclusions. If the mind is disturbed by undue fear and dread, or by superstition or prejudice, or hate, or revenge, or undue ambition, or pride, or self-conceit, or avarice, or any depraved passion, reason will be so influenced by such dispositions as to render its conclusions or judgment, untrustworthy. The mind is sound only when in the full possession of all its faculties, and when it is entirely free, in the use of those faculties, from prejudice or bias in any direction. Those among men who are freest from prejudice in the use of reason we sometimes, and very properly, speak of as cool-headed, while those of the opposite disposition are called hot-headed.

Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly sound unless the body were so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement. Mark the varieties of physical derangement: Here is one with a deranged stomach—a dyspeptic; and that derangement affects the whole body to a greater or less extent. Another is afflicted

with an improper action of the heart; and the whole body is therefore in trouble. The same is true if the lungs do not fill their appointed office, or if the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distresses of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind is correspondingly weak and diseased: it is unsound, fettered in the use of its powers, and unable fully to govern and rightly use them.

The curse of sin and its penalty has laid its heavy hand on the entire man—mind and body. If one member of the body suffer, the whole body, and no less the mind, suffers with it. And in addition to those sufferings of the mind which come directly from physical disabilities are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the dwarfing of its nobler faculties through sin and the necessities of painful toil—the labor and sweat of face which are parts of sin's penalty. Truly, as the prophet expresses it, There is none perfect (*sound*, either in mind or body), no, not one. (Psa. 14:3) All are covered with wounds and bruises and putrefying sores—both mentally and physically, though there are various degrees of unsoundness.

Oh! says one, I do not see that the world is so much out of gear mentally. Men are considerably out of sorts physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement?

Well, let us see. If we go into an insane asylum we find people who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because unable to exercise even moderate judgment. But we all know that we have neighbors on every side whose judgments, as well as our own, are very imperfect. And not infrequently many give evidence of inability to manage their own affairs creditably, who are a great annoyance in attempting to manage the affairs of others. Through self-conceit they are gossips and busybodies in other men's matters, though incapable of managing their own. This is one evidence of an unsound mind—a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgment, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgment. And likewise the numbers of badly raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, etc., etc., all bear witness to the same fact. The great trouble in every case is *an unsound mind.* And no one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who accepted a worthless man for a husband, that bad judgment, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad habits are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on some one. He can reason intelligently on other subjects, but on this one he cannot: he reasons absurdly and draws false conclusions. There are some subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

Suppose a man down on the river bank with a long rake, raking up old corks, and sticks, and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose, and you say, the man is insane. Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is foolish. Now while all are not so bad as the illustration, there is a disposition of the same kind running through the whole race with reference to some subjects: for instance, that of accumulating money. That is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends, to get more—only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have defrauded. What is the natural inference? The man who acts so has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, That is a great man; his aim is the grand acme of life; go on, become a ten times ten-millionaire (unless I should succeed in out-witting you).

How should a really sound mind regard such proceedings? How does God view it, as he looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn, into a "corner" from other men, and then guarding it, and keeping it, and fighting for it, as if it were very life itself.

He sees it as the result of an unsound mind, as the mental and moral unbalance brought about through sin. If the mind were well balanced its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of all the world is to lay it up for posterity, and posterity receives it with mean ingratitude and generally uses it to its own injury.—Psa. 49:10, 13.

Another subject upon which the masses of men are unsound of mind, but which is not popularly so regarded, is the reckless propagation of the race without due regard to means of support, or health, or the Lord's special service to which some have consecrated their all, and often regardless of the barest necessities of life, overburdening wives whom they profess to love, and covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was thus unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental and moral and physical depravity, to the world's long moan of distress and sorrow.

True, the command was given, increase and multiply and fill the earth, but human fatherhood should be after the likeness of the divine fatherhood, which provides for every son—"If a son, then an heir." If a sound mind were in control, a man would not incur the responsibilities of a husband, or of fatherhood to a numerous family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until able to do for themselves. The unsoundness of mind thus displayed has raised the wail of distress from thousands of homes, and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness.

If the spirit of a sound mind were in control here, love and harmony would prevail to a vastly greater extent, and a healthy, happy and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

Is it not true, too, that such as have consecrated all to the Lord's service have little enough to give at best without tying their hands with more than indispensable earthly burdens and cares? Is it not, rather, the mission and privilege of such to feed and clothe, spiritually, God's little ones?

But there are many other evidences of unsoundness of mind not so general among men, and yet very numerous in one form or another. For instance, one is a miser: he clutches a penny with almost a death grip; he would bargain and contend with a poorer man to induce him to undersell his little stock of goods on which he depends for the support of his family; he would deprive his own family of the necessary comforts of life, which he and they know he is able to supply, but will not, and thus introduce an element of discord into what might be a happy and prosperous home. Hugging his hoarded dollars he goes to his grave, and his children gather to quarrel over them and to hate his very memory. Oh, what a mistake!

Another man is a spendthrift: self-gratification he will have, in every possible direction, regardless of consequences for the future. This is better than the miserly extreme, yet it is founded on the same mean principle of selfishness, regardless of the interests of others, and even of self-interest beyond the present moment. Neither of these extremes of unsoundness is realized by those thus afflicted. The miser congratulates himself that he is not a spendthrift and the spendthrift that he is not a miser, and neither ever dreams that he has gone to the opposite extreme.

Oh, that all the world might be blessed with a sound

mind! What a renovation it would make! What a transformation of all things! This is just what men will have when the great restitution work is all complete.

But, notice that the Apostle in the above text speaks of the saints as now having *the spirit of a sound mind.* They are nor actually sound, either in mind or body; they have mental and physical and moral weaknesses like other men; but they have received from God *the spirit, the disposition,* of a sound mind, which, under God's direction, is able to a very great extent to correct, control and direct the whole man. To have a sound mind, then, is the thing to be desired above all others, and all who realize their unsound condition should apply at once to the great Physician, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And those who have come to this great Physician can testify to his power; for lo, under the magic of his healing touch, old things—the old disposition of fear and superstition, and evil inclinations, and weakness, and imbecility—have passed away, and all things have become new. The spirit of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of the fulness of Christ—complete in him.

In line with these suggestions is the Apostle's advice, that those who have received the *new* mind—the spirit of a sound mind—we are not to know after the flesh, as men, but according to their real spirit or intention—as God knows or recognizes them (2 Cor. 5 . 16). And the Apostle Peter declares (1 Pet. 4 : 6) that "For this purpose the gospel is preached to them that are dead [those reckoned *dead to sin,* but alive toward God and righteousness]: that they might be judged of God in spirit [according to their real motives and intentions], although judged by men merely according to [the outward deeds] the flesh." (The Greek text supports this rendering, while the common version shrouds this text in mystery.)

In coming to our Lord, his first requirement is, that we submit our minds entirely to his control, setting aside our ideas and plans entirely, to be guided henceforth by his sound mind. And only those thus consecrated to the doing of his will have the *spirit, or disposition, of a sound mind.*

As soon as this spirit of a sound mind comes in, it begins at once, under the divine guidance, to set the whole man in order. And it begins in the right place: it commands the will to assert its power and hold its commanding place over body and mind; it puts reason at the helm with the divine Word as its guide book; it searches the heart with the lamp of divine truth lighted by the holy Spirit, to see what form the malady of sin has taken; and then, looking to the divine healer by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more and more sound and healthy condition, notwithstanding the infirmities of the body may tend in an opposite direction. Thus the children of God are *"transformed, by the renewing of their minds."* And it is only these who have the transformed mind, who can know or prove what is the holy and perfect will of God.

Sometimes the children of God get cold and listless and almost cease to aspire to and seek this soundness of mind, but let such remember that this is the lukewarm condition of which the Master declares his abhorrence. (Rev. 3:16). Let the consecrated ones who look for the reward of our high calling remember that ceaseless vigilance and earnest striving against the dispositions of the old unsound mind, and a constant submission to the divine will in the smallest affairs of every-day life, are the most thorough proofs of our faithfulness to God. It is all-important that while we endeavor to serve the Lord faithfully by bearing the good tidings of his truth to others we should not fail in this most important work of self-discipline and self-culture under the divine direction. The every-day life of faithful saints will preach a sermon to all who know them, which their lips could never speak. And if it does not so do; if avarice, or penuriousness, or pride, or selfishness, or bad tempers, or slovenly habits in conversation still continue, our lips had best keep silence regarding godly matters, except before God in our closets. There we may speak freely, and ask largely for fresh supplies of grace to help us overcome the dispositions of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, and all who know us as exponents of divine truth, are looking for its fruits in our daily life, and judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the divine mind—to let them see what carefulness the spirit of a sound mind hath wrought in us.

As the divine mind takes the control of our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it—not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.

Well, says one, while we criticise some who spend their lives in gathering dollars, and others who spend it otherwise, they also criticise us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary channel. What shall we say to this very common accusation?

We cannot help that: we once thought much as they do, but now have received the mind of Christ. We cannot expect any but those governed by the same heaven-directed view of matters to agree with us, or to commend our mind and course. The only way we could please all the insane people in an asylum would be to agree with their ideas and do as they do. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do; but when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know, on God's authority, that we have the spirit, the disposition, of a sound mind, though we are constantly reminded of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to the divine ruling. Often, the children of God are no better than average men of the world; and sometimes they are more imperfect naturally than many of the world. Among them, as natural men and women, there are all sorts of imperfections, but when the spirit of a sound mind, under God's direction, takes hold of them, it transforms and beautifies them in deed and in truth. And, dearly beloved, if this transforming work is not going on within us, we are either dead or dying branches that must sooner or later be severed from the vine. "Every branch in me that beareth not fruit [fruit of the spirit] he taketh away."—John 15:2.

We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of him, but of power, and of love, and of a *sound mind.* And when we have discarded our own unsound mind, and taken God's mind as expressed in his Word, we know that we have the disposition of a sound mind, no matter how other men regard it.

MESSIAH'S REIGN

II QUAR., LESSON XIII., JUNE 26, PSALM 72:1-19.

Golden Text.—"All kings shall fall down before him: all nations shall serve him."—Psa. 72:11.

In Acts 3.19-21 we read that "Times of refreshing shall come from the presence [Greek, *prosopon*—face or countenance] of the Lord [Jehovah—from his favor, as indicated by the figure of his face turned toward us]; and [at this appointed time of refreshing] he shall send Jesus Christ, which before was preached unto you; whom the heaven must retain until the times of restitution of all things which God hath spoken by the mouth of *all* his holy prophets, since the world began."

This is a very sweeping declaration of God's benevolent purpose toward the whole world, whom he so loved that he gave his only begotten Son to accomplish their redemption. Having thus at great cost redeemed them from the power of the grave, he here tells of a fixed, appointed time wherein it is his purpose to give to men the blessings thus legally secured for them through Christ, and bids us note the fact that this glorious time of blessing is the inspiring theme of every one of his true prophets.

The psalm chosen for this lesson is one of those blessed prophecies which tells us of the glorious reign of the risen and "highly exalted" Son of God, whose coming presence shall be "like rain upon the mown grass, and as showers that water the earth"—"times of refreshing," truly.

How wide shall be his dominion? Oh, says the Psalmist,

"He shall have dominion from sea to sea, and from the river unto the ends of the earth." (Verse 8) Yes, "As truly as I live," saith the Lord, "the whole earth shall be filled with the glory of the Lord." [Mark! *this earth:* it is not heaven that is here spoken of, though the heavens too, are, and shall be yet more, filled with his glory.]

What shall become of the present kings and potentates of earth when the Lord thus begins his reign? And how will the nations receive him? The Psalmist answers (verse 11) that "all kings shall fall down before him, and all nations shall serve him."

But will none oppose him, or endeavor to withstand his power? Oh! yes: he will have enemies and meet with the determined opposition of the present ruling powers, but it is written again (verses 4, 9) that he shall break in pieces the oppressor (that he will destroy all oppressive systems and institutions), and that "his enemies [those who after full knowledge oppose Christ's kingdom and laws] shall lick the dust"—be destroyed. And as evidence of his glorious triumph and his conquest of even the hearts of his subjects, it is written that the kings (the prominent and influential among men) will bring presents and offer gifts to manifest their loyalty to the new government; that eventually "all nations shall call him blessed;" and that even "they that dwell in the wilderness [the nations beyond the pale of Christendom and all the half-civilized and savage tribes] shall bow before him."—Verses 10, 17.

What will be the characteristics of his reign which will thus captivate the hearts of men and bind them in loving loyalty to the new king? The chief characteristic of his reign will be that justice will be established in the earth—that by strong and severe measures it will at first be secured, and that afterward it will be maintained and exercised with vigor and abundant success. Although the "iron rod" of justice will at first dash the nations to pieces as a potter's vessel and break in pieces every system and device of oppression (verse 4)—civil, social, financial and religious—yet, like a magnet, it will afterward gather up the broken fragments (the individuals that composed those nations and systems) and bind them together in a stronger, firmer bond of righteousness and peace which shall never be broken.

Thus it is written (verse 2), "He shall judge for thy people with righteousness, and for thy afflicted with justice;" (verse 3), "The mountains [new ruling powers of Christ's kingdom] shall bring peace to the people, and the little hills [—the tributary powers under the main government—shall also be agencies of blessing and peace] through righteousness."

Verse 4—"He shall judge the afflicted of the people, he shall give help to the children of the needy; but he shall crush the oppressor."

Verse 7—"In his days shall the righteous flourish, and abundance of peace (shall be) so long as the moon endureth."

Verses 12-14—"He will deliver the needy when he crieth; the afflicted also who hath no helper. He will spare the poor and needy; and the souls of the needy will he assist. From wrong and violence will he deliver their soul; and precious shall their blood [lives] be in his sight.

As a result of this blessed reign of righteousness, not only will justice and peace be established in the earth, but a great abundance of blessings from the King shall follow as the reward of righteousness, as it is written (verse 16): "There shall be an abundance of corn in the land; upon the top of the mountains [as a blessing from the King] its fruit shall shake like [the trees of] Lebanon: and they of the city [the subjects of this government—a city being a symbol of a government] shall flourish like grass of the earth."

When men come to realize these blessings and to recognize the righteous authority by which they are secured to them, what wonder if many of their hearts are won, and their loyalty evinced by hearty co-operation, as indicated by verses 10, 11, 17! Truly, in view of all that the prophets have to say of the blessed times of refreshing under the reign of Christ, we see the force of the Psalmist's joyful expression: "He shall come down like rain upon the mown grass, as showers that water the earth."—Verse 6. "His name shall be as of a son continuing his father's name forever; it shall increase as the sun [as the sun's brightness increases to full noon-day glory, so shall the honor of Messiah grow brighter and brighter as the mists and gloom of sin are driven away]. Men shall bless themselves *through him* [*they* shall wash their robes, but it will be *in* and by the blood of the Lamb that this opportunity for cleansing shall come to them] and all people shall honor him."

The general blessed results of the Millennial age are portrayed in this prophecy—those who shall "lick the dust" being treated as exceptions. And surely the grand outcome of God's plan, when Christ shall have put all enemies under his feet and shall have fully restored all the willing and obedient, is cause enough for every one who realizes it to join with the Prophet in the glad shout with which he closes this prophecy in verses 18, 19, "Blessed be Jehovah God, the God of Israel, who alone doeth wondrous things [whose wisdom alone deviseth the wondrous plan, and none hath been his counselor]; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen." And in view of the glorious character and record of him whom Jehovah hath appointed to be king over all the earth in that day (Zech. 14:9), we, with the Psalmist, would express our recognition of his wisdom and grace, and say (verse 1), "Give the king [this king whom thou hast appointed] thy judgments and thy righteousness unto the King's [Jehovah's] son" —entrust him with the execution of the grand designs; we have full confidence in his ability and in his willingness to bring forth judgment unto victory and to fill the world with thy peace and thy praise.

OUR LORD'S ASCENSION

III. QUARTER, LESSON I., JULY 3, ACTS 1:1-12.

Golden Text—"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1:9.

VERSES 1, 2. The writer of the account of the Acts of the Apostles was Luke; and the "former treatise" was that called the Gospel by Luke.

VERSE 3. Although the previous account had covered many of the incidents of the forty days following our Lord's resurrection (see Luke 24), it had by no means told all; and this further account, explanatory of the opening work of the Gospel dispensation, properly linked with the other, tells us that the special theme of our Master in the instructions of those forty days was—"the things pertaining to the kingdom of God."

Luke does not give us the particulars; but we are safe in assuming that they required considerable instruction, as they not only had the hopes common to all Jews, that God would, under Messiah, exalt Israel to be the chief nation of earth (and use that nation as his channel for communicating his laws to the world, and thus bless all the families of the earth in the seed of Abraham), but they had in mind, too, the special promises which the Lord had made to them before his death: that they should sit on thrones in Israel in his kingdom. So great a power had these promises of the Kingdom in their minds that they had willingly left business prospects and endured the scorn of their fellows that they might become joint-heirs with Christ in his Kingdom. And the Master had invariably encouraged these hopes and ambitions. His reproofs were merely against their strifes as to which should be greatest and sit the one on his right and the other on his left in that Kingdom.—Matt. 18:1-4; Mark 9:33-37; Luke 22:24-26.

They had seen all these hopes and prospects dashed when the Lord was crucified. Naturally, therefore, after they realized their Lord's resurrection, their thoughts and questions, and consequently his teaching, would be of the things pertaining to the kingdom of God. It was needful to explain to them that the nation of Israel had been rejected from joint-heirship in his kingdom because, although naturally Abraham's seed, they did not have Abraham's faith, and hence could not be recognized as heirs with Christ of the promise made to Abraham. It was necessary to tell the little handful of faithful disciples ("about five hundred brethren") that they had not been rejected with the nation, but were still recognized as heirs of the kingdom, although the *time* for *setting up* the kingdom was necessarily deferred until the full number (predestinated) should be selected. But they would *speedily be recognized* of the Father and granted blessings of the Spirit as sons of God and prospective joint-heirs with Christ, even though their exaltation to the honor and glory of kingdom power would be deferred. Accordingly we read, in

VERSES 4, 5, that he instructed them to tarry at Jerusalem, to expect and wait for the begetting of the spirit of God as sons and heirs—pointing out that so it had already been foretold them by himself and by John the baptizer.

VERSES 6-8. But having been thus assured of their divine recognition as prospective joint-heirs with Christ in his kingdom "not many days hence" (verse 5), they put the question still close to their hearts—How about the kingdom in the full sense of the word? will it come at the same time? Will it, too, come not many days hence?

The Master's answer was not a reproof, nor even a correction or contradiction of their expectations in general. He merely told them that the times and seasons for the full establishment of the kingdom God had in his own power, and that it was not then proper for them to know; *but* that they should receive power [*ability* to understand the deep things of God—I Cor. 2:10—and be guided (gradually, as it would be due) into all truth, and shown "things to come"—John 16:13] after the holy Spirit had come upon them—the spirit of adoption, of sealing, as no longer servants but sons (John 15:15), and then they should be his *witnesses* everywhere—witnessing to the truths which he had taught them: that he is to be the king of the world—Jehovah's Anointed representative, whose kingdom is to be *under* the whole heavens; and all nations and kingdoms shall serve and obey him. They were to witness that God's promises concerning the establishment of his kingdom to bless the world are all true; that our Lord's death was merely a means toward that great end; that it was needful that Messiah should die for the sins of the world before those sins and their penalties could be remitted, and before those sinners could be blessed and restored to divine communion and favor. They were to tell believers to keep on praying as the Master had instructed, saying: Thy kingdom come; thy will be done on earth as it is done in heaven. They were to witness that none of his words or promises were false, but that all things promised should be fulfilled "in *due* time."

VERSES 9-12. Our Lord's ascension might have taken place without being seen by any; for since his resurrection he is a spirit being, and "a spirit hath not flesh and bones." He was indeed put to death in the flesh, but he was quickened or made alive in spirit. He was there born of the spirit, "the first-born from the dead;" and as that which is born of the flesh is flesh, so that which is *born* of the spirit is spirit, and can go and come as the wind, without being seen of men. (John 3:8) But as our risen Lord, a spirit being, in order to prove his resurrection, appeared at various times and in various forms or bodies (some of which resembled the body of flesh which had been crucified), so he showed himself *in* a body of flesh when he ascended, to prove this fact to his disciples.

We must remember that he was *present* with the disciples for forty days before he ascended, yet was *visible* to them at most only seven times, and for only a few moments each time, during all those days; and to the world he was *always* invisible, as he had said before, "Yet a little while and the world seeth me no more." The Apostle Paul, enumerating these manifestations of our Lord after his resurrection, says, "He was seen of above five hundred *brethren*," "and, last of all, by me also." It was the same Jesus who appeared in flesh and *as a gardener* to Mary, who appeared in another form *as a stranger* to the two disciples going to Emmaus, and who appeared in the midst of the disciples while the doors were shut and showed them *a body* of flesh and bones pierced by nails and a spear as an evidence or proof of his resurrection, but who the next instant showed them that he was now highly exalted and *different* from flesh and blood, by *dissolving* the flesh and bones and clothes before their eyes and vanishing out of their sight. It was this same Jesus, no longer flesh and bones but "a quickening spirit," who appeared also to Saul of Tarsus, but without any vailing of the spirit body under a fleshly one, and gave him a glimpse of the glory of a spirit being which felled him to the earth and cost him his sight. (Acts 26:13, 14; 9:8) This is the glorified Jesus, who was raised from death a spirit being (I Cor. 15:40-44), but who vailed the glories of that spirit-body from his disciples, under bodies of flesh, in order that he might teach them the things pertaining to the kingdom, who is to come again as the angels declared.

Many stumble over the statement of the eleventh verse—especially our dear brethren who call themselves Second Adventists. They think of the passage as reading, 'Ye shall *see him come* in like manner as ye have seen him go.' But it does not so read. Those disciples who *saw* him go are long since dead, and if others even should *see him come* they would not. But the angels do not say that any one will *see* him come: they merely affirm that the *manner* of his coming will be like the *manner* in which they had seen him go.

Now what was the *manner* of his going? What was there peculiar about the *manner* of his ascension? Whatever it was, that is the peculiarity to be expected as marking his coming again. Let us note again that the manner of his going was quiet, *unseen* by the world, *unknown* to the world, *unbelieved* by the world. It *was known*, however, by the "brethren," it was *manifested* to the "brethren," and it was *believed in* by the "brethren." So his second coming is as a thief—secretly—without outward demonstration—unknown to the world—known only to the brethren who are not in darkness, but who as children of the light are walking in the light. (I Thes. 5:1-5) For a fuller explanation of the Manner of our Lord's Second Coming, see Millennial Dawn, Vol. II, chapter 5.

THE SPIRIT OF ADOPTION SHED FORTH

III. QUARTER, LESSON II., JULY 10, ACTS 2:1-12.

Golden Text—"When he, the Spirit of truth, is come, he will guide you into all truth, * * * and he will show you things to come."—John 16:13.

VERSES 1-4. The most notable day in the history of the church is the day of Pentecostal blessing which followed our Lord's ascension. It marks definitely the beginning of church history by marking the beginning of the church. For although the disciples were called, and followed the great Teacher during the three and a half years of his ministry and sacrifice, they were not *recognized* by God as his sons until Pentecost, when the spirit of adoption was given.

True they had consecrated themselves; they had even left all to follow Christ; but yet they were under *condemnation* as sinners and could not be recognized or treated as sons until their sins had been atoned for by the great sin-offering of "the Lamb of God which taketh away the sin of the world." For this they must wait. And even after the Redeemer had "poured out his soul unto death" as our sin-offering, and after he had been raised from the dead by the glory of the Father, they must still wait until by the gift of the spirit of adoption God should recognize them as sons and empower them to teach in his name the forgiveness of sins: they must wait until he who *gave* our redemption price should ascend on high and there appear in the presence of God and offer to justice that sin-offering *on our behalf*—making it applicable to all those who believe in and obey him. The Pentecostal blessing was *of* the Father, but *by* the Son. (Acts 2:33) It was the Father's recognition of the merit of the sin-offering.

True, the Master had sent them out to declare the kingdom at hand, etc., and they returned rejoicing, saying, "Lord, even the devils are subject unto us in thy name;" but the power by which they did their miracles then, while it was holy spirit or holy power, was not their own, but the Lord's. He sent them forth in his name and *gave them power* over all manner of diseases, etc., but they received no power, no other recognition, direct from God, until Pentecost. Our Lord Jesus had the holy spirit or holy power, and that without limit, because he was a holy, harmless, undefiled son (John 3:34), but all others were debarred from this, because they were sinners until he had made reconciliation for iniquity. The disciples, then, had merely imputed or delegated holy power or holy spirit until the sacrifice was made and offered and until the Pentecostal blessing gave evidence to them and to us and to all that God accepted of Christ's sacrifice—"the just for the unjust."—I Pet. 3:18.

To this agrees the statement that "the holy spirit was not yet given, *because* Jesus was not yet glorified" (John 7:39); and that other statement that to "as many [of the house of servants] as received him, to them gave he liberty [ability, power, privilege] to *become* SONS OF GOD."—John 1:12.

VERSES 4-12. Concerning the *gifts* of the spirit which followed the begetting by the spirit in the early Church, for the purpose of attesting God's favor to the newly begotten "sons," as well as for manifesting them as teachers to those without, and the distinction between *those gifts* and the *fruit-gifts* of the spirit which now give evidence of divine favor the student is referred to the leading article herein.

PULPIT INFIDELITY OF TODAY

In discussing this subject it seems necessary to call attention first to the difference between Infidelity and Atheism; because the popular mind is confused on the subject, and because when mentioning the Infidelity of the Pulpit we do not wish to be understood as claiming that ministers are becoming atheists. We cannot do better than quote on this subject from *Webster's Unabridged Dictionary* as follows:—

"An *infidel*, in common usage, is one who denies *Christianity and the truth of the Scriptures*. Some have endeavored to widen the sense of *infidel* so as to embrace atheism and every form of unbelief; but this use does not generally prevail. . . . An *atheist* denies the being of God."

What we desire to call attention to is that, in the Protestant pulpits of leading influence in these United States, infidelity (the denial of the *truth of the Scriptures*, and of *the doctrines taught by Christ and the apostles*—Christianity) is fast displacing *faith* (in the Bible as the Word of God, and hence in the doctrines which it sets forth as being of divine revelation).

This strong statement we are abundantly able to prove by quotations from the public addresses of ministers recognized as the "great lights" of various denominations—men honored with titles such as neither our Lord nor any of the apostles ever owned—Reverend Doctors of Divinity; men who receive salaries such as no apostle ever received, ranging from six thousand to twenty-five thousand dollars a year; men who are recognized as among the best educated in all things pertaining to worldly wisdom; men, consequently, of more than ordinary ability and influence, either for or against the *faith* they have pledged themselves to defend, but which in reality they are doing far more than outward infidels to undermine and cast aside as rubbish good enough for the ignorance of the past, but unable to bear the light of what they are pleased to term the "higher criticism" of today.

Fed with this bread of worldly wisdom, which does not recognize God's providential care of his people in supplying them a revelation of his past dealings and of his future purposes in connection with them, but which prefers to arraign that revelation before an inferior court of fallible human philosophers and incompetent judges who vainly overrate their own knowledge and wisdom, what wonder that the pews also are skeptical—especially when we consider that aside from such food from the pulpit they are beset by the same spirit in the world, in the every-day walks of life. These worldly philosophers, instead of recognizing modern inventions as the God-given precursors of the yet greater blessings of the Millennial day, account for them by a supposed greater brain-capacity, and call this the Brain-age. They sneer at the teachers and the philosophies of the past, and especially at the teachings of the prophets, our Lord and the apostles—that man, created in the glorious image of God, fell from that original perfection into sin and degradation, and needed to be *redeemed* and *restored* to "that [original perfection and God-likeness] which was lost."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the Bible only because of what they believe is the *superstitious* reverence of the people for it. And they are seeking quietly and skilfully to remove that superstition.

Of course it is true that some superstitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition—often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this much of ignorance and superstition the Protestant ministers of the world are responsible; because they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate, that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of the Word and their pride in human philosophies and speculations.

People of the world seem to realize the true state of affairs better far than many of God's children, most of whom seem to be asleep on the subject. As an instance, see the illustration which we give upon pages 200 and 201.† It was published by "Life," a New York journal, in its issue of April 28th. Its publishers kindly granted us the privilege of reproducing it. It shows leading ministers and colleges* of the country in the forefront—blind leaders of the numerous blind followers who are shown groping after them in the background. The miasm of infidelity ["doubts"] is shown hovering over them as smoke, helping to injure their already darkened vision. All are shown as approaching, unconsciously, a great precipice into which some have already fallen headlong. The illustration brings forcibly to mind our Lord's words to the leaders and Doctors of the Jewish church —"If the blind lead the blind, both will fall into the ditch." And so it was fulfilled in the case of that typical house of Israel: they stumbled over that stumbling-stone—Christ; and the Apostle declares that the particular doctrine of Christ over which they stumbled was "the *cross* of Christ, to the Jew a stumbling-block and to the Greeks foolishness," but to *us who believe* the power and the wisdom of God.—I Cor. 1:18.

And as God foresaw and foretold the fall of all the fleshly House of Israel except the believing little remnant, so he has foretold the stumbling and fall, not only of these blind leaders of the nominal spiritual House of Israel whom we see already stumbling, but the fall also of all, except "a remnant," of the great mass of the nominal church, who will follow the pernicious ways of these false teachers and fall with them into the ditch of infidelity. Thus it is written: "He will be for a stone of stumbling and rock of offense to *both the houses* of Israel." As the nominal fleshly house stumbled eighteen centuries ago, so the nominal spiritual house is now stumbling. And, as already pointed out, the present stumbling is like the former—over the doctrine of the pardon of sins by virtue of the death, the *cross*, of Christ. This now, as then, seems foolishness to the worldly-wise and proves a stumbling-block to all who are unworthy of the truth.

Those who have the TOWERS as far back as 1879 and '80 will notice that we then called attention to this very condition of testing upon this subject—as *coming first* upon those most advanced in the light, those upon the *housetop* of Babylon; and later upon all *in* her; and here we applied the words of the Apostle: "If it begin first with *us* [if some amongst us need to be sifted out and to fall], what shall the end be" to others? What, indeed, but that which God represents, a falling on every hand? "A thousand shall fall at thy side"—a thousand shall fall to one who will stand. No wonder the Apostle counsels: "Take unto you the whole armor of God, that ye may be *able to withstand* in the evil day, and having done all *to stand*."—Eph. 6:13.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a tenfold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of "The Findings of the Higher Criticism," they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost

† See pages 1428–1429 of this volume

* Union Theological Seminary (representing Dr. Briggs and his friends) figures as the man laden with ponderous books and manuscripts illustrating the claim of *higher criticism*. Princeton College is shown as led by the Westminster Confession and about to collide with Union

almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason*. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden, and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that *"higher criticism"* shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made—for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation; and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that they were written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably had Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a book of *David's* Psalms, but a book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made musical director in the services of the sanctuary, it is by no means certain that their dedication should not read as some scholars claim—"A Psalm *for* Asaph" —*to set to music*.

But no matter: suppose it could be proved conclusively that one-fourth or one-half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms as a whole, as sacred scripture—as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10:34, 35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures" which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men.—Compare Matt. 11:25-30; 1 Cor. 1:19-31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10-14.

But some of these wise men, whose wisdom is perishing, wax very bold and not only discredit the truthfulness of the records of the past, but declare that, if assured of their truthfulness, there is no reason to think them more inspired, nor even as much so, as the writings of good men of today. They claim that the prophesying of the past was merely the expression of the longing desires of naturally good hearts looking for and predicting a better state of things coming after. They assert that this is the natural order of evolution; that men desire something better and then aim for an attain it; they make light of the teaching of Genesis that man was created in God's image and fell from it; asserting that by a process of evolution the world has each century approached nearer and nearer to the likeness of God. The Rev. R. Heber Newton declares:—

"If the dear Christ's throne stood on any such flimsy basis of *prophecy* as men have built up under it, then, when the underpinnings [of faith, which he has been actively engaged in removing] come tumbling out, as today they are doing, we might fear that his authority was dropping in with them; that no longer we were to call him Master and King; that criticism had pronounced his *decheance*. But his throne really rests on a nation's [the Jews] *growth of the human ideal and divine image*. And since this nation's growth was on the same general basis as the religious and ethical progress of other races [*i. e.*, there was nothing peculiar about the Jews religion—nothing better than that of other nations, except that they were more religiously inclined, as the writer elsewhere claims—although on the contrary, the Scriptures claim and show by their history that the Jews were "a stiff-necked" and idolatrously inclined people], his throne rests on no less secure foundation than *humanity's evolution* of the human ideal and divine image."

Here is a repudiation of all that Christ taught on the subject of the "things written" which "must be fulfilled," a repudiation of all his quotations from the Law and the Prophets; a repudiation of his repeated statements of God's choice of that nation and the house of David and seed of Abraham as heirs of the promises that of these should come the *predicted* Messiah; a repudiation of his statement of the necessity of his death: that thus it was written, and thus "it was *necessary*" that the Son of Man should suffer and rise from the dead in order that *salvation* and *remission of sins*, and consequently *restitution* from the penalty of sins, should be preached in his name unto all people. But whilst showing Christ to have been a wonderful Jew, and the great exemplar for both Jews and Gentiles, he utterly repudiates him as a Saviour in the sense that the Master taught—that he "gave his life a ransom for many"—"to *save* [recover] that which was lost." Then, fearing to break the idol of our hearts too suddenly, and a little shocked by his own boldness as an iconoclast, he for the moment pacifies his own and his hearers' hearts by (so to speak, saying, Hail, Master! and *kissing* the very one whose teachings he, as a "higher critic," is betraying) saying, "The *dear* Christ."

The Master prophetically rebuked such as say Lord, Lord, yet follow not his teachings. (Matt. 7:22) And they still need rebuke, and it is the duty of every true disciple to rebuke them; for the outward opponents do far less harm than those who wear the Master's name whilst denying his doctrine.

As for the average nominal Christian, overcharged with the cares and business of this present life, and wholly ignorant of prophecy and its past, present and future fulfilments, he is just ready to swallow these suggestions of unbelief. The Apostle Peter's statement (2 Pet. 1:21) is that "prophecy came not in old time by the will of man [that they were not the imaginings of longing human hearts], but that holy men of old spoke as they were moved [to speak] by the holy spirit of God. And so far from their utterances being their own ideas of what would come to pass, the Lord sends us word, through the Apostle Peter (I Pet. 1:10, 11), that the prophets did not know, but searched diligently to know what and what manner of time (whether literal or symbolic) the spirit which was in them did signify, when it testified beforehand concerning the sufferings of Christ and concerning the glory and restitution of all things (Acts 3:21) that would follow as a result of his suffering—the just for the unjust. And not only does the Apostle tell us of this, but the prophets themselves acknowledge their own ignorance (Dan. 8:26, 27; 12:4, 8, 9; Ezek. 20:49); and the Apostle exclaims that they spoke and wrote not for themselves and the people then living, but for the instruction of the Gospel

church, and especially for the two ends, the opening and the closing of the Gospel age.—I Pet. 1:12; I Cor. 10:11.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14:26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to I Cor. 7:10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied in the citations already mentioned.—1 Cor. 7:12, 25, 40.

He declares that "God hath *set*" first or chief in the church the Apostles, as rulers and teachers of all. (And that the early church so recognized the apostles is very evident.) He declares that he is *one* of the apostles—the last; points to the evidences of his apostleship—how the Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles—since only apostles could impart those gifts.—1 Cor. 12:28; 2 Cor. 1:1; I Cor. 9:1, 2; 15:8-10; 2 Tim. 1:6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned *"by the holy spirit sent down from heaven"* to preach and to establish the Gospel.—See 1 Pet. 1:12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth—unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*" —Acts 20:27.

Hear the Apostle:—"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that *we* have preached unto you, let him be accursed." (Gal. 1:8, 11, 12) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"—exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thes. 1: 5; 2:4, 9, 12, 13) "God . . . . hath chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto *he called you* by our gospel."—2 Thes. 2:13, 14.

And yet so dense has the "outer darkness" become in some instances, that ministers who should know what the Apostle Paul claimed, and who would know if they studied his writings as much as they study the findings of "higher criticism," declare in the face of the foregoing and other statements of the Apostle that—

"Against his [Paul's] modest, cautious discriminations, our doctors [of divinity] set up their theory of the Bible, clothe all his utterances with the divine authority, and honor him with an infallibility which he explicitly disclaims."—*R. Heber Newton.*

Commenting upon the teachings of the Apostle Paul, Mr. Newton says:

"His intensely speculative mind had furnished a system of thought into which he built such ideas as these: The pre-existence of Christ, as in some mystic, undefined way the head of Humanity; the sacrificial nature of his death; the justification of the sinner through faith; . . . . the speedy return of Christ to reign on earth; the resurrection of the pious dead; the translation of the living believers; the final victory of goodness over evil; and the ending of the mediatorship of Christ, God then becoming all in all. . . . With the the incoming of a more rational, ethical and spiritual age, we may surely expect a finer fashioning of the forms of thought."

As this higher critic philosophizes that Peter and James and Paul and especially Jesus were the *developments* of the Jewish age, by processes of moral and physical evolution, what wonder if he concludes that himself and his co-critics, as the *developments* of this Brain-age, are much better able than they to teach the world—and to doctor divinity. The fact that Christ and the apostles taught the doctrines of justification by faith in the great sacrifice for sins, of a second coming of Christ, and of the resurrection of the dead, would, of course, be the best of reasons for the rejection of all those doctrines by the new lights of higher criticism; for, disbelieving in a plenary inspiration, they ask, How could any one get the true light eighteen centuries ago?

So far from regarding our Lord Jesus as the one and only and *true* Light of the world which sooner or later, in this or the next age, shall lighten every man that cometh into the world, this "higher criticism" asserts that the heathen "Bibles," as well as ours, though mostly error, were rays of the light which is now, as a result of their "higher criticism," about to burst upon the world with electrical brilliancy. But lo! we perceive that what they offer is only a rehash of the old heathen doctrine of evolution—the wisdom of the East—which has done so little for its votaries, whilst the Word of God, even misinterpreted, has carried blessings to every land.

But the most forcible element of this attack upon the Bible—to the average mind—is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: history, prophecy and law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronologial differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God per-

mitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of today, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44-49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles—thus cultivating the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept—including family genealogies. And it is in keeping a clear record of these necessary genealogies—the showing of who was the father and who the mother—that most of the unchaste narratives are introduced, none of which are approved, but many of them reproved. The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason. Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familiar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes: and the historical books were open for reference for any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book—and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! it is a jumbled mass of doctrinal contradictions, but to us it is the foundation of a clear, definite, grand plan of the ages. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation.

THE EARLY CHURCH—ITS SIMPLICITY

III. QUARTER, LESSON III., JULY 17, ACTS 2:37-47.

Golden Text—"The Lord added to the Church daily such as should be saved."

VERSES 37-41. As soon as the disciples had received the begetting spirit and the qualifying gifts, they became preachers—all who received the spirit received a gift or ability to preach the truth in some way. They did not tarry to build colleges and seminaries, and to study astronomy, or geology, or even elocution, but straightway preached—using whatever talents they had, God being willing to use all who desired to serve him. They did not even stop to dispute about how they would "*organize*" and who should be the officers and which should be Reverend and which Most Reverend. They did not say, Let us make a creed which will elaborately state all that must be believed regarding this life and the next. Already, in being *united to Christ*, they had the only proper organization.

What then did they do? They preached! What did they preach? The words of Peter are briefly stated (verses 14-36) and were doubtless the text for all, as all preached. He simply explained to the people that these *gifts* of the spirit, which they saw displayed, were meant to designate these as acceptable to God, as the prophet had foretold (see June TOWER); that their acceptance with God was the result, not of works of their own, but of faith in Christ's work (verse 21); then he explained about Christ, the Messiah, and how they as a people had slain him; how God had foreknown and foretold this, and how he had raised Christ from death, as also foretold by the prophets; and how this Messiah was now highly exalted by God and would yet conquer every foe; and that he had secured for his followers divine favor and adoption into the family of God, of which these *gifts* of the spirit of adoption were the outward witness. And with many other words and arguments in this same line Peter and the others preached the *gospel* and said to the people, "Save yourselves from this crooked generation," accept of Christ and through him have God's favor and unite with us in his service—telling the good tidings.

Some believed this plainly-told story, and asked, What must we do to be saved from the fate of our cast-off nation and to obtain the divine favor as you have it? The answer came quickly, Repent and be baptized in the name of Jesus Christ. They did not say, You are all right *now since you* BELIEVE: there were certain works proper to show their belief. Their course of conduct as well as their belief was to be changed in conformity to the words of Jesus, whom they now accepted as Messiah, and they were to give outward expression to this change, and to show publicly that they believed in him and had consecrated their lives to his service, by baptism into his name.

They did not ask them *which* church they would join, for there is but one true church—"The Church of the Living God," of which Christ is the Head, and of which every truly consecrated one who believes in him as his Saviour is a member. They did not ask them to assent to a fixed creed devised by men, nor to bind or commit themselves in any manner, except as their faith in Christ and their allegiance to him would be expressed by their *baptism* into his name, in the likeness of his death. How beautifully simple was the organization of the early church! The names were "written in heaven" (Luke 10:20), but we have no record to indicate that they were enrolled on earth. And all were just as free to *leave* the church as to come into its gatherings; and when

any "drew back" or proved unworthy, their names were "blotted out" in the heavenly records only, for no other records are mentioned. (Rev. 3:5) About three thousand souls were added to the church by that first day's preaching—but it is not stated that they were all immersed in the one day.

The statement that they were to be *baptized for the remission of their sins* is generally misunderstood. It should be remembered that those addressed were all Jews—already in *covenant relationship* with God, but about being cast off because of failure to live as nearly as they could up to the terms of their covenant. There was a difference, therefore, between them and the Gentiles who had always been aliens and strangers, afar off from God—"without God and without hope." And it was proper to tell the Jews to *repent*—to turn again to God and to their covenant—to be his people and to seek to do his will. To the Jew who had wandered away from God, *baptism* in the name of Jesus became a fresh witness of a covenant relationship with God which recognized Jesus as his appointed Messiah. If they would thus accept and acknowledge Christ, their sins against their covenant and their share in the sin of their nation in rejecting and crucifying him would be remitted or forgiven. Compare Mark 1:4; Luke 3:3; Acts 13:24 and particularly Acts 22:16. These instances all relate to Jews, either natural born or proselyted.

VERSE 42. Recognizing the Apostles' teachings as divinely inspired, the early church had a grand unity of sentiment, and "all believed the same things" (1 Cor. 1:10); they did not each try to rack his brain to make a new theory or a new kind of theology. How blessed it would be for the church today if she were delivered from the confusion (Babel) of tongues—doctrines—which now prevails, and if, instead of studying and endeavoring to harmonize the inconsistent teachings of men, all would unite in discussing the teachings of the Lord and the apostles, with a view of learning just what they (God's mouthpieces) meant to teach. How soon would "*the faith* once delivered to the saints" illuminate the hearts of all the humble.

The "breaking of bread" does not refer to the Lord's Supper; for in it the wine is no less important than the bread, and would surely have been mentioned had that yearly memorial been meant. Our Lord's resurrection from death on the first day of the week seems to have given rise to the custom in the early church of meeting together on that day, so precious in its memory of revived hopes. And since after his resurrection our Lord made himself known to them several times in connection with their partaking of food (Mark 16:14; Luke 24:30, 31; John 21:5-12), the early church appears to have gotten into the habit of having a simple meal in common in remembrance of this—a sort of love-feast.

Prayers, of course, were not neglected. No soul appreciative of the great privilege of communion with the great Creator, opened to us by our Mediator through the sin-offering which he gave for our transgressions, would fail to use so precious a boon—to express his thanks for mercies received and to seek fresh supplies of grace and wisdom in the name and merit of our blessed Lord and Redeemer.

VERSES 44, 45. The tendency with all whose hearts are touched and sealed with God's spirit, the spirit of love, is to live together as one family—the new-found cup of blessings, joys of the Lord, being rendered the more sweet and precious by being shared in common; and if the spiritual so also the temporal joys and sorrows would be gladly shared. So it was in the early church: such a spirit of love prevailed and speedily led to *community of goods*—"They had all things in common"—"possessions (houses, etc.) and goods"—as one family, the family of God.

This beautiful and desirable condition of affairs doubtless affords a foreview of the blessed state of affairs already existing in heaven and of what will be found also upon earth when that which is perfect is come, and when as a result of the promised "times of restitution" God's will shall be done on earth as it is done in heaven. And God no doubt arranged for this sample of *Christian Communism* as an illustration of what a full measure of the holy spirit would lead to. But that God did not intend that such a communism should continue throughout this Gospel age seems evident. Having served its intended use as an object lesson, it was permitted to die. Indeed, it should be evident to all that the children of this world would be led into such a community by a spirit of selfishness and indolence as surely as if not more numerously than saints would be drawn into it by the spirit of love. And it is evident that it required the exercise of those special powers conferred upon the apostles, to keep the community from being imposed on by such selfish characters.—Acts 5:1-11; 8:18-24.

When our Lord traveled throughout Palestine with his twelve disciples they had a common "bag" into which freewill offerings were put. Judas, who had a devil, was the treasurer, being naturally drawn to the position by his love of money, selfishness. And yet theirs was not a communism in the full sense; for John at least had "*his own home.*"—John 19:27.

Furthermore, neither our Lord nor the apostles in any of their teachings urged believers to communism of goods; but, on the contrary, they urged *each* to esteem himself a *steward* of God's favors, temporal and spiritual, and to use them—"distributing to the *necessities* of the saints"—laying by on the first day of the week, according as God had prospered each, a fund from which the Lord's cause could be forwarded. And those who have, from time to time since, attempted religious socialism or communism have, as a rule, found the matter impracticable, because, although the spirit may be willing, the flesh is weak.

VERSES 46, 47. Whilst it lasted, their full fellowship was delightful, and made even the ordinary affairs of life more blessed—"They ate their food with gladness." Such a blissful condition was well calculated to draw the attention and hearts of all Israelites indeed. And thus did the Lord draw out of the rejected nation into the church such as it was proper to rescue or "save" from the "blindness" which he had sent upon that nation, because of unfitness of heart to share the blessings of the Gospel age.—Rom. 11::7-11.

THE LAME MAN HEALED

III. QUARTER, LESSON IV., JULY 24, ACTS 3:1-16.

Golden Text—"And his name, through faith in his name, hath made this man strong."—Acts 3:16.

VERSE 1. Peter and John were promptly about the Master's business. The Pentecostal blessing had filled their hearts, and in their zeal to find some opportunity for service they went up to the temple at the hour of prayer, hoping and expecting to find there some opportunity for testifying to the truth.

VERSES 2, 3. At the gate of the temple they met a poor beggar, lame from his birth, who asked for alms; and immediately the Spirit of God suggested to Peter the healing of this man in the name of the Lord Jesus as a means of calling the attention of the people to the fact of his resurrection and power. The suggestion was accompanied by the gift of faith (1 Cor. 12:9), and the inspired Apostle, strong in the assurance that the Lord would work with him in this matter, boldly commanded the man in the name of Jesus Christ of Nazareth to rise up and walk.

VERSES 4-7 show that a remarkable cure was effected as soon as the man made the effort to obey the command of the Lord Jesus through Peter. Herein is a lesson for us to manifest the disposition to obedience to the Lord if we would secure his blessing.

VERSE 8 declares the completeness of the cure and the surprise and joy and gratitude of the man, as, walking and leaping and praising God, he entered the temple with Peter and John, a living witness to the power of the risen Lord Jesus whom they preached.

VERSES 9-11 show that the miracle had the desired effect of drawing the attention of the people to the apostles' teaching.

VERSES 12-16 are a part of the testimony concerning the Lord Jesus. How bold and fearless Peter here appears since that pentecostal baptism of the holy spirit. There is no disposition now to deny the Lord: he fearlessly stands before the people who only a few months previous had crucified the Lord, and charges them with the crime; describing, too, the enormity of their guilt, and then declaring the fact of his resurrection, of which fact he claimed to be one of the witnesses. And this miracle which had been wrought in their sight, in the name of Jesus, he pointed to as an evidence of his exaltation and power.

Here, strange to say, just at the most interesting point of his discourse, our lesson closes, and the succeeding lesson is chosen from the next chapter, thus omitting the glorious doctrine which Peter that day set forth to the eager listeners, and which the miracle was only intended to introduce to their attention and to prove to them that the doctrine was of God. But let us proceed.

VERSES 17-19 were intended to encourage any who began

to realize their national sin and their individual part in it, by showing that their sin might be forgiven, because they, as well as their rulers, had done it in at least partial ignorance. Thus he urges them to repentance in view of the fact that times of refreshing are coming from the presence of the Lord.

VERSES 20-24 declare that the Lord Jesus is coming again, and that the times of refreshing or restitution are due at his return. Then the apostle calls attention to the fact that this promised restitution was the theme of all the prophets, and bids them specially note what Moses had to say about Christ as a great prophet and teacher with authority and power, all of which will be fully realized at his return.

Glorious tidings were these for those who heard in faith. They had before them that very day an illustration of the restitution blessings. These things did Jesus through his faithful witnesses and thus shadowed forth the glory and blessings of his future kingdom. Then the Apostle reminded them of the promise made to their father Abraham—"In thee and thy seed shall all the families of the earth be blessed:" *i. e.*, that through the children of Abraham, exalted to power and great glory, these blessings of restitution were to flow to the whole world; and that they, as the children of Abraham and of the prophets who foretold these things, were the natural heirs of this promise—of the grand privilege of being exalted to such a position of favor with God and of power and influence as to be able to bless all the families of the earth.

Then he declares that it was for this very reason—because they were the natural seed of Abraham—that God was so gracious toward them as to offer *to them first* this special favor, over and above the great favor of restitution which he had promised for the whole world (verses 25, 26); for, in order to bless others, they must of necessity be the more highly exalted. (Heb. 7:7) Not indeed because of their personal worthiness was this offered to them. Ah, no: they had most signally manifested their unworthiness in killing the Prince of life. Nevertheless, they were told that God would forgive this terrible sin if they would repent and turn to their crucified and now highly exalted Lord and receive his great salvation. But if they would not repent they had no inheritance in the Abrahamic promise or covenant; they would not be owned as children of Abraham, but would be disinherited; "for God," said Jesus, "is able of these stones to raise up children unto Abraham."

The sermon that Peter preached that day, accompanied, as it was, by an actual demonstration of the Lord's power to accomplish the great restitution work, must have made a deep impression upon the minds of his hearers. And as we read it today, in the early dawn of the blessed times of restitution, our hearts are made to rejoice also in the glorious prospect; especially since we have come to realize that the special favor which the natural seed of Abraham, except a small remnant, failed to appreciate and accept, we, Gentile believers, being by faith counted as the seed of Abraham, have fallen heirs to. Blessed inheritance! How little poor, prejudice-blinded Israel realized what they were rejecting; and how careful should we be who have been adopted in their stead into the family of God, lest we become blinded by the god of this world to the great value of this favor, and so fall after the same example of unbelief. Let us remember the Apostle Paul's admonition—"Thou standest by faith. Be not high-minded, but fear."

Referring again to the subject of the lesson—the healing of the lame man—let it be observed that this was **not a prayer-cure**, since there was no prayer offered, nor was the subject anointed according to the directions of the Apostle James; nor was it a faith-cure, since the subject evidently had no faith or expectancy of such a thing; nor was it a mind-cure; nor was it a partial cure gradually effected in the course of days or weeks. It was instantaneous, miraculous and complete, and in all of these respects different from the healings witnessed today, some of which we regard as a beginning of the restitution work, or rather, as an introduction to that work, and designed principally to call attention to the possibilities of the restitution times. It was one of the results of the special gifts granted to the early church for the purpose of confirming their testimony and establishing the truth in candid and pious minds.

To witness for the truth in those days required special power: a mere statement of the fact that the despised and hated Nazarene, against whom the nation had conspired, and whom they had very recently put to a cruel and ignominious death, would not suffice to convince the people that this was indeed Jehovah's Anointed, the long promised Messiah. Consequently, it was necessary for these chosen witnesses to these wonderful truths to have some supernatural powers granted to them to enforce their testimony, else they would be regarded merely as deluded fanatics; and, therefore, in addition to the blessings of the day of Pentecost, special gifts were conferred upon all the various members of the early church, whereby the Lord endorsed their testimony.

There were, as Paul enumerated them (1 Cor. 12:8-10) gifts of wisdom, of knowledge, of faith, of healing, of miracles, of prophecy, of discerning of spirits, of speaking with unknown tongues. These gifts were necessary in those days, both for convincing the honest-hearted Israelites and for the edification of the infant church, which was not then possessed of the bountiful supply of spiritual food now granted to us in the completed canon of both Old and New Testaments, with ability and helps to read them.

In the instance of our lesson two special gifts were exercised by the Apostle Peter, viz.: the gift of faith, and the gift of healing. Ordinarily, faith is not a gift, except in the remote sense of the God-given basis whereon a reasonable and sure hope may rest. But, in the case under consideration, Peter was made to know assuredly that the man before him was to be healed for the glory of God. This God given persuasion seemed to come to him instantly, as soon as the lame man asked for alms. Observe that the man did not pray, either to God or to Peter and John, for healing. He evidently never thought of such a thing, much less expected it. Neither did the apostles pray for the man or ask the man to pray for himself, but, in the full assurance of the gift of special faith for this occasion, he exercised his gift of healing, commanding the man who had never walked before and who never expected to walk, and who needed the assuring hand of Peter to encourage him to make the effort, in the name of Jesus Christ of Nazareth to rise up and walk.

The cure which immediately followed was evidently a complete soundness of the lame ankle. The man, filled with wonder and surprise, could at first hardly believe it himself. He tried standing, then began to step; and then, realizing his new strength and soundness, he leaped for joy, and, praising the Lord, entered with the apostles into the temple to hear what more these men would have to say about this one in whose name the miracle had been performed.

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VIEW FROM THE TOWER

Pittsburg has kept prominently before public attention for some days past by reason of the rioting and bloodshed in the suburb of Homestead. While all lament the sad state of affairs, great diversity of opinion prevails regarding the responsibility, some taking sides with the Carnegie Steel Company, and others with their former employees who have practically taken possession of the works and declare that none others than themselves shall operate them, and they upon their own terms.

At first it might appear that not only the *law*, but also *justice*, is upon the side of the Steel Company, since the men admit that the wages proffered them are as good or better than is usually paid for similar service: namely, from $2.14 per day for "sweepers" to $9.45 per day for chief "rollers." But there is another side to the case: although the firm offers no objection to their employees being members of "The Amalgamated Association," it refuses any longer to recognize that union or to be controlled by its rules and regulations. This is the real difficulty. The officers and members of that association, although not claiming that present wages are "starvation wages," do claim that, had it not been for their organization, past and present, wages would be much less than they are. And their fear now is that if the dignity of their association is permitted to go down, in this, the largest works of the country, the result would ultimately be to their disadvantage, which, no doubt, is true.

With this brief summary of the situation it is the less difficult to appreciate the frenzy exhibited in the attack upon the three hundred watchmen sent by the Steel Company to take possession of and guard the works. It is no doubt true that much of the fiendish work was done by common laborers whose wages were not at all affected by the proposed changes, and who are not even admitted to membership in the Amalgamated Association. Being mostly Hungarians, Slavs and

Poles, they, of course, understand the language, laws, etc., of this country but poorly, and know no law but force. These got the impression that non-resistance meant starvation for themselves and families, and so fought like savages to keep possession of what they would not claim to be their property in any sense of the word.

We mention this matter not to take sides in the controversy, not to endorse or to exonerate either party; for usually, in all struggles of which *selfishness* is the basis, rights and wrongs are to be found on both sides. But we desire to remind our readers that this last development is exactly in line with what we have been pointing out for the past sixteen years as the Scripturally predicted evidences, showing that we are living in the "harvest" or end of the Gospel age, which is to close, and to be merged into the Millennial age, with "a time of trouble such as was not since there was a nation."—Dan. 12:1.

When we reflect that many of these Homestead workmen are professed Christians—Presbyterians, Methodists, Catholics, etc.—who not only believe that "no murderer hath eternal life abiding in him," but who also believe that those who were shot down not only departed this life, but went to *an eternity of torment*, we ask ourselves—If self-interest and excitement lead to such excesses now, what can be expected when superstition gives way and Churchianity shall fully lose its already vanishing influence upon the masses? Then what has just shocked the world will seem tame—the Scriptures intimating that the scenes of the French Revolution were but a prelude to and illustration of the coming universal trouble.

While recognizing in these troubles some of the events marking this Day of the Lord, let us not be premature. Much remains to be done before the great and awful climax of these troubles is reached, when human selfishness will be fully arrayed against human selfishness and equally matched. Then widespread anarchy will demonstrate the necessity for the reign of the Prince of Peace, whose first work will be, in the culmination of this struggle of human selfishness, to dash the nations to pieces as a potter's vessel, and to rule them with a rod of iron—of unbending and just retribution—until their pride and their power are humbled in the dust, and they shall learn in the depths of their humiliation to be still and to recognize God, and Christ who will be exalted in the earth as king over all the earth, to lift up and bless all who love righteousness and peace.—Psa. 2:9; Rev. 2:27; Psa. 46:10.

But first and chiefly the intervening work will be the *sealing* of the servants of God in their foreheads. (Rev. 7:3) And each should ask himself—What am I doing to assist in sealing others since I received the intellectual sealing of the knowledge of the truth? And each should resolve that whilst others are battling for earthly advantages and willing to lay down their lives for the same, "We ought also to lay down our lives *for the brethren*"—in carrying the present truth to all who have an ear to hear.

Without taking either side in the selfish struggles which will from time to time come with increasing violence, without assuming that all the right is with one party, and all the wrong with the other, let us have *charity* for both the parties to these struggles—for the rich in their morbid selfishness which takes pleasure in hoarding millions, while some of their employees (laborers at $1.48 per day) have scarcely enough for the bare necessities of life for themselves and their families;—for the workmen in that while they are lately tasting of the advantages of education and home comforts, and even luxuries, they fear lest they should let slip advantages now possessed. They fear lest labor should become degraded as in by-gone days, or even to the European level of today. And who could blame them for having these sentiments, seeing that *selfishness* is the law of "this present evil world?"

The entire trouble between labor and capital centers in selfishness! The mechanic wants from three dollars to nine dollars a day, and thinks the laborer well paid at one dollar and a half, because of his inferior skill, and yet unreasonably expects his employer to act upon different principles—to risk capital and invest still greater ability on philanthropic principles. Like all the rest of the world, he recognizes the royal law of Love, which Christ taught, and would like to have it in force toward himself, but is not ready to exercise its principles toward others. The great trouble will be gradually precipitated by this very conflict of the principles of Selfishness and Love—the masses longing for the blessings that would flow from the operation of the principle of Love, yet unwilling to submit themselves to the same, because they see no way of enforcing that law upon all. Many, who name the name of Christ only in blasphemy, are selfishly ready to quote to others the words of the great Teacher: "Do unto others as you would that they should do to you," and "Love thy neighbor as thyself," but are wholly unwilling to obey these commands toward others. It will be their attempt to realize for themselves their ideal of true brotherly love that they have not yet learned to practice toward others which will, as the Scriptures show, eventuate in anarchy—"a time of trouble such as never was since there was a nation."

How different is and should be the attitude of those who, realizing that they were bought with a price, have surrendered their own selfish wills and plans and committed their interest, present and future, to Christ. To such the Lord makes known the mystery of his will—that though in the world, they should not be of it; that they should not seek to amass wealth, but rather to spend and be spent in his service; that they should not share the world's fear, but entrust the entire matter to their Lord's overruling providence. To such the Lord now gives, as "meat in due season," the assurance that he is about to set up in the earth the long-prayed-for kingdom of God, whose will, the law of love, shall be enforced for the blessing of all the families of the earth, after this trouble is over. Such, while deprecating violence and sympathizing with both sides of the controversy, are to avoid taking any part in the conflict, but rather to counsel peace and a reliance upon the Lord for the ushering in of the Golden Age in his own time and way.

How long the present spasm of trouble may last, and how great the proportions it may yet assume, no man can foretell; but that it is merely a spasm, and not the final catastrophe which will utterly wreck society, we are confident. It will probably result in a general back-set to labor organizations and to greater confidence on the part of the capitalists. But the world is longing for a government based upon Love, and does not realize that such a condition is beyond the grasp of selfish human beings and can come about only through the interposition of Christ's Millennial kingdom. Ah! little do they realize that their own failures are to be used of the Lord as his instrumentality in setting up his kingdom—that the pent up fires in selfish breasts will eventuate in the destruction of society, and that upon its ashes the Lord from heaven will establish the kingdom of which the law will be perfect love.

"Go to, now, ye rich men, weep and howl for the misery that shall come upon you. . . . Behold, the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth . . . . into the ears of the Lord of Sabaoth."—Jas. 5:1-8. Even though all rich men have not done so, even though some of them in this our day have been no more selfish and grasping than others—perhaps, indeed, much more generous, giving liberally for the endowment of hospitals, colleges, libraries, homes for the blind, for the deaf and dumb, for incurables, for orphans, for the aged, etc., etc.—yet they will be judged as *a class* in this day that shall try every man's work—this day of trouble which shall "burn as an oven, in the which all the proud, as well as all that do wickedly, shall be as stubble." The judgment of the masses will be that those who possess great wealth never justly and rightly obtained so much more than their fellows, even though imperfect laws and social customs may endorse as honest the methods used for its accumulation. And upon the wealthy class of this generation shall be visited the penalty due to those thieving Barons of past centuries who kept their dependent neighbors in serfdom and grew rich at the expense of those who reaped their fields—of much of whose proper wages they fraudulently deprived them. This will be on the same principle as that of Luke 11:50, 51, Rev. 18:5-7, 24. A realization of the wrongs done by the rich toward their poor brethren in past times should, under the light of this day, lead the same class to the greater sympathy for their less fortunate fellows. And if it does not, the relentless argument of the masses soon will be: 'Your class defrauded our class in the past, and now our class will defraud your class to even up matters.'

At present all is quiet at Homestead, with the Volunteer State Guard in possession. But the socialistic flame is spreading amongst various other labor organizations, in all parts of the land, some of which have passed resolutions of sympathy for the workmen, and some have contributed funds to enable them "to fight capital." (The Amalgamated Association, however, claims to have $250,000 in its treasury.) Some Labor Unions propose that now they must arm themselves, with improved weapons, to defend their rights. Mr. Powderly, president of the Knights of Labor, is quite revolutionary He is publicly reported to have said:

"This fight is but the rumbling of a coming revolution, that is to say whether Wall Street [the financial center] shall or shall not control the country. It is the fight of labor: and the labor organizations of the country should stand firmly at

the back of these men who are fighting at Homestead."

So strong and so rapidly growing is the animosity toward millionaires, even though they pay better wages and pay more promptly than others, that they will "weep and howl"—be in misery in this great day of the Lord. But in the outcome—when anarchy shall have blighted all human hopes and destroyed all human government—the Lord will set up his kingdom under the whole heavens; and, under its beneficent rule, all shall be blessed and brought to a knowledge of *good* under the law of Love, as they now have a knowledge of *evil* under the law of Selfishness. Then, at the close of that Millennial Kingdom, will come the final test to all—to manifest whether, with full knowledge of the two laws and their respective workings, they prefer Love or Selfishness. Those who choose Love shall be granted life—everlasting. Those who prefer Selfishness shall be esteemed unworthy of further life and shall die the second death.

* * *

How wise, and how beneficial in the end to all classes, it might prove for the masses to adopt a different principle of dealing with this question: If they should enact laws providing that whenever any man dies possessed of over one million dollars worth of money and property all the surplus above one million should be divided equally between funds for public secular education, for the improvement of public highways and water-ways and for charitable unsectarian hospitals and homes for unfortunates.

The effect of such a law would be rapidly experienced: wealthy men would at once give away their surplus millions without waiting to have it forfeited at their death. Such a law would scatter capital, and, without destroying the energy of the world's active minds, would turn that activity to good account—for the ambition to make a name and leave enduring monuments in colleges, hospitals and public benefactions would take the place of the ambition to be the *richest* man.

If necessary the limit could afterward be reduced to half a million dollars (as each member of the family could hold and transfer at death, an equal sum). And lest some should hold their millions until near death's door, the law could provide that transfers of property by a sick man or woman made within thirty days of death should be invalid and void.

But while some such law would be beneficial, we have no expectation of seeing so simple a method for all adopted. Both sides will evidently fight the matter out to the wrecking of the present social system. Thank God for the higher than human government, long promised and now at hand—even though it come to men through a baptism of bloody trouble—the breaking of present imperfect systems with the "rod of iron."—Rev. 2:26, 27.

PETER AND JOHN BEFORE THE COUNCIL

LESSON V., JULY 31, ACTS 4:1-18.

Golden Text—"There is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

This lesson continues the narrative of the preceding one, and shows how the glorious doctrine, of redemption and restitution through the death and resurrection of Christ, was received by those who heard. We learn that so many of the people believed that the number of disciples who openly espoused the cause of Christ was greatly increased. (Verse 4) This manifestation of power, to influence the people to believe in the crucified Jesus and in the doctrine he taught, greatly incensed the priests, who resolutely refused the truths of the new dispensation, and were determined, so far as lay in their power, to hinder the people from believing them, and thus to retain their own former prestige and honors and influence.

The Sadducees also, a large sect of the Jews who denied, not only the doctrine of the resurrection and a future life, but also the existence of spirit beings, were greatly annoyed by this teaching, and joined with the priests and the captain of the temple in an effort to put an end to it. Then Peter and John were seized and put into prison, and afterward brought before the rulers and elders and scribes to answer for this heresy.

Evidently they appreciated the privilege of thus enduring reproach for the cause of Christ. With great boldness Peter again affirmed before the rulers that this miracle had been performed in the name of Jesus Christ of Nazareth, whom they had crucified. They were so filled with the spirit of the glorious message they bore, that prisons and persecution and even the possibility of sharing their Masters fate did not deter them from speaking boldly in his name, and of the blessed tidings of his coming kingdom and glory. "Be it known unto you all," said Peter, "and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner [the chief corner stone in the divine plan of the ages]. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

How differently the truth affects men according to the attitude of their hearts with reference to it. Here was the man who had been healed of his lameness gratefully acknowledging the favor of God by accompanying God's accused servants to prison and to judgment, bearing his witness to the truth thus by his personal presence with them, and willingly enduring with them whatever of reproach or persecution this testimony might bring. And how eloquent and convincing was the silent testimony of his presence; for these priests and rulers the enemies of Christ and his doctrine, "beholding the man which was healed standing with them, could say nothing against it." Then there were numerous others who openly identified themselves with the church, ready and willing to bear whatever of reproach or persecution it might bring to them. On the contrary, there were those priests and rulers, the professed leaders and teachers of the people, forced to admit in their own hearts the truth of this miracle, yet, blinded by prejudice as to the teaching, secretly plotting and scheming as to how they might be able to hedge up its course and stamp it out, and secretly conferring among themselves, saying, "What shall we do to these men? for that indeed a notable miracle had been done by them is manifest to all them that dwell in Jerusalem, and *we cannot deny it.*" And they finally decided that it would not be advisable to rashly antagonize the numerous followers of the apostles who had been so impressed by their teaching. And therefore they let them go after strictly charging them to speak no more in this name.

To the one class the truth brought peace and joy and the blessed hope of everlasting life; while to the other class—the prejudice-blinded rejectors of God's truth, though professedly his chosen leaders and teachers of the people in the truth—it brought only condemnation, and deepened and intensified their darkness. "Ye serpents, ye generation of vipers," said the Master, "how can ye escape the condemnation to *gehenna*" [symbol of the second death]?—Matt. 23:33.

Those who cultivate a spirit of opposition to righteousness and who plot and scheme to withstand God are trifling with a dangerous propensity to evil which will sweep them on to destruction with almost irresistible force, rendering it next to impossible for them ever to turn to righteousness and truth. How great is the responsibility, then, of those who hear and understand the truth, both toward themselves and toward their fellow men. We cannot trifle with God's truth with impunity: when it is testified to us it is our part to receive it into good and honest hearts, to act upon it and to let it have its proper effect upon our lives; and then, with grateful hearts toward God the giver, to bear its precious testimony to others in whatever way we can. If, like the man that was healed of his lameness, we have no talent of eloquence, we can at least company with those who love and serve the truth and let others see what the Lord has done for us, and in simple language we can tell how we who were once lame with ignorance and superstition and doubt and fear have been healed of our lameness and can now run and not grow weary, and walk and not faint; and how that through faith in the crucified and risen Lord Jesus the great work has been accomplished.

Let all who have heard the blessed gospel of redemption and a restitution of all things, and of the precious promises to the church of being made co-workers with the Lord in bringing to all mankind the blessings of restitution, and of being made joint-heirs together with him in his kingdom, be faithful to the truth—faithful in esteeming it of highest importance, faithful in complying with its conditions of life, faithful in declaring it to others, faithful in standing up with and for those who publicly proclaim it, and faithful in holding it firm to the end.

The Golden Text of this lesson deserves more than a passing notice; for too many seem to lose sight of its import. As it was "through faith in his name"—the only name given,

whereby we can be saved—that the impotent man was healed, so it is and is to be with all men and with all diseases of body and of soul. Only through the channel of *faith in Christ* flows the blessing of God. Not through *faith* without Christ, and not through Christ without faith, but through faith in him whom God hath set forth to be a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world.—1 John 2:2.

As men's hearts expand and as they come to realize that but a very small proportion of humanity, now living or dead, *ever heard* of the ONLY NAME WHEREIN IS SALVATION, they rebel against this text and either twist it or deny it, because they hold as truth the human teaching that the present life ends all probation and all hope. On the contrary, how much better it would be for them to say with the Apostle: Let God be true though it prove all humanity to be in error; and, affirming with Peter and all the apostles that there is no salvation without *faith* and no other name in which *faith* will avail, they should seek for the Scriptural solution of their difficulty. They would find it in the words of all the holy prophets and apostles, as well as in our Lord's words: that as the man Christ Jesus gave himself a *ransom for all*, this glorious gospel must be testified to all in *due time* (1 Tim. 2:6), and that this "*due time*" is *coming* in which the knowledge of the Lord will fill the whole earth. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. (Isa. 11:9; 35:5) Then all that are in their graves shall obey the voice of the Son of Man and come forth—and they who then obey him shall *live* in a sense and to a degree that they never lived before—an everlasting life.

THE APOSTLES' CONFIDENCE IN GOD

LESSON VI., AUGUST 7, ACTS 4:19-31.

Golden Text—"They spake the word of God with boldness."

VERSES 19, 20. Here Peter and John called upon the rulers and elders and scribes in council to judge for themselves whether it would be right in the sight of God to obey earthly rulers rather than God, and boldly declared their own convictions and purpose to continue to declare the things which they had seen and heard, notwithstanding their command to the contrary; for, said they, we cannot do otherwise: we are so full of the spirit of this glorious truth that we must give utterance to it. The basis of their confidence was not superstition, but a knowledge of the truth—of the sacrificial death of the Lord and the clearly demonstrated fact of his resurrection, which was to them a pledge of the promised resurrection of all the redeemed race of men. "Ye shall know the truth," said our Lord, "and the truth shall make you free"—free from ignorance and superstition, and bold to declare the whole counsel of God.

These opposers of the truth, be it noted, were not professed infidels, nor worldly people: they were the greatest religious teachers of their day; and one was the great high priest. According to God's own arrangement for the Jewish nation during the Jewish age, these were the appointed guides of the people; but now a new dispensation was dawning, and these professed teachers, who had been unfaithful to their trust, and who had grown proud and self-righteous and out of all harmony with the spirit of God, were entirely unprepared for it, so that when the glorious gospel of the new dispensation reached their ears they could not receive it. Their learning and their leisure to devote to the study of the divine Word were of no avail to them in finding the truth, for their hearts were not in the proper attitude of humility before God.

And so it has been ever since those days: the most determined opposition to the truth has always come from the recognized religious leaders in whom pride and ambition were fostered and cultivated. And these were nearly always followed by the multitude, while the few who dared to be true to God and his Word have always endured persecution from them in some form. This is none the less true of our day than of the past. It is the clergy today that offers the most strenuous opposition to the truth; and it is only here and there that a few faithful souls are found brave enough to believe and teach the truth as the Lord is now unfolding it to us in the dawning light of the Millennial day.

It is indeed the right and proper course to believe God rather than men, to declare his truth with humble boldness, and to be ready always to give an answer to every man for the hope that is in us, with meekness and reverence. This we can do if we keep filled with the spirit—filled with the truth, and with love of the truth, and with the joy and peace and comfort that the truth alone can give, and with the zeal for God and for the blessing of our fellow men which the truth alone inspires.

VERSES 21, 22. So strong was the evidence of the truth that the masses of the people disregarded the opposition of the clergy; and the latter, unable to deny the testimony, were obliged to let the apostles go.

VERSE 23 shows the beautiful bond of sympathy that existed among the various members of the early Church. They shared each others joys and sorrows and comforted and encouraged one another to be firm and true to God in the midst of the severest trials.

VERSES 24-30 record their prayer of thankful acknowledgment of the favor of God in the deliverance of these two faithful witnesses, thus showing that they did not attribute their success in convincing the people to their own eloquence or power, but to the favor and blessing of God. As the beloved Apostle Paul wrote (1 Cor. 3:5, 6), "Who is Paul, and who is Apollos, but ministers by whom ye believed? I have planted, Apollos watered; but God gave the increase."

The reference in verses 25, 26 to David's prophecy (Psa. 2) had a proper application, not only upon that occasion when Peter and John were brought before the rulers, but also upon many subsequent occasions all through this gospel age. The prophecy, however, has special application to the time indicated in verse 6, when Jehovah is about *to set his king* upon his holy hill of Zion—when he is about to establish his kingdom and set up his Anointed as king over all the earth—when, as other scriptures show, there will be "a time of trouble such as never was since there was a nation." We are even now upon the eve of this great time of trouble, which will ere long culminate in the complete and final overthrow of all the kingdoms of the world and the full and permanent establishment of Christ's kingdom.

While the kings and rulers, civil and religious, set themselves in determined opposition and take counsel together against the principles of truth and righteousness that are now being brought to the front and urged upon the attention of all mankind in the heated disputes between capital and labor, between rulers and subjects and between the clergy and the laity of all Christendom, they little realize that they are arraying themselves against the mighty power of the Lord of hosts, who will surely lay justice to the line and righteousness to the plummet, and effectually sweep away every refuge of lies.

VERSES 29, 30 are a petition for special grace and courage, in view of the threatenings of persecution, that they might not grow faint-hearted, but, being filled with the spirit, might speak the truth with great boldness, regardless of the consequences to themselves; and for such miraculous endorsement of their teachings as God would be pleased to grant.

What a sweet, Christlike spirit was manifested in this prayer! Mark the love and harmony and sympathy among the brethren; the love and zeal for truth which was evidently paramount to every other consideration, their gratitude and humble recognition of the divine favor, and the realization of their own weakness and desire for more and more of the power from on high and for special aid to enable them to endure hardness as good soldiers of the cross. Such is the proper attitude of the church at all times; and such a spirit and such a prayer are sure to bring to the church now as well as then the same answer of peace and joy. It is written that they were all filled with the holy spirit—and they went forth from that place of prayer and spoke the Word of God with boldness. The place also where they were was shaken while the blessing of the spirit came upon them. This, like the gifts that were then given, was evidently to supply what was then needed—an aid to their faith—in an hour of trial just at the beginning of their great work.

TRACTS IN SWEDISH AND NORWEGIAN

Tract No. 1, "Do the Scriptures Teach that Eternal Torment is the Wages of Sin?" has been translated into Swedish, which is Tract No. 9; and into Norwegian, which is Tract No. 13. We do not send these out except when specially ordered. Any who *can* use these judiciously are welcome to order them—freely. These, as well as Nos. 1, 2, 3, 4, 5, 6, 10 and 14, are supplied in quantities without charge—out of the Tract Fund.

ANANIAS AND SAPPHIRA

LESSON VII., AUGUST 14, ACTS 5:1-11.

Golden Text.—"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

The lesson of this sad narrative is one of special warning to the whole church. It is the only case in the church on record where the penalty of willful violation of a covenant with God met with summary punishment. Many since that day have doubtless similarly violated their covenant and no such results followed. With great boldness many have not only done so, but they have gone still farther and made merchandise of the interests of the truth; and still judgment tarries. Nevertheless, the Lord's eye is upon every one of the consecrated household, and no inequality will be seen in his dealings when his work is completed.

We have seen from the preceding lessons that the Lord's dealings with the early church were peculiarly adapted to the needs of the inception of so great a cause, and different from his dealings after the church had been fairly set upon her course for the prize of her high calling. The particular lesson which the Lord in this case desired to impress upon the whole church from then till now was the solemn obligation involved in our covenant with him of entire consecration to his service.

"While this property remained in thy hand was it not thine own?" said Peter; "And after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." The complicity of the husband and wife in the deception made very manifest the willfulness and deliberate intention of both; and the penalty which followed was a warning of God's righteous indignation against all hypocrisy and deceit and the holding of the truth in unrighteousness.—Rom. 1:18.

We are not called upon to decide in this case whether the death of these two was the final or second death or not. If they sinned willfully against sufficient light and ability to walk in it, the penalty must have been final; for it is impossible to renew in righteousness and holiness those who have once enjoyed and then abused the full measure of divine favor. (Heb. 6:4-6; 10:26) And indeed these words seem to imply that such a deplorable condition may be reached before the fullest measure of light has been received; but such a one must at least have *tasted* a considerable measure of the heavenly gift and of the powers or advantages of the coming age.

We are told that in the Millennium the sinner a hundred years old shall be cut off (Isa. 65:20) without receiving all the benefits of the Millennial reign. Those who are obedient and who patiently submit themselves to the reformatory measures of Christ's government will go on and on until at the end of that age they will have reached perfection, when all will receive the final testing which will prove their worthiness or unworthiness of eternal life. But the sinner who dies at a hundred years of age will certainly not have enjoyed all of those advantages, simply because he refused to avail himself of them; and his cutting off from life will be because he has so hardened his heart by persistent opposition to the law and discipline of the Lord that it has become impossible to renew him in righteousness and truth.

If such conditions may obtain in the Millennial age, when the world is on trial for life, it is equally possible to the church in this our day of trial or judgment. We do not count ourselves competent to decide on the case of Annanias and Sapphira or any other individual; we know not what extenuating circumstances God's merciful eye may see in their cases; but we would counsel all to take heed that they hold not the truth in unrighteousness. If we have consecrated all to the Lord let us ever bear in mind the solemn obligation of our covenant. This is the lesson which God designed to impress upon us all, and let us lay it well to heart. But while we would carefully heed the lesson, let us not fear that God will not patiently and tenderly bear with our weaknesses while our hearts are right toward him and while we strive to overcome them. God is just, loving and merciful—slow to anger and plenteous in mercy.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Tennessee.

DEAR FRIEND AND BROTHER:—I have just received my outfit from the WATCH TOWER PUBLISHING CO., and shall commence the canvass in a few days. Will you please answer the following inquiry, which is made in all good faith: Is there any organization among those who espouse the doctrines and gospel-truth as taught by you in the DAWN Series? and, if so, by what name are they known? I have been a minister in the Baptist ranks for about four years, and in love with a full Gospel; and with the bright light of the DAWNS shining upon me I feel like breaking away from all hindrances and spreading the truth from platform and pulpit and in all other proper ways. Please write me and in addition to above inquiry make any suggestions you may feel willing. Yours in love and work for Christ, A. MCHAN.

REPLY.—DEAR BROTHER: I rejoice to know of your growth in the fulness and freedom of the truth as it shines in the face of Jesus Christ, our Lord.

To the majority of ministers, used as they are to a more or less easy living and to the honor and almost reverence of the people, to take a step away from these is a great trial. But considering that they have had more light, more opportunities for study, more advantages in every way than most people, it seems but reasonable that they should have greater trial—on the principle of more light, more responsibility. The truth has never been popular, and the one who would follow it must leave the approbation of the world and the worldly-minded nominal church.

We have, however, no organization into which to invite you, dear brother. The only one which we recognize is the one to which our Lord Jesus is the door, and the members of which have their names written in heaven. It includes, probably, some in as well as out of all denominations—every consecrated Christian, known to us or unknown. We believe that you will already recognize yourself as a member of this one, true church—*our* church, because we are *Christ's*. But, while recognizing many in the denominations of Babylon as members of this true church, it is our duty to re-echo the Lord's words, "*Come out of her, my people!*"—and then to assist them as much as possible by the truth which affords the necessary grace and strength.

I would, therefore, think it proper for you to use any opportunity or talent in any pulpit, etc., from which you can gain a hearing, so long as you are able to present therein what you believe to be the truth; and as long as you do not hide your light through fear of offending the worldly-wise. As the Baptists are professedly less sectarian and are governed more by pure Bible principles than most of the other denominations, probably your liberty there would last longer and your work among them prove more fruitful.

But the method from which, according to the experiences of others, best results are to be expected, and in which I see it to be your intention to engage, is the colporteur work. As at the first advent, work from door to door, instead of pulpit preaching, seems to be receiving the Lord's special blessing. Then the disciples stood at the door with the simple message, "The kingdom of heaven is at hand!"—while now with the same message we can present literature (which they did not then have) showing why and how and when it is to be introduced.

In introducing the *Dawns*, however, it is better not to say much about the doctrines, except where a person is found who is ripe and ready for it, leaving it for the books to present them gradually, in a way not to excite prejudice before enough truth has been gained to offset it and to give a taste for more with the desire to search diligently for it. The suggestions already sent you, you will see are along this line of wisdom—speaking the truth in love.

A back number of the *Watch Tower* has been sent, in which you will find more concerning the true church. May the Lord bless you in your service for him, and may you become more and more in touch with him and his plans. I shall be glad to hear from you whenever you feel like writing.

Yours in the Redeemer, —EDITOR.

New York.

DEAR BROTHER RUSSELL:—Enclosed find $6.00, for which please send me 20 copies of *Dawn*, Vol. I., and a quantity of tracts.

I would like to give you some experiences of our little "church" of three. Last week each of us withdrew from the nominal church—myself from the Presbyterian, Brother D——. from the Baptist, and Brother F——. from the Methodist. Although it was the most difficult step I have ever taken, yet the way was made very clear, and the Lord has greatly blessed me since, because new floods of light have come from his Word; and whenever I have occasion to speak about it, I always have Scripture given to me, to prove wherein I am right. How true is that promise that "The path of the just shineth more and more unto the perfect day"! I see it so plainly since I have given my *will* completely to God.

Many, many thanks for the *Towers* sent me in regard to Baptism and The Thief on the Cross. The proper mode for immersion is now very clear, and the light on the other came almost instantly upon reading the article. Thank God for a receptive mind!

I have been told that an infidel in this city was brought to Christ through one of the *Dawns* that we loaned, so you see the harvest work is going on, and God gives his messengers plenty to do.

My constant companion is the Word of God, and his plan of salvation is scarcely out of my mind a moment. The light grows brighter every day. I received much good yesterday from reading the "Tabernacle Shadows." Believe me, dear Brother, although never having seen you, yet I feel very near to you.

Yours in Christian love,

MORGAN T. LEWIS.

REPLY.—DEAR BROTHER LEWIS: Your enclosure is applied as directed. Allow me to congratulate you and the other dear brethren on your new-found freedom from the nominal church. "Be not again entangled in any yoke of bondage," that you may render all allegiance to the one Lord and Master.

I very much appreciate the spirit of your closing remark. I think that is how all who truly love the Lord feel toward each other. We are *one* with him, and love binds us more and more closely to him and each other as we see his spirit, "the spirit of a sound mind," manifested in each other and working out in the life.

You have been growing very fast in the knowledge of the truth, dear brother; in just a few months you have partaken of much "strong meat," in the three volumes of *Dawn*, all the back numbers of *Tower* obtainable, etc.; or, to use another figure, you have been putting on the "armor" very rapidly. All this is for a purpose: that you may have the strength and the proper armor to enable you *to stand* in this evil day; and not only to stand yourself, but also to protect and assist others. You must use the shield of faith to resist the fiery darts of the adversary, coming from many directions, and learn to handle skilfully "the sword of the spirit," which is the Word of God, as well as to have your intellect protected by the helmet of salvation.

Now I suggest that you re-examine your armor to see if you have on each necessary piece, in its proper place; in order that you may not be taken unawares when the battle grows hotter. In other words, that you go back and read again what you have received, so as to make it entirely your own. As in armor the shield does not change into the sword, or the helmet into the breastplate, or the one usurp the particular office of the other, so each distinct feature in the plan of salvation retains its own place and use in the general whole: and as there are only a certain number of pieces in a suit of armor, and when you have them on you need no more, only to see that they fit together and are tightly fastened, leaving no crevice for a stray arrow to penetrate, so with the truth: once a truth, always a truth, and needing only to be properly adjusted, secured and *used;* and no more can be piled on without disastrous effects, weighting one down with a multitude of pieces of unnecessary or poor armor which would permit the enemy to overpower and capture.

It is necessary to consider these things, because the Adversary, seeing that you and others cannot be hindered from *studying* the truth, transforms himself into an angel of light, and tries to lead such *beyond* the *true* light into realms of unwarranted speculation which in the end carries the expectant and eager student as far or farther *away* than the nominal church or some less subtle foe could at the beginning of his studies. A time will come when we shall know all things, even as we are known; and as we approach nearer to the end of our earthly course and apprehend more fully the heights and depths and lengths and breadths of our Father's plan, we must learn to take the same pleasure in its *completeness* that we formerly did in searching out "deep things"—just as God enjoys the grand and good and *finished* features of his work.

We should expect *completeness* now, so far as God's revelation is concerned, because such was the promise. For instance, Daniel was told, "Go thy way, Daniel; for the thing is closed up and sealed until the time of the end—then (1) many shall run to and fro, (2) knowledge shall be increased, (3) the [truly] wise shall understand, ... and (4) at that time Michael [Christ] shall stand up . . . . and there shall be a time of trouble such as never was since there was a nation." Here, then, we have an assurance that the truly wise *will* understand, or, as the Apostle says, speaking of the same class and the present time, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And as our Lord promised (to his people throughout this age), "Ye shall *know* the truth," and "If any man will do my Father's will he shall know of my doctrine." Then again, we have the assurance that, "In the days of the voice of the seventh angel ['seventh trumpet']—when he shall *begin to sound*—the MYSTERY OF GOD [his plan and his church] SHALL BE FINISHED"—matters *"kept secret from the foundation of the world."*—Rev. 10:7; Matt. 13:35.

I mention these points, dear Brother, because the tempter will sooner or later bring to you as to others suggestions of doubt and uncertainty upon the very points which now you see so clearly, and for which there is such abundant proof in God's Word. These suggestions will be *human* speculations, "May be" and "What if" and "Who knows," which finally end in the "outer darkness" of agnosticism, in which the worldly-wise have always wandered, and into which the nominal church is fast falling. These doubts will start with suggestions that, *Perhaps* if God is good and loving enough to provide a *redemption for all*, and an opportunity for all to escape the penalty which came upon all through Adam's sin, and to come to righteousness and harmony with him through Christ—*perhaps* he will *force all* to accept of his loving plans and thus ultimately force salvation upon all, by taking away their choice or free agency.

When these unscriptural suggestions of the Adversary (based upon purely human reasoning) come, the *test* begins. If your faith is built upon the wisdom of men, you will begin to say: *My wisdom* is just as good as that of Brother Russell or any other man, and *I will think for myself.* Then you will begin to imagine how things *might be;* and the Adversary will send you plenty of assistance in turning and twisting every Scripture statement seeming to interfere with YOUR OPINIONS. At first you might be disposed to base all such claims for universal, everlasting salvation upon the merit of Christ's *redeeming sacrifice.* But when you begin to *reason* on the subject you will see that—(1) God's law has held Adam and his race under its penalty, death, for these thousands of years; (2) The sinner could be released only by the payment for him of the death-penalty by the great Redeemer; (3) The new *trial of all* under the New Covenant by Christ the Mediator implies a possibility of failure and second death, as well as a possibility of success which would confirm the redeemed life and make it *everlasting;* (4) Since God's laws never alter, it follows that if, after being forgiven—justified—from the Adamic condemnation, any shall *sin willfully* after receiving full light and knowledge, and with full desire to do sin, the penalty, *death* (the *second* penalty—"*second* death"), would come against such as surely as it came against Adam at first; (5) Reason then urges that as surely as God's law required *a ransom price* to be paid before any could be released from the first penalty or first death, so the same unchangeable law would require *another* or second *ransom* before releasing any from the penalty of the second trial—second death. Reason says that it is scarcely probable that Christ would die *again* to give anyone a *third* chance for life, after he had been granted *fullest* opportunity under the second. And Scripture answers, "In that he died, he died unto [or because of] sin [our sin] once," but "Christ dieth *no more*"!

But the person infatuated with his *own thinking* and bent on making some new light for himself cannot be *stopped by* reason based on Scripture. So he is merely stunned by his reasoning. He hesitates but a short time, and then decides—*my thinking* must be right: *all must* be saved *eternally*, and not merely all saved from the first or Adamic death and granted a *trial* for life-everlasting. I must set aside the doctrine of the fall and its penalty, death, and the ransom from it by our Lord's *death.* I must make a new theory on this which will harmonize with universal salvation. And soon he begins twisting and turning language in every conceivable form to get rid of those statements so clearly set forth in Scripture, in which he at first delighted as the very bulwarks of the good tidings of great joy for all people—that "Christ died for our sins"—that "he died the just one for the unjust" that he might "open up for us a new way of life" and "bring us to God." He may or may not hold to the word *ransom* and affect to hold to the Bible's teaching, but *in fact* all such deny the ransom and the entire plan of salvation which God has revealed—whatever of their own or other men's wisdom they may adopt instead.

So, dear Brother, you see my solicitude for you and the reason for my urging that you study again and very thoroughly the subjects presented in DAWN, Vols. I., II., III., looking up every passage cited and noting the contexts. I would have your faith rest not in the wisdom of man—(neither my wisdom nor your own nor any other man's) but in the wisdom of



OUR SPIRITU

WHERE ARE TH

(Copied from New York



GUIDES,

EADING US?

:e'' by Permission)

God and in the power of God as revealed to us, his children, through his Word.—1 Cor. 1:24.

May the Lord bless you and your associates—"establish, strengthen, settle you," and fit you for usefulness in present "harvest" work.

Yours in our Redeemer, —EDITOR.

Pennsylvania.

DEAR BROTHER RUSSELL:—I feel that I want to do something in the vineyard of our Lord; but fear I may not be humble enough—or perhaps I am too ambitious, or may undertake "eye" or "hand" work, rather than that belonging to members of lower degree in "the body."

My health both physically and spiritually leaves me to a certain extent *strengthless*. Oh! how I do realize this—even more keenly spiritually than otherwise. The suggestions you gave me have found lodgment in my heart. I want them to remain there. I want to ponder over them. I do not know just what the result will be, but I want to loose my hold on business at least to the extent that it has overcharged me with this world's cares. My first work will be partly to regain lost ground. While getting business in shape to get more time to devote to the Lord's service, I will have time to study and exercise my senses, both in getting an understanding of, and in defending, the divine plan (which embraces the glad tidings to both Church and world).

For want of practice I cannot make as good "music" on my "harp" as I could a few years ago. Then I had great confidence, so that I did not fear to meet and fight with a Goliath; becoming rather an expert with the two-edged sword. How ashamed I have felt sometimes within the past year or two, when I realized that I was concealing my light, fearful lest some "Philistine" giant might get the better of me in discussion, if he saw and accused me of being "one of them." I am truly glad that I never denied my Lord, nor indeed ever denied being one of his disciples; but realizing that I had to a great extent lost my power to use the Scriptures in defense of my views, I often felt it prudent to keep quiet, when otherwise I might have improved a good opportunity for exposing error, spreading the truth, or putting to flight its adversaries.

How thankful I am for the vivid glimpses of truth I had at different times while attending the convention. I do not know to what to compare them—unless to what I have seen at night, during a terrible thunder storm, as I lay in bed looking out of a window. A few flashes of lightning divided the heavy, choking darkness, and for an instant revealed objects such as trees, houses, etc. These glimpses of truth seemed very, very distinct, and the impression they made remains with me. If the presentation of truth to the mind may be compared to the brightness of the sun at noon-day, these glimpses or pictures seen might be compared to the clean-cut flashes of lightning, even more dazzling than the brightness of the sun.

The feeling that always followed was like this: Oh, that I could always, constantly, have such clear conceptions of truth! Oh, that this bright shining, with the confidence it inspires and the love it enkindles in my heart, would remain! Then, how I could with confidence go into the vineyard, knowing that I would succeed—that I could hold fast, that I could stand, that I could overcome, that I could win the prize and wear the crown.

How sweet to leave the world a while, to retreat from its busy scenes, and to seek the fellowship of our Lord and the wise virgins!

In Christian love, yours, WM. C. MACMILLAN.

Texas.

DEAR BROTHER RUSSELL:—I have been in the Christian ministry for twenty years, during fifteen of which I have studied the prophecies diligently—which resulted in bringing me to some of the same conclusions you give in *Millennial Dawn*. It would be difficult for any one to imagine my delight in reading your books. I am profiting by the information thus gained and I am talking and preaching it wherever I go; and it is wonderful to find so many people ready to receive new truth, however much it may differ from the old stereotyped systems of theology in which they have been reared. I was pleased with the copies of *Tower* sent, especially with the one containing your article on "The True Church." I intend, by the help of God, to proclaim all that I learn from his Word, believing it is perfectly safe. I am pastor of the Christian church here, it is in a prosperous condition, and I fancy I have the love and confidence of my people; but there is no sacrifice too great for me to make for the cause of God and humanity.

I have no doubt that you are asked many questions by your many correspondents, and I am aware that your time is too valuable to waste on those of carping critics; but if it is not asking too much I should like to know how you harmonize the doctrine of the utter destruction of the finally wicked (which I also believe) with Rev. 20:10; 22:15. Believe me, dear Brother, that I ask this only for information. I make no secret of my nonbelief of eternal torment, and have a theory in reference to the scriptures referred to, but fearing it might not be the best I ask your views. [This question will be briefly answered soon in a tract—A Rejoinder to Mr. Ingersoll.—ED.]

I am studying these things with a view to devoting the remainder of my life to their proclamation, as soon as I can master the lessons. I am only forty-six years old, strong and vigorous, just in the prime of manhood and well inured to hard work; and hence I think I can do much in the name of him to whom I belong—who bought me with his own blood. God bless you in your grand work.

Fraternally yours, N. G. MURPHY.

Iowa.

DEAR BROTHER RUSSELL:—The time draws near again to send our "Good Hopes." I am glad that I am permitted to help even so little in the work, and perhaps, as I long to be useful in the Master's service, if I am faithful in a little, he will give me more to do.

I am very much interested in the young boys of this neighborhood. There are so many temptations to lead them astray. With this end in view, of lifting up a higher standard of morality and truth, we canvassed the neighborhood for means to buy a tent and started a Union Sabbath School. We also hold Bible readings; but our way is encountered with many difficulties, and it is only by prayer and earnest zeal that we are enabled to keep up. I have a class of young boys which I long to start out in the world as little soldiers to battle for the right.

Pray the dear Lord to help us in our weak efforts to do good and to guide us aright; and may he bless all of the dear workers everywhere, and hasten the glad day when all shall know and serve him.

One who is trusting in Him,

MRS. H. C. P————.

REPLY.—DEAR SISTER: Your enclosure has been applied as directed—and appreciated as your thank-offering to the Lord and as an evidence of your love and zeal. May it be blest in the service of our King, and may the sacrifices in earthly things, which it has cost you, be more than compensated for in spiritual blessings.

I am glad that you desire to be led of God into that service which will most honor him and put yourself in more nearly perfect touch with his will; yet I am not surprised that in the work for the boys of your neighborhood you find it very much up-hill. Ordinarily it would be a good work—better far than a bad or selfish way of spending or wasting the time—and accomplishing *something* for them also; but accomplished only with difficulty. And perhaps the Lord does not remove the difficulties, as you might like, in order to show you a *better* work—good though the present one is, and undoubtedly receiving his blessing on account of your earnestness and love.

Have you never thought that the Lord could, *very easily*, close the liquor establishments and other doors of temptation? and that the reason he does not do it is that his *time* has not yet come? When his time does come, in the Millennial age, humane work of reform will be far more successful, because evil will be *restrained*, temptations, etc., removed, and it will be his will that *all* shall be blessed.

So I want to suggest, as before stated, that he may desire to show you what *his* work is now, according to the times and seasons which he observes in all his dealings with us. This age has been for the selection of the bride of Christ, who is to be associated with him in the Millennial reign of blessing; and the *work* of the prospective bride now is to *make* HERSELF *ready* (Rev. 19:7)—not specially the blessing of the world, which her Lord designs shall be done after she becomes united to him.

Or, as pictured in a parable, this is the "harvest" of the age, when, instead of *sowing* the good seed, as you are trying to do in the case of the boys, the time for *reaping* has come, when the wheat (those who have already received the word of truth and been developed by it) is to be separated from the tares by the sickle of *present* truth. Surely there are many developed Christians within your reach in need of your sickle lest they be choked under the mass of tares.—See DAWN, VOL. III., Chapter vi.

The Lord said, as represented by the prophet, that he was anointed to preach the glad tidings to the *meek*. We, as the members of his body, have received the same anointing, and therefore must likewise seek THE MEEK. The meek are gen-

erally not found amongst wild boys or in the slums, but among Christians—those whose experiences in life have made them *willing* to seek refuge in Christ—whose hearts have been "broken." Surely if your boys were "meek" and willing your difficulties would be removed. But you are trying to force on them that which rightfully belongs *to the meek*, who are perhaps waiting and longing for your message of peace.

This is only a suggestion, dear Sister, inspired by the earnest tone in which you write.

May the Lord bless you and lead you to his praise and the accomplishment of his purpose.

Yours in our Redeemer, —EDITOR.

THE FAITHFUL SERVANT

[TRANSLATED FROM THE GERMAN BY MRS. O. VON ZECH.]

Good servant, enter in:
Thou hast been faithful found
In righteous stewardship
O'er the entrusted pound.
The honor of my house,
My kingdom, thou hast sought;
Thy life thou more and more
A sacrifice hast brought.

In nothing hast thou had
Self-interest for thine aim.
Naught seemed too small nor great
To glorify my name.
My yoke hast easy called,
My burden took on thee,
And every day with joy
Hast borne it after me.

Good servant, enter in,
And faith's reward now share;
With me upon my throne
A crown of life now wear.
For he who without fear
In small the great has traced,
O'er few things faithful here,
O'er many shall be placed.

A thousand years full soon
Thou mayest reign with me;
Thee will I also grace
With priestly dignity,
Till all the tribes of earth
Claim God to be their Lord,
To whom I then return
The kingdom at his word.—J. KUEHN.

HE THAT SCATTERETH INCREASETH

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother,
Love divine will fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

"Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

"Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.
Is the heart a living power?
Self entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow."

—*Mrs. Charles.*

CONCERNING THE GERMAN TOWER

During the past four years, by the assistance of Brother Zech as translator, we have published a small sized TOWER in the German language; chiefly translations from the English edition. We published quantities of these and scattered them through the mails—probably 200,000 copies or more. The result has been the finding of here and there some German friends who could not read English who gladly received the truth in their own language. For the sake of these also Vol. I. of DAWN was translated into German and published in both cloth and paper binding, also German translations of the Arp Tract.

We feel that we have done what we can for our German-speaking brethren and sisters, and hence have discontinued the *German Tower*. We will still, however, supply the German translation of DAWN, Vol. I., and of the Arp slips. The former at same prices as the English edition; the latter free, to all who will circulate them judiciously.

THE HARVEST SICKLE

This (in German, *Die Ernte-Sichel*) is the name of a new paper in the German language, designed to take the place of the *German Tower;* but it is much larger, and the price will be 50 cents per year. It is under the control of Brother Zech, and proposes following the same lines of truth that the TOWER has all along pursued, pointing out the way of the cross—*the ransom*—as the only way to God, to everlasting life and joys.

We bid the *Harvest Sickle* God speed as the successor of the German *Tower*, may it be still more successful in turning many to righteousness and the Truth and Love and Grace of our God—out of darkness into his marvelous light.

Address all orders for the *Sickle* to—

THE SICKLE PUBLICATION SOCIETY,
No. 23 Adams Street. ALLEGHENY, PA.

DAWNS IN CLOTH BINDING

AT A SPECIAL PRICE TO TOWER READERS

Many TOWER readers, deeply interested in MILLENNIAL DAWN, are among the poor of this world, and have not, heretofore, felt that they could afford to purchase the various volumes in the more substantial cloth binding. We propose to help over this difficulty by hereafter supplying all TOWER readers the cloth bound books at 50 cents a copy, postage free. This rate will apply to Vols. I. and II. in English, and Vol. I. in German. Order all you want of these and have something substantial for your own reading, for reference and for loaning to neighbors.

The price to the public will remain as heretofore $1.00 per copy; at which rate DAWN is as good value as any book of its kind, surely.

The public, if they choose, may subscribe to the TOWER for a year (50 cents) and one volume of the books (50 cents), and thus obtain both for the price of a book alone.

Probably no book ever had a greater number of free circulars sent out in its interest than MILLENNIAL DAWN VOL. I. East and West, North and South, dear friends of the truth are continually seeking to put the "meat in due season" before the truth-hungry. Our latest surprise in this direction was the receipt of an order for a copy of the MILLENNIAL DAWN, from a western town, enclosing a circular of which we had not heard until then, a copy of which follows. God bless the dear co-laborers who far and near are seeking in one way and another to feed his "sheep"—to proclaim the good tidings of great joy. Your efforts have much to do with the large circulation of the Truth. Over 300,000 copies, of Vol. I., *The Plan of the Ages*, are already in the hands of readers, and the work is still progressing. God be praised!

GLEAN CAREFULLY, YET THERE IS ROOM

Many new laborers have recently entered the ranks of the *Dawn* colporteurs, and we are glad to be able to announce that they are generally doing excellent service. One sister, who gave up a good situation as a school teacher, reports that she has been able to average twenty books a day, even during the recent extremely hot weather.

Whilst there is still plenty of room for more workers in this part of the harvest work, which our Master is so abundantly blessing, we are impressed with the necessity of making the work done *more thorough* than heretofore. And we desire to impress this thought upon all the colporteurs. Make thorough work of every town you touch and *pass by no town of one thousand or more population.* Indeed, experience is proving that the small places are amongst the best, except where affected by some local labor strike.

In the interest of all and of the work we are now laying out specific routes for the colporteurs instead of allowing a promiscuous running about. Any colporteur not having received such an outline route will please correspond with us some days before ready to leave his present field.

In view of the fact that we sometimes refer to the colporteur work as the "harvest work," some have inquired whether we mean that it alone is "harvest work." We answer, No. Although it seems to be the work that the Master is chiefly blessing and using, in gathering his saints into oneness and harmony with himself and each other through the knowledge of the truth, and therefore the work that all desire to engage in who can do so, it is not the only way of serving. Some are using their voices publicly, some privately. Some are using their pens publicly, some privately. Some are using the tracts and some the DAWNS—some publicly, some privately. Any way that *you* can best serve the Lord and his true sheep by circulating the *present* truth, "meat in due season," is harvest work; and if done with a pure, unselfish desire, in the name of the Redeemer, it is acceptable service. God bless all the co-laborers. Go on and on, from grace to grace, and from service to service! His grace is sufficient for you—each and all.

"UNDER HIS WINGS"

[Reprinted in issue of March 1, 1904, which please see.]

THE ROYAL PRIESTHOOD

[Reprinted in issue of June 1, 1903, which please see.]

THE FIRST CHRISTIAN MARTYRS

LESSON IX., AUG. 28, ACTS 7:54-60; 8:1-4.

Golden Text—"He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."—Acts 7:60.

Stephen was one of the seven deacons chosen by the early church to manage some of its temporal affairs, and thus relieve the burden of the apostles, that they might give their whole attention to its spiritual oversight—to prayer and to the ministry of the word. (Chapter 6.) But the early church were all ministers according to their ability and opportunity, and so while Stephen thus endeavored to relieve the apostles of temporal cares, that the church might have the full benefit of their superior service, he was active also in declaring the truth in harmony with the apostles.

And the Lord was with Stephen and corroborated his teaching by granting him power to work "great wonders and miracles among the people." The rapid growth of the church under the spur of its early zeal and faith, and the clear testimony of the Lord working with them by miracles and signs, excited and greatly increased the hatred and opposition of a conservative class, who were determined to perpetuate the old institutions of Judaism at any cost; and this hatred ripened into bitter persecution, of which Stephen was the first martyred victim.

The charges brought against Stephen were (1) that he spoke blasphemous words against the holy place [the temple], saying that Jesus of Nazareth would destroy it; and (2) that he would change the customs of Moses.—Acts 6:13, 14.

These accusations were likely partial statements of the truth. Stephen had probably been telling the people how that material temple must pass away, and how God was about to rear a more enduring spiritual temple in which it was their privilege to become living stones; and that their temple and in fact the whole system of Judaism was only a shadow or type of the glorious spiritual favors of the new dispensation which it was now their privilege to enjoy, and that their typical system must now pass away, since the antitypical spiritual dispensation had come. We can easily see how these blessed truths would be misunderstood and misrepresented by those who were blinded and excited by prejudice and bitter hatred of the crucified Lord and his followers.

Being unable to resist the wisdom of the spirit by which he spoke, they were the more infuriated against him, and finally they seized him and brought him before the council, the Sanhedrim, and preferred the above charges against him. Stephen doubtless realized the dangers of the hour, but he was so filled with the spirit of God, and so enthusiastic over the glorious gospel he had to proclaim, that he seemed to lose all fear and all concern as to what they would do to him in his eagerness to improve this opportunity of testifying for the Lord before the assembled elders of Israel; and the peace and joy of his heart shone from his eyes, and so illuminated his whole countenance that his face is said to have been like the face of an angel.

In his reply to the charges he briefly rehearsed the whole history of Israel, showing most clearly his faith in the fact that God had marked out the whole economy of that dispensation and that he accepted the teaching of Moses and the prophets, and honored them as God's chosen witnesses of that dispensation. (Acts 7:1-50) In verses 48-50 he began to show the difference between the material temple in Jerusalem and the glorious temple which God was about to build, and how the former must therefore pass away. But here he seems to have been interrupted; for there is a sudden break in the discourse. They had heard enough, and probably his voice was for a time drowned in the din of many voices to the effect that his last statements were sufficient proof against him.

VERSES 51-53 were probably spoken above the clamor of many excited and angry voices—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels [through the agency of God's messengers] and have not kept it."

VERSES 54-56. This was enough: they could endure no more. They knew the accusations were only too true; but being far from penitent and excited to the more desperate and determined opposition, they ground their teeth with rage, and doubtless looked one upon another to see who would make the first move to lay violent hands upon him; and in the interval before the storm broke forth, Stephen, "being full of the holy Spirit [full of a holy enthusiasm for the Lord and the truth] looked up steadfastly toward heaven" [a prayerful look heavenward for grace to help in this time of need, just when the storm cloud was about to burst in its fury].

As he thus looked heavenward a picture of the glory of the Lord floated before his mental vision, and he said, "Behold, I see the heavens opened and the Son of man standing on the right hand of God." His mind was carried forward to the glorious Millennial reign of Christ—the new heavens and the new earth—where he saw Christ stand at the right hand of God [the chief place of power and dominion]. He saw it just as we see it today—by faith "in the sure word of prophecy"—and in his mental vision of that future glory caught by the eye of faith, he was refreshed and strengthened in spirit while the merciless stones crushed out his consecrated life.

VERSES 59, 60. In the midst of his dying agonies his persecutors heard him commending his spirit, his new life to the Lord, and then praying that this sin might not be laid to their charge.

CHAPTER 8:2 shows again the brotherly love of the early church: how devout men—men who were not afraid to be counted among the friends and brethren of the faithful mar-

tyr—carried him to his burial place and mourned over him.

VERSES 1, 3 show the zeal of one, Saul of Tarsus, in the persecution of the early Christians and his part in the persecution of Stephen, even unto death. He consented to his death and took charge of the cast off outer garments of those who stoned him; and he made havoc of the church: entering into every house and haling men and women, he committed them to prison. Yet Saul's was not a hopeless case, and Stephen's prayer for his persecutors did not go unanswered; for from their midst this one was shortly after raised up to be a most efficient and devoted servant of the truth.

VERSES 1, 4 show how the persecution spread to all the church, causing all except the apostles to leave Jerusalem and remove to other parts. The apostles bravely determined to stand their ground there, doubtless in order to give courage to the scattered flock who might still look to them at Jerusalem as representatives, overseers and counsellors of the church. Had they gone it would have seemed as if the church were broken up. But as the others went forth they went everywhere preaching the word, and so the persecution did not really hinder, but it actually helped to spread the truth more and more. They all recognized their commission from God to preach the truth as soon as they received it.

There was no such false idea of preaching then as we find in the churches of today. Now chiefly those who are ordained of men, and who have gone through a certain course of human training in so-called theological schools (all of which greatly pervert the Word of God), and who wear broadcloth suits and white neck-ties, and stand in the pulpit of a fine church building, are regarded as preachers of the gospel. But then every member of the church recognized his obligations, and his divine ordination to the work of the ministry. And so it should be today; for, says the Apostle Peter (1 Pet. 2:9), "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

This is the work of the whole church, every member of which is a priest, and every member of which should therefore diligently proclaim the word "in season and out of season" (whether at his own convenience or not) whenever and wherever he can, and by whatsoever means he is able to command—by word of mouth, by the pen or by the press, or by all the agencies he can employ.

Let us mark and profit by the example of the faith and zeal and courage and true Christian heroism of the early church.

PHILIP PREACHING AT SAMARIA

LESSON X., SEPT. 4, ACTS 8:5-25.

Golden Text—"And there was great joy in that city."—Acts 8:8.

VERSE 5. This Philip was another of the seven deacons chosen to relieve the apostles of the temporal affairs of the church; and, like Stephen, he not only helped in this way, but did good service also in preaching Christ in Samaria when driven out of Jerusalem by the persecution.

VERSES 6-8 show how the Lord worked with him and endorsed his teaching, and how the people believed and were blessed and filled with great joy.

VERSES 9-13 mention the admission into the church, on profession of faith in Christ and by baptism, of one who was not a true convert to Christianity and who was not really consecrated to God, as his symbolic baptism implied. Nevertheless he floated along with the church and companied with Philip and for a time was not recognized. Thus, even in those days, we see that there was a nominal church which comprised both the wheat and the tare element. On the contrary, the real church, "whose names are written in heaven," has never included any but true and consecrated believers—the wheat. As time advanced and the church increased in numbers, and the mystery of iniquity continued to work, and especially when persecution abated, the numbers of the tares greatly multiplied, until today the whole field of "Christendom" is so overrun with tares that the wheat can only be found by careful searching.

The tare element in the church is not a vicious element. As in the illustration, they are, in general conduct and appearance, like the true wheat class, and can scarcely be distinguished from them until some test of character reveals the unregenerate heart, as in the case of Simon. The truth due and revealed in the harvest or end of this age is the sickle in the Lord's hand for the separation now in progress.

VERSES 14-17 show how the Lord marked the apostles above all others of the church as his specially chosen and empowered witnesses. While he endorsed the faithful testimony of Philip, Stephen and others, by miraculous signs and wonders in them, the power of conferring spiritual gifts on others by the laying on of hands was reserved for the apostles only. Accordingly, we read that, as soon as the information reached the apostles at Jerusalem that Samaria had received the Word of God and been baptized in the name of the Lord Jesus, they sent the apostles Peter and John, to lay their hands on them, to communicate the *gifts* of the spirit which at that time were tokens of fellowship as well as of the apostolic office.

It is clear, then, from this necessity of sending for the apostles in order that these might receive the holy Spirit, that none could communicate spiritual gifts except the apostles. We remember also that Paul, the Lord's choice for the place of Judas, had this seal to his apostleship.—See 2 Tim. 1:6.

The expression, "received the holy Spirit," we understand to refer specially to the outward manifestation of their acceptance with God in the receiving of the gifts of the Spirit, then conferred upon every member of the church. This is clear from the fact that every one, even the unconverted, such as Simon Magus, could at once recognize it. Simon evidently looked upon this new and strange power from a mercenary standpoint; and therefore he desired, not only the gifts which all members of the church received, but also the apostolic power of conferring those gifts upon others by the laying on of hands.—Verses 18, 19.

The possession of these gifts of the spirit did not always indicate saintship: they were evidently given to all professed Christians in order to distinguish the church of that day from the world by these marks of divine recognition of the church as a whole. And yet, as the Apostle Paul affirms, one might possess any one, or even all of them, and be but as a sounding brass or a tinkling cymbal—a mere empty professor, lacking the chief and all-important gift of the holy Spirit, which is love; for without this chief gift the others profited nothing to the individual possessing them.—See 1 Cor. 13:1-3.

It is no loss to the church of today that she is not possessed of many of the gifts of the Spirit which have passed away, as the apostle predicted they would. (1 Cor. 13:8) But three essential gifts of the Spirit were always to remain in the church; and, thank God, they have not passed away; for still "abideth faith, hope and charity, these three; but the greatest of these is charity."—1 Cor. 13:13.

VERSES 20-23. Peter's rebuke to Simon was a severe one, indicating that death is the legitimate reward of hypocrisy, if it be persisted in. Peter was very plain in his denunciation of the man's character—and that to his face, and not indirectly or behind his back—saying, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God, for I perceive that thou art in the gall of bitterness and in the bond of iniquity." Some of the worldly-wise of the present day would be inclined to complain of Peter's straightforward course and to say that he was uncharitable in thus endeavoring to rid the church of a hypocritical impostor. In their desire to be all things to all men—not indeed that they may win them to Christ, but that they may increase the numerical and financial strength and prestige of the nominal church—they willingly fellowship all forms of iniquity if it is hidden under an outer robe of Christian profession.

But Peter was not uncharitable: while he thus threw off the mask and unveiled the really unregenerate heart and the hypocrisy which sought to make merchandise of the Lord's favors, he also kindly urged the sinner to repentance that he might become truly a child of God. And in so doing, he at least saved the church of Samaria from the imposition of one whom otherwise they would have esteemed as a brother, and whose erroneous teaching might have led many astray from the truth.

VERSE 24 indicates at least some measure of repentance on the part of Simon which was due only to Peter's plain rebuke.

VERSE 25 shows the zeal of the apostles.

ENCOURAGING WORDS FROM EARNEST WORKERS

California.

DEAR BROTHER RUSSELL:—While examining Zech. 11:8, I came across Hosea 5:7. The clear, emphatic context of the latter adds force to the exact thirty years [one month] of

the prophet as the divinely set time during which the "false shepherds" with their "portion" or "possessions [*Leeser's trans.*] shall be devoured." "Now" (see preceding verse, noting that Israel, Ephraim and Judah, with their flocks, "go to seek the Lord, but they shall not find him, he hath withdrawn himself from them"), "Now," while in that rejected, spewed-out condition—"Now shall one month devour them with their possessions." The devouring of these is the last thing mentioned in this paragraph. Benjamin and Ephraim are next made desolate, "broken through punishment." Previous to this time God said, "Ephraim is joined to his idols, let him alone." It is in their afflictions—in the great time of trouble—that they will come to acknowledge their guilt, and to seek the Lord and his presence, saying, "Come; and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind up our wounds." Another thought: In Hosea 2:21, 22 the Lord says he will answer prayer [*Leeser*], and the way or channel through which he will answer is indicated. He says, "I will answer the heavens and they shall answer the earth," etc. The thought is that the Anointed (Christ, Head and body), as a royal (heavenly) priesthood, shall make successful intercession for the earth (represented through its princes), and these princes answer the people, and so the great antitypical day of Jezreel is to be realized.—Hosea. 1:11; 2:2.—*Leeser.*

So we are to look for the existence of the "false," "foolish," "idol" shepherds, whose "arm" of power shall not be "clean dried up," and whose "right eye" (mind's eye or right understanding) shall not be "utterly darkened" till the end of the thirty years, 1908.—Zech. 11:17.

That the overthrow of the present nominal ecclesiastical systems shall precede the overthrow of the civil powers is thus indicated—the former continuing only until A. D. 1908 and the latter until A. D. 1914. [We differ slightly here. The Editor expects from Rev. 19:20 that the final overthrow of present governments will be at the same time as the fall of ecclesiasticism, and will be followed by from five to seven years of socialism and anarchy, to end with 1914 by the establishment of Christ's Millennial government.]

The union of the two systems [political and ecclesiastical], now so generally suggested, will be only partial, for the present "shaking" is preparatory to their destruction. "General creed smashing" is on time. The two ends of the ecclesiastical heaven—Protestantism and Romanism—shall roll together, come closer and closer together, for the purpose of more effectually opposing free thought and action. The fate of these powers has thus a little while to tremble in the balance before the ever darkening war clouds will burst in all their destructive fury. The three chapters of Zephaniah and thirteen of the fourteen chapters of Zechariah seem to apply in the Millennial age, including the "lapping period." How new and blessed the Bible of today—God's holy Word!

I rejoice that I can share with the Chief Reaper in the present harvest. 'Tis mine to thrust in the sickle of truth every day, though not by a set form of words, in a snug, well-arranged, lengthy discourse; but we know that the spirit of the message, accompanying the word fitly spoken to a fellow-toiler, is the most effective means of preaching. Then the judicious distribution of the TOWER, Old Theology Tracts and the *Dawns* enables us each to preach many sermons in a comparatively short time.

How many of us, who are now rejoicing in the present glorious harvest truth, came into possession of it by reading! How few by the sermons we have heard preached! I might say that in my own experience I never have heard a sermon on any Millennial-dawn theme (though it has been mine to make and fill a goodly number of appointments for public meetings), yet I have read and re-read all that Brother Russell and those laboring with him have published for several years past, with ever increasing interest. Nearly all that the prophets have written has, during the past, been sealed—not understood—having been written for us who are living in the present "due time" for its fulfillment. Thus enlightened, we shall not walk in darkness, nor fail of our share in the work and its reward.

How unmistakably we witness the sealing effect of the harvest truth we preach. We witness the wheat, the consecrated, one by one, with zeal embracing it, and soon in the love of it joining the reapers, while the tares are gathered in bundles. Praise the Lord! Thus the work goes on.

E. J. ROGERS.

Iowa.

DEAR BROTHER RUSSELL:—Yours of the 17th at hand. Thank you for your advice. In the last lot of books you sent me there was a copy of TOWER for July '88, and I cannot tell you the joy it has given me. Although an old one, it was new to me, and contained just what I needed, viz.: "Ask What Ye Will" and "The Prayer of Faith." I freely admit that I had altogether erroneous views on these subjects. Your explanation under the latter heading, of sickness and how we should receive it, was needed, for I had never understood the difference between chastisement and rebuke. Thank God for his wondrous gifts to the church!

Revival and sanctification meetings seem to be the order of the day here. Sanctification, as taught by some, is not the pure white garment of Christ's imputed righteousness, but the filthy rags of their own righteousness, claiming that it is impossible for them to sin, and that they stand before God pure and holy. Some claim that they have not sinned for a year and some for a longer period of time. None seem to understand the Bible view, that sanctification is through the imputed righteousness of Christ supplying all our unwilling deficiencies.

How glorious it is to be permitted rightly to divide and understand the word of truth, and possess these privileges in the service. I had good success this week, selling 120 books.

Your servant in Christ. C. C. WRIGHT.

RESIGNATION

Source of my life's refreshing springs.
Whose presence in my heart sustains me.
Thy love appoints me pleasant things,
Thy mercy orders all that pains me.

If loving hearts were never lonely,
If all they wish might always be,
Accepting what they look for only,
They might be glad, but not in thee.

Well may thine own beloved, who see
In all their lot their Father's pleasure,
Bear loss of all they love, save thee,
Their living, everlasting treasure.

Well may thy happy children cease
From restless wishes prone to sin,
And, in thine own exceeding peace,
Yield to thy daily discipline.

We need as much the cross we bear
As air we breathe—as light we see:
It draws us to thy side in prayer,
It binds us to our strength in thee.

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ENOCH, ELIJAH AND THE SENTENCE

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"ONE HOPE"

There has been a great deal said and written on hope; there is being a great deal said and written on it; and yet what constitutes the "One Hope" seems to be, to many minds, as vague as ever. Some claim "the large hope," others "the larger hope," and others again "the largest hope." Anything more vague than such phrases is scarcely conceivable. In the same way, some seem to prefer the small hope, others the smaller hope, and others again the smallest hope, as though they had concluded that the smaller their hope the more certain would be its genuineness. The extent of the hope, whether it be large or small, does not constitute its genuineness. It may be the largest conceivable and yet be a counterfeit, and it may be the smallest conceivable and still be no better. All depends upon the elements of the hope being right and its

foundation adequate. There is much to be learned by considering the phrases which inspired men have used regarding hope.

"NO HOPE"

In writing to the Ephesians, the Apostle Paul reminded them of a time when they had no hope: "Remember [said he] that ye, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:11, 12) The Apostle did not mean that they had no hope of anything. Like other men, those Ephesians had hope of a great many things, but at the time referred to they had no hope of the things in question. The things in question are "the unsearchable riches of Christ," and at the time referred to they were "without Christ." Before Christ came the descendants of Israel, called "the Circumcision," had a polity or citizenship of their own, but the other nations of the earth, called "the Uncircumcision," had neither part nor lot in the matter. Before Christ came the Circumcision were under "covenants of promise," but the Uncircumcision were "strangers and foreigners" to all that they contained. The Ephesians were a fair sample of the Gentiles generally. Without the Christ all men are without "the hope" in the world.

"THE HOPE"

The one hope is designated "the hope of the gospel" (Col. 1:23), "the hope of eternal life" (Tit. 3:7), "the hope of salvation" (1 Thes. 5:8), "the hope of glory" (Col. 1:27), etc. Nothing could be more specific. It is not *a* hope, but *the* hope. It is not *some general* hope, but *this particular* one —the hope comprising the specified elements. The specific character of the hope is emphasized by all the apostles, but by none more so than the Apostle Paul. Take another example. Referring to the Gentiles in Christ being built upon the same foundation as the Israelites in Christ, he says: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known to me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in *one hope* of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 2:19 to 4:6) "The household of God" is no longer composed exclusively of Israelites, but of those out of every nation; and its one foundation is occupied by Israelites and non-Israelites alike. The anxiety of the Apostle is that "the unity of the Spirit" may be kept in the bond of peace. He enumerates the elements of that unity. They are seven units; and one of those units is the "one hope." There can no more be two hopes in "the unity of the Spirit" than there can be two Lords or two Gods in it.

"THE HOPE OF ISRAEL"

The one hope is the hope of Israel. The Jews accused the Apostle Paul of heresy, and he was under examination before Felix. When Festus succeeded Felix, Paul was in prison at Cæsarea. The Jews wanted Paul sent to Jerusalem for trial, Paul appealed unto Cæsar, and Festus sent him to Rome. At Rome Paul called the chief of the Jews together, and having explained to them his position he declared: "For this cause therefore have I called for you, to see you, and to speak with you, because for *the hope of Israel* I am bound with this chain." They expressed their desire to hear him concerning the "sect" which was everywhere spoken against, "and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." Then Paul applied to those who believed not the words of "the holy Spirit by Esaias the prophet" (Isa. 6:9, 10), and concluded with this emphatic announcement: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:16-31) There are three phrases here—"the salvation of God," "the kingdom of God," and "the hope of Israel." They are practically the equivalents of each other, and cover "those things which concern the Lord Jesus Christ." Israel, of course, is the nation composed of the patriarchs, Abraham, Isaac and Jacob, and their descendants; and the hope of Israel is the blessedness promised to that nation, and through it to all the nations of the earth. The salvation of God is another way of expressing the blessedness promised in the Abrahamic Covenant, and the kingdom of God is the medium through which that blessedness is to be realized; so that whatever there is in the kingdom of God, and in the salvation of God, there is also in the hope of Israel, and *vice versa*.

"THE HOPE OF THE PROMISE"

The hope of Israel is the hope of the promise. Before the Apostle Paul was sent to Rome, and while under examination at Cæsarea, he testified, saying: "My manner of life from my youth, which was at first among my own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for *the hope of the promise* made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:4-8) Hope is impossible without a promise. Genuine hope is impossible without an adequate promise. The one hope is impossible without the divine promise. The divine promise is the foundation upon which the one hope rests. The foundation of the one hope is not any divine promise, nor every divine promise, but *the* divine promise—"the promise made of God unto our fathers." The particulars of the promise can be easily traced. To *Abraham* the Lord said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting (age-lasting) covenant, to be a God unto thee and thy seed after thee." To *Isaac* the Lord said: "Go not down unto Egypt, dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of Heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." And to *Jacob* the Lord said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:2-3; 17:1-7; 26:1-4; 28:10-15) In these particulars of the promise there are several elements, some of which require special attention.

1. The *Blessedness* promised. The root of the blessedness is the resurrection of the dead. Hence the interrogation which the Apostle Paul addressed to King Agrippa touching the hope of the promise: "*Why should it be thought a thing incredible with you that God should raise the dead?*" (Acts 26:8) It is the fact that the resurrection of the dead is the root of blessedness promised which gives to the interrogation its point. Were the resurrection of the dead not the root of the blessedness promised, Paul's question in such a connection would be senseless. But Paul did not indulge in senseless questions; and this one is most pertinent. The blessedness promised is the removal of the curse which is resting upon man and his entire environment, and that curse cannot be removed without his resurrection from the dead. Resurrection is a re-standing or standing again, not in some stage of a fallen or lapsed state or condition, but in Adam's original state and condition, which was in every respect "very good." (Gen. 1:31) Resurrection is complete restoration to the state and condition in which Adam left the hands of his Creator. The resurrection of a "blind" man is complete when he sees as clearly as Adam ever saw; the resurrection of a "deaf" man is complete when he hears as acutely as Adam ever heard; the resurrection of a "dumb" man is complete when he speaks as fluently as Adam ever spoke; the resurrection of a "leper" is complete when he is as clean as Adam ever was; and the resurrection of a "lunatic" is complete when he is as sane as Adam ever was. In like manner every element of every disease, defect, de-

formity, weakness, etc., physical and mental, might be enumerated, and whatever it may be the resurrection of its subject is complete when he is delivered from it. The resurrection of the dead varies as to time, order, manner, etc. That is only of secondary importance. It is of first importance, however, to see that the resurrection is re-standing in man's original state and condition; and that that is the root of the blessedness promised by Jehovah.

2. The *Extent* of the blessedness promised. Abraham, Isaac and Jacob and their seed are to be blessed. That is the Israelitish part of the promise. All the nations of the earth are to be blessed. That is the non-Israelitish part of the promise. It is not Abraham alone, nor Isaac alone, nor Jacob alone who is to be blessed, but all three individually. Nor is it merely those three fathers who are to be blessed, but the whole of their children as well. It is not some particular generation or generations of the patriarchal seed who are to be blessed, but the whole of their generations. Nor is it some particular generation or generations of all the nations of the earth who are to be blessed, but the whole of their generations. This, that, or the other generation or generations of one nation is not the equivalent of one nation, nor is this, that, or the other generation or generations of all nations the equivalent of "all nations;" in each case it is only a part, and a part is not the equivalent of the whole. The one part of the promise covers every individual of the Israelitish nation, and the other part of the promise covers every individual of all the other nations of the earth without exception.

To have "The hope of the promise" in its integrity it is necessary to have the promise in its integrity, and to have the promise in its integrity it is necessary to have at least its two major parts in their integrity. To limit or emasculate either of these parts is suicidal. If the Israelite limits or emasculates the Israelitish part of the Abrahamic Covenant he excludes himself from it, and if the non-Israelite limits or emasculates the non-Israelitish part of it he does the same. *Neither the one nor the other can then show that he is included in it.* Wish, desire, or expectation, ill or well-founded, he may have, but "The hope of the promise made of God unto our fathers" he cannot have.

3. The *Medium* of the blessedness promised. Abraham, Isaac and Jacob and their seed are the medium. Not the whole of Abraham's seed, but his seed in that particular line:—"And God said to Abraham, As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." "Sarah, thy wife, shall bear thee a son indeed: and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting (age-lasting) covenant, and with his seed after him." (Gen. 17:15-19) Referring to this election, the Apostle Paul wrote:—"They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Rom. 9:6-8) Abraham's wife was "barren," and they were both "old and well-stricken in age." What could Abraham do under such circumstances? He could *believe* "God who quickeneth (maketh alive) the dead;" and that was exactly what he eventually did: Being not weak in faith, he considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was *strong in faith*, giving glory to God and being fully persuaded that what He had promised He was able to perform. And therefore it was imputed to him for righteousness." (Rom. 4:13-22) *Thus Isaac was brought forth.* In reference to this son of promise, God afterwards said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering." (Gen. 22:2) What could Abraham do now? He could *obey* God: and that was exactly what he did. "By faith Abraham, when he was tried, *offered up Isaac*, and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:17-19) *Thus Isaac was brought forth the second time.* The elect seed is the seed of "promise" throughout. The elect seed in "figure" was the seed of promise, and the elect seed in reality is also the seed of promise. The Apostle Paul identifies the real seed most unmistakably: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Not the Christ in one person merely, but the Christ in many persons: "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16-29.

The medium of the blessedness was incomplete while it was merely "according to the flesh." It required to be "according to the Spirit," also. Hence in writing respecting its Root, the Apostle Paul describes Him as having been "made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. 1:1-4; 9:5) It was necessary that Christ should come according to the flesh in order that man might be redeemed; and He redeemed man from the curse by becoming a curse for him: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:13, 14) The death of Christ was necessary, but the death of Christ in itself is not the medium of blessedness. There is no blessedness in death, but the death of Christ prepared the way for untainted life. Untainted life is the cardinal element of blessedness; and the Root of it is the Christ—"the Resurrection and the Life." In resurrection, in life, in incorruptibility, in immortality, and having all authority and power in heaven and on earth, Christ is the Root of the medium of blessedness for all the nations of the earth. In the complete medium of blessedness there are natures both human and divine. In those natures there are many ranks, and from the lowest to the highest of them Christ "is over all, God blessed for ever. Amen."

The Apostle Paul had often to defend his position. Sometimes his defence was before a sacred and at other times before a secular tribunal, but the ground-work of it was always substantially the same. When at Jerusalem, Paul was accused of polluting the Temple. This caused a great tumult, and some of the Jews "went about to kill him." The captain took him in charge, and "carried him into the castle." The next day, "because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them." In his defence, "when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: *of the hope and resurrection of the dead* I am called in question." (Acts 21 to 23) "The Hope," "the Hope of Israel," "the Hope of the promise," and "the Hope and resurrection" are not so many different Hopes, but the "One Hope" presented under different phrases. The hope was given to Israel, and is phrased "the hope of Israel;" the hope rests upon the promise of Jehovah, and is phrased "the hope of the promise:" and the hope in realization is the resurrection of the dead, and is phrased "The hope and resurrection." When the phraseology of inspired men is ascertained and remembered their ideas may be apprehended, but without their phraseology their ideas are impossible of apprehension. In connection with no subject is it more important to bear this in mind than in connection with the present one, it being fundamental to every Christian. In his day, the Apostle Paul raised the One Hope as his rallying cry: "*Touching the resurrection of the dead* I am called in question by you this day" (Acts 24:21); and from that day to this it has been the only adequate rallying cry for the church of the living God.

Because all men will eventually be raised from the first death to the second life, and that with all of life's original concomitants, it does not follow that all men will always live. They may, or they may not, according to each individual case. That was Adam's position at the beginning. He refused to conform to the law of the first life, and he incurred its penalty—the first death; and any man who may refuse to conform to the law of the second life will incur its penalty—"the second death." The promise made of God unto our fathers guarantees to every man the second life, but it guarantees no man against the second death. It is not God's purpose to unman any man. In voluntary obedience the second life is to be perpetuated, and in wilful disobedience terminated.

"The grace of God has appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ."—Tit. 2:11, 12. JOSEPH MOFFITT.

ALL IN ADAM AND ALL IN CHRIST

"As *all in Adam* die, even so *all in Christ* shall be made alive. But every man [of those in Christ to be made alive will get life] in his own order [company or band]: the first fruits, Christ [The Head, Jesus; the body, the faithful "church, which is his body"], afterward those who are Christ's at [during] his *presence*" [Greek, *parousia.*]—1 Cor. 15:22, 23.

We thus correct the translation of a passage very frequently misused to prove the everlasting salvation of all men irrespective of their acceptance of Christ as their Redeemer and King. But as here translated this passage is in perfect accord with the remainder of the Bible, which everywhere declared that, "He that hath the Son hath life; he that hath not the Son of God hath not life."—1 John 5:12; John 3:36.

But, aside from the testimony of other scriptures, we call attention to the facts that the Greek text supports the above translation and that no other view of verse 22 could be reconciled with the context, verses 23, 24. Note carefully that the expression, "But every man in his own company," refers to the *all* who are to be made alive. Then notice that but two companies are specified. The chief of these is mentioned first, and includes the Redeemer and all of the Gospel age overcomers who are now having fellowship in "his sufferings"—"his death"—and who shall be accounted worthy also to have share in "*his* resurrection," a resurrection to the immortal glories of the divine nature. (Compare 2 Pet. 1:4; Phil. 3:10, 11) The second company includes, specifically, "*those who are Christ's* in [the time of] his *presence.*" And these two companies are the "*all*" of verse 22, who are to be made alive in Christ. Could language show more clearly than this does that none are to be made *alive* (in the full, complete sense in which the word "alive" is here used) except those who in this age become the Redeemer's bride or in the next age become his children—begotten through faith and developed through obedience?

The difficulty with many, however, is that they have never noticed the full sense of the words *life* and *made alive* in the Scriptures. The whole world is reckoned as already dead—because under sentence of death through Adam—and unless they eat [assimilate and appropriate by faith] the flesh [sacrificed humanity] of the Son of Man, they have *no life* and can have *no life.* And those who do so "eat" are said to pass from *death* unto *life* now, reckonedly; but the *actual making alive* of such, as stated in our text, will be in the Resurrection morning. And so it will be with the world in general during the Millennium: when awakened from the sleep of death they will still be unjustified, condemned, dead. But they will be *awakened* by the great Redeemer in order that each may have the offer of everlasting life, on condition of becoming Christ's, accepting his gracious work for them in the past and his regulations for their future. Thus they may "eat" his flesh—appropriating his merit and receiving thereby his strength and life. They will be accounted or reckoned as living from the time that they begin to "eat," but they will not be made *alive*, perfect, until the close of the Millennial age of trial or testing.

UNIVERSAL SALVATION—No. I

"We trust in the living God, who is the Savior of all men, especially of those that believe."—1 Tim. 4:10.

It is very generally conceded among Christians that Universalists are the only class of people who have any claim upon, or use for, this text of Scripture; but although we are not Universalists, we also, with Paul, trust in the living God [Jehovah], who is the Savior of all men, especially of those that believe. Thus the Apostle declares that in one sense the salvation which God has promised is to be universal, while in another sense it is to be restricted to believers.

A little reflection upon the general teaching of the Scriptures makes the Apostle's meaning here very evident. Nowhere in the Scriptures is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance, or change of heart from sin to righteousness—"For there is no other name under heaven which has been given among men, by which we can be saved;" and "Now God commandeth all men, everywhere, to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 4:12; 17:30, 31) And the numerous exhortations to faith and repentance, as the prerequisites on man's part to salvation, are too familiar to every Christian to need repetition here. We merely cite a few. See John 3:15, 36; 6:47; Acts 13:39; Mark 6:12; Luke 13:3, 5; Acts 3:19.

In harmony with this teaching of the Scriptures, we therefore understand the Apostle's statement to signify that God is the Savior of all men from the Adamic death, or the death into which all were precipitated by Adamic transgression, in that he hath provided a redemption for all. In thus providing salvation and ultimately offering it to all men as a free gift of his grace, through Jesus Christ, who is "the propitiation for the sins of the whole world," God stands in the attitude of a savior toward all men. He is the Savior whether all men accept the proffered salvation or not.

But, while thus the Savior of all, there is a particular or special sense in which God is the Savior of those that believe and accept this reconciliation and the opportunity offered of making it *everlasting* salvation. This salvation is conditional: "Believe in the Lord Jesus Christ and thou shalt be saved." (Acts 16:31) This is an unequivocal promise of actual and permanent salvation to every individual who believes, *i. e.*, heartily accepts. To such an one, God not only stands in the attitude of a savior, ready and willing to save, but he will go farther and actually accomplish his salvation; and this is the special sense in which he is the Savior of them that believe. Between the general sense in which he is the Savior of all men, and this special sense in which he is the Savior of them that believe, there is, therefore, all the difference between a possible and an actual, a proffered and an accepted salvation.

The general difficulty with Christian people on this subject is, that they do not admit that God is the Savior of all men—that he stands ready and willing to deliver all from sin and death into life and liberty of righteousness. Some declare that he stands ready to be the Savior of all "*the elect.*" Others, while claiming that God is willing and ready to save all, practically deny it by claiming that the necessary *believing* must be done in the *present life*—which practically excludes three-fourths of the race from any opportunity of sharing in it, since more than that proportion have died without any knowledge of the only name given under heaven or among men, whereby we must be saved. This view contradicts God's Word; for if even one member of the human race be left unprovided for—be left without the needful information and opportunity—it would render false the statement which God makes, that he stands as a Savior to *all* men. The entire matter is clear, however, when viewed from the standpoint of the Plan of the Ages—which shows that through the redemptive work of Christ God has provided *salvation for all to all that "was lost" in Adam;* and that the knowledge necessary to the acceptance of this provided gift, while it has reached only the few in the present life, is to be testified to all in due time—in the coming age, in which Christ and his church shall reign over and bless, with his gracious offer, all the families of the earth.

God has appointed means of salvation, of which every one who is sick of sin and desirous of a return to his love and service will gladly avail himself. At great cost it was purchased—even at the sacrifice of the "only-begotten" and well-beloved Son, who freely gave himself for us all. (John 3:16) Condemnation unto death passed upon us through our father Adam, while we were yet in his loins and were therefore represented in him; but the death of the Son of God, "the man Christ Jesus," as a ransom or substitute for Adam, taking his place in death, legally released, not only Adam, but also all his posterity, from death. Thus, legally, the salvation of the race was secured—made possible—possible for God to be "just and yet the justifier of him that believeth in Jesus" (Rom 3:26)—when the sacrifice of Christ Jesus was finished on the cross: and this is what our Lord meant when, dying, he bowed his head and said, "It is finished." And of its actual accomplishment toward all them that believe, "God hath" as the Apostle states, "given full assurance in that he hath raised him from the dead;" not indeed again in the flesh [The body of his humiliation was taken by him merely for the suffering of death, because, as by *man* (Adam) came death, by *man* also (the *perfect* man and therefore the acceptable sacrifice, Christ Jesus) must come the resurrection or salvation from the dead.]—but to the divine nature, a spirit being, endued with all power in heaven and in earth. He is therefore abundantly able to accomplish the great work of restitution of the dead—of whosoever wills to accept everlasting life on the terms and conditions of the New Covenant.

But before this provided salvation can become actual or special to any individual, such an one must believe the testimony of God with reference to the matter, as expressed in his Word. He must realize (1) that he is imperfect, a sinner, unworthy of everlasting life; (2) he must recognize the man Christ Jesus as his personal redeemer, as the one through whose *meritorious sacrifice* for human sins comes the privilege

of reconciliation with God and the consequent return to perfection and lasting life. All who thus believe and who act accordingly, *i. e.*, who accept the proffered salvation as the free and unmerited "gift of God our Savior," secured for us by him through the Atonement for sins provided in the sacrifice at Calvary—and who, in accordance with this faith, reform their lives, submitting themselves thereafter to the will of God—these shall in due time fully realize the special or actual salvation promised in the above text.

In accepting Christ as the Redeemer, the believing one is reckoned as no longer a dying son of the dead Adam, but as a living son of the "last Adam" (1 Cor. 15:45), having a new life in Christ. "Therefore if any man be in Christ [*i. e.*, represented in Christ instead of in Adam, as formerly], he is a *new creature*" [newly "created in Christ Jesus" (Eph. 2:10)—reckonedly; and in due time, if he "abide in him," he will be a new creature actually].—2 Cor. 5:17. Such have, in God's estimation and in their own, "passed from death unto life:" being justified by faith they are no longer under condemnation.—Rom. 8:1.

Thus (*by faith*) we are transferred from the dead head of the race, Adam, to the living head of the redeemed race, Christ Jesus. And if any man be thus in Christ he is a new creature (2 Cor. 5:17): old things—the old love of sin, the old disposition to do evil, and the old worldly and selfish ambitions, strifes, etc.—no longer please and satisfy his new mind. Their power of control has passed away, and behold, all things have become new. He begins to realize a new spirit, a new disposition within him; and therefore he has new hopes, new joys, new ambitions, a new heart [will] for love and joy and peace, and a blessed sense of the divine approval; and he looks forward with joyful anticipation, realizing that his destiny is eternal life. But out of Christ there is no life, no hope; and those who have not come into him by faith still abide under the Adamic condemnation. However, as already shown, it is the purpose of God that in "*due time*" these truths shall be so clearly testified to every man that all will have the fullest opportunity to believe and thus to come into Christ and through him inherit eternal life. See 1 Tim. 2:4-6.

The time for fully realizing the special, actual salvation is the Millennial age: the sense in which any possess it now is by faith; for "we walk by faith and not by sight" until the appointed time—the Millennial age. Then the faithful bride class will be perfected as spirit-beings like their Lord; and thenceforth the reconciliation of the world will be accompanied by gradual restitution to human perfection, which salvation, if they are worthy, at the close of the Millennium will become everlasting salvation.

PHILIP AND THE ETHIOPIAN

LESSON XI., SEPT. 11, ACTS 8:26-40.

Golden Text—"He that believeth on the Son hath everlasting life."—John 3:36.

In this lesson we have a beautiful illustration of God's supervision of his own work—a supervision which has been exercised throughout the entire age, and which the faithful of today, as well as of the past, may take comfort in considering. The great plan, both for the salvation of the world and for the selection of the church as Christ's joint-heirs, is his work; and therefore in its minutest particulars and in its widest scope we see the evidences of his wisdom and grace. Mark in this lesson the special direction and leading of his servant Philip, and the careful providence over a sincere inquirer after truth, the Ethiopian eunuch.

VERSE 26 shows that an angel was sent so to direct Philip's course that he might come in contact with one who was an earnest inquirer after the truth. And Philip promptly followed the angel's leading, though it took him away from a seemingly prosperous work, where the multitudes heard him gladly, to preach the gospel in the wilderness to a single individual. Just how the angel of the Lord conveyed his message to Philip is not stated, possibly by a vision or a dream.

VERSES 27, 28 show with what care this man was seeking the truth. He had traveled alone a long distance at considerable expense in order to join in the worship of God at Jerusalem, and now, on his way homeward, he was carefully pondering the words of the Prophet.

VERSES 29, 30. As he journeyed through the desert and observed the stranger slowly riding in his chariot and reading, Philip was prompted by the spirit of God, which filled him with zeal in his service, to run and overtake him, and, when drawing near, he heard him read from the Prophet Isaiah, and inquired, saying, "Understandest thou what thou readest?"

VERSE 31. The stranger replied, "How can I, except some man should guide me?" and he invited Philip to ride with him.

Here we have another evidence that the eunuch was one of "the meek," whom alone the Lord has taught us to make special effort to reach with the truth, and who alone are hungering and thirsting for it. The same spirit of meekness that led the eunuch to desire a knowledge of God's Word—the heavenly wisdom—prompted him also to confess his ignorance of the meaning when asked. Had he been proud he would have resented such a question, and answered either that he did understand it, or else that what he, a man of wealth and education, could not understand he need not expect to have explained by anyone of Philip's appearance and social standing.

But, on the contrary, having a meek and teachable spirit, the bare hint of Philip's words was sufficient. He was anxious to learn the truth anywhere and from any person, and invited the humble looking teacher into his carriage to teach him. And we are safe in supposing that the great Shepherd is always on the lookout for such truth-hungry sheep—to feed them meat in due season—now as well as then; and whenever special providences are necessary in order to reach such they will be exercised.

Another lesson here taught is respecting God's methods. Many believe and teach that God by impressions on the mind teaches the truth-seeker without the written Word—the Bible; others that God teaches by impressions, illuminating the Bible *to each student* individually. But this lesson, agreeing with all the teachings of the Scriptures on the subject, shows God's usual method: he uses his inspired Word as the text, and sends his specially qualified representatives to expound it.

VERSES 32, 33. The hand of divine providence is here again manifested in the choice of the Scripture reading so that Philip might begin his teaching at the very foundation principle of the doctrine of Christ—how that Christ *died* for our sins according to the Scriptures.

VERSES 34, 35. "And the eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this? of himself or some other man? Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus," showing how his sacrifice was the propitiation for the sins of the whole world, and how in deep and voluntary humiliation on account of our sins, his judgment—his right to life—was taken away; how that because he took the sinner's place as a substitute he was counted as a sinner, worthy of death, although he had no sin. "And who," says the prophet, "shall declare his generation? for his life is taken from the earth?" The question is a suggestive one, and one which Philip was probably able to explain. The underlying thought is that though in the dawn and vigor of his manhood he was cut off from life without any posterity to perpetuate his name, yet he is to have a numerous posterity; for God would raise him from the dead and he should be, as elsewhere stated (Isa. 9:6), "a Mighty God, an Everlasting Father, a Prince of Peace."

VERSES 36, 38 show that the teaching of Philip must have been very comprehensive: he had evidently progressed from the foundation doctrine of *justification* (by faith in Christ the Redeemer) to the doctrines of the resurrection and the restitution of all things and then to the special privilege of the fully consecrated during the Gospel age, of becoming joint-heirs with Christ and in due time sharing his crown, if now they are willing to bear his cross. This seems evident from the fact that the man was anxious to be baptized at once in this faith—another evidence, too, of his prompt acquiescence in the will of God, and his desire to be in fullest accord.

VERSE 37, though true in sentiment, does not seem to be a part of the original text, as it does not occur in any of the three oldest and most reliable Greek manuscripts—the Sinaitic, the Vatican and the Alexandrian. See foot notes of the Tischendorf New Testament, which gives all the variations of these oldest MSS. from the common English version.

VERSES 39, 40. Just how the Spirit of God caught away Philip is not stated. It was evidently a miraculous transportation which Philip himself did not understand, and probably did not realize until he found himself at Azotus, where, and thence on his way to Cæsarea, he made use of numerous opportunities to preach the Word. Doubtless Philip, as well as the Ethiopian, went on his way rejoicing.

What cause for rejoicing both had—the one in the blessed new-found hope in the Gospel, the other in the additional joy of being recognized of God as a chosen vessel to bear his name to one of his beloved children. May we also have many such occasions for rejoicing in God and in his power and providences manifested toward and in and through us. Praise his dear name for many such favors in the past.

QUARTERLY REVIEW

III. QUAR., LESSON XII., SEPT. 18, REVIEW.

In reviewing the lessons of this quarter, TOWER readers are referred to comments in previous numbers of this magazine, which might be re-read with profit.

ENCOURAGING WORDS FROM EARNEST WORKERS

Georgia.

DEAR BROTHER:—I have refrained from expressing to you the joy and gratitude that I have felt for the light thrown upon the Scriptures by your writings, through fear that I would appear to give glory to man rather than to God, from whom I am sensible that the light really comes. Still I realize that it is due you, as God's willing agent in distributing the light, to know something of the joy it has brought me.

I had long been an earnest student of the Word, but because of the many false doctrines that I had been taught from infancy to believe were supported by the Bible, I was like one groping in darkness. About four and a half years ago, through the merest accident (as some would say), I saw a reference to *Millennial Dawn* in a secular paper. I at once ordered the book and shall always thank God for that accident. It "opened my eyes to behold wondrous things out of his law." Since then I have eagerly read everything I could get from your pen: I subscribed at once for the TOWER, and could scarcely wait for volumes two and three to be out of press before ordering—in fact ordered them before they were out. Oh, the joy and delight they have given me! Words cannot express it!

But with the sweet has also come the bitter. It has compelled me publicly, in the church in which I was a member, to renounce the false doctrines that I had previously held in common with others. This, of course, brought upon me much that was painful in the sundering of pleasant associations and in misunderstandings and isolation. But through it all I have been wonderfully supported and strengthened, and have verified the promise, "I will give you a mouth and wisdom that none of your adversaries can gainsay or resist." I. have tried earnestly and faithfully to present the truth to others, and have distributed much of your writings among my friends; but have been greatly disappointed as to results, as few have shown any special interest, none have confessed a belief in the new (old) truths, and some of my nearest and dearest friends have been greatly shocked and grieved by my heresy.

But I leave all in the hands of the Lord and accept every trial and disappointment as a part of my testing, and, by the grace of God, I will be faithful to the end. But enough of this. You are familiar with all the trials that are common to those who would, in this evil day, be faithful to the truth. I have not accepted the truth as presented by you without questions, but have diligently searched the Scriptures upon every point; and in almost every instance I have been able to agree heartily with you. And oh, the joy of believing! It has changed the whole tenor of my life and thoughts. It has made the study of the Scriptures my chief delight. I truly meditate upon them day and night. Like one of old, I feel like saying, "I have esteemed the words of thy mouth more than my necessary food."

Hoping that you may, in the future as in the past, be blessed and honored of God as his mouthpiece, I remain, yours in the glorious hope, L. A. WEATHERLY.

Indiana.

DEAR FRIENDS IN CHRIST:—I cannot tell you how much benefit my mother and myself have derived from MILLENNIAL DAWN, Vols. I., II. and III. I have found that in whatever company I have mentioned our faith it attracts attention. So many have grown restless under the old creeds that they hail with delight any reasonable explanation of God's dealings with the race. For myself, I am thankful that I have a God who is both to be loved and to be respected. As long as I believed in a Calvinistic hell, there lurked in my heart a feeling that a more effective and a less cruel way of dealing with humanity would be perfectly consistent with the idea of a just judge. I thank you for showing me the way. The chapter on the Pyramid in Volume III. will eventually attract the attention of many scientists. A consistent explanation like yours will be appreciated in time.

The fact that the doctrine of the inherent immortality of the soul is not true was a new idea to me. But I traced it back carefully and found that it was the foundation doctrine of the religions of Egypt and Babylon. Then, and not till then, did I realize *how* the Jewish faith differed from the esoteric religion of the priests, and *why* the Jews were prone to wander into idolatry. Truly, all Buddhism, Theosophy, etc., originated in Eden. "Thou shalt *not* surely die" has been believed, not by Eve alone, but by most of her descendants. Pardon me for taking your time, but you do not seem other than friends to me.

Yours in Christ, E. L. HAMILTON.

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VIEW FROM THE TOWER

"Behold, I stand at the door and knock!" says the Master, addressing himself to the present or Laodicean stage of the church nominal. Yet she is "rich and increased in goods" (in supposed world-converting machinery, as well as temporally prosperous), self-complacent and feeling no need for the second coming of the Lord and the establishment of his kingdom to put down all enemies of righteousness, and to cause the knowledge of the Lord to fill the whole earth. She is so satisfied with the present machinery that she believes that she can do all this of herself, and would rather dislike to have the second advent occur now, to spoil *her plans* and her "many wonderful works." (Rev. 3:14-20; Matt. 7:22) Hence she hears not the knockings which from time to time declare that he has already come—that he is even now *present*, doing his work, his great work [overthrowing the nations], and bringing to pass his act, his [to them] strange act [of spewing "Laodicea" out of his mouth], rejecting the nominal church systems and casting all but the faithful into the outer darkness of the world, relative to his plans and doings, letting them have a full share in the vexatious time of trouble already begun.—Isa. 28:21, 22.

Several loud raps have recently been given, so loud that even the worldly begin to inquire what they mean. Within the past two months, one loud, long knock came at Homestead and generally in the vicinity of Pittsburgh. Another was heard in the Rocky Mountain mines. Another was heard in the coal-mining towns of Tennessee; another along the railroad lines in New York state; another in labor circles in France; another in the cholera plague visiting Europe.

Not that the Lord directly caused or approves of the rioting or bloodshed; but that these things are related to the *day of his presence*, the "day of trouble," with which the Gospel age will close and the Millennial age be ushered in—a day of distress and perplexity upon men, upon nations, and upon the Laodicean church—a day of vengeance and righteous retribution.

But whilst men's hearts are "failing them for fear and for looking after [forward to] those things coming upon the earth," of which present rumblings are but premonitions, an excellent opportunity is afforded, for those who understand the situation, to preach the Gospel of the kingdom to all who have an ear for the message. These rumblings mean the breaking in pieces of the powers that be, the Gentile governments, which for now nearly 2500 years have, under Satan's blinding and by God's permit, ruled the world under the law of *selfishness*. The Scriptures have foretold the utter dissolution of society as at present organized, and the reconstruction of it upon principles of righteousness and love, under the great Prince Immanuel—upon whose reign all the gracious prophecies of peace and blessing and good will toward men depend; and for whose kingdom to come the whole creation (although ignorantly) is "groaning and travailing in pain together, waiting for the manifestation of the sons of God" [the church—the Christ, Head and body], in the power and glory of the kingdom promised.

Let each of us who is informed through the Lord's Word be on the alert to invent and to wisely use the many opportunities now, thus afforded for preaching the good tidings of great joy which shall be unto all people. But great prudence is needed, and wisdom from on high should be sought, else the results may be injurious rather than beneficial. The *right* words at the *right* time will surely do good; while ill-chosen words or an inopportune time may prejudice the mind so as to hinder some from seeing the beauty of the Lord's plan for years to come. Our Lord's words, "Be ye wise as serpents and harmless as doves," should never be forgotten.

Sometimes, and with some people, the loan of a "*Dawn*"

or of an *Old Theology Tract*, with very few words, is the wise course. At other times the words introducing the reading matter are all-important. And the true, earnest minister (servant) of the truth will lose sight of self, and all disposition to vaunt his knowledge of the Lord's word and plan, and will seek merely the glory of God and the blessing of his hearers.

Tell the story as simply, as kindly and as truthfully as possible. Over statements harm the cause they would advance. Do justice to all concerned. "Let your *moderation* be known unto all men"—whichever side of the question they may take and however partisan they may be. Let your counsel and influence always stand for *peace* and *right* and *order*, however you may seek to make apology for blinded lawbreakers on either side of any question. A poor law is better than no law. Lawlessness has no sanction in God's book, nor in the example of any held up to us by it as worthy of emulation; but the reverse. God is a God of order and of law, and all who have his spirit will be friends of order. True, all law and order will be overthrown in this day of trouble, and that by divine permission; but so long as there is any law, all who are God's people should respect it. When the Apostle said that we should "be subject to the powers that be," he did not add so long as the laws are perfectly just and equal. No: he knew, as we know, that laws made by imperfect men cannot be perfect laws. Our only question about obeying the laws must be if they conflict with our duty toward the divine law of love to God and to our fellow men. And very few, if any, human laws demand of us a violation of this, our supreme law.

While using present labor-troubles, etc., as a starting point for conversation, always remember that it is to be but an *introduction* to the Gospel of the kingdom. We are not commissioned to teach other matters than the one Gospel; but we may and shall use every other subject to introduce the good plan of God to the attention of all "the meek" (Isa. 61:1)—especially to those who confess to be God's people. Remember that this is *your one work*, if you are of the consecrated body of Christ, the church. To this end you eat and drink and sleep and labor at your earthly tasks—that you may have time and strength and opportunity to make known the gracious plan of our God, the foundation of which was laid in the *ransom-sacrifice* for all given eighteen centuries ago by the man Christ Jesus, and which is about to have a glorious consummation at his hands and at the hands of the church, in the setting up of the kingdom for which so long we have prayed, "Thy kingdom come!"

FAITH AND WORKS

Whilst some go to the extreme of saying and hoping that their good *works* will commend them to God's favor, regardless of what *faith* they hold, others make the serious mistake of supposing that if they hold a *correct faith* there can be no necessity for *works*. But though faith in the redemptive work of Christ is indispensable—so that no works of ours would be acceptable to God without it—and though clear knowledge and faith respecting the divine plan are to be desired and sought, yet the *objective value* of all faith and knowledge is to lead the believer into *works of service for the Lord.*

Nor should we esteem works essential to the success of God's plan for the blessing and instruction of *others;* for, if we are unwilling, our God is able to use many other agencies. Rather we should esteem it a privilege to be co-workers with our God, to honor his name and to serve his people; and indeed it is thus that the worker in the Master's service is blessed—every effort to serve his Master adds to his strength and joy. The Lord is seeking for membership in his bride such believers as feel so full of grateful joy for their own redemption and are so anxious to honor and serve their Redeemer that they esteem it a privilege to work in his service—a privilege to suffer as well as to labor for him and in co-operating with his plan.

This being the case, beloved, none of us can afford to exercise or cultivate a spirit of idleness. Those who idle away their time, and those who absorb it all in the service of business, or pleasure, or family, or self, are laying up no treasure in heaven, however much or little they may be laying by on earth. Present opportunities for sacrificing service are therefore to be esteemed, not only as the greatest privileges of the present life, but also as the greatest privileges ever offered or to be offered.

Let each one, then, ask himself—What am I *doing* for God, his plan and his people? If you are *doing* all that you *can do*, be glad and rejoice, even though that *all* be miserably small, even in your own estimation. It is the *will* and *effort* to DO and to BE that our Redeemer regards with loving favor. But if you are not doing *all* that you could do, be dissatisfied with yourself; and uneasy lest your listlessness and carelessness for his service settle it with the Master that you are unworthy to share in the work of glory as a member of his church glorified.

Let each one resolve to do something each day to serve our gracious King—not to *merit salvation*, but as the expression of our love for him through whom we have redemption, even the forgiveness of sins.

Our Lord does not despise our feeblest efforts when prompted by warm, overflowing hearts. The servant who has but one talent and uses it faithfully will be welcomed as a *good* and *faithful* servant, as surely as the one who uses faithfully two, five or more talents. He that is faithful with a little can be trusted with more, and he that is unfaithful in the use of *one talent* would be unfaithful with more. And every one who uses his talents faithfully finds them increasing daily. He who cannot deliver an oration can speak a quiet, pointed word, or write a letter, or hand a tract, or loan or sell a DAWN. When so many privileges abound on every hand, surely all have several talents for service.

Be assured, dearly beloved, that neglect to use your privilege of serving the truth will react to your spiritual degeneracy. As a sound faith is for the purpose of leading to good works, so the activity of service is necessary to continued purity of faith. It is from this cause that many are stumbling into the "outer darkness" of agnosticism—doubt, uncertainty.

"THEY SHALL BE MINE"

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. 3:16, 17.

The Prophet Malachi, in connection with the above words, was foretelling, not only the coming of John the Baptist, the forerunner of Christ at his first advent, but also the coming of a greater, and in a fuller sense an antitype of Elias, before the great and notable day of the Lord's second advent. (See MILLENNIAL DAWN, Vol. II., Chapter viii.) What, therefore, we find here addressed to nominal fleshly Israel, in view of the Lord's first advent and of the harvest work of sifting and separating, and the final disposition of the wheat and chaff of that people in the close of the Jewish age, we find applicable now, in the harvest of this gospel age, to nominal spiritual Israel—to the great sifting and separating work now progressing under the direction of the Lord of the harvest, who is now present.

While, therefore, we see the fitness of this prophecy in its application to fleshly Israel in the close of the Jewish age, and while we recognize its rebukes, its warnings and its promises to that people in the past, the important feature for our present consideration is its application now, in the closing days of this dispensation.

We see that the promised Elias has indeed come, and that the great "Messenger of the Covenant," in whom we delight—Jesus, our Lord and Savior—is now actually present. And truly his presence is like the refiner's fire and like fuller's soap. (Verse 2) All of those who profess to be his people are now under rigid inspection. The tests are being constantly applied to all professions of godliness, and are separating, with unerring precision, the pure gold of actual loyalty to God from the dross of mere profession and outward forms of godliness.

The condition of the nominal spiritual Israel was wonderfully mirrored in that of fleshly Israel. When the Lord says: "Return unto me and I will return unto you" (verse 7), now, as then, the reply is, "Wherein shall we return?" They will not own that they have departed from the right ways of the Lord: in their own estimation they are rich and increased in goods, spiritual as well as temporal, and have need of nothing, though actually they are poor and miserable and blind and naked. (Rev. 3:17) In their own estimation they are whole and need no physician, though actually they are sick and full of wounds and bruises and putrefying sores. The Lord says to them, Ye have robbed me in tithes and offerings; your words have been stout against me; and ye have declared it a vain, unprofitable thing to serve the Lord and to keep his

ordinances. But they answer: "Wherein have we robbed thee?" and "What have we spoken against thee?" and "What profit is it that we have kept his ordinance, and that we have walked contritely before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Vs. 8, 13-15.

In making profession of consecration to the Lord and yet living in pleasure and luxury with the world, conforming to worldly ideas, etc., the great nominal church has robbed God of that which they covenanted to give him—the loyalty and devotion of their hearts. Their words, too, have truly been stout against the Lord—their teachings have been in direct opposition to his Word, though they will not own it; and seeing no present profit in following the Lord closely, and observing the temporal prosperity of the wicked, they are content to follow the Lord afar off and to make whatever compromises with the world may be necessary to secure their present advantage.

Such is the attitude of the great mass of nominal Christians today: they have a form of godliness, but the power has long since departed. They build magnificent temples of fashion, run in debt to the world for them, and tax even the poorest to pay the interest on the mortgage and to secure a grand organ, a paid choir and a pulpit orator. These they dedicate to God, and then open them for the festival, the fair, the grab game and church theatricals; and while all effort is made to court the favor and secure the patronage of the rich, the humble poor are shunned and slighted and elbowed first into corners and back seats and finally outside the gates.

Thus increased in worldly goods and flushed with pride and apparent prosperity, the masses of the nominal church of all denominations are at ease. They are satisfied with their position and attainments, unwilling to acknowledge their shortcomings and backslidings, and are enjoying their feastings and revelry with the world. And their words are stout against the Lord's truth, because the truth would expose their errors and sins and destroy their friendly relationship with the world.

But in the midst of all this confusion and error, God's people have been developing. They are the mourners in nominal Zion, whom the Lord promised in due time to comfort. (Matt. 5:4; Isa. 61:3) They are the wheat in the midst of the tares or mere imitation Christians. They do not love the spirit of the world and cannot assimilate with it; they are not satisfied with the distorted creeds of human manufacture and deplore the fact that others are; they love the Word of God and make it their study; and they love the spirit of God wherever they see it exemplified. And while the multitudes come together in the great temples of fashion, ostensibly to worship God, but really to worship Mammon, these prefer to meet one with another, and on every such occasion rejoice in the verification of that blessed promise of the Master—"Wherever two or three are met together in my name, there am I in the midst of them."

These reverence the Lord's words above the teachings and traditions of men, and it is their delight to withdraw from the great multitude and commune together concerning the Lord and concerning his promises. So these that reverence the Lord speak often one to another; they love to encourage and build one another up; they love to tell of the Lord's goodness and of his truth wherever they can find a listening ear; and when through them a neighbor or friend finds the truth they rejoice together, and together widen the circle for proclaiming the good tidings and for communing one with another with reference to their heaven-inspired hopes. Their hearts are full of love and loyalty to God, and though their opportunities to serve him and to spread abroad the honor of his name may be few, yet their loving zeal is not passed by unnoticed by the Lord; for, says the Prophet: "The Lord hearkened, and heard it, and a book of remembrance was written before him for them that reverenced *the Lord* [not systems and creeds and traditions of men] and that thought upon *his name* [that were zealous for the honor of *his name*, not the names of Wesley, or Calvin, or Knox, or Luther]. And *they* shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Yes, the Lord is looking for loyal, loving, generous and noble hearts, for those who prefer the joy of his approval and of his promises to every earthly joy, and whose actions prove their zeal and devotion. Such, wherever we find them, are the Lord's jewels; and these will all be spared when the overwhelming trouble shall shortly be visited upon the wide fields of Christendom. These ere long will all be gathered out from amongst the tares and exalted to glory and honor.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then, after the gathering and exaltation of the church, and after the great time of trouble has accomplished its purpose of leveling all the proud and all the great systems—civil, social and religious—which have so long blinded and misled the world, then the new order of things will be established, wherein the order of the present time will be reversed. Instead of the proud being set up then, the meek shall inherit the earth, and life and prosperity and happiness and every blessing shall be the rewards of righteousness; and evil doers shall be cut off when the discipline of that time shall fail to effect a transformation, though none, we are informed, shall be thus cut off without at least a hundred years' trial under the favorable conditions of that time.

While we thus view our heavenly Father's glorious plan and rejoice to declare it to others, what a comfort it is to know that he reads the loyalty of our hearts with reference to it; and though our talents may be few and weak, and really insignificant in our own sight, yet in the Lord's estimation the use of an opportunity even to speak to a neighbor about his truth and the honor of his name is not overlooked. "And the Lord hearkened, and heard it, and a book of remembrance was written." Did you ever think of this when, perhaps with faltering speech, you tried to tell the good tidings of great joy to your next neighbor, or your shopmate, or your Christian brother or sister? or possibly to a larger company?—"The Lord hearkened, and heard it." Aye! and has not your heart burned within you as the heavenly benediction fell upon you, and sweet peace and joy filled your soul and fired your zeal with an intense yearning to herald the good news to earth's remotest bounds? Yes, every loyal and faithful child of God has had some of this blessed experience and may have more of it, to the extent that he is energetic in serving the truth.

And if our names be not blotted out of that book of remembrance through unfaithfulness, we shall surely be gathered among the jewels, though no mighty deeds have made us great in the eyes of our fellow-men. The tests of love and loyalty are not always great deeds, though, if we love with all our hearts, they will be as great and as far-reaching in their influence as our talents and opportunities will permit; but the prompt and ready use of even the smallest talent is carefully noted by our loving Lord in his book of remembrance. And not the imperfect rendering of service, but the perfect intention with which it is rendered, is faithfully recorded.

GOD'S BURDENS

I long had borne a heavy load
Along life's rough and thorny road,
And often-times had wondered why
My friend walked burdenless, while I
Was forced to carry, day by day,
The cross which on my shoulders lay:
When, lo, one day the Master laid
Another cross on me. Dismayed,
And faint, and trembling, and distressed,
I cried, "Oh! I have longed for rest
These many days. I cannot bear
This other heavy load of care.
I pray thee, Lord, behold this one—
Shall I bear both while he has none?"
No answer came. The cross was laid
On my poor back, and I was weighed
Down to the earth. And as I went
Toiling along and almost spent,
Again I cried, "Lord, have I been
Untrue to thee? Is it for sin
That I have done, that I must still
Carry this cross against my will?"
"My child," the Master's voice returned,
"Hast thou not yet the lesson learned?
The burden thou hast borne so long
Hath only made thee grow more strong,
And fitted thee to bear for me
This other load I lay on thee.
Thy brother is too weak as yet
To have a cross upon him set.
God's burdens rest upon the strong.
They stronger grow who bear them long,
And each new burden is a sign
That greater power to bear is thine."
So now no longer I repine,
Because a heavy cross is mine,
But struggle onward with the prayer,
"Make me more worthy, Lord, to bear."

There is another sense in which some are said to be in Christ. While, as we have just shown, all believers are represented in Christ for justification, just as they were formerly represented in Adam for condemnation, some come into Christ as members of the Christ body, of which Christ Jesus is the head. The term "Christ" signifies *the Anowted*, and the ceremony of anointing in olden times, from which this term is borrowed, signified the consecrating or setting apart of some one for the office of king, etc. So the Son of God, our Lord Jesus, was anointed, consecrated or set apart by God for the offices of prophet, priest and king. He is, therefore, the Anointed, the Christ; and since it is the purpose of God to select from among men some to be joint-heirs with him in this inheritance—"a royal priesthood," of which Christ Jesus shall be the head or high priest—all who are of this anointed company are said to be in Christ. Such are said to be baptized into Christ: they come into this anointed company, into the body of Christ, by baptism; not by baptism in water merely, but by baptism into the spirit, the disposition, the mind and will of the head, Christ Jesus, which proves eventually to be a baptism even unto death. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." But those who are thus planted in the likeness of his death shall be also in the likeness of his resurrection—the first order of resurrection, which is to the spiritual, divine nature. —Rom. 6:5; Rev. 20:6; 2 Pet. 1:4.

But this high calling is not the special salvation referred to in the above text. (I Tim. 4:10) True, that special salvation of justification must be obtained (reckonedly, by faith) by every one of this class, before he is even called with this high calling to come into Christ as a member of his body and a fellow-heir with him of the coming kingdom. This high calling is not salvation at all, but a gracious favor of God beyond the favor of salvation; or, as John expresses it (John 1:16.—See Emphatic Diaglott), it is grace upon grace, favor upon favor. The special salvation referred to by the Apostle is one which will be bestowed upon all who believe: not only of this age and of past ages, but also of the Millennial age; while the favor of the high calling is proffered only to believers during the gospel age.

Thus we have seen that the Lord clearly points out the conditions upon which his special or actual salvation, which is provided for all men, may be realized by all men. And none can realize it in any other way; for our "God is a consuming fire" to any who claim or demand his salvation on any other terms than through the redemption that is in Christ Jesus. (Rom. 3:24) Any who seek to climb up to life in any other way he declares to be thieves and robbers (John 10:1, 8, 9); and to such the Apostle gives fair warning, saying: "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31)—a fearful thing to stand trial before God in our own righteousness, which is but "filthy rags," and without the covering of the robe of imputed righteousness secured for us by our Redeemer, who, according to our Father's gracious plan, becomes the representative and mediator for all who accept his grace. It is the folly of some, nevertheless, to claim that none can lose or miss this salvation—notwithstanding all that the Scriptures say about the *conditions* of salvation, and their warning against the possible loss of it. In the face of the testimony of the Scriptures to the contrary, such a suggestion is a forcible reminder of the subtle tempter's language to our mother Eve in Eden. Said he: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." God says to all men: "You may have salvation upon these terms," while some men say. "There are no conditions, there are no terms, but the everlasting salvation all will have" But, beloved, we are persuaded better things of you, let God be true, though it prove every man a liar.

The theory of a universal, eternal salvation is not a new one: it has had some adherents for many centuries. Indeed, it is older than the doctrine of redemption; for it was announced by his Satanic Majesty to our mother Eve in Eden, when, tempting her to despise the word of the Lord, he boldly said, "Ye shall not surely die." For those who have never been enlightened with a clear knowledge of the plan of God, and who have been confronted all their lives with the horrible nightmare of eternal torment for a large majority of the race, there is some excuse for swinging to the extreme of liberalism. In such cases it may be regarded more in the light of a benevolent and hopeful reaction from old superstitions. But the case is very different when one turns away from a clear knowledge of the divine plan of redemption and restitution through faith in Christ and repentance and submission of heart and life to God, to embrace a theory which is antagonistic in its nature to the whole scheme of redemption and restitution as set forth in the Scriptures. Let those who have been once enlightened take heed, "lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ"—the simplicity of Christ's doctrine.—II. Cor. 11:3.

It is true that God has provided salvation for all men, and that the fullest opportunity for realizing it will be granted to each and all; but the terms upon which the favor may be realized are also distinctly stated, and that together with the fact that there will be no compromise as to terms; and, further, that those who reject the terms reject the proffered salvation, and hence die the second death, from which there will be no redemption and no deliverance. (Heb. 10:26-31) The Scriptures also abound in warnings as to the danger of coming under the penalty of death the second time, after having been released from the first death, either reckonedly or actually.—Heb. 6:4-8.

But some, still anxious to maintain this delusive hope, are willing to press every lame argument into its service; and they do so until by logical deduction, based upon this false premise—that the eternal salvation of every man is so secure that it cannot be forfeited—they are driven to the denial of the whole plan of God from its foundation in the vicarious sacrifice of Christ to its glorious finish at the end of his Millennial reign in the restitution of all things to the perfect condition and happy estate from which man fell through sin.

Those who determine to make this theory of a universal, eternal salvation the rallying point in their theology begin by asserting that it *must* be so, because God is love; then they go farther and say, It must be so, because God is just. Thus they presume upon the love of God and claim his salvation upon the score of justice; and upon this hypothesis they do all manner of turning and twisting to force the Scriptures into harmony with their theory. They make light of all the Bible warnings of a second death, by claiming that they do not mean actual physical death, but that the term is figurative and signifies a death to sin; that it is the opposite of the first death, which was a death to righteousness; and that it was this figurative death to which God referred when he said, "In the day thou eatest thereof, dying thou shalt die." Thus the actual death loses its sting as a penalty for sin, and it is generally regarded by them as a necessary step in a process of evolution by which man is evolved to a higher condition or nature—the spiritual.

To attain this spiritual nature it is therefore *necessary*, in their estimation, for every man to die the second death, which they regard as a blessing and not a curse. And since physical death is, presumably, merely a step in a process of evolution to a higher condition, and not a *penalty* for sin, therefore there is no necessity for a ransom from it. Hence the death of Christ is regarded only as an extreme measure of self-sacrifice, as an exhibition of the martyr spirit, in his zeal to show men how to live; and the idea of a vicarious or substitutionary sacrifice being required for the satisfaction of divine justice, so that God could still be just and yet be the justifier, or savior, of him that believeth in Jesus (Rom. 3:26), is indignantly scouted as a barbarous view, and the "precious blood of Christ wherewith we are sanctified is counted a common thing" and of no more value to us than the blood of any other martyr.

But while these would-be philosophers make this preposterous claim, that the second death, against which the Scriptures so faithfully warn us, is only a death to sin and the dawn of a new life to righteousness, and that it is therefore nothing to be feared, but rather to be desired, they seem at times to forget this hypothesis, and, inconsistently enough with their own theory, they tell us that if a man actually experiences a second physical death, or even a third or fourth, these like the first could only be regarded as further necessary steps in the process of evolution, and out of each the persistent sinner will be recovered without a redemption, as he was presumably out of the first death. So they claim that the process of physical death and resurrection may be repeated over and over until the sinner is prevailed upon to submit to the will of God. And since the Scriptures declare that some will die at the end of Christ's Millennial reign, they claim that the work of reform will continue into the ages to follow—ignoring entirely the positive statement of the Apostle to the contrary. I. Cor. 15:24, 25; Rev. 20:6.

This theory would be served by changing several passages in God's Word. Thus—

THE WORD OF GOD READS:	THIS THEORY WOULD HAVE IT:
"As by one man's disobedience sin entered into the world, and *death* by sin, . . . even so, by the righteousness of one, justification *to life* has passed upon all."	As by one man's disobedience sin entered into the world, and *death* by sin, . . . even so, by the righteousness of one, justification *to the second death* has passed upon all.
"As all in Adam *die*, even so all in Christ shall be made *alive*."	As in Adam all *die*, even so in Christ shall all die the *second death*.
"As by a man [Adam] came *death*, by a man also [the man Christ Jesus, by his sacrifice for sin] came the *resurrection* of the dead."	As by man came *death*, by a man also came the certainty of the *second death*.
"He that hath the Son hath *life*: he that hath not the Son shall not see *life*."	All shall share the second death, and thus all shall see life.
"He hath opened up for us a new way of *life*."	He hath pointed out to us the advantages of the second death.
"To those who seek for glory, honor and immortality, he will render *eternal life*."	To all, whether they seek it or not, he will render the *second death*, which means a death to sin that will never end.
"I have set before you life and death: . . . Choose life that ye may live."	You have no choice in this matter. I will cast you all into the second death, which will be eternal death to sin.

The revolutionary tendency of the doctrine is thus very apparent; and when the mind is fully set on establishing this theory and perverting every Scripture to its support, the false doctrines that grow out of it are legion, and the entire Word of God is made of no effect.

The Bible teaching is plain and simple to those of simple mind, and admits of no such fanciful and absurd interpretation. There, death is declared to be "*the wages of sin*," and not merely a departure from righteousness. (Rom. 6:23) Sin is the departure from righteousness; and death, destruction of being, is its just penalty. And since death was the just penalty of sin, and was pronounced by God, who cannot err, and who is unchangeable—the same yesterday, today and forever—it could not be revoked or set aside: no power in heaven or earth could set aside the immutable claims of justice until, by the grace of God, the man Christ Jesus, our Lord, paid our penalty, died for our sins, legally set us free, and thus made provision for our recovery out of death in due time by the process of resurrection. Thanks be unto God and our Lord Jesus Christ for this great salvation, purchased on our heavenly Father's part by the sacrifice of his only begotten and well beloved Son, and on our Lord's part by the sacrifice of himself, and made efficacious to us through faith on our part in his precious blood shed for many for the remission of sins.—Matt. 26:28; 1 Cor. 15:3, 4; 1 Tim. 2:5, 6.

And as the original difficulty was not death, but *sin*, so the remedy is not second death, but *righteousness*. The two principles are sin and righteousness, and under God's arrangement they each have certain results. *Sin* results in DEATH, while *righteousness* results in LIFE. The entire race became sinners by heredity in Adam, weak and unable to fulfill all rightousness, and hence all shared the penalty, death—"death passed upon all men," because all are imperfect, sinners.

But God, foreseeing that some would, after experience, be willing to obey all righteousness if provided the *ability* through Christ—through the new covenant sealed and ratified by his death as our representative and substitute, bearing our penalty—compensated for all sins past and for present and future sins resulting from the fall, *to all* who accept him as their Redeemer and who become followers of his commands. Thus such are made the righteousness of God in him (Christ) and shall obtain the reward of righteousness—everlasting life.

While we trust in the living God, who is the Savior of all men, especially of them that believe, let all "thieves and robbers," who are attempting to teach men how to climb up to life by some other than God's appointed way, take warning; for while "God is love," let them know that he loves that which is lovely; that he has decreed that all that is unworthy of love in his universe shall be destroyed, and that when the Millennial reign of his Anointed is complete not one blot shall remain to reproach his fair creation; for Christ "must reign till he hath put *all enemies under his* FEET." Then he will have brought forth judgment unto victory. (Matt. 12:20) And his victory will be complete when all evil and all wilful evil-doers—Satan and all those who follow his leading (Heb. 2:14; Rev. 20:10, 14, 15), shall have been cut off. His victory will consist in the establishment of righteousness and peace, no matter how many or how few fall in the conflict.

Let all the faithful—the elect—take heed that they be not deceived by those vain philosophers who, "desiring to be teachers, understand neither what they say, nor whereof they affirm" (I. Tim. 1:7); for God hath declared that wilful evil-doers "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all those that believe in that day." And from the mention of the character of the class that shall be destroyed it is very manifest that the second death into which they are cast is not a death to sin, as Universalists claim. Hear the Word of the Lord—"The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, *which is* THE SECOND DEATH. And the devil that deceived them was cast into the lake of fire: . . . This is the second death." (Rev. 21:8; 20:10) That is a bad lot: we do not want to be in such company. Before their destruction comes they will have had fullest opportunity to repent; and the fact that Satan will have had the opportunities of seven thousand years and yet remain incorrigible will be ample proof to every intelligent mind that there is such a thing as becoming established—fixed and immovable—in sin as well as in righteousness. Let us remember the word of the Lord—"For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be there. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. 37:9-11.

FAITH AND FEELING

Feeling should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud-kissing hills. Measure not God's love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest: the difference is not in the sun, but in some clouds that are between you and the sun. So God loves as well when we see not the brightness of his countenance as when we do.

One of the things we learn by a Christian experience is that low measures of feeling are better than ecstasies for ordinary life. God sends us his rain in gentle drops, else tender plants and delicate flowers would be beaten to pieces. If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies. Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up Isaac, nor Israel when they compassed Jericho seven days. Have faith in God, move forward all along the line, and we shall have the victory.—*Sel.*

CHRIST.—Once in all history we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute; and whose illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world.—*Sel.*

"WINE IS A MOCKER"

LESSON XIII., SEPT. 25, ISA. 5:11, 22; 28:7; PROV. 20:1; 23:19-21, 29-35; GAL. 5:19, 21; HAB. 2:15; HOS. 14:9.

Golden Text—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. 20:1.

The lesson chosen by the International Committee as a temperance lesson for this quarter was I. Cor. 11:20-24. But some seeing no reference to temperance in these Scriptures, have made the above selection, which we will here treat briefly, referring the reader to our issue of March, 1891, for an exposition of the lesson in I. Cor. 11:20-34. We still have a few on hand, which can be supplied to any requesting it.

While some of the above Scriptures are well chosen for a temperance lesson, there is much more in some of them, as will be observed by those who will study them in connection with their various contexts. Let us here pursue such a study of them though we must necessarily be brief.

ISAIAH 5:11, 22. The reference here is not to literal wine, but to the intoxicating spirit of the world, so freely imbibed by nominal Israel both fleshly and spiritual. It was through such intoxication that fleshly Israel rejected the Lord at his first advent and that nominal spiritual Israel is now stumbling over that same stumbling-stone. (Isa. 8:14) The whole chapter, like chapter 28 of the same prophecy, was given as a warning to both fleshly and spiritual Israel against imbibing the intoxicating spirit of the world. Woe indeed came upon fleshly Israel in the end of their age of favor, because of their intoxicated and miserable condition of heart and mind. It came in the dreadful overthrow of Jerusalem and their complete destruction as a nation. And a similar woe upon nominal spiritual Israel—"Christendom," so-called—will, according to the sure word of prophecy, be visited upon them in the closing days of this harvest, because nominal spiritual Israel has partaken also of the same intoxicating wine.

And while all who constitute a part of that great system, which because of its intoxication, is now cast off and disowned of the Lord, and out of which he is now calling those who are still his people (Rev. 18:2, 4), will share in the woe that is coming upon it, the prophet (verse 22), makes very special mention of woe that is to come upon those who are mighty to drink this wine, and men of strength to prepare the cup for others. In other words, the prophet seems here to indicate special condemnation to those who are the public leaders and promulgators of false doctrine.

ISAIAH 28:7. This Scripture refers to the same class as that last mentioned—the priests and the prophets, the leaders and teachers in nominal spiritual Israel now, and in nominal fleshly Israel at the close of the Jewish age. Because of their intoxication with the wine of this world's pleasures, etc., they are all out of the way: they err in vision; they stumble in judgment, and are unable to discern and follow the truth and much less to teach the truth, though they occupy the position of teachers. For further notes on this chapter, see treatment of Lesson III., in our issue of January 15.

PROVERBS 20:1. This proverb of Solomon evidently has reference to literal wine and strong drink, and its truthfulness is so manifest as to require no comment here. Well would it be if all men would ponder and heed this wise warning against a foe so subtle and so destructive to peace and righteousness.

PROVERBS 23:19-21 classes drunkenness and gluttony together. Both are unworthy of true manhood and bring their sure reward of poverty and disgrace.

PROVERBS 23:29-35 extends the wholesome counsel further, picturing the miserable results of intemperance, for the momentary pleasure at last "biteth like a serpent and stingeth like an adder."

GALATIANS 5:19-21 classes drunkenness among the miserable works of the flesh, which Paul here contrasts with the beautiful fruits of the spirit of God among those who have become the children of God. And thus the Apostle arrays himself, and all the saints who seek an inheritance in the kingdom of God, on the side not only of temperance, but also of every good work and disposition.

HABAKKUK 2:15 seems, from the context, to have special reference again to the spirit of the world, and declares woe unto such as endeavor to lead others to imbibe of this intoxicating wine. But the condemnation would apply equally to those who tempt others to the use of intoxicating drinks.

HOSEA 14:9. This Scripture has no reference whatever to the subject of temperance, but closes an exhortation to fallen Israel to return unto the Lord.

SAUL OF TARSUS CONVERTED

FOURTH QUAR., LESSON I., OCT. 2, ACTS 9:1-20.

Golden Text—"Except a man be born again he cannot see the kingdom of God."—John 3:3.

In this lesson we have a forcible illustration of the importance of a correct knowledge of the truth, as well as a zeal for God. Paul had the latter, but, lacking the former, he went to the extreme of persecuting the church of Christ. Nevertheless, God who reads the heart, discerned its loyalty and zeal, and, without blaming him for doing that which he thought was right and acceptable to God, he simply pointed out to him the better way. Light, says the Prophet (Psa. 97:11), is sown for the righteous; and Saul was righteous at heart, and hence the truth was due him in God's appointed time.

Before that time arrived, however, the beloved and faithful Stephen had sealed his testimony with his blood, while Saul was consenting unto his death. Was God negligent, then, of the interests of his faithful martyr? Ah! no; but his ways are not our ways. Stephen's life was fully consecrated to the Master's service, and evidently the only question with him as to when or how it might end was, which time or way would be most to the glory of God. It has been truly said that the blood of the martyrs has been the seed of the church. Stephen thus became an example to the whole church of faithfulness even unto death; and having thus gloriously finished his course there was thenceforth laid up for him a crown of righteousness to be received at the Lord's second appearing.

Little did Stephen think that one who stood by, consenting unto his death, would soon go forth as a zealous advocate of the very cause he was persecuting. That Paul's heart was right in the matter, even when his head and his hands were in the wrong, is very clear from his statement of the matter in Chapter 26:9-11, where he says: "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them even unto strange cities."

Again, we find the Apostle referring to the matter in his letter to Timothy (I. Tim. 1:12-14, 16), saying: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful [at heart, though wrong in action], putting me into the ministry, who was before a blasphemer and a persecutor and injurious; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love, which is in Christ Jesus. . . . Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting."

In view of these statements, therefore, we are not to consider Paul's conversion as a conversion of the heart from a disposition of opposition to one of harmony with God, but as a conversion or turning about, through a better understanding of the truth, from an erroneous course to one in harmony with God and his plan of salvation.

The Lord's mercy and love to this deluded, though sincere, servant were beautifully manifested in the words addressed to Saul: In the midst of the overwhelming glory of the heavenly presence a tender voice fell on his ear, saying: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." And Saul answered, "Who art thou, Lord?" And he said, "I am Jesus, whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." And Saul, trembling and astonished, said: "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city, and it shall be told thee what thou must do."—Compare Acts 9:3-6 and 26:13-17.

Saul's prompt obedience and instantaneous change of conduct were indicative of a noble character; and his question, "What wilt thou have me do?" showed an earnest desire to be active in the service of God to the extent of his ability and

knowledge. And no sooner had he learned the will of God than he was off about his Master's business—preaching Christ at Damascus and Jerusalem, and throughout all the coasts of Judea, to Jews and Gentiles, calling upon all to repent and turn to God and do works meet for repentance. (Acts 9:19-20; 26:19, 20) Nor did the zeal of this faithful soldier of the cross abate in the least, until he had finished his course. After years of unmitigated toil and care and persecution and trouble on every hand, he rejoiced at the close of life to say: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

The instance of this lesson affords also a striking illustration of the Lord's personal oversight and supervision of the interests of his church, both as a company and as individuals. By the loss of Judas a vacancy had occurred in the company of the apostles, which vacancy the apostles themselves endeavored to fill by their election of Matthias. (Acts 1:26) This they had no authority to do, but, presuming such to be the Lord's will, they chose two and asked the Lord to indicate which of the two whom they had selected would be his choice; and when the lot fell upon Matthias—for it must of course fall on one of the two—the eleven accepted him as the Lord's choice for the place of Judas. But the sequel showed that the Lord merely ignored their presumption in the matter, and in his own time and way chose Saul of Tarsus, a man at heart devoted to the service of God and needing only to be enlighted by the truth when all his consecrated powers would be fully enlisted in the blessed work of bearing the name of Christ to the Gentiles, as well as to the Jews. And this Saul, afterward called Paul, was the most noted, self-sacrificing and efficient of all the apostles.

Then, too, in the selection and special favor shown to Saul, we see the Lord's appreciation of loyal and zealous hearts. What a comfort is this to all the saints in the midst of a realizing sense of our own infirmities and shortcomings, that if our hearts are loyal, the Lord can read it there. If we lack knowledge he will grant it in his own good time and way; and his wisdom will correct our mistakes, and his love and mercy and grace will abound toward us more and more as we continue to walk in his ways.

The part which Ananias was privileged to take in the healing of Paul's eyes and in enlightening his mind with the truth was one which must have brought great joy and blessing to his own heart—not only because of being specially chosen of the Lord for this purpose, but also in seeing such a one as Saul of Tarsus so fully convinced of the truth and enlisted in its service. How wonderfully wise are the ways of the Lord; how blessed is his truth; how tender are his providences; how consoling is his mercy, and how rich are his abounding love and grace! And how glorious is the hope set before us in the gospel of ere long seeing him face to face and of being transformed into his glorious likeness, when, being like him, we shall not be overpowered with the glory or stricken with blindness.

The golden text of this lesson was evidently chosen with the idea that Saul of Tarsus was born again when he was converted to the service of the cause of Christ. But such was not the case. Saul was only begotten of the spirit when, through the teaching of Ananias, he was brought to a knowledge of the truth and to a full consecration of his life to its service. But his birth as a new spiritual being was not due until the resurrection. Birth presupposes both a begetting and a course of development, ending at a particular time in the completeness of the new being. The Greek word (*gennao*) rendered *born* has the significance of both *begetting* and *birth*. Hence, except a man be both begotten and born again he cannot see the kingdom of God. Paul's birth was not due until the dawn of the Millennium, at the second advent of the Lord. The Lord was the first born from the dead (Col. 1:18), and this second birth in his case surely did not mean conversion to God; nor does it ever have such significance.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Utah.

MY DEAR SIRS:—I enclose a check for $10. Please send me Young's Concordance, twenty copies DAWN, Vol. I., ten copies Vol. II. and eight Vol. III. I assume you will allow me the wholesale price on the above, as I wish to circulate them, either selling or giving them away.

I enclose a postal card received from a friend, which indicates how he appreciates the truth. I see that others send you words of thanks and encouragement, so I thought perhaps you could find time to read this. It may be of some little interest to you to know how the light came to me. We have a union Bible class once a week; and, some three months ago, every time we met it so happened that before the lesson was finished we would drift into the subject of the Millennium. One evening one of the friends said: "I have a book called the 'Plan of the Ages,' which a lady gave me, that may give some light on the subject. Have not read it, but will loan to you." Since then there has been a well of rejoicing springing up in my soul, which I pray will be unto life everlasting. I. Cor. 2:9, 10, comes to me very forcibly in the light of the "Plan of the Ages." Please return the postal.

In the interest of the truth, truly yours,

J. T. HURST.

The card referred to is as follows:

Dear Friend:—Not for ten years of life would I have missed reading Vol. I., MILLENNIAL DAWN. I shall read the others as soon as I can spare moments. How truly wonderful is God's plan! Human mind cannot grasp its fulness. Your friend, J. A. B———.

Virginia.

DEAR SIR:—I am a constant reader of MILLENNIAL DAWN, Vols. I., II. and III. My eyes were opened to the light of God's truth in my "Jubilee" year. (I turned fifty years on the 4th inst.) I feel that I am emancipated from the bondage of creed and tradition.

I have been connected with the Baptist denomination for over thirty-five years. In 1874 I was a theological student at Rochester, N. Y., but my health failed me and I never became a minister. For this I have been thankful, since my enlightenment, knowing that I would have been a messenger of error rather than truth, and less liable to have received "the truth now due." Yours in fellowship. DANIEL RHODES.

Kentucky.

TOWER PUBLISHING COMPANY:—I have just finished reading the first volume of MILLENNIAL DAWN. Am delighted: it settles difficulties, answers questions and illuminates the way wonderfully. I am deeply indebted to you. Am seeking for light; have you more of such publications? If so, send me circulars. Yours fraternally,

PASTOR M. E. CHURCH.

Kansas.

DEAR BROTHER AND SISTER RUSSELL:—Oh, if you could only know the joy that the DAWNS have brought to this poor heart of mine! I belonged to the Missionary Baptist sect; but in studying my Bible I saw there was confusion, and I sent to different places and got Disciplines and Articles of Faith, but found none in harmony with the Scriptures. Last fall a dear brother sold me DAWNS I. and II., and after carefully reading them, I found them in perfect accord. Praise the dear Lord that he has raised up expounders of his precious Word, after the counsel of his own heart. Oh, the joy there is now in studying the precious Word of God from his standpoint!

I will not intrude more on your valuable time. God bless you abundantly in your labor of love.

JOSEPH HUBBARD.

Massachusetts.

DEAR BROTHER RUSSELL:—I write to let you know that my interest and zeal in the Lord's service are not abated. Perhaps, dear Brother, you have wondered why I, unlike others of the dear workers, do not turn in any money to the Society, but I would say that all I get is not spent selfishly upon myself. I find abundant opportunity to help some of the dear saints around here. There is one sister who at times is very destitute, and who has become very much interested in the truth. She is a widow with two children.

If you could only see how some of the dear ones (this sister included) in S——— are feasting upon the glorious truth, it would cheer your heart very greatly; and as for myself, I could not express upon paper, nor in language, the joy that fills my heart in perusing the precious things brought out in the TOWER of late. Often my thoughts revert to yourself and dear sister R., and prayers on your behalf, as well as for all saints, ascend to the throne of grace. It often comforts me to think that the Lord knoweth the heart of each one of his children, and whether they are fully in harmony with him and his wonderful plan; and though we may sometimes misunderstand each other, yet the Lord understands us at all times.

With warm Christian love, Your brother in Christ,

W. J. THORN.

Illinois.

DEAR BROTHER RUSSELL:—The TOWER came to hand today, and your article on "Enoch, Elijah and the Sentence" has lifted from my mind a load that has been troubling me for some time and I want to thank you. Words fail to express my gratitude to such a kind. loving Heavenly Father, and to you who have been serving him and us so faithfully. God's justice, love and power are made clearer than ever, and I can exclaim with the apostle, "Oh, the depth of the riches, both of the wisdom and knowledge, of God! How unsearchable are his judgments, and his ways past finding out." Praying that he will guide and direct you into all truth, and with love to all the saints, I remain,

Yours in the service, C. C. WRIGHT.

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VIEW FROM THE TOWER

SEVENTH-DAY ADVENTISTS' FEARS

Amongst those whom we recognize as God's children, but from whom we differ as to many of the teachings of our Father's Word, is a considerable number of Seventh-Day Adventists. Indeed, not a few from this people have received the present truth, brought to their attention through *Millennial Dawn* and the WATCH TOWER and for the sake of these and others we have on two occasions treated the Sabbath and the Law questions in these columns.

However, their leaders and teachers have woven together so close a net of ingeniously applied but quite mistaken theory based upon the "cleansing of the Sanctuary" (Dan. 8:14) and "the mark of the beast" (Rev. 13), that the majority of their followers, as well as themselves, seem to be hopelessly entangled. Believing that many of them are honest, we feel less disposed to chide them, and more inclined to say to them mildly and kindly, in the Master's words, "Ye do err, not knowing [understanding] the Scriptures."

Believing that the Law given to Israel as the basis of their covenant (See Deut. 5:2-7-21) was not given to them alone, but to all the world, they would enforce upon all the Jewish, seventh-day Sabbath—now usually called Saturday. When we point out to them that the Law which is the basis of the New Covenant is briefly comprehended in one word, Love (—instead of the ten commands, as was the Jewish Covenant), they ask, Well, then, if the newer and fuller expression of the Law be Love, and if love implies that we do not steal, kill, etc., does not this New Covenant have a Sabbath also?

Without waiting for an answer, they proceed to say—We, therefore, should keep the Seventh Day, as did the Jews. No one had a right to change it to Sunday, the first day of the week, when God had specified the seventh. Papacy changed the day; and it is, therefore, "the mark of the beast," etc.; and all who observe Sunday are thus branded or marked, and can have no part among the "overcomers" in the first resurrection.

Few of them are patient enough to hear the answer:—That the seventh day *rest* (for the word Sabbath merely means *rest*) of the ten commandments is contained in our Law of the New Covenant, just as truly as are the other commands included in that law of one word—Love. Thou shalt not steal, Thou shalt not kill, Thou shalt not violate the seventh-day rest, and all the other commands of the Decalogue, meet with much grander and fuller expression in our New Covenant and its law. Thus, if we love God and men, we will not blaspheme, nor kill, nor steal, nor bear false witness; and those who have entered into this New Covenant, and found the *heart-rest* (Sabbath) by faith in Christ and his finished work, so long as they appreciate this rest, can have no desire to break it or even to disturb it by violating any part of their covenant.

This is the *real* and *only* Sabbath (rest) commanded or provided for under our New Covenant. It was typified in the Jewish Law (which was a *shadow* of the New Covenant Law) by the seventh day—because this rest from sin is to be actually observed in the seventh thousand-year day—in the Millennium. The *present* REST of believers, trusting in Christ, is not the complete rest, but merely a *rest of heart by faith*, hoping and waiting for the actual. This the Apostle clearly shows in Heb. 4:2-11—that although the Jews had observed the seventh day, it did not profit them, and they did not really enter into the rest which it typified, because they merely held the outward form or shadow, and did not mix it *with* FAITH so as to discern its antitype—the rest of heart. He concludes his argument by urging—"Let us labor, therefore, to enter into *that* rest (*Greek*—Sabbath-keeping), lest any man fall after the same example of unbelief"—set by the Jews who kept the seventh day, but never knew what it meant. The time for *entering by faith* into the real rest came to the church at Pentecost, when the spirit dispensation began. The time for *entering actually* into the real rest is just at hand, at the ushering in of the new dispensation.

As for the claim that no one had *a right to change* or substitute the first day for the seventh day, that is true. Our Lord and the apostles never authorized any such *change:* they declared the Jewish Law (which included the seventh day) ended at the Cross, and the new and more comprehensive law of the New Covenant thereafter in operation toward all who accepted Christ. The apostles used the seventh day as a time for preaching Christ, as they used every day in the week, and especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the apostles nowhere recognized the seventh-day Sabbath as a day of rest, as the Jewish Law Covenant enforced it. On the contrary, they taught (Rom. 14:5-8) that any and all days are acceptable for good works done in the service of God and for the benefit of fellow men.

It is a mistake, too, to claim that the Christian Sabbath was started by an edict of one of the popes. It had its start in the fact that it was on the first day of the week that our Lord arose from the dead; and that upon that day and evening he *met* with his disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any *command* to do so, they thereafter loved so to meet together frequently, and to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one to the other the gracious promises of God through the prophets, and the explanations of some of these which the Lord had given in person and seeking yet fuller understanding of the same under the leading of the holy Spirit (Christ's representative), operating to guide them into all truth as it became due.

It was some little time, evidently, from the account, before they realized that the Law Covenant which had so long ruled them was dead (Rom. 7:2-6), and that thus they were free from any obligation to any formal observance of the seventh day—that thenceforth all days were alike to them: all to be used in God's service in doing good, and none to be used for any other purpose.

For a time the two days were observed by Christians, the seventh day from Jewish custom (and because it furnished the best opportunity for devout people likely to be interested in the Gospel) and the first day in commemoration of our Lord's resurrection. Ignatius, A. D. 75, in his writings mentions some approvingly as "no longer sabbatizing, but living in observance of the Lord's day, on which also our life sprang up again."

The earliest record of the use of the name Lord's day for the first day of the week found in Scripture is in Rev. 1:10 (A. D. 96). And says *Encyclopædia Britannica* (first-class authority) "By that name it is almost invariably referred to by all writers of the century immediately succeeding apostolic times. . . . . The first writer who mentions the name of *Sunday* is Justin Martyr: this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. (Second century A. D.) . . . . As long as the Jewish-Christian element continued to have any prominence or influence in the Church a tendency more or less strong to observe Sabbath as well as Sunday would of course prevail. . . . . The earliest recognition of the observance of Sunday *as a legal duty* is a Constitution of (the Emperor) Constantine, 321 A. D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

So, then, it is a misstatement of fact for our Seventh-Day friends to say that Pope Gregory or any other Pope first by decree instituted Sunday or the Lord's day as taking the place of the Jewish seventh-day Sabbath. Consequently, Sunday-keeping could not be "the mark of the beast," as they claim. The Decretals of Gregory do enjoin Sunday-keeping, saying, "We decree that all Sundays be observed, from vespers to vespers, and that all *unlawful work* be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that the Emperor Constantine's

decree was in 321 A. D., while Gregory did not become a pope until 590 A. D. And Gregory refers to the fact that the work prohibited was already *unlawful:* hence his decree is merely confirmatory of the laws of Constantine and other civil rulers preceding him.

The Roman Catholic church does not now, and so far as we know never did, insist upon a strict observance of Sunday. In Catholic countries today priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure—in beer gardens, parks, etc.

As for ourselves, we delight in the Lord's work any and every day; and could and would cheerfully accommodate ourselves to any day of the week appointed by any government under which we might be living, to meet specially to study God's Word and to render him worship; because under the New Covenant no single day is specified, but every day is alike. As it is, we rejoice that one day in the week is so generally observed (no matter what may be the world's object or thought in its observance), because it affords the world a day of recreative rest and the true *believers* an opportunity for union and communion of heart and voice. And we are specially pleased that the day set apart by the government under which we live is the first day of the week, because of the same blessed memories and associations which gave it a special sacredness to the Church in the days of the apostles.

But our friends, the Seventh-Day Adventists, are scaring themselves with the ghosts of certain misapplied symbols of Revelation relative to the mark of the Beast, etc. They have the seventh day "on the brain" to such an extent that they can see nothing else clearly because of the false-importance they give to that subject. Noting the fact that religious people, seeing the growing tendency here toward a European Sunday (which means a *Roman Catholic* Sunday, spent in part at least in concert and beer gardens), are moving together for uniform laws enforcing present and past prevailing customs for the suspension of business on that day, our Seventh Day friends jump at the conclusion that soon their adherence to the seventh day will lead them to the stake, etc. They are getting greatly agitated and attempting to point to these things as fulfilments of their misapplications of Revelation, 12th and 13th chapters. We quote from one of their journals:

"IT HAS SPOKEN"

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." —Rev. 13:11.

"For many years Seventh-day Adventists have been keeping their eyes upon this prophecy, predicting on the strength of their view that the United States Government would oppress and persecute those who were striving to walk conscientiously before God, as did the 'dragon' spirited powers of earth in by-gone days. Recently it has become manifest that a spirit of intolerance and oppression existed and was growing in this Government, but within the last week an event has taken place which is of the utmost significance in connection with the fulfilment of the words of this text. The Senate and the House of Representatives of the United States have united in saying to this country, and to the world, that the World's Columbian Exposition shall have joined to it the institution of the Sunday Sabbath. They have declared, speaking with the voice of the Nation, that here in this hitherto free land a religious institution shall be enforced by law; for legislation always means compulsion.

"We are no longer waiting to hear the sound which shall herald the fulfilment of this prophecy. THE DRAGON VOICE HAS SPOKEN! And how long will it be ere it will speak again?"

This is very absurd. The action of Congress in deciding, when appropriating money for the World's Fair, that the money should be given subject to the restriction, that the Fair be closed to the public on Sunday, does not mean *"that here, in this hitherto free land, a religious institution shall be enforced by law."* Only a mind distorted on this subject could so imagine. It is not an interference with personal liberty. At very most it was a refusal of the government to spend the money collected from the people to forward certain opportunities for pleasure, of which the majority of tax payers did not approve. No fair mind has a right to object to this course. As for the writer's own opinion, it is that it would have been better to open on Sundays certain departments of the Fair—the flower and art displays at least—leaving closed those portions which would have necessitated human labor, that all might have like opportunities for rest. And no doubt Congressmen generally would have taken as liberal a view of the case had they expressed their own sentiments; but in spending the money did they err seriously in deciding that it should *not be used* contrary to the consciences of the majority whose tax the money chiefly represented?

Those who ask for Sunday observance are not persecuting the minority. The *minority*, be it a denomination or an individual, is left perfectly *free to observe any day* in worshiping God. So far as the writer is concerned he could not conscientiously make any law regarding Sunday observance for the worldly, believing as he does that God made no such law, and that its observance is acceptable to God merely as a volunteer exercise of Christian liberty. But we see no reason why it should be considered *persecution* for a majority of three-fourths of the people of the land (who believe Sunday to be of divine ordination) to make laws prohibiting labor on that one day of the week which they consider to have the divine approval and command.

The fact of the matter is that our Seventh-Day friends are fanatically anxious for persecution, believing that it is to be the portion of all the faithful. We also believe that whosoever will live Godly (*i. e.*, according to the divine will) shall suffer persecution. But we find plenty of persecution without hunting it; and we remember also the holy words, "Let none of you suffer as . . . . an *evil-doer*, or as a *busy-body* in other men's matters."—1 Pet. 4:15.

If we say to them, How are you persecuted? How are your consciences interfered with, when you attempt to observe Saturday as a Sabbath or rest-day? They reply, Oh! it is not in that way that we are *persecuted:* we have full liberty to meet and worship, sing and pray and rest, all day Saturday. It is when Sunday comes and we begin to do our work as upon other days. Then the officers of the law pounce upon us as law-breakers and persecute us.

Well, we answer: If you have the liberty to worship how you please on the Seventh Day, you cannot claim that your consciences are interfered with. You should *obey the law*—be "subject to the powers that be"—whenever it does not require you to violate God's law—*as in this case.* To refrain from work on the first day of the week surely violates no command of God; and hence you should obey the law; otherwise you are a law-breaker, and instead of suffering persecution for righteousness' sake you are violating the Apostle's command, But let none of you suffer as an evil-doer or a busy-body.

But so anxious are they for some suffering, and so fanatical is their method of reasoning, that many of them will reply—Oh, yes! To be idle on Sunday would violate our consciences, because the Scriptures say: "Six days shalt thou labor and do all thy work." How can we *labor six days,* if we must rest two days in the week, one on the command of the laws of the land, the other on what we believe to be the command of God.

Thus they pervert language to get persecution. If each of the six days contains twenty-four hours (thus they reckon the seventh day—from 6 P. M. of Friday until 6 P. M. of Saturday), then, to take the command literally, as they *rest* twenty-four hours for the seventh day, they should *labor* twenty-four hours a day during the other six days. ("Ye that desire to be under the Law, do ye not hear the Law?"—Gal. 4:21) But every one of unprejudiced mind knows that the command never meant that more than one day might not be spent in rest, but merely that the Jews must rest during the seventh day, while during the other six they might labor for their own interests. Thus seen, the cry of persecution for keeping the seventh day as a Sabbath is nonsense.

As for the true interpretation of Revelation, 12th and 13th chapters: we gave what we considered to be such in the TOWER issues of January and February, 1883. But as the supply of these is long since exhausted, we purpose soon republishing those explanations in the TOWER.

THE DANGER A DIFFERENT ONE

But while we find no fault with any laws yet made or attempted to be passed for the prohibition of labor on Sunday, or for the curtailment of intemperance and gambling, and other immoralities, we see a *tendency* toward a blending of civil and religious matters in such degree as will become burdensome to minorities. A blending of civil and religious authorities would be very desirable indeed were the laws and officers infallible. Indeed such is the very institution which, during the Millennial age, is to bless the world—Christ's kingdom. But so long as those in control are fallible and their views on politics and religion are various and imperfect, so long it will be *unsafe* and *unjust* toward the liberties and consciences of the minorities to enforce upon them the religious convictions of the majorities.

The Seventh-Day people see this phase of the subject, too, and would be prepared to look for the right things, were it not for their Sabbath bugaboo. This is evident from the following, clipped from one of their journals:—

"United States senators have declared it to be 'not wise statesmanship' to disregard the demands of the churches for

legislation deciding a religious controversy as to whether Sunday is the Sabbath or not. Now why shall not this principle apply to other cases? Why shall not the Spiritualists now work up some issue by which they can demand legislation which will decide the question as to whether or not people are alive when they are dead? There are as many Spiritualists as there are church members; and, of course, it would not be 'wise statesmanship' to disregard their demands. Besides this, they would have the unanimous and hearty support of all 'the evangelical churches' in the country. And as Congress has granted the demands of the churches alone on this Sunday-Sabbath question, how much more would the same body grant the demands of the same ones over again with largely increased numbers with them. For such would only be 'wise statesmanship,' according to the latest definition of the term. What queer ideas these gentlemen have of what statesmanship is! The truth is that it is not statesmanship at all. It is sheer demagogism; and that of the worst sort. These gentlemen should be told that statesmanship does not pander to the selfish and arbitrary demands of classes; it creates sound and healthy public opinion."

As we have heretofore stated, the Scriptures indicate the formation of a great religious combination, which will exercise a measure of political power throughout the world, and especially in these United States, and which will forcibly restrain public expression on religious subjects when contrary to its standards. At that time we expect that the WATCH TOWER publications will be suppressed—the very thing its many enemies would now like to accomplish but cannot; because now, and for some time yet, the "four angels" will hold back the storm—until all the servants of God have been sealed in their foreheads—given an intellectual appreciation of God's plan. (Rev. 7:1-3) When the suppression comes we shall be fully resigned to it, and accept it as a sign that the membership of the elect church, the bride or body of Christ, has been completed. When this occurs we shall understand it to be the shutting of the door of opportunity to membership in the elect church, mentioned by our Lord in Matt. 25:10. This will probably be some twelve or fifteen years hence. Soon after, the intensity of the great trouble and anarchy may be expected.

If we know these things, happy are we if we act accordingly, and engage in the harvest work during harvest-time. "The time is short."

WHO IS WISE AMONG YOU?

—JAS. 3:13.—

"Who is a wise man and endued with knowledge among you?" inquires the Apostle James; and the question is one which all may consider with profit. Many indeed are endued with considerable knowledge, who display but little wisdom. Knowledge truly is of great importance, but it is only as it develops wisdom—sound judgment and pure and high-toned sentiment. This is the main object of God's revelation of himself to us. And the wisdom that comes thus, through the channel of divine truth, the Apostle describes as, "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."—Verse 17.

Such a character is the result of the transforming influence of divine truth. God's revelation is a mirror of his character, in which we see reflected his purity and love and goodness; and as we therein trace the lines of his glorious character the desire grows and strengthens to be more like him whom we thus learn to admire and love. The sincere heart, accepting the divine plan and its gracious provisions of salvation and blessing through Christ, at once begins to fashion itself in conformity with God's character by first putting away sin and then by striving daily to live a life of purity and holiness. With this effort come in the peace of God and the love of God, to rule and take possession of the whole man. And when the heart is thus cleansed and filled with God, the fruits of such an indwelling life-principle become very manifest to all beholders, in gentleness, mercy, goodness, and pure and holy friendship with all who are like-minded.

In contrast with this wisdom which cometh down from above the Apostle mentions another kind, which he describes as earthly, sensual, devilish. It is a wisdom or low cunning which is prompted by a spirit of envy and strife, and is always productive of "confusion and every evil work." Pride and selfishness are the inspiration of this kind of wisdom, just as in the case of Satan; and therefore let every one who names the name of Christ keep very humble. To harbor such a spirit of malice, of bitter envy and strife, while still professing to have the spirit of truth, the Apostle describes as "lying against the truth." God forbid that it should find place in the hearts of any who have thus far been faithful and have run well.

How carefully we need to guard our hearts against the slightest rising of pride and worldly ambition, and against every root of bitterness which, springing up, might trouble us. There are thousands of occurrences and circumstances in life which are calculated to bring us into bondage to the spirit of the world, and only those who keep a vigilant watch and an ever-prayerful attitude can hope to be kept in this evil day. Temptations and trials seldom give us warning of their approach, and therefore our armor of righteousness must ever be adjusted and securely buckled on.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

Heed carefully the Apostle's instruction—"Who is a wise man and endued with knowledge among you? let him show by honorable conduct his works with meekness of wisdom." It is by our conduct and not by our professions that we are to be judged; and if any man have the true heavenly wisdom which is always coupled with meekness—humility—it will surely manifest itself in a straightforward, manly, honorable course of conduct, dictated by the wisdom which cometh down from above, which is always pure [unselfish], peaceable, gentle, compassionate and sincere.

May the Lord grant to all his loyal sons an abundance of this heavenly wisdom and the rich rewards of grace and peace that always accompany it. Put away all these—malice, envy, hatred, selfish ambitions—and put on those adornments of Christ's spirit—humility, gentleness, generosity, meekness, love. "If any man have not the spirit of Christ [in some degree] he is none of his." And he in whom these graces are not being cultivated and increased will soon lose them and be choked with the selfish and ignoble spirit of the world.

There are some of the children of the world who have cultivated outward gentleness and benevolence for policy's sake, whose hearts, as privately expressed, are full of bitterness, envy and selfishness; and there are some of God's children who naturally are very selfish and mean, but whose changed hearts are fighting against the weaknesses of the flesh, and who afterward repent of selfishness and meanness. But let such press along the line and seek for grace to help in every time of need. Their progress toward the likeness of Christ will gradually manifest itself to them and to others. "If the spirit of Christ dwell in you, he [God] that raised up Christ from the dead [has also the power and] will also quicken [to activity in his service and to his praise, in the present life] your mortal bodies."

Here, then, we have the earthly wisdom which is based upon *selfishness* contrasted with the heavenly wisdom based upon *love and service* to others. Whoever is really wise will choose the heavenly—the end of which, in Christ, is everlasting life.

PERFECT THROUGH SUFFERING

God never would send you the darkness
If He felt you could bear the light,
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

Then nestle your hand in your Father's
And sing, if you can, as you go,
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

MOSES AND ELIAS

[This article was a reprint of that which appeared in issue of November, 1883, which please see.]

FUTURE PROBATION FOR THE DEAD

—REV. 20:14.—

"This is the second death, the lake of fire." To these words the sentence is added, "Whosoever was not found written in the book of life was cast into the lake of fire."

Though the prospect here looks sad indeed, must hope be altogether relinquished? "The miserable have no other medicine, but only hope." True those words may be of *this* life and death, but will hope animate the breasts of those upon whom this awful sentence of the second death is passed, as it did the breasts of our first parents, when incurring the sentence of the first death they rested on the word that "the serpent's head should be bruised?"

That such a sentence may not or will not be the lot of any who have had the opportunity "in due time" of fully knowing the truth by realizing the effect of the *Ransom* that Love gave in their liberation from death's captivity, I do not undertake to say; I can and do most heartily hope it will not be, yet I feel that such prophetic threatenings as abound in the Scriptures, though known at one time only to Jews, and in subsequent times, though very partially, to the nations, yet in a coming period to be clearly and fully known, cannot be meaningless ones.

That character hereafter may be largely affected by the character displayed here on the part of the unconverted is a most likely thing, thus making it a solemn thing to live; because whatever may be the environments of the man in resurrection, however really he may be physically and mentally "made whole or saved," the same man morally, and knowing himself to be such man, is raised from the dead; and false appearances will stand us in no stead hereafter. All deceptions will be removed from man then, and "the mask fall from him." Nero will not rise a John, nor Cleopatra a Mary, nor the Cæsar Borgia a Peter, even though he wore the Fisherman's ring. A man, dying out of Christ a wicked man, will not rise "in Christ," as some fancy from a misinterpretation of those words in 1 Cor. 15:22. Sodom rises, not a people whose "sin was destroyed" by their destruction, even in type, but the same persons who died, and who, though restored to Adamic life, could not and will not be *ipso facto* restored to innocence and holiness. But as a tree renewed in springtime would be the same tree, yet would require not a cutting off of its old branches, but a grafting of another or a new kind of life into it, in order to bring forth another and a different kind of fruit from that which it had formerly borne, so with Sodom and Samaria and Israel, as Ezekiel shows, 36:23-27, etc. The man "made whole" at Bethesda's Pool received with his healing the solemn warning, "Go and sin no more, lest a worse thing befall thee."

It is this "worse thing," then, that we are now to consider; for as that whole transaction was a "sign," the words carry some deep import. To me they have the import, or are a sign, of the future death; for to him the present life was dear when possessing it even in its misery; and the first death would inevitably overtake him, however reformed he became; which would not be the "worse thing" set before him, save in type in the sign. It is this subject that the student of the future of man must not leave out of his careful reflections when dealing with the subject of coming judgment, for it occupies much space in the word of prophecy.

Here again the caution in interpretation is needed, *"Distinguish the periods and the Scriptures will agree;"* for as in other matters confusion has arisen from want of attention to that sound axiom, so the first and second deaths have also been confounded.

The strength of Calvinism lies in its grasp of the sovereign power and grace of God; that of Arminianism in the use God makes of instrumentalities; and the strength of Universalism in the prominence it gives to the fatherly love of God. But each has its weak points (as what has not that man formulates?)—Calvinism, from not taking into full consideration the points of Arminianism and Universalism; and Arminianism, from not understanding how to arrange rightly the truth that the former so sternly and unlovingly upheld. Universalism, by far more true than either to the fatherly conception of Almighty God, has never, to my mind, squared itself fairly with the oft-repeated threatenings of the personal destruction of the wilfully disobedient sinner; nor with the stern decree of the sentence, "the soul that sins shall die."—Ezek. 18:20.

Now whilst allowing all due force to the suggestive thought which Universalists maintain today (some in so many words, and, I think, all mainly so in spirit), that "the destruction of the sinner" means the destruction of sin in him, I would ask: Can the thought be honestly maintained according to the natural laws of language, the harmonious interpretation of figures, and the character of judicial threatenings to evil-doers?

As Locke says, in his "Reasonableness of Christianity," with regard to the figurative practices of theologians concerning God's warnings to Adam: "It seems a strange way of understanding a law, which requires the plainest words, that by *death* should be meant everlasting *life* in misery"; so one may say of such modes of interpreting subsequent threats. It is a strange way of understanding God's judicial code of penalties for wilful sin in the future, that such words as "the soul that sinneth, it shall die"—shall incur the indignation of the devouring fire, shall be destroyed—mean destroying the sin, not the person himself.

This is not a matter of our hopes and desires, it is a matter of interpretation, or of understanding what is the judicial penalty for sin threatened in the Word of God when man has arrived at "the full knowledge of the truth," and when sin, being "full grown, bringeth forth death."—Heb. 10:26; James 1:15.

When Paul says, "The end of those [sinful] things is death," as "the end of holiness is eternal life; for the wages of sin is death; but the gift of God eternal life in Christ Jesus" (Rom. 6), does the death clause here refer to the first death? seeing that the holy and the sinful alike die that death. That it includes the former, it may be; but seeing that the true antithesis to eternal life is eternal death, it would appear that Paul's language extends farther than at first sight it may seem to do. In this respect, to let language have a fair range and potency, it may be well to note a few of the plain words of Scripture, and the figurative ones also, expressing the same thing.

That man is not annihilated at the first death is clear from our Lord's words in Matt. 10:28; but that man can be destroyed should he sin after resurrection is as plainly affirmed in that same sentence. Gehenna was the place of burning outside Jerusalem for corrupt things, offerings, or sacrifices of persons in idolatrous worship (Jer. 7:31; 19:6, etc., also Isa. 30:33); and appears to be used as a type of the real Gehenna, or lake of fire, unquenchable till its work is done.

These statements, when connected with evil-doers, are indicative, not of purifying the persons by the destruction of the evil in them, but rather of purifying the world by their own actual destruction, or removal by "the second death."

I have heard great stress laid on the view that "God wills not the death of a sinner;" and, misplacing the somewhat inaccurate quotation, they attach it to the statements made in Ezek. 18 and 33. Now, God does not say He wills it not, but "I have no pleasure in the death of him that dies." The quotation alluded to occurs thus in 2 Pet. 3:9: "The Lord is not slack concerning his promise, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

This statement is in harmony with the one given by Paul, that "God wills all men to be saved, and to come to the knowledge of the truth"; and his will undoubtedly will be accomplished, *otherwise one can be sure of nothing*, and could repose no confidence in his Word; but I do not know that anywhere he implies that he wills not the death of him who dies, *i. e.*, in the coming age, for his own sin, but that he "has no pleasure or delight" in it, which is a very different sentiment; for it is evidently his will that "the soul [or person, so restored in the resurrection time] that sinneth [wilfully] shall die."

Some say the only way that death can be known to have been destroyed or rendered null is by the release or resurrection of every captive. At first sight this appears to be of considerable weight, because as darkness can be destroyed or rendered null only by light, so death must be by life; and in one sense such view is fundamentally correct: because all that have been its captives will, ere the destruction of death itself, have been released from its grasp. Yet upon looking into it more closely, it does not appear to be a sound argument: for the power which destroys death in the lake of fire is that which is afterward exercised upon those not written in the book of life: thus making the position false which assumes that because destroyed they are therefore still under the dominion of death rather than the dominion of death's destroyer.

Such a view therefore demands too much when it maintains that its solution of the question is the only true one.

The warning voice of Jude is not without great significance in regard to this matter. He writes: "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of Egypt, afterwards (*literally*, the second time, or secondly) destroyed them that believed not." It would seem, therefore, that Israel as a type (see 1 Cor. 10:11) is here presented to view, particularly in that part of their history. In this light they had passed through death and resurrection in the Red Sea when "baptized into Moses" (as that ordinance denotes, according to Paul, death and resurrection—Rom. 6), and were on their way to the rest of God; and it was not in their first sad condition of bondage and misery in Egypt that the anger of the Lord was thus manifested, but in their delivered and saved condition out of it.

In summing up, I may say it is clear that the first death terminates the first life [and would, were there no redemption and resurrection, be death in its real import]. Does not all reasoning by analogy therefore require us to believe that the second death ends the second life; and that, if no resurrection therefrom follows, it becomes as absolute a termination to life as the first death would have been under similar circumstances?

We can see how perfectly equitable is the arrangement, that as the first death entered and spread throughout all the race entirely independent of human will or personal act [except Adam's], the recovery by redemption and resurrection extends as far. (Rom. 5:18) But the second death enters under totally different conditions, and is not independent of each man's will or personal act. (Jer. 31:29, 30) So that a radical difference exists between the two conditions: experience of good and evil, and knowledge of the truth, will take the place of ignorance; and every facility and inducement to resist evil and follow that which is good will be given.

To say the sacrifice of Christ covers also the second death goes beyond Scripture (Heb. 10:26); and not only so, but such a statement does not appear to be in harmony with reason, in the face of all the advantages accruing under the new order of things following.

As the Lord said by Isaiah concerning Israel: "What could have been done more to my vineyard that I have not done in it?" so likewise concerning that period of "restitution of all things," we may say of man so restored, "What more could have been done?" A full *ransom* freely given for all; a recovery from death extending as far as the sin; a full knowledge of the truth acquired; the whole environment of restored man, without and within, in his favor; and in such a condition a full trial or probation for life evermore!

Should such incur the second death by wilful sin, would not the echo of God's solemn appeal be heard, "What more could have been done?" Have those solemn words, regarding such as have partaken of "the powers of the age to come" and apostatized, no force? "It is impossible to renew them again unto repentance, seeing they crucified unto themselves the Son of God afresh and put him to an open shame."

It is a sad picture! this closing scene portrayed in Rev. 20:15—the second death. Our first parents had the cheering word from love upon which faith could fasten and hope subsist; but in vain we search everywhere for words from God, for faith and hope. Adam and Eve went out of Eden, and in due time reached the Valley of the *Shadow of Death*, with the blessed words of resurrection life still sounding in their ears, "The woman's seed shall bruise the serpent's head." I can hear no sound from the depths of the second death; but I hear, as it were, God's appeal to the universe, "What more could have been done?" "Just and true are thy ways, O King of ages!"

—*W. Brookman.*

DORCAS RAISED TO LIFE

FOURTH QUAR., LESSON II., OCT. 9, ACTS 9:32-43.

Golden Text—"This woman was full of good works and almsdeeds which she did."—Acts 9:36.

This lesson presents two instances of the exercise of the gift of healing on the part of the Apostle Peter. In the one case there was the restoration to health from a long and severe illness, and in the other case the restoration to life of one who had succumbed to the power of disease and was dead. The result of the miracles in both cases was faith on the part of the people who saw in them the Lord Jesus Christ, in whose name they had been accomplished; and faith in Peter as a servant of the Lord, and in his teachings concerning Christ and his coming kingdom, and the blessings promised to all them that believe in him.

And this was the object in the performance of these miracles—viz., to establish the authority of the apostles' teachings by thus showing to all men that the Lord was working with them and thus endorsing them.

It is also noteworthy that in every such instance of the manifestation of divine power the effect was the same: there was a large increase in the number of believers. And yet we find that this potent agency for the conversion of the world did not survive the days of the apostles; and consequently the world is full of doubting Thomases who would believe if they had some more tangible evidences of the divine purpose and power. How shall we account for this seeming indifference on the Lord's part in the matter of the world's conversion?

The Scriptures answer that it is because "the Lord hath appointed a day"—a set time—in which he purposes to give to all men just the kind of evidence which their doubting and unbelieving condition of mind requires. Then—in the Millennial age or Times of Restitution—he will say to all, "Open thine eyes, and reach hither thy hand, and behold the manifestations of my power, and be not faithless but believing." And then will follow the speedy conversion of the world to God. These manifestations of divine power will come first in a great time of trouble (Dan. 12:1) which will completely revolutionize the whole present social order of the world and bring in a new and better order, based upon sounder principles of justice and truth. Then will follow manifestations of power in the healing of the morally and physically sick and infirm, the lame, the halt, the blind and the deaf, and the awaking of all the generations of the dead to life. When these mighty works are done in the earth there will not be room for a single doubt as to God's purpose and plan and power, and of his glorious and righteous character; for then "all shall know the Lord from the least to the greatest," and the way of life will be made so plain that "the wayfaring men though unlearned shall not err therein."—Jer. 31:34; Isa. 35:8.

But we call to mind the words of the Lord to Thomas after giving him the tangible evidence that his weak faith demanded, saying, "Blessed are they that have not seen and yet have believed"—whose confidence in God is simple enough to take him at his word without the evidence of their senses. It has been for the purpose of selecting out from among men such strong and fearless characters, and granting to them the special blessedness of joint-heirship with Christ, that the appointed time for manifesting the divine power to the world is delayed. The Gospel age now closing has been the appointed time for the selection of this "blessed" class; and when this work is fully accomplished, the enlightenment, conversion and blessing of the world will follow.

There is another fact noticeable in connection with this narrative; and that is, that when Dorcas came to life again, although she was a good woman and a child of the Lord, and therefore one whom all the creeds of "Christendom" would send to heaven as soon as she died, yet when she was awakened to life she had no wonderful experiences or mysterious visions to relate, nor any disappointment to express at being recalled to this mundane sphere. She simply opened her eyes and recognized Peter, and, accepting his helping hand, sat up and received the congratulations of her friends. And the same may be observed in every case of awakening from death. See the accounts of the awakening of Lazarus, of the son of the widow of Nain, of Jairus' daughter and others. And then let the student remember the clear statements of the Scriptures—"The dead know not any thing"; "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them"; and "No man hath ascended up to heaven but he that came down from heaven, even the Son of man"; "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9:5; Job. 14:21; John 3:13; Eccl. 9:10.

With these statements and observations before us, call to mind also the prominence given in the Scriptures to the doctrine of the resurrection—how Paul said that except for the promise of a resurrection our hope and faith would be vain; and how when he had finished his course he did not expect to go to heaven, but to await the Lord's return to earth, when he and all the faithful would be rewarded by having part in the "first resurrection."—1 Cor. 15:13, 14; 2 Tim. 4:7, 8.

Thus in the light of the Scriptures death is seen to be just what God intended it should be—an "enemy," an unde-

sirable thing, a penalty for sin. And we are then able to thank God for the victory over this enemy, through our Lord Jesus Christ, by a resurrection from the dead; and with the early church to appreciate and look forward with joy to his second appearing, when the resurrection of the dead will be accomplished. The few instances of awakening to life recorded in the Scriptures, but never repeated since the days of the apostles, were not resurrections in the full sense of the term *anastasis*, which signifies a full raising up to perfection of life and health, never again to relapse into death, as all of these died, because the appointed time for full restitution had not yet come. These instances were given to aid our faith in looking forward to the full restitution or resurrection promised at the time appointed, as well as to divinely endorse the teaching of the Lord and the apostles and some of the prophets.

In the life of Dorcas, of which this brief narrative gives us a glimpse, we see an example of Christian benevolence and zeal well worthy of imitation in spirit if not in exact detail. There often are temporary necessities now among poor neighbors and friends for the use of the needle in works of charity; but such necessities are far less common now than they were in the days here referred to, being superseded by public benevolence on a much larger and more effective scale. But there is always the still more important work on hand of feeding the hungry soul with the bread of life and clothing the naked with the robe of Christ's righteousness—a work in which this good woman doubtless engaged also, at the same time that she sought to relieve the temporal necessities of the needy poor.

When Dorcas was dying she was surrounded and ministered to by the loving hands of the Lord's people, the saints, and many poor widows whom she had lovingly sought out and ministered to previously. And when she was restored to life these were there to bid her welcome. How suggestive the thought—If we live the life of self-sacrificing love and devotion to God and his cause, sweet will be the awakening and the blessed re-unions beyond these scenes of sorrow and suffering. Blessed are the dead who die in the Lord; and blessed and holy are all they that shall have part in the first resurrection. Rev. 14:13; 20:6.

SALVATION REACHES THE GENTILES

LESSONS III. AND IV., OCT. 16 AND 23, ACTS 10.

Golden Text—"Of a truth I perceive that God is no respecter of persons."—Acts 10:34.

In this lesson we have an account of the first presentation of the gospel to the Gentiles. It will be remembered that all the teaching of the Lord and of the apostles had been, up to this time, confined to Israel; that when Jesus sent out his twelve disciples to preach the gospel of the kingdom, he strictly charged them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6); that when a Gentile woman besought the Lord to heal her daughter he replied, "I am not sent but unto the lost sheep of the house of Israel. . . . . It is not meet to take the children's [Israel's] bread [favor] and to cast it to dogs" [Gentiles—for such the Jews termed their Gentile neighbors], though when the poor woman was willing to accept a morsel of favor merely as a crumb from the children's table, she received her request.—Matt. 15:24-28.

This was because the appointed time had not yet come, according to God's plan, for favor to be shown to any people but Israel. God had abundant favor in store for "all the families of the earth," but his plan of salvation and blessing is a systematic, orderly arrangement, all the times and seasons and circumstances and details of which were planned and fixed by unerring wisdom for the accomplishment of a glorious purpose. According to that plan, seventy weeks of years (490 years) from a certain definite period were marked off as a special divine favor to Israel (Dan. 9:24); and those seventy weeks ended three and a half years after the death of Christ, from which time the gospel message was no longer to be confined to Israel, but might go to the Gentiles also, as it did, beginning with Cornelius, who was the first Gentile who received divine favor as a Gentile, without becoming a Jewish proselyte. Previous to this time even the Lord Jesus, whose work was strictly in accordance with Jehovah's plan with reference to both time and method, could not show favor to the Gentiles, and would not therefore have granted the Gentile woman's request for the healing of her daughter had she not been willing to receive it humbly as a crumb from the children's table, thus acknowledging that she was not a recognized child of God or heir of his favor, but willing, as an alien and an outcast from the commonwealth of Israel, to accept her portion as an unworthy "dog."

But thank God, though both Jews and Gentiles have been unworthy of his favor, his love and grace abound through Christ toward us all. And in the clearer light of a fuller development of his plan we now see that even the exclusiveness of his favor to unworthy Israel for an appointed time was a measure of his wisdom—a necessary feature in the glorious plan for the blessing of all the families of the earth in due time.—See *Millennial Dawn*, Vol. II., Chapter III.

God chose a very striking method of calling the attention of the Apostle, as well as of Cornelius, to the fact that God's due time for extending his favor beyond the Jews to the Gentiles had come.

It will be observed from this lesson that God puts a very different value to the words "*saved man*" from that generally given to those words by Christians today, who by reason of an erroneous view of the divine plan misuse the words. Cornelius was a *good, devout* man, one who believed in God and prayed to him, and who gave much alms to the poor, and who had built a synagogue or chapel for some poor Jews. Many today would say to Peter, Why go to that man? He is a saved man already. Go, spend your time more profitably laboring with publicans, harlots, vagabonds and prodigals; for this man already is good and devout and a believer. So, too, they often say to us today—marvelling that we teach the way of the Lord more perfectly to some who already have some knowledge of God.

From God's standpoint, which must be the true one, Cornelius was not a *saved* man, although a well-meaning, benevolent and praying man. God puts great stress upon *faith*—not only upon *a* faith, but upon *the* faith. He sent word by an angel to Cornelius, saying, Send for Peter and he shall "speak unto thee" and "*tell thee words* WHEREBY thou and all thy house shall be *saved*."—Acts 10:32; 11:14.

A false idea of "*lost*" has gotten possession of men's minds since the great falling away from the simplicity of the primitive Church; and hence "*saved*" also has a distorted meaning. Under the false but common view, "*lost*" means condemned to eternal torment, and "*saved*" means released from such an awful calamity. No wonder, then, that with such wrong ideas people in general should today conclude that "a *devout man*, who prayed to God and gave much alms to the poor" ought to be a "*saved*" man. *Such* a man certainly ought to be saved from eternal torment, according to every one's concept of fair-dealing.

The fact is that "*lost*" does not mean sentenced to eternal torment; and hence "*saved*" cannot mean recovered from such a fate. The loss or penalty of sin is to be "*lost*" or cut off from divine favor and blessings, as strangers and aliens; and hence to be under the penalty of death—loss of life. And "*saved*" means to be removed from that alienated condition—to be brought nigh to God and recognized no longer as sinners but as sons; and as such to have his blessing, which includes the favor of lasting life.

All Gentiles were in this "*lost*" or alien and condemned to death state from the time of Adam's sin. Only the one nation, Israel, had been restored to divine favor and fellowship (and that as a type), accepted through a typical covenant, based upon a typical cleansing, by typical sacrifices. When the *true* sacrifice had been offered, three years and a half of exclusive favor remained to Israel under God's promise, although the great Sin-offering or ransom price given was not for Jews only, but for "*all*"—"*every man.*" Cornelius was the first Gentile received back into the divine favor as a son: the first "*saved*" or delivered from separation from God and the sentence of death, to fellowship, and heirship in the promises of God of eternal life through Christ.

Next notice what were those important "*words*," the believing of which "*saved*" or delivered Cornelius from condemnation and alienation. They were the simple statement (briefly recounted in Acts 10:34-43) of the facts: How God had anointed Jesus with the holy Spirit and power at his baptism; how after using this power for the good of others he had been crucified; how God raised him from the dead and appointed him to be the Judge of the living and the dead (—which implies a new trial for all who had been sentenced when judged and tried as a race in the loins of Adam). Peter explained these facts in harmony with what the prophets had witnessed to on the subject (See Isaiah 53), no doubt quoting: "He poured out his soul [being] into death." "For the iniquity of my people was he smitten." "He made his soul an offering for sin" "The Lord let fall upon him the iniquity of us all."

"He was bruised for our iniquities, and by his stripes we are healed." Then, applying all this (verses 36 and 43), Peter showed that this is a preaching of *"peace"* and *"remission of sins"* to all who believe these facts and accept by faith this grace of God in Christ.

A simple message, truly; yet very necessary to be *told to* and to be *believed by* Cornelius and his household before they could be Christians or brethren, or *"saved"* in God's sense of that word.

So, too, it must be with all, whether in this age or in the next age: in order to be *"saved"* they must believe; and in order to believe they must hear, in some way, this same gospel declared to Cornelius. And it must "be *testified to* ALL in due time," that "there is one Mediator between God and men, the man Christ Jesus, who gave himself a *ransom* for all."—1 Tim. 2:5, 6.

What a rebuttal this lesson is to the theory of some, that the heathen may be *"saved"* without having heard of Christ. Let us hold close to the Lord's way and the Lord's time for giving to *all* this gracious testimony of the peace and forgiveness effected by the blood of the cross for every one that believeth. To the Jew first it was given, and since to many Gentiles; but ultimately, "in due time," it is to be made known fully and clearly to every man.

VOL. XIII ALLEGHENY, PA., OCTOBER 1, 1892 No. 19

IMMIGRATION OF JEWS

"Our quarantine laws, as enforced at this time, interfere with the execution of Baron Hirsch's remarkable project for the transfer of the main body of the Jewish population of Russia to the United States.

"About two months ago, according to the news we have printed from St. Petersburg, the Czar authorized the Jewish millionaire to carry out his project, and several ship loads of the people were sent from Hamburg last month under the baron's responsibility. We have reason to believe that about 10,000 of them were on their way to Hamburg, and that 15,000 more were ready to leave Russia, when the cholera became epidemic both in St. Petersburg and Hamburg. As many as 3,000 have been shipped to this country since the beginning of last month, while others are in a bad plight.

"Some are in various European ports, British as well as German, Belgian and French, hoping that they will yet be able to take passage; some have been driven back to the Russian pale which they had left; and those who were about to leave the pale had been compelled to stay there, being forbidden to cross the countries that lie between Russia and the western seaports. About 40,000 of the Jewish people of Russia, 25,000 of them under Baron Hirsch's auspices, would have reached the United States in the last four months of this year, if the new quarantine regulations had not been set up along our whole seaboard from Canada to Mexico.

"Now that they are barred out of Germany and troubled with the American quarantine, it is unlikely that more than two or three thousand will arrive here between this time and the end of December.

"According to our advices from St. Petersburg, Baron Hirsch made arrangements with the Czar for the exodus of 3,500,000 of the Jewish people of Russia. As this is the only country in the world which has been freely open to them, and the only country in which they have shown any desire to settle, it does not seem possible that the remarkable Hirsch project can now be carried out."—*New York Sun.*

ZEAL ACCORDING TO KNOWLEDGE

"The zeal of thine house hath eaten me up."—John 2:17.

The correctness of our interpretation of Scripture, set forth in these columns thirteen years ago, relative to what would be the ground of the *testing* of God's people during this harvest time, is year by year more fully demonstrated.

We then showed that the prophecy which declares, "He shall be for a stone of stumbling and a rock of offence to both the houses of Israel" (Isa. 8:14), refers to *Israel after the Flesh* and *Israel after the Spirit,* and that as the *testing* and *sifting* of the fleshly house came in the end or "harvest" of their age (the Jewish age), so the testing and sifting of the spiritual house is due now, in the end or harvest of this age (the Gospel age).

And we showed, to the satisfaction of ourselves and the majority of the TOWER readers, that the testing of the spiritual house (strange though it seems) will be upon the same question of faith with which the fleshly house was tested—namely, the *cross* of Christ. Not that any now doubt, nor that any in the Jewish harvest doubted, the *fact* that our Lord died, or that he died upon a cross; for that fact cannot be questioned. The test with the Jews was whether or not they would accept the sacrifice there finished as the ransom-sacrifice which paid the penalty of their sins and justified the believer. This they refused to believe; and thus they made the cross of Christ of none effect, of no value. The Apostle states this pointedly of them, saying: "We preach Christ crucified, unto the Jews a stumbling-block."—See 1 Cor. 1:17-24.

Similarly the nominal Gospel church is now to undergo a test upon this same subject—whether each accepts the work of Christ as the full *ransom* (corresponding-price), the complete "propitiation [satisfaction] for our [the church's] sins, and not for ours only, but also for the sins of the whole world." And, the Lord's Word for it, the vast majority will stumble, and only a faithful remnant will stand the test. The Lord's tests are very simple, but very thorough.

It may be said, This is the last issue upon which a testing might be expected, since all "orthodox" Christians have held it tenaciously, even during the dark ages. Yes, we answer, this is one item of truth which has been constantly held, even though surrounded in every case with various contradictory errors: it has thus been held unreasonably, held in unrighteousness, held without being fully appreciated, but nevertheless *held.* And it is because this doctrine of the ransom has been *held,* and that as the foundation of faith, that even in the dark ages, and in the midst of great corruption, the nominal church has been recognized of God at all, or been worthy at all of the name "Christian."

Had the doctrine of the *ransom* been held intelligently and reasonably, it would have hindered its holders from falling into any of the great errors with which the doctrines of Christendom abound. With a correct view of the *ransom* (a *corresponding* price), where could the doctrine come in which claims that the wages of sin is *everlasting torment?* Was the suffering of eternal torment the ransom-price which our Lord gave for all? Or was his *death* our ransom? What saith the Scripture? It would have settled the question of *natural* immortality of man beyond dispute. It would speedily have settled the question of the Trinity. The holding of the *ransom* is the key to every truth. It is the center or "hub" from which all other truths must radiate to the circumference of the divine plan for salvation.

Because this truth is generally held unintelligently, and in the midst of various contradictory errors (in unrighteousness), therefore, now that the testing time has come, and God is bringing it as an issue or "stone of stumbling" before Christendom, the large majority are willing to cling to the errors and let go the ransom.

And those who reject the errors of eternal torment, and who are inclined to go to the opposite extreme, and to hope for the everlasting salvation of all men, would be saved from that error, too, if they would but hold to the *ransom,* giving it its full signification. For, if the Scriptural account be admitted, that condemnation of death resulted from Adam's wilful sin (Rom. 5:12), and that the death of our Lord Jesus, finished at Calvary, was the *ransom* (*corresponding price*—See the definition of "ransom," *Greek, antilutron,* in Young's Analytical Concordance), then it must also be admitted that whoever will fail in the *new* trial, and hence be condemned in that judgment, will be subject to the *same penalty* that was originally inflicted upon all in Adam. This second trial results directly, under God's grace, from the ransom-sacrifice; and God has appointed that the world's Redeemer shall be the Judge, in that Millennial judgment day. (Rom. 14:9; Acts 17:31) Because it is the penalty of the second trial, this sentence is Scripturally called "second death." And it is not difficult to see that if God's law was such that he could not clear the sinner without giving a *ransom* for the first transgression, so also if any were ever to be released from second death (which God has not even hinted at), it would require a ransom for *each one* tried, found guilty and sentenced.

But as some are so anxious to hold to eternal torment that they will let go of the *ransom*, when they see the two doctrines to be in conflict, so when others decide that they *want to believe* in the everlasting salvation of all men and find the doctrine of the *ransom* contradicting them, they feel the doctrine of the *ransom* must be gotten rid of, and they drop it. The Scriptures show that only such can have everlasting life as come willingly into oneness with Christ and his laws, when the full knowledge and opportunity are offered; and that this opportunity will end with the Millennial age, beyond which sin and sinners cannot go to mar, or even to endanger, the felicity of eternity.

But since they are very anxious to propagate their views, it becomes necessary for us as true under-shepherds to point out the fallacy of their position, to those sheep who have an ear to hear the voice of the Chief Shepherd, and to follow him. They perceive that the issue is well taken, and hence make every effort to "get around" the difficulty. To do *this* they are all agreed; and hence they are in this respect in sympathy and fellowship, no matter how different their theories may otherwise be, and make common cause against the WATCH TOWER publications, which defend the doctrine of the *ransom*.

As a matter of fact, each party (represented by a journal) tries to dodge the ransom in a different manner. One, totally ignoring the meaning of the word *ransom*, claims that it refers to the *forcible deliverance* of men from death; another says the *ransom* was given by our Lord when he left the heavenly glory to become the man Christ Jesus; another says that the living example of our Lord while among men was the *ransom;* and another now comes forward claiming that our Lord is *now* making the ransom, that even since his ascension he has been expiating the sins of the world in heaven, and that this work of ransoming will not be finished until the end of the Millennial age.—This last twist becomes the wretchedly thin foundation for another "no-ransom" journal, just started, called *"The Herald of Glad Tidings."* It is no better and no worse than the others—*"The World's Hope," Spirit of the Word"* and *"Herald of the Morning."*

What wresting and twisting and dodging! one way and another, to avoid the real issue, and to get around the many plain statements of Scripture to the effect that "Christ *died* FOR OUR SINS"; that it was "the *man* Christ Jesus who GAVE HIMSELF a *ransom* [a corresponding price] for all." The thought of these people seems to be, *any* argument or theory is good that sets aside or gets around the Bible statements that the ransom for sinners was "finished" (John 19:30) when our Redeemer died on the cross at Calvary.

We denominate all of these as "*no*-ransom" views; for although they all use the word *ransom*, it is only to blind, to confuse, and to lead the minds of their readers away from the real and only ransom-sacrifice, and from the real and only meaning of the word *ransom* (*antilutron*—a corresponding price).

Let those who seek to serve the Lord know that his truth is his representative, and let them cast their influence, all of it, on the right side of this momentous question which is now the testing, the stumbling question, to all those who are not loyal soldiers of the cross and followers of the Lamb. *Show your loyalty* to him who gave himself a *ransom* for all. (Tit. 1:13; 2:15) Leave no doubt with any as to just where *you* stand. However much others may seek to dodge and evade the truth on this subject, let us be true to God and his Word. (1 Pet. 2:19; Matt. 5:16; Rom. 3:4) As soon as we see that any teacher (or would-be teacher), whether a human being, or a paper published by a human being, is wrong on this one, central and vital point—*the ransom*—evading, misrepresenting and misapplying the word and doctrine to some other sense than the true one—"a corresponding price" for all—we should have nothing further to do with such person or journal until it fully and openly acknowledges the error and retracts it heartily.

The Lord's instructions to us are very pointed on this matter, and leave no doubt as to the course of duty and loyalty. The Apostle Paul says (Rom. 16:17), "Brethren, *mark* them which cause divisions and offenses contrary to the doctrine which ye have learned [from inspired sources]; and *avoid* them." Surely, among all the doctrines taught us by Christ and the apostles and prophets, no other is of so vital importance as the doctrine of the ransom. Hence those who reject the Scriptural statement that our Lord Jesus gave himself a *corresponding price*, a *substitute*, a *ransom* for all, are to be rejected from recognition as brethren, and even to be *avoided*.

The Apostle John says: "Whosoever transgresseth, and abideth not in *the* doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you [man or paper, professing to be a teacher], and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (Compare 2 John 9-11; Gal. 1:8, 9; 2 Tim. 3:5; Titus 3:10) Thus it is evident that we who would follow closely the way marked out for us have not much liberty or choice in our attitude toward those who deny the very foundation of our faith—however much they may desire to company with us. Compare also the rules respecting immoral persons who desire fellowship (1 Cor. 5:11; Eph. 5:11; 2 Thes. 3;6-14), although there is generally less danger from such than from those who become doctrinally corrupted.

The present King commands his faithful servants who have not cast off the "wedding garment" of his imputed righteousness (faith in his blood [sacrifice] for the forgiveness of sins), concerning those who reject it, saying, "Bind him hand and foot [*i. e.*, restrain his influence by thoroughly answering his arguments], and cast him into outer darkness." (Matt. 22:13) Reject such a one from any fellowship which would mark him or her as a brother or sister in Christ. Soon such will be in the outer darkness of worldly confusion and uncertainty, called Agnosticism, saying, "I *don't know* surely what is truth."

It is not the question whether this course is worldly-wise, but whether or not it is in conformity with God's Word. The wisdom of men and the policy of men and the theories of men are all foolishness with God. It is the essence of wisdom to obey God. Let us do it.

In all this we advocate no harshness, no bitterness, no unkindness, but *firmness* for God and for the truth. Let the spirit of *love* rule in our hearts—love which is first of all true and loyal to God, his truth and his church. "The zeal of thine house [church] hath eaten me up."

PAY THY VOWS UNTO THE MOST HIGH

[Reprinted in issue of October 15, 1905, which please see.]

UNIVERSAL SALVATION—No. III

One writes us who has been for some time a TOWER reader, and who seems to have determined that *he wants* the Scriptures to teach the everlasting salvation of all men. We fear he has not been much helped by the articles on this subject in recent TOWERS. We will answer his questions publicly for the good of others; hoping also that the objector may see the weakness of his position, and come over again to the firm foundation of the explicit statements of God's Word. He says:—

(1) There is no Scripture which states that there will be no resurrection from the second death.

We answer, The Bible is God's revelation of what he has done and purposes to do for human salvation. If, therefore, it reveals no resurrection from the second death, no one has a right to believe or teach so—no, nor even so to hope. Those who do so are adding to God's Word. It is a bold, bad heart which, after receiving all the mercies revealed, would attempt to set aside those *just* features of the divine plan for human salvation which an unsanctified will rebels against.

(2) His mercy endureth forever; and is the same yesterday, today, and forever.

Yes, those gracious expressions mean much of joy and comfort; but, in the original, the word of which our English word *forever* is a translation does not mean exactly the same as *forever* or *without an end*. It means, rather, continuously as long as proper or necessary, until a proper end has been reached. To illustrate: In Lev. 16:34 we read. "This shall be an *everlasting* (Hebrew, *olam*) statute unto you, to make an atonement for the children of Israel for all their sins, once a year." And in verse 29 we read, "And this shall be a *statute* FOREVER unto you: That in the seventh month and tenth day of the month ye shall . . . . do no work at all." (Compare Exod. 21:6) How long did *"forever"* or *"everlasting"* mean in those cases? Are those statutes still in force? No. When did that *"forever"* and that *"everlasting"* cease? At the cross. These, with all the other features of

the Mosaic Law, ceased when Christ died.—Colossians 2:14.

Just so in the texts quoted by Objector. God's mercy toward human sinners will endure until Christ makes an end of it in the close of the Millennial age. Mercy by that time will have exhausted every legitimate means for showing to sinners the path of life. More than that could not be called mercy. When all will have been done that can be done for sinners (and God's promises concerning the great work of Christ for the world during the Millennium are nothing short of this), then, the true, proper end of the mercy having come, divine Love and Justice will step forward and declare that those who have rejected this fulness of mercy shall be "cut off [not from their sins, but] from among the people."—Acts 19:23.

(3) "Once for all" Christ died to release Adam (and all in him), whether it be from first death, second death or any other death. His blood can never lose its power until all are saved, to sin no more; because the man Christ Jesus gave himself a *ransom* FOR ALL.

We are glad that this Brother holds fast to the ransom, and bases all his hopes upon that sure foundation. (For this reason we can call him *Brother.*) If he will hold fast to that foundation, and test every part of his theory by that, he will come out all right. But to do this he will need that humility which will say, "Let God be true, though it show my theories to be nonsense." The words, "once *for all,*" and "a ransom *for all,*" while they do teach a salvation *for all* (and not a limited atonement and a limited offer of salvation, as most Christians believe), do not teach that the salvation secured can never have an end.

Let us keep in memory the Scriptural statements that the penalty under which all the race fell from divine favor and into death was for Adam's transgression (Rom. 5:12), and that the recovery from sin and death secured by our Lord Jesus' ransom-sacrifice affected THAT *death* and THOSE *sins* and *weaknesses* which we inherited from our father Adam, and none other. Is it not, therefore, logical as well as Scriptural to say that wilful sins (intentionally committed, under full light and ability to the contrary) are *not Adam's* sins in any sense of the word, and that the ransom from Adam's sin and penalty would therefore not at all affect a release from these sins and their penalty? So say the Scriptures concerning all whose share in the Adamic sin and penalty has been canceled (through faith in Christ's sin-sacrifice), and who are therefore reckoned as no longer *dead* in Adam, but as "alive in Christ," "risen with him." After they have been once enlightened—been brought to a knowledge of the truth, tasted of the good Word of God and the powers of the world to come [the Millennial powers—resurrection, etc., tasted by faith], and been made partakers of the holy spirit—if *such* shall fall away, it is *impossible to renew them again*—because their course does despite to the favor God offers, and counts as common and valueless the blood of the New Covenant wherewith they *had been sanctified.*—Heb. 6:4-6; 10:26-31.

Since God's plan is to *save all men from* all that was lost in Adam—through the Second Adam, Christ—it follows that when every child of Adam has been brought to a full knowledge of God's plan, and a full opportunity for forgiveness and restitution to divine favor, all have been SAVED *from that calamity.* Then, however, their individual trial begins; and the length or brevity of their salvation depends upon *their own* (not Adam's) course. If they after all that sin *wilfully,* the penalty they will get will be their own and not Adam's—for which Christ died. And there is no authority in Scripture for your statement that our Lord's death was for, or that it will have any effect upon, those who will suffer second death, the penalty of wilful sin against full light.

(4) Did not Lazarus of Bethany die twice? (Although it is not mentioned in the Bible, we of course suppose that he died again sometime after his miraculous restoration by our Lord; for he is not now living.) Surely Lazarus will share in the future resurrection; and hence it is evident that dying a second or even a third or a fourth time is no bar to the power of God.

Ah! now we see, by this, that you do not grasp the subject of the second death. Lazarus did not die the second death. He had *not yet* gotten free from the Adamic or first death when our Lord awaked him. The great *ransom-sacrifice* had not yet been finished, and when awakened he was, with the others of the human family, still under the original death-sentence incurred through Adam's disobedience. The only way to get Lazarus out of the Adamic death was, first, for our Lord to die as the substitute or corresponding price for condemned Adam and all his posterity; and afterward, for Lazarus to be justified from Adamic sin and its penalty—first death—by faith in that sin-offering, based upon a clear knowledge of God's goodness and a full consecration to him.

Since these were not the conditions in Lazarus' case, his was merely a re-awakening to the measure of Adamic life (yet under sentence of Adamic death) which he had enjoyed before he became sick and fell asleep. Consequently, the awakening of Lazarus and others by our Lord at his first advent is never spoken of as their *resurrection;* for "resurrection" signifies lifting up, *out of the Adamic death entirely,* to *full* life and perfection. Only those thus actually released from Adamic death by such an *actual* resurrection, or such as by knowledge and *faith* come to the *justified* state (a *reckoned* resurrection condition) are or will be in danger of the second death—the penalty of wilful, individual sin against clear light and knowledge. Sanctified believers of this Gospel age (reckonedly passed out of Adam into Christ—from Adamic death to life) when they die are not counted as dying in Adam; for reckonedly they are out of Adam. They are reckoned as dying with Christ their Redeemer. (See 2 Tim. 2:11; 1 Thes. 4:16; Rev. 14:13) But if such *abide not in* Christ (after getting *into* him as members of his body, as branches of the Vine), it will be because of wilful sin and rejection of his sacrifice and favor. Their death will be second death—the penalty of second failure during second trial.

As for believers in the next or Restitution age, they will likewise be *justified* by knowledge and faith and obedience—reckoned as resurrected out of Adam and his death penalty into Christ and his life gift. But instead of suffering and dying with Christ, as do the faithful in this age, they will be gradually restored to the perfection and life reckoned to them from the moment of justification. Only the *disobedient* will die after the new dispensation opens. Their death will not be because of any weakness inherited from Adam (all of which will have been reckoned paid and canceled in Christ's sacrifice), but because of their own *wilful* opposition to the Lord's righteous requirements. Hence their death will not be the Adamic but the second death—the wages of their own deserving, "everlasting destruction from the presence of the Lord and from the glory of his power."

(5) Let us try to do a good work for Christ in spreading this good news. I hope that you will yet spread the glad tidings of a resurrection from the second death.

Our reply to this, in conclusion, is, If this were good tidings, we could not preach it; because we have no authority to declare, in God's name and as a part of his plan, what he has nowhere revealed. But we fail to see how it would be *good* tidings to any but the wicked. To all who love righteousness it would be very *bad* tidings; just as today it would be bad tidings to any good community to learn that the jails and penitentiaries and work-houses and pest-houses were all to be thrown open; for no other pest has proved so baneful as the leprosy of sin. The righteous might dread such a release from the second death of those evil-doers described in Rev. 22:15—evil-doers for whose permanent reform there would be no hope; because, before sentencing them to the second death, their righteous Judge had given them every opportunity possible to repent and come into harmony with his righteous law, that they might live forever.

Furthermore, let us remember that the second death will receive the incorrigible at the *close* of the Millennium (Rev. 21:8); and that at *that time* Christ's kingdom, the thousand-year day of judgment, comes to an end. Hence, if it were true that there is to be a release from the second death, it must come after the Millennium. This would involve the thought of a continuance of sin, and a continued trial or judging of sinners, whereas God's gracious promise is that the Millennial day of judgment will make a full end of sin and sinners, and that beyond it, in the everlasting ages, there shall be no more sin, sorrow, pain, dying or crying; for all those former things will have passed away.—Rev. 21:4.

OTHER LABORERS WANTED

Very shortly we will have ready a 48-page booklet in leatherette binding, entitled, "THY WORD IS TRUTH—AN ANSWER TO ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY." This and the other leatherette booklets—"THE WONDERFUL STORY" and "TABERNACLE SHADOWS OF BETTER SACRIFICES," will sell together for fifty cents. Friends or neighbors or grown daughters of TOWER subscribers are invited to send in their names as applicants for territory, instructions, etc. These booklets will be supplied to canvassars at 75c per dozen, thus leaving them a liberal margin.

THE THIEF IN PARADISE

[This article was a reprint of that which appeared in issue of July, 1883, which please see.]

THE GOSPEL AT ANTIOCH

IV. QUARTER, LESSON V., OCT. 30, ACTS 11:19-30.

Golden Text—"A great number believed, and turned unto the Lord."—Acts 11:21.

This lesson takes us back several years, and reveals the persecution against the church at the time of the stoning of Stephen—Saul of Tarsus being one of the chief persecutors. It shows us some of the results of that persecution, and illustrates well the fact that the Lord's work is sometimes prospered by those very circumstances which to human judgment might seem unfavorable, if not disastrous. The persecution scattered the light instead of extinguishing it. Accordingly, years afterward news came to the church at Jerusalem that the knowledge of salvation through Christ had spread to the third city of importance in the world; for Antioch was such at that time.

VERSES 20, 21. Here we see a difference in the Lord's dealings, as compared with our last lesson, on the opening of the Gospel door to the Gentiles at the hand of Peter, Cornelius being the first received. That event had been God's method of drawing the attention of Peter and the other believers to the *changed* and widened character of the new dispensation. But in this lesson we see how the Lord led others to preach the gospel to the Gentiles, when the due time had come, without visions, etc., such as were proper, and indeed necessary, for Peter and others. These Christians had been Jews, born and living in Cyprus and Cyrene, and hence intimately acquainted with Gentiles; and when God's due time had come to remove all differences between Jews and Gentiles these were easily led into telling the good tidings to their Gentile friends—many of whom promptly accepted it.

VERSES 22. 24. The Church, whose chief representatives still resided at Jerusalem, having already learned, through Peter (Acts 11:1-18), of God's favor having been extended to the Gentiles, were glad to learn of the good work that had been done, and promptly took steps to help the new believers by sending Barnabas, "a good man full of faith and of the holy spirit," to teach them the way of the Lord more perfectly. And Barnabas, after doing a good work among them, bethought him of Saul of Tarsus, converted some years before, and who probably had meantime been under divine instruction and discipline preparatory to his introduction as the great "Apostle to the Gentiles," to take the place of Judas as one of the twelve (Rev. 21:14); which place the eleven had unauthorizedly conferred upon Matthias before their anointing with the holy spirit at Pentecost.

VERSES 25, 26. Saul—or Paul—was seemingly ready for the opening of this door of service and entered it with his peculiar fervor—yet humbly, remembering his own unworthiness to preach Christ, whom he had persecuted and slain, representatively, in his disciples. Barnabas and Paul, instead of saying to the intelligent people of Antioch, "We must leave you to go and look up some uncivilized peoples, barbarians, cannibals, etc.," took a different view of the matter, and, seeking the most intelligent auditors they could interest, staid with them a year after they were converted—*teaching* them. Alas, that so many now feel that teaching is unnecessary. How the actions of the Apostle Paul agree with his teachings.—See Eph. 4:11-13.

"And the disciples were called Christians first in Antioch." Whoever may have started this name it matters not: it is the most fitting title that could be conceived of—followers of Christ. What a pity it is that in modern times it is considered a valuable addition to prefix Methodist, Presbyterian, Baptist, Lutheran, etc. Surely, to all who rightly view the matter, our Master's name is a sufficient one for all who are his. Let us not only adopt the apostolic simplicity in practice and in doctrine, but also in name. We do not belong to Wesley, Luther, Calvin or any other man; and we should show that we are Christ's, and his alone, by refusing the names of others than the heavenly Bridegroom. Thus, too, we stand where we can have fullest fellowship with all the Lord's true followers.

VERSES 27-30. The fruits of the spirit are here shown by the willingness of the Christians at Antioch to contribute to the famine-stricken and persecution-spoiled brethren at Jerusalem. It was a noble return in temporal matters for the spiritual favors they had received from the believers at Jerusalem, through Barnabas, and Paul, whom he had brought. And this seems always to be true where the spirit of Christ has operated and dwells richly: each is anxious to serve the other, first with the spiritual and priceless favors, and second with temporal favors as opportunity offers.—See 1 Cor. 9:11.

PETER'S DELIVERANCE

IV. QUARTER, LESSON VI., NOV. 6, ACTS 12:1-17.

This lesson enforces the thought of God's power to help his servants when his wise purposes can thereby be served.

It does not teach us, however, that all of God's servants will be miraculously delivered, nor that the same servant will be so dealt with on every occasion: For was not James, whom Herod killed, also a servant of God? See verses 1 and 2.

The lesson to be learned is concerning God's *ability* to do whatever may please him. Then, if confident of his *love*, as all should be who have intelligently accepted God's gift to men in Christ our Lord, we have only to rely upon divine *wisdom* to feel perfectly content, whatever may come upon us,—realizing that all things are working together for good to them that love God—to those who are called according to his purpose.—Rom. 8:28.

COLPORTEURS' WEEKLY REPORTS

Our request that we hear weekly from all colporteurs who are giving *all* their time in the work, has been well responded to. But please remember *both parts:* State the spiritual prosperity and health, as well as the number of orders taken and the physical health. If more convenient, a postal card will do; and those working together may send their reports in the same envelope, if preferred. It will do you all good to write to the "home" (office) at least weekly, and it will do us good also. You are continually remembered in our prayers.

ENCOURAGING WORDS FROM EARNEST WORKERS

Canada.

DEAR BROTHER RUSSELL:—I wish you to send me forty-five volumes of MILLENNIAL DAWN, Vol. I. These I shall distribute in Canada, enclosing a printed slip, a copy of which I send you herewith. The circular reads as follows:—

DEAR FRIEND:—I commend this volume, The Plan of the Ages, to your careful reading. It is the best commentary on the Scriptures I have read. I value it next to the Bible. It develops love for the truth, an eagerness to "search the Scriptures," an independence in Bible study, a reverence for God's Word and a refreshing liberty of mind. It is not written in the interest of any religious organization: its author is not a member of any sectarian body, but simply a Christian. Because of its rich helpfulness to me in the unfolding of the wondrous truths of the Bible, in the clear presentation of God's own gracious plan for the blessing of "all the families of the earth," in the brightening of my own life by dispelling the conflicting doctrines of denominationalism and giving the sweet hope of a better and everlasting life, possible to every one of my fellow creatures, and in heralding the dawn of a glorious and lasting day for the whole creation, I present it to you with the request that you *read it twice and examine all the references.* If, when you are through with it, you will send it to other truth-seekers, I shall be grateful.

In "the good hope through favor,"

E. R. BLACK.

Indiana.

DEAR BROTHER AND SISTER RUSSELL:—We think it very kind of Sister R. to take the time from what we have known must be her very arduous duties, to write us so fully concerning the matter of which we inquired, especially when we remember how many others are seeking information at your hands.

Loss of sleep is a part of the price I have to pay for the truth. It is so precious, and sometimes so all-absorbing, that I cannot quit thinking about it long enough to go to sleep. My present sleepless condition was brought about through my efforts to do some missionary work among the members of a religious gathering in our city.

They have no organization, and in many respects are like us. I have enjoyed their meetings and Bible readings very much, and I think that they are the Lord's own children; but they are handicapped in their search for truth by the horrible, blasphemous doctrine of eternal torment. I cannot tell you how I longed to lead their minds out into the clear sunlight of God's truth, and I have done what I could to this end. But oh, how Satan uses this horrible impeachment of God's character to blind the eyes, even of those who love him! How subtle the arch-enemy is—whispering as he does to them, This is no concern of yours! *You* are not going to Hell. Why bother your brain about the matter at all? Ah, well does he know that so long as he keeps this veil over their faces they cannot apprehend the truth. If there is any thing for which I entertain an able-bodied hatred, it is this hydra-headed relic of the dark past; and my experience with it in the past week has been anything else than pleasant.

Although I have been painfully conscious of the fact that the outward man is perishing, yet during the past week I have been most blessedly conscious of that other fact, that the inner man is renewed day by day. It seems to me I have never before so fully realized the simplicity and security of our refuge in Christ as I do now. I am sure I have never before fully comprehended Paul's description of it, as we have it in Romans 8.

In comparing the various translations of verses 33 and 34, I discovered a marginal note in the Revised Version which says that some ancient versions read, "*Shall* God that justifieth," "*Shall* Christ that died," etc. Notice that the words "it is" are in italics. This is the same sense given to the verses in the Diaglott and Rotherham translations. "Who shall lay anything to the charge of God's elect? *Shall* God that justifieth? Who is he that condemneth? *Shall* Christ that died? yea, rather, that is risen again—who is even at the right hand of God, who also maketh intercession for us?" No, blessed be his precious name, we know that our Advocate is too true to our interests to condemn or accuse us in the presence of the Father. Oh, no: he constantly says to the Father, *They* have been judged in *me*. *I* have borne *their* sins; by *my* stripes are *they* healed. Lay nothing to their charge. I have met all the demands of justice against them, and they are free.

Oh, how blessed to know that "the past is under the blood," as well as the present, if we abide in him; and thus John says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him;" and then he adds, "Perfect love casteth out fear." Ah, yes; when we begin to comprehend the perfection and measureless depths of God's love to us, as manifested in the gift of his dear Son as our ransom from death, we are lost in amazement; and the testimony of his spirit with ours, that we are his children, clears all our doubts and fears away, and there is no torment.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." This wonderful manifestation of God's love to us, through its reflex action upon the heart, will deepen and broaden our own love, until at last, when we partake of his nature, we shall also possess the perfection and fulness of his love, and become the instruments through whom he will manifest this love to the world, as he is now manifesting it to us, that they may know and believe the love that God has for us, and for them also. Sharing with Jesus the "all power in heaven and in earth," we shall go forth upon our mission of love, lifting up, tenderly nursing the groaning creation back to the moral likeness of God the Father—which, if willing, they may possess and enjoy forever.

Beloved friends, let us hold fast the profession of our faith without wavering; for he is faithful that promised.

May our heavenly Father kindly lead and bless you both. Yours in the service of the Master, C. A. OWEN.

Nebraska.

DEAR BROTHER RUSSELL:—I wish I could see you and talk to you as my soul desires. I am so anxious for a pure heart—one from which emanates nothing but purity. As Peter said, not only my feet, Lord, but every thought, word, act and motive of the heart I desire made pure and right. Oh, how I long for this, to be able to resist every form of evil! Is it not possible for me to live without any evil in my heart? I want my environment to be clean; or rather, I want to be clean in my environment. Any help you may be able to give me will be gladly received. Pray mightily to God for me, Brother, that I may be in the procession with the crown and uniform at the great meeting of the elect of God. May God bless and keep you! Yours in Christ,

J. O. DAWSON.

[Am glad to know that you are desirous of living a pure *life;* for that is an indication that you already possess to a considerable degree a pure *heart*. Purity of thought, word and act can result only from purity of motive; and the best way to cultivate purity of motive is to make a friend and companion of the Lord, our Redeemer, who is not only pure himself, but able to give wisdom and grace to all who seek his aid. Then all his desires will become yours, *his will* and *work* will be your delight, and you will become more and more impervious to temptation, and able to think and live worthy of his friendship. It will be no longer you that lives, but "Christ in you."—Gal. 2:20.—EDITOR.]

Texas.

MY DEAR BROTHER RUSSELL:—It has been some time since I wrote you, not because I am not interested, but I am so busy that I cannot do as I would. However, I meet some interested ones occasionally, and talk with them about the grand things that encourage us so much. Thank God for this privilege, that we can (though in trouble) look to him who is our life; and we are encouraged with the blessed assurance that we (in due time) shall be like him.

I have been traveling a little in the great cause, and I do not think that my humble effort is in vain. Had a good meeting here this summer. It was a time of feast and rejoicing. When I left the Methodists, I had a large acquaintance, for I had been preaching for forty miles around. I have kept up appointments in several places, and have some who love the truth. I can go to these places, preach to them day and night, and not be away from home long; and this is the way I have to do. I love the truth; I am made free by it; and I love to tell it to others; and oh, when I can find a hearing ear it does me so much good.

I have all the reading matter from the TOWER office since 1883, and am still feasting on the precious Word of God. I love the "TOWER" dearly. I love the spirit in which it is written, for I believe it to be the spirit of my blessed Lord. I love to read the few words from interested ones in different places. Surely we are drawn nearer together; and though we are so far apart, yet we are realizing that we are *one* in Christ Jesus our Lord; and though we are strangers and pilgrims, yet we are made nigh unto each other by the blood of Christ. Oh, the blood, the precious blood, that cleanseth from all sin! Praise the Lord!

I will go on in the good way, trusting that I may fill some humble place in which the name of our Master will be glorified.

In the blessed hope, yours, S. WILLIAMS.

Louisiana.

DEAR BROTHER RUSSELL:—In a little conversation last evening at the home of two staunch Presbyterians, I was not a little enthused, and was made to see clearer than ever before our position regarding the doctrine of the holy spirit. They, of course, maintained that the holy spirit is a person, denying the possibility that the mind of God could be infused into our minds.

I drew their attention to the following, which nearly all must have experienced, namely: When one gets interested in some book, a novel, for instance, and gets wrapped up in the subject, does not the mind of the writer become our mind, until we think the same thoughts, love what he loves, hate what he hates, etc.? Well, then, the same effect follows when one gets thoroughly interested in the Book of books. The mind of God is then infused into our minds and hearts, and it is thus that we are sanctified by the truth—separated from the world and the worldly spirit.

To prove that the apostles named *the expression of the mind of God through his Word* "holy spirit," I referred to Heb. 10:15, 16, in connection with chapter 8:10-12. The Apostle calls this quotation "a witness" of the holy spirit, while verse 16 plainly states that "the Lord" is the speaker, as does also Chapter 8, verse 10.

Truly the words that he has spoken are spirit and life. I relish this more fully now than ever before, and am greatly blessed by the spirit's leading. So you see our controversy was profitable to myself, even if I did not succeed in convincing my opponents. Yours in the Redeemer,

CHARLES STRAND.

THE NATURE AND METHODS OF GOD'S ELECTIONS

We have heretofore shown that election as taught in the Scriptures is not in opposition to, but in harmony with the free moral agency of the elected classes. We have endeavored to show, that while during the Jewish age there was an election or selection of a "house of servants," as during the present Christian age, an election or selection of a "house of sons" (Heb. 3:5, 6) is in progress, yet neither of these selections was arbitrary so far as *individuals* were concerned. God did arbitrarily foreordain and determine that these two classes should be selected, and arbitrarily set apart a particular and limited period of time for the selection of each, and for aught we know to the contrary, he arbitrarily and unalterably fixed the number of each of these classes, so that not one more, nor one less, shall complete each of these elect classes, foreordained in this plan; but he did not and in harmony with his own justice he could not, arbitrarily foreordain and elect that certain individuals *must* be of these classes regardless of their wishes and endeavors, and regardless of the operations of his own arrangements and regulations governing these elections.

But before any are able to look at the subject of Election and Reprobation intelligently, they must first of all get rid of the false and blinding idea that election implies "selected to go to heaven" and reprobation, "selected to go to eternal torture." No such significance attaches in any way to the words. God not only applies justice to his creatures in the laws governing them, but he applies the same to himself; hence it would be as unjust and impossible for God to choose, select or elect an unworthy person to heaven as it would be for him to torture a righteous person. Furthermore, to be unchosen to a particular office or position does not imply that the unchosen one is wholly undesirable, but that he is not chosen to the particular office or position for which choice is being made.

Since God is good and all his plans are wise and beneficent, it follows that to be *selected* by him to perform any part of his plan, is an honor and a favor. Thus God having purposed in himself the *redemption* of mankind from the curse, and the consequent lifting up, or restoring of all things, (Acts, 3:19, 21) not only foretold it, but began preparations for that restitution. Accordingly also having determined that this restitution should be accomplished by means of a "kingdom of God" or a government of earth in harmony with his laws, and having pre-determined that this kingdom should be of two parts, a human and a spiritual, he began his preparation by selecting first the natural or human portion, of the proposed, and as yet future kingdom.

Mark well that God foreordained these two classes, and the work for which he intended them, long before the individuals composing those classes had any existence. But how has this predetermined will of God operated in selecting the predetermined classes for the predetermined service of honor? Infinite wisdom made choice among the families of earth and chose Abraham and his family. Arbitrarily and without reason for such a choice? Probably not; in all probability Abraham's family was best suited to the divine purpose, the best adapted to the execution of the plan God had in view.

It was a part of Israel's difficulty that they supposed God's election of their nation an arbitrary election and thought it a sufficient guarantee of God's exclusive favor to be able to say, Abraham is our father—we are through him the elect people of God. (Luke 3:8.) But this was a mistake, for though God had chosen Abraham's family for a special service, and separated them by his law and favors from other nations, this was the extent of the favor they enjoyed—"To them were committed the oracles of God."

But by reason of this national favor, each individual of that nation had special knowledge and opportunities beyond those of other nations, and their faithfulness or unfaithfulness, obedience or disobedience to this knowledge and favor, *decided* which individuals of that called and chosen and favored nation, were worthy of the position of future honor and service as members of the human or earthly phase, of the kingdom of God, which is to be established in ruling and blessing power "under the whole heavens."

Which individuals, because of faith and obedience, were accepted as making their election sure to that future honor and service, we know only in part. The names of some of the most notable only are given by the Apostle. (Heb. 11:17-39) These evidenced their worthiness of the favors God held before them, by the sacrifices which they made of present honors and comforts, to obtain the future and lasting honors of heavenly promise. Therefore God will in due time honor them by manifesting them as his *elect* to the position and service to which he called them; and will give them a portion or share in the "heavenly city," *i. e.*, in the heavenly government or kingdom which he will establish; the portion promised them and to which they and Israel were called or invited, but for which the great mass were unworthy. The great mass of that nation, unworthy of those honors, shall behold the worthy ones—Abraham, Isaac and Jacob in the kingdom, in the ruling positions of trust and honor, and they themselves cast out, as reprobates unworthy of such honor. Yet they are not to be cast off from all favor of God; rather they will be blessed by and under the righteous dominion which Christ will establish and in which their fellows are granted the earthly portion. They shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and be themselves rejected as unworthy of that honor.*

The election of the full number for the human portion of the kingdom ended about the time of Jesus' baptism and anointing, when he began to bring Life and Immortality to light. Then began the selection of the class which God had predetermined he would select from among men for exaltation to the "divine nature," and to constitute the spiritual phase of the kingdom which will restore and bless the world. Of these Jesus was the first, the "forerunner," the chief or captain. In the selection of this spiritual class Abraham's literal descendant's, the Hebrews, have not been so exclusively favored as they were in the previous selection, for instead of the light of truth and "oracles of God" through which the call is made, being confined to Israel, it has by God's design and arrangement gone out into all the earth—calling all who have "an ear to hear" to justification, through faith in the blood of Christ as their redemption price, and further to sacrifice and glory—the "high calling." The only pre-eminence given to Hebrews under this last call, is that it *commenced* with them. (Luke 24:47.) The previous call was confined to them.

Nor should we overlook the fact that though in the process of selecting these two classes, certain individuals were elected or chosen to do a service in connection with the calling of these classes, this in no way implied their election to one of those classes. Thus Jacob like Abram was chosen to be a father of the favored nation and Moses, Samuel and others were chosen to a service in the first election, as Paul and the other Apostles, and others since, have been chosen and selected for special service as God's agents in the selection of the spiritual class, yet their being elected to this service was in no way an infringement upon their free moral agency, and in no way decided for them the question of their final election to the classes to which they were called.

Thus Paul, after telling us that God chose him and prepared him for this service in early life, (Gal. 1:15), also assures us, that he knew full well that the call to this service and the fact that he was used as a servant in announcing the "heavenly calling" to others, by no means proved that he would attain to the prize of his high calling.

To be called to such special service as Paul and the other apostles were called to, was a special honor which they must appreciate to use; to have a call to the heavenly and the future service is a still greater honor, and the worthiness of the apostles, and of all who will attain it, is, during this age, being tested by the measure of our love and gratitude to God; as shown in our obedience, and proved in our self-denials.

That Paul understood that obedience or unfaithfulness to the present opportunities, was to prove whether he was worthy or unworthy to be a member of the already elect, or predetermined spiritual class—the "body of Christ," is clearly evident from his many statements to this effect. For instance he says: "I keep my body under and bring it into subjection [I do not allow my human appetites, or ambitions, or hopes, to govern my course, but I permit the new mind, begotten of God's promises, to rule], lest that by any means, when I have preached to others, [of the great prize for which we run and sacrifice], I myself should be a castaway † [rejected as unworthy a place in that choice company which God has predetermined shall be composed of *"overcomers"*] 1 Cor. 9:27. "Brethren, I count not myself to have apprehended [or *grasped* the prize to which God called me, and for which I, with you, am running]; but . . . . I press along the line towards the mark for the prize of the high calling."—Phil. 3:11-15. And in the preceding

* Jesus does not mention himself and the Apostles as *seen* with Abraham and the prophets; because, though he and the Apostles and all the overcomers of the Christian age will be in and of that same kingdom, they will not be of the human phase or portion of it, but of the spiritual; and like angels invisible to mankind. Men will see only the earthly or human department of that glorious dominion.

† "Castaway" here is from the same Greek word elsewhere rendered "reprobate," and signifies *rejected*—not accepted.

verses he tells us in what way he was running or pressing along the line to win this great prize which God has already predetermined to give to the class whom he would select for it. He tells us that he was casting away former hopes, and ambitions, and honors, as though they were worthless and vile, and spending every effort to win a place in the body of Christ, and to secure a share in the *chief* resurrection [to spiritual being].

He well knew that, because redeemed, "all in their graves" would in due time "come forth"; but he knew, too, that only the elect, "little flock" would be raised spiritual beings like their Captain and Forerunner; and he was willing to sacrifice everything (as Christ also did) to obtain a place in that elect class. The Apostle knew also that from the moment of consecration he was *reckoned* a member of that chosen "body" or "bride" of Christ, and that his name was "written in heaven" (Heb. 12:23); and though he had full assurance of faith each moment, because of full knowledge that he was daily a living sacrifice, yet he also knew that for him to turn back, or even to "look back," (or desire to recover that which he had sacrificed), would prove him unworthy of the kingdom position. He well knew that he who wrote his name in heaven when he consecrated and started to run, could blot it out; and that the condition upon which it would not be blotted out was, *faithfulness to the end of the race.* (Rev. 3:5). And not until his faithful course was closing with martyrdom did he write, "I *have* fought a good fight; I have *finished* my course; I have kept the faith; henceforth there is laid up [reserved securely] for me, a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:7, 8.

Yet, while remembering that God has made the deciding of the matter, whether or not we shall be members of the elect company to which he called us, to depend upon our faithfulness to the end—"unto death"—we should ever bear in mind, as Paul did, that the prize is not offered to us because of our worthiness of it, but of God's grace or favor. And that our running is acceptable only because of God's "*mercy*" in imputing to us the merits of Christ, our Redeemer, as the covering of our inherited weaknesses and imperfections.—Rom. 9:16.

SOME TEXTS OF SCRIPTURE

SHOWN IN THE LIGHT OF THE FOREGOING

(1) "Let him that thinketh he standeth take heed lest he *fall.*"—1 Cor. 10:12.

(2) "Give diligence to make your calling and election sure; for if ye do these things ye shall never *fall.*"—2 Peter 1:10.

(3) "Whosoever of you are justified by the law, ye are *fallen* from favor." "Christ shall profit you nothing."—Gal. 5:2, 4.

(4) "For it is impossible for those who were once enlightened . . . . if they shall *fall away,* to renew them again unto repentance."—Heb. 6:4-6.

(*a*) "Him that is able to keep you *from falling* [stumbling and to present you faultless."—Jude. 24.

(*b*) "I am persuaded that neither death, nor life, ... nor things present, nor things to come, ... shall be able to *separate* us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38, 39.

(*c*) "My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life. And they shall never perish, neither shall any *pluck them out* of my hand. My Father which gave them me is greater than all; and no one is able to *pluck them out* of my Father's hand."—John 10:27-29.

In the light of the foregoing statement of the doctrine of election as deduced from Scripture, the above and similar texts cease to seem contradictory and become clear, harmonious and reasonable. To show the harmony we have selected some of the apparently most contradictory and positive; which will serve to illustrate how all similar statements are in harmony. The first four show the possibility of falling from grace or favor; the three last seem to many to teach that to fall from God's favor is an impossibility.

It is a mistake to suppose that favor and love are synonymous, for though the favor of God always implies his love, yet the withdrawal of favor does not imply hatred. To illustrate: When God created our race representatively in Adam, he placed it in a position of favor, and when it afterwards fell from that favor by disobedience to the conditions, God so loved the race [fallen from his favor] while yet sinners, as to provide a ransom for all; that thereby he might in due time restore all to the original favor, thus giving another or second opportunity to enjoy life as his favor, everlastingly.

Every act must be in harmony with his justice, love and wisdom—not with one alone, but with all of these divine attributes must every act of God conform. Hence in dealing with us, should we fall from his favor, whatever happens to us will be in full harmony with God's character; whatever his justice, wisdom and love indicate to be best. Let us keep this well in mind.

To fall from favor implies that those who fall had first been lifted up, given a vantage ground for present or future possibility and advantage. The seriousness and loss by a fall from favor, depends upon the greatness or amount of the favor spurned or left.

Two of the three of the above mentioned texts (a, b, c) assure us that God will not withdraw from us any favor he ever bestows; he will never cast us off or cause us to fall. And more than this, his love is so great that he will not permit others to separate us from his favor contrary to our own will. And since his love is so great and his power all-mighty, we have full confidence that no power on earth or heaven can forcibly separate us from his love and favors granted us in and through our Redeemer. Here rests our full assurance of faith—none can pluck us from our Father's favor and protection. Here our song is triumphant:

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

"Oh, what comfort it brings,
My soul sweetly sings,
I am safe from all danger
While under his wings."

But is there then no danger? There is no danger of others plucking or forcibly separating us from God's favor, or turning his love away from us; the only danger is in our own doings; we can despise or lightly esteem the favors of God, and thus forfeit our privileges under those favors, and fall from them; but we cannot forfeit all favor, except by direct and open apostasy. God will not force his favors upon any, but decides that those who do not appreciate the favors when made fully aware of them, are not worthy of them.

The text above numbered 1 guards us on this very point; our safety is in a vivid realization of our own helplessness and dependence upon God's favor. To realize our own imperfection and inability to justify ourselves, is the safeguard against that self-righteousness which spurns justification as the favor of God, through the ransom given by Jesus. True humility and dependence upon God, accepts his favor of justification in the way he provides it—through Christ's ransom—and thus prevents these from spurning and counting a common or ordinary thing the sacrifice of Christ—"the blood of the covenant." (Heb. 10:26-29.) In harmony with this is the text above marked *a.* God is able to keep us from falling or even stumbling over his favors; and he is so willing to aid us and keep us, that he has in his Word made every provision for our assistance, and assures us that the Scriptures are able to make us wise regarding his favors, so that we shall be able to avoid falling from them, and obtain them.

And here text numbered 2 applies, and shows that while God has supplied every necessary aid to keep us from falling, he has left the matter in such a way as to make our earnest desire for the promised blessings, a condition of our not falling from or failing to secure, the favors offered us. We must give diligence and attention to the assistance and directions he has provided.

A difference in the extent of the fall and the seriousness of the consequences is shown in texts numbered 3 and 4. The former shows a Jew who had trusted in his ability to keep the Law, who afterward came to see in Jesus his Redeemer, and became a follower of him and thus reached and laid hold of *justification,* God's favor granted through Jesus' ransom, who under false teaching had been led to the erroneous conclusion that though Jesus was a good example of holy living, yet all must still be justified, if at all, by perfect obedience to the Law. Paul addresses this one and all such in this text (3), assures them that by such conclusions they renounce and reject God's favor, and place themselves again just where they were before they heard of Christ—under the Law which could never justify them. Rom. 8:3 margin.

Their conclusion that Jesus was merely an example and teacher was fallacious. There were, and had been, many noble exemplars and good teachers, and in thus regarding Jesus they were rejecting all that was specially valuable in him. He

was "*nothing*" if not a *Redeemer*—a *Justifier* from sin and its penalty. Regarding Christ as an "example" would be of no profit or advantage; nothing could do them any good until past sins were cancelled and they reckoned justified through the shed blood [the death] of Christ. Rom. 5:9.

This fall, though serious, in that it would hinder their progress and keep them on the level of the Jew and unjustified world, would not be an everlasting loss or fall, because if they perceive not their error sooner, the time will come when "every hidden thing shall be made manifest," and when a correct knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord! (or Understand thou of the ransom for sin) for all shall know him from the least to the greatest; and then if not sooner these and the prejudice blinded Jews and all, shall see clearly and enter gladly upon the favor from which the Apostle tells us these were falling.

But the other text (4) tells of a fall from favor that is a far greater loss, and one which can never be regained in this or any age. The Apostle assures us of those who thus fall away, that "it is impossible to renew [or restore] them again" (verse 4). Why is it thus—why the difference in these fallings? We answer: Because the class here referred to (Heb. 6:4-6) have had fuller knowledge; and by having gone along from favor to favor, their fall is without excuse and indicates a deliberate wilfulness, wholly inconsistent with their knowledge. While the others (text 3) were but deceived "babes," these (text 4) were matured and advanced in knowledge beyond first principles. And any who have not advanced to the point of favor here indicated, could not fall from it; and from such state of favor only is it possible to fall so utterly as to be beyond hope—in the second death.

But notice carefully the conditions of such a fall—the height of the multiplied favors from which, if any fall, it is impossible to restore or renew them. They must have been "once enlightened," brought to clearly discern sin, its penalty, and its ransom price, Jesus' life. They must have "tasted of the heavenly gift," not merely heard of Christ's sacrifice, etc., but tasted in blessed experience the results of that ransom in realizing sins forgiven, and communion and fellowship with God restored, through "the blood of the Lamb." They must have been "made partakers of the holy Spirit," coming into heart fellowship with God's plans, and for a time at least being co-workers with him—begotten by the Spirit to fuller appreciation of the truth and to new hopes, aims, etc. They must "have tasted of the good Word of God," by experiencing the pleasures, of the appreciated fulfillment of some of the statements and promises thereof, and recognizing a grandeur and beauty, in the as yet unfulfilled portions. These must also have tasted, experienced, or come to appreciate "the powers of the coming age," realizing from the good Word of God the blessings and powers that will then be brought into exercise for the blessing and restoring of mankind, all as the fruit and result of the ransom.

Should such as have seen, tasted, experienced, and enjoyed all these favors then fall away to the extent of "denying the Lord having bought them" (2 Pet. 2:1 *Diaglott*) denying the ransom—the very foundation of all those hopes and blessings seen and experienced—thus treading under foot the Son of God, counting the *blood of the covenant*, wherewith they *were* sanctified (and in which they had trusted, and on account of which they had been privileged to grow in grace and knowledge); if they then count that blood an unholy [ordinary] thing, and despise the favor of God in providing the sacrifice for our sins (Heb. 10:26-29), FOR SUCH, there is no forgiveness; no restoring from such a miserable fall from such heights of favor and knowledge. And who, except those who thus "fall away," would dispute the righteousness of this our Father's decision? The expression of his justice and wisdom in full harmony with his character of love is that such shall "be as though they had not been" born. The prolongation of such lives could neither be a profit nor pleasure to God, to themselves, nor to their fellows.

The sentence is manifestly just; it is wise, because if these have thus seen the grand outline of God's plans, and despise and repudiate the divinely appointed foundation of it all, then moral force, the force of truth, is seen to be unavailing upon them, and God sees that it would be impossible to renew them or to make them recognize the beauty of his way; therefore divine wisdom has decided that all thus out of harmony, without possibility of reformation, shall be utterly destroyed as, and for the same reason, that thorns and briers are destroyed. Heb. 6:7, 8.

And this same principle will obtain in the next age as well; when the full opportunities of that age of favors are enjoyed by all the world. Those who wilfully reject and despise the precious blood, spurn forgiveness through IT, and thus crucify Christ afresh, despising his sacrifice for sin, will thereby fall hopelessly; because, after having enjoyed the blessings secured by the ransom, they spurn and reject it. Christ dieth no more; the one sacrifice, once fully appreciated and wilfully rejected, leaves such in the same state as though no ransom had ever been given. It remands them again under the original penalty, DEATH, extinction. And, because they had once been redeemed from it as the Adamic penalty, and had thus again come under it of their own will and act, it is called *second* death.

Thus may not all see clearly, God's election of classes for future service, and of nations and individuals for present service, and yet recognize that God leaves his creatures free to exercise their own wills in accepting or rejecting his arrangements and favors? He seeketh such to worship and serve him as serve from the heart—in spirit and in truth; and such preeminently are the classes selected in this age and in the preceding selection for the kingdom's positions and honors.

THE PRODIGAL'S RETURN

[LUKE 15:11-32.—EXAMINED BY REQUEST.]

Many have applied this parable to Jews and Gentiles, assuming that the Gentiles are illustrated in the prodigal son. To us, this interpretation is not consistent with facts and Scripture; for up to the time of the giving of the parable, and for years afterward (three years and a half after Pentecost), the Gentiles were not recognized as sons of God, but as "strangers," "aliens," "foreigners," "having no hope, and without God in the world." (Eph. 2:11, 12) From the time of the fall none but the one line of Adam's children had divine favor—the line of which Noah and Abraham and Israel and Christ came—the line of Seth. (Amos 3:2) All of this line, as the record shows, were accepted through the mediation of *typical* sacrifices of atonement for their sins—except Christ, whose life was from another father than Adam, and who himself became the true antitypical sacrifice of atonement for Adam and all who lost life in him.

Gentiles, consequently, cannot have been meant or illustrated by the prodigal son of the parable, for they had never been sons, and could not have left the Father's house when they never were in it. We must look elsewhere for the class represented.

Others have suggested that the two sons represent, the elder the "overcomers" and the younger the "great company" of the Gospel church: that those who fail to live up to their covenant are represented in the prodigal and may be said to be wasting their spiritual privileges, with figurative publicans and harlots, in the enjoyments of worldly favor, and in immunity from the reproaches which fall upon the faithful covenant-keepers who are "dying daily" in the service of the Master according to their covenant. But it should be noticed that this exposition reverses the order of the parable, makes of the prodigal the one free from the reproaches and opposition of the world, and represents those who *suffer* with Christ for righteousness' sake as the elder son who suffered nothing. In the parable it was the elder son that had the good things, the plenty of food and clothing and every comfort; and it was the prodigal son who was ragged and hungry and barefoot and suffering and outcast with the swine.

The application of the parable most reasonable and most fitting, all phases of the parable and the facts considered, is as follows:

In the parable the elder brother represented the Pharisees, and the younger brother the publicans and sinners. The context shows that our Lord's willingness to receive the "lower classes" of the Jews, those who were living sinful lives regardless of God's laws and of their covenant, had excited the anger of the Pharisees. The latter were strict observers of God's law, and in this respect commendable; but they were blameworthy in that they were *proud* of their religion, and boasted of their goodness; and because they despised and spurned and would not recognize, nor speak to, nor eat with, the irreligious class; and the more so because in their pride they failed to acknowledge the fact that, when doing their best to fulfil God's law, they came far short of perfect obedience.

Our Lord's strict observance of the Law [for, being born a Jew, born under the Law, he was bound to and did respect every legal requirement up to the day of his death—which ended that Law Covenant] no doubt made him at first a favorite with the Pharisees: accordingly we find him oc-

casionally the guest of some of them. (Luke 7:36; 5:17; John 3:1, 2) But when they found that he received sinners and ate with them, they began to realize that his righteousness was of a different sort from theirs, and, as darkness is opposed to light, they hated him. Moreover, soon they began to see that his teachings reflected against them, severely reproving their claimed and yet very imperfect sanctity. So it was in this parable and the others of the same discourse: they were spoken to the Pharisees as a reproof, *because* they had murmured at him for teaching or having anything to do with the disreputable *backsliders.*—See Luke 15:1-3.

Originally all the Jews entered into covenant relationship with God, and thus became, typically, his *sons.* Although they were a "house" of servants as contrasted with the Christian church, called the "house" of sons, yet we must remember that they *typified* the house of spiritual sons, and that as Adam was a *human* son of God before he sinned, so all who obtain forgiveness and return to harmony with God are again *sons,* either of the earthly or the spiritual family. So, then, as in this parable, all Israelites under the Jewish covenant were treated as (human) sons of God. The beginning of this relationship dated from the covenant at Sinai.

At first all sought to abide in God's favor at "home," fulfilling the relationship of obedient sons—the original or eldest son of the parable, represented most prominently in our Lord's day by the Pharisees. But another class developed, who, after having received God's favors, wandered off into the ways of sin and forgetfulness of God, and his love and care, and into dissipation—the younger son of the parable, represented in our Lord's day by the publicans and sinners.

Sin always brings misery in some form, and often in many forms; and one can fancy that the publicans and sinners, as they heard the story of the young prodigal beginning to feel his lack, would realize their own miserable condition therein pictured. Before the Master had finished telling how the prodigal "came to himself," and how the father "saw him a long way off" and ran to meet and greet him, no doubt many of the hearers' eyes were wet with tears, and many of their hearts swelling with emotion and sympathy and the desire similarly to get back to God's favor and love.

And how true to facts was the picture of the Pharisees standing around and objecting to his telling those poor prodigals anything about the love of God and his willingness to forgive them, and to welcome them back home again. The elder son of the parable was "angry, and would not go in": the self-righteous Pharisees were angry, too, and refused to enter the kingdom, then nigh at hand, and first offered to their nation according to divine promise. Our Lord said to them upon another occasion, "Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13); and again he said, "Verily, I say unto you that publicans and sinners shall go into the kingdom before you." (Matt. 21:31) Poor, self-righteous Pharisees! To this day they are jealous and will "not go in." As a class they refused the kingdom on the conditions offered, until the offer and opportunity were taken from them entirely (Matt. 21:43), and given to a class whom they esteemed still less than the publicans and sinners—even to the Gentiles whom they esteemed as "dogs," from among whom, strangers and aliens and not then sons, members for the bride of Christ are being selected.

We who have been accepted by God from among the Gentiles to be his sons—joint-heirs with Christ—can perhaps enter as fully into the spirit of this parable as did the publicans and sinners who heard the gracious words from the Redeemer's lips. We, who were strangers and aliens, learned that the Father prepared a great sacrifice for the sins of all condemned in Adam. We have heard and tasted of his loving welcome into his family—we who were dead in trespasses and sins, but who are now alive toward God through Jesus Christ, our Lord. We received the *"best robe,"* the robe of Christ's righteousness, replacing the filthy rags of our unrighteousness; we received the ring, representing the witness of the spirit that we are sons and heirs; we received the sandals, preparing us for the sharp contact often to be experienced from the beggarly elements of the present evil world; and above all we received the kiss, the seal of our reconciliation, the mark of our adoption into the divine family. Nothing in this parable shows the necessity for the *ransom* as other Scriptures show it. This, however, is not out of harmony but consistent with our interpretation of the parable: for Israel as a whole had been typically atoned for in the typical sacrifices by which their covenant was introduced and renewed yearly. It is therefore evidently a picture of the return of a backslidden *son,* and not that of the redemption of a condemned stranger and alien.

The lesson of this parable to the Pharisees is one widely applicable in its principles—viz.: that all who are in harmony with God should, nay, all who have the spirit of holiness will, rejoice to see sinners returning to divine favor. Any other spirit will surely work injury, as it did to the Pharisees, who, as a class, were *unfit* in their selfishness to share the blessings God had or ever will have to offer. Thank God, the time for removing blindness will soon be here. (Isa. 35:5) Let us trust that under the new conditions many more will learn and practice the spirit of love, who now are ruled by selfishness. How hardly shall a selfish man enter the kingdom! Let us beware of selfishness, and embroider our wedding-robe with flowers of humility and love.

PRODIGAL, RETURN!

"Return, return!" thy Father's voice is pleading,
"Tho' far astray, I bid thee turn again!
Thy robe is rent, thy tender feet are bleeding,
Thy heart is faint and sick with famine pain:
Return, my child: a welcome here awaits thee;
No longer in the distant country rove;
Resist the cruel tempter that belates thee,
And keeps thee from my dwelling and my love."

Return, return! Thy Father's loving-kindness
Thou long hast scorned, and done his grace despite;
Yet in his touch is healing for thy blindness,
And he can turn thy darkness into light.
Return in all thy rags of sin's defilement;
Return with all thy want and sore distress;
Thy Father's voice bespeaks his reconcilement:
Flee to his breast, and there thy guilt confess.

Return, return! Thy substance hath been wasted—
Thou hast not aught to bring but thy poor heart;
Yet art thou longing for the *bread* once tasted,
And for his paths of peace, and faith's good part?
Return, for why shouldst thou delay the pardon
Thy Father's great compassion waits to grant!
Arise and go, before thy doubts shall harden
The homesick yearnings of the penitent.

Return, return! Leave thou the swine and famine
And seek again the plenty of thy home!
Why dost thou toil among the husks of mammon,
When to his rest the Father bids thee come?
Return thou to his arms, his kiss, his blessing;
Accept the robe, the sandals, and the ring;
And there, thy sinfulness and guilt confessing,
Thou shalt be found, lost treasure of the King!

Return, return! The angel-hosts bend o'er thee—
They wait to bear the tidings' joyful sound.
They have beheld the Saviour dying for thee,
And will rejoice to sing, *The lost is found!*
Return, for he will heal all thy backsliding—
Will love thee freely, and will thus forgive;
Come, weary soul, rest in his love abiding.
Thou hast been dead—arise today and live!

MEETINGS IN NEW YORK CITY

The Editor, in response to the urgent solicitations of the friends in and adjacent to New York City, will (D. V.) preach there Sunday, Nov. 27th, as follows:—

At 10:30 A. M. in Cooper Union Meeting Room No. 24. Subject, *"In our Days."*

At 3 P. M. in Hardman Hall (Fifth Avenue and Nineteenth Street). Subject, *"The Restitution of All Things."*

At 7:30 P. M. in Hardman Hall. Subject, *"The Millennium and Its Day of Preparation."*

Private meetings will be held elsewhere on Monday. Sister Russell, also, is expected to be present.

The notice is given thus publicly and in season, that readers from surrounding places may attend, if they can make it convenient.

GROW IN GRACE

[Reprinted in issue of July 1, 1903, which please see.]

THE FIRST CHRISTIAN MISSIONARIES

IV. QUAR., LESSON VII., NOV. 13, ACTS 13:1-13.

Golden Text—"That repentance and remission of sins should be preached in his name among all nations."—Luke 24:47.

VERSE 1. The church at Antioch had grown and prospered under the instructions of Barnabas and Saul, who, after spending a year with them, went to Jerusalem at the time of the famine and must have returned again to Antioch and resumed their work of teaching and strengthening them in the faith and hope of the gospel. The occasion of this lesson was probably about a year after the famine. Not only had the church there increased largely in numbers, but in their midst had developed both prophets and teachers. The view of this band of Christians is truly a refreshing one. Here Jews and Gentiles were made one in Christ Jesus, and mingled together in ardent devotion to the recognized Messiah. They were full of love and zeal; they were earnest students of the Word of the Lord as expounded by Barnabas and Saul; they were prompt in sending relief to other Christians in time of famine. And now, having themselves grown strong spiritually through the knowledge of the truth and humble submission to its teaching, the missionary spirit began to develop.

VERSE 2. As the prophets and teachers continued in the good work with fasting and prayer, the holy Spirit indicated in some way that Barnabas and Saul should be released from the work in Antioch and sent elsewhere, to the work whereunto God had called them—the work among the Gentiles—to which Saul had been appointed by a voice from heaven, and Barnabas by the circumstances which had drawn him into this work and by the ability he manifested in carrying it forward. We are not informed as to the manner in which the holy Spirit indicated this, whether by some miraculous means, or whether by a simple consensus of opinion regarding the matter, in view of the ability of the church at Antioch now to dispense with their services.

VERSE 3. In a most solemn manner—with prayer and fasting and the laying on of hands—the dear brethren at Antioch bade Barnabas and Saul God-speed on their mission. The laying on of hands cannot be understood as conveying authority to these brethren to preach the gospel; for they had been preaching the gospel for several years: and, besides, these brethren who laid their hands on them were not bishops or great ones in the church; but, like all the others, they were simply brethren in Christ. The laying on of their hands we understand, therefore, to signify that they wished the new converts abroad to recognize these two as representatives, not only of the Lord, but also of the church at Antioch, who, in parting with them and foregoing the advantage of their services, thus manifested their disposition to bless others with the same good tidings which had so refreshed them. And doubtless they paid their expenses and pledged them the support of their sympathy and prayers, and their means, if need be. Thus Barnabas and Saul went forth in the name of the Lord, and of the church at Antioch, who thereby shared in the enterprise. In the symbolic services of the Tabernacle, this same significance attached to the laying on of hands. Thus Aaron, the high-priest, in laying his hands upon the head of the bullock to be sacrificed, declared that the animal represented him (Lev. 8:24) and thus typified Christ Jesus, our great high-priest who gave himself a sacrifice for our sins.

Thus we see that there was no apostolic succession indicated in this simple ceremony; for, as a matter of fact, it was brethren who were not apostles who laid their hands on one (Saul) who was already an apostle chosen and ordained of God.—1 Tim. 2:7.

VERSES 4, 5. Being thus sent forth by the holy Spirit, they began their work in the synagogues of the Jews, because the Jews, having a knowledge of the prophecies and of the events, etc., connected with the life and tragic death of Jesus of Nazareth, were best fitted to receive the truth. Just so now the truths of the new, Millennial dispensation belong to Christians first, and the testimony should be borne to them before going to the world in general. This being our custom, we are often confronted with the query, Why not go rather to wicked people who never go to church? We reply, Because this gospel is sent to the meek (Isa. 61:1), and because "Light is sown for the righteous, and joy for the upright in heart."

But the temples of the nominal church today do not offer the same advantages for the presentation of the truth as did the synagogues of the Jews. The former are so hedged about with restrictions and formalities that there is almost no opportunity to present the truth there, while the Jewish synagogues, on the contrary, were open to any one who would read or expound the Scriptures. So also were the assemblies of Christians in those days of primitive simplicity, which have been so widely departed from by the nominal church of these later days.

VERSES 6-12 show how God worked with Barnabas and Saul and manifested his power through them. As they sought to make plain the way of truth to an earnest inquirer an enemy appeared who endeavored to withstand their teaching; but the power of God exercised through Saul promptly silenced the opposer, and the truth had free course.

Here the question naturally arises, Why does such power not exist in the church today? On every hand the foes of truth and righteousness arise and flourish, and there is no power to withstand them save the power of the truth. We answer, It was not God's purpose thus to defend the church from her foes all through the age. It was his purpose, on the contrary, to let "the mystery of iniquity" work and prosper, and to let the church develop under the trial; but in those early days, in order to let truth have a start on a fair footing it was necessary for a time to restrain the power of the adversary, as in the case of Elymas the sorcerer. The difference between that time and this is that that was the seed-sowing time while this is the harvest. And therefore God now permits false teachers to increase and multiply more and more, and to have such liberty that, if it were possible, they would deceive the very elect. Even these enemies serve a purpose in testing and in sifting the true children of God from the false.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Tennessee.

TOWER PUBLISHING CO.:—I received the three volumes of "Dawn" and several numbers of the Tower. They are indeed a helping hand to one who has been struggling to get into the light but dimly seen, standing outside of the Babel of confused tongues for nearly twenty-five years, and waiting for the Lord's coming since 1844. I now stand on the verge of three score years and ten, and pray, "Thy kingdom come;" and with the ardent desire of the souls under the altar I inquire, How long, O Master, how long?

How almost overwhelming is such a flood of light as the Lord is now giving through you and others of his chosen messengers! How inexpressible and exultant the joy of such light! I have often remarked that wherever there is an earnest, persistent seeker of the truth, it will finally come to such an one; and that if there should be no other way, a special messenger would be sent.

I am thankful for the opportunity now offered to do some little service for the Master, by circulating your publications wherever I find a hearing ear or a waiting soul. Our Lord said, "Ye are my witnesses;" and I fear that I have not been a faithful witness, although I taught many of these truths privately for some years. Standing outside of all human organizations, and in a very dark corner of the earth, and knowing nothing of the TOWER movement (or work), I felt alone and fearful. But my moral courage is now greatly strengthened by the knowledge of the fact that there are so many and such strong laborers in the field. May the Lord ever guide us, and teach us when and what to speak, and when to be silent.

Yours in him, S. G. KERR.

The following letter, just at hand, indicates that there are some truth-seekers in the pulpits too: a fact that one might be inclined to doubt, from the number of ministers who seem determinedly opposed even to investigating anything approximating "*good* tidings of great joy for *all* people"—hating the light, neither coming to it; but, like their prototypes in the Jewish "harvest," stopping and in every way hindering all who are longing for the dawn of the Millennial morning. Let us not despair of the ministers: there are some honest ones among them. Let us remember that it costs them more than others to embrace present truths. One of them (a Presbyterian minister in Pittsburgh), after admitting privately that he believed much taught in the *Dawns*, was

asked, why then do you not preach it? His candid reply was: "My bread is not buttered on that side."

Kansas.

BRETHREN:—If you have anything Biblical in "The Plan of the Ages" which will lift the awful load of depression from mind and heart, and harmonize natural and "revealed" religion, in the name of mercy send it to me by return mail. Find thirty cents inclosed.

Respectfully, ————.

Pastor First Congregational Church.

Probably no book ever had a greater number of free circulars sent out in its interest than MILLENNIAL DAWN, Vol. I. East and West, North and South, dear friends of the truth are continually seeking to put the "meat in due season" before the truth-hungry. Our latest surprise in this direction was the receipt of an order for a copy of the MILLENNIAL DAWN, from a western town, enclosing a circular of which we had not heard until then, a copy of which follows. God bless the dear co-laborers who far and near are seeking in one way and another to feed his "sheep"—to proclaim the good tidings of great joy. Your efforts have much to do with the large circulation of the Truth. Over 300,000 copies, of Vol. I., *The Plan of the Ages*, are already in the hands of readers, and the work is still progressing. God be praised!

New York.

DEAR FRIEND:—Lest you should wonder how I came in possession of your name, I will state that I first saw it in the correspondence column of ————, of which I am a reader.

Feeling that you must be one who is interested in searching after a knowledge of the wonderful things of our Great Father's creation, and desiring that your steps may be still further directed in the knowledge of things past, present and future, I have taken the liberty of addressing this communication to you, with the special object in view of calling your attention to a wonderful book—one which, perchance, you already have; but if not, one which I, a disinterested and humble servant of the Lord, would counsel you to obtain without delay.

"MILLENNIAL DAWN" is a book which has been to me, and I know to many others, a great source of gladness and inspiration: a "helping hand" indeed to every earnest student of the Word, producing an inward joy which has caused many a one to cry out time and again from an overflowing heart, "Praise the Lord!" If you want to see things "new and old" in God's Word, brought out as you have never before seen them, and to have as a humble, hungering seeker after truth, "meat in due season," obtain this deeply interesting book and prayerfully read it, comparing it with the Word. It can be obtained from the publisher by remitting the very low price named. Think not, dear friend, that I am in any way interested in the publication and sale of this book other than from a desire to spread the truth; for such is not the case.

I am sending out this circular (without the knowledge of the author and publishers) as a free-will missionary work of my own—a feeble effort on my part to spread the "glad tidings of great joy," and an effort which, please God, may be mightily bless to the praise of his great name, to whom be all the glory, Amen.

Should you desire further information on this subject, I will be pleased to hear from you.

Yours in the hope of the Gospel,

JOHN A. MITCHELL.

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THE LAW OF GOD

"The law is holy, and the commandment holy, and just, and good."—Rom. 7:12.

So says the Apostle Paul; and the Psalmist adds, "The law of the Lord is perfect;" and the Apostle James calls it "The perfect law of liberty." And again, the Psalmist breaks forth in an ecstasy of admiration, saying, "Oh how love I thy law! It is my meditation all the day."

Were these men mere religious enthusiasts when they thus praised the law of God? Let us look into it and see if it has the same inspiration for us. It says, Thou shalt have no other gods before me, nor make nor worship graven images; thou shalt honor thy father and mother, and shalt not kill, nor steal, nor bear false witness against thy neighbor, etc. Is there anything so very delightful and inspiring about these commands and prohibitions as to call forth such ejaculations of praise? To the casual reader it would seem not. Certainly no man feels specially flattered or edified either, on being told not to steal or kill or lie or cheat or bow down to worship senseless idols. And if we turn from the ten commandments to the ceremonial and provisional features of the law given to Israel, are the themes for meditation all the day more inspiring? There we read articles for the regulation of slavery in Israel, and prohibitions against the enslavement of any Israelite (See Lev. 25:44-46; Exod. 21:20, 21; Deut. 23:15, 16); and of special provisions for the government of those who desired to take more than one wife, as to how they should still perform their obligations toward the wives they had already taken. (See Exod 21:10; Deut. 21:15-17) And again, there were commands that in cases of certain sins all Israel should take part in the execution of the criminal by stoning. Then there were all those features relating to the service of the Tabernacle, and the offering of sacrifices, and the observance of sabbaths, and jubilees, and feast days, etc. Is there anything so inspiring in all these things? Infidels say, No, and hold it all up to ridicule; but let us with the apostles and prophets look deeper, and doubtless we also shall find God's law a theme worthy of our meditation all the day, and one in which we may truly delight ourselves.

It was foretold by the Prophet Isaiah (42:21) that Christ would "magnify the law and make it honorable." And this is an intimation that in some way the divine law had been made to appear beneath its true dignity and grandeur,—which is true. In bringing it down to the comprehension of sinful men, God was obliged to state it in such a way as to meet the exigencies of their case: and so it abounds in commands and prohibitions—"thou shalt," and "thou shalt not." But hear the law as our Lord Jesus expressed it, when he said, "On these two commandments hang all the law," viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." (Matt. 22:37-40) And the Apostle Paul briefly sums it up in one word, saying, "*Love* is the fulfilling of the law."

It was thus also that the law of God was expressed to Adam and Eve in Eden. Love was the only law given there—love supreme, to God; and then love to each other as measured only by the love of self. Each was to love the other as much as self, and to love God even more. In this law every right-minded person can truly take delight. And those who thus delight themselves in the very central idea and spirit of God's law need no negative commands; for love's quick intuitions readily discover how to express its tenderest emotions toward God, and what would work good or ill to a neighbor.

To meditate on God's law is not, therefore, merely to ponder over the ten commandments—Thou shalt not kill, thou shalt not steal, etc.—but rather to ponder over the spirit of that law of love and to study its outworkings in all the minutiæ of life's affairs. And if this is the daily theme of our meditations, how truly may we delight ourselves therein. Happy indeed is that soul who can say, I delight to do thy will, O my God: yea, thy law of love is within my heart.

No parchment or tablet of stone can fairly represent the law of God. To be seen in its beauty and perfection, it must be viewed as engraven on the hearts of his intelligent creatures. The only clear and full illustrations we have yet had of it were Adam and Eve and our Lord Jesus. That written on the tablets of stone and given to Israel was a cruder manifestation of it to bring it down to the comprehension of fallen men.

This law of love works no ill to a neighbor and no ingratitude or irreverence to God, but is holy and just and good. Let us study it as it is written in the character and in the teachings of our Lord, as expressed by his own mouth and by the mouth of his holy apostles and prophets. In it we may profitably meditate all the day; and the more we meditate upon it the more we will realize its perfection and grandeur and see that it is indeed what James declares it to be—"the perfect law of liberty."

It is the only law of liberty that could be made; for nothing else than Love can secure the fullest liberty for every individual without in the least infringing upon the liberties

of any other individual. Love, founded on justice, is therefore the only principle that has any right to authority or rulership anywhere. Justice is generally understood to be the object of all rulership; but Justice can never be fully secured where Love does not reign. Only love to the neighbor as to one's self can rightly adjust the affairs of men, either now or in the future. If it were possible now for love to fully control all the marts of trade and the busy hives of manufacturing industry, what a renovation it would make: How employers and employees would work together for the common welfare, and strikes and lockouts and boycotts would be things unknown; and both the brains of the employers and the hands of the employed would find restful relaxation when the day closes. How would all the inventions and discoveries, the improved machinery and the increased skill of hand and brain begin to bless the whole world. How soon would the toiling hands and brains find labor lightened, and hours shortened, and leisure gained for mental and spiritual culture and social enjoyment of all the good things which God has provided for the world's comfort and happiness. Could it so enter and control all legislative halls and executive departments and courts of justice, how quickly would the world's wrongs be righted and the cry of the oppressed cease. And in the church, if fully exercised, what beauty and grace would be hers, and how brightly her light would shine out upon the world. And if in full control of the domestic circle, what a heavenly peace would pervade its precincts and send its hallowed influence abroad.

Think upon it: study it out in all its intricate and important bearings, and see what a paradise of beauty and joy will stand out before our mental vision—a paradise in the home, a paradise in the church and a paradise in the world. Oh, what an inspiring and what a profitable theme for meditation all the day! As we thus consider this perfect law of God we find that it has indeed, as the Prophet affirms (Psa. 19-7), power to convert the soul; for we become so inspired with the glorious picture that we find ourselves, even here, under the present disadvantages, striving to approximate these happy conditions, which we confidently hope to realize in the future through Christ our Redeemer and Lord, who undertakes to establish this law of God in our hearts now, and who will by and by establish it in all the world.

Thus viewed, who will deny the Apostle's declaration that the law is holy and just and good; for it consists not in a merely passive refraining from evil, but goes further, in activity for good.

When we carefully consider the law of God, viewing it through the magnifying glasses of Christ's life and teaching, and see how honorable and good and glorious it appears—for he truly magnified it, brought out its fine points, and made it honorable—we see that in what is commonly called the law of Moses, or the law of God, there are two distinct parts, which some have distinguished as the moral and the ceremonial laws; but which we would distinguish as the moral and provisional laws. The former consisted of the ten commandments written upon the two tables of stone, and the latter of all the remainder of the law, which was peculiarly adapted to the purposes of that dispensation and the circumstances of that age.

In considering the provisional law given to Israel, some features which, as above noted, are pointed out by infidels as below the moral status of today (as they are), we must bear in mind that God's purpose with Israel at that time was not restitution, but merely the regulation of that people to such an extent as to be able to use them to represent typically the various features of his plan; and, while so doing, to guard them as a nation against such moral deflections as would make them and him as their God a reproach among the other nations. Consequently, God did not set about rooting out all the evils that were in their midst, but, as it is written, "The times of this ignorance God winked at [tolerated, or avoided taking notice of], because he hath appointed a day"—a set time, the Millennial age, for that work. (Acts 17:30, 31) As to how Israel accomplished his purpose as types, see *"Tabernacle Shadows of Better Sacrifices."*

Many in Israel, as well as in the world at large, had fallen into the evil of taking many wives and also of enslaving their fellow men. These evils God was not attempting to correct, because the "appointed time" for the deliverance from sin and the restoration to purity and holiness had not yet come. He was leaving that work for the Millennial age. Yet, without fully undertaking the work of eradicating all evil and bringing about complete reformation then, God did give some directions for the regulation of Israel in these matters, as well as many wise and wholesome laws admirably suited to the conditions of that time and the purposes of that dispensation.

It is clearly manifest that God's original purpose was not a multiplicity of wives, nor the enslavement of any member of that race which he had created free and in his own image, and that he will not permit such things when his time has come for restoring all things according to his original purpose. Thus we see that the claim of Infidels against some features of the Mosiac law, as not being up to the ethical standard of today, does not hold good against the divine law, which Paul says is holy and just and good, which the Psalmist says is perfect, and which James calls "the perfect law of liberty"; for love, which is the central idea of the ten commandments, is the very essence of the law of God, and is indeed the law of liberty; and, as we have seen, it is the only law which can give liberty. It is the law with which God's nature is inscribed; for "God is love." And it is the law which he inscribes upon the heart of every one of his intelligent creatures created in his own likeness, both angelic and human, and to the glorious liberty of which it is his purpose to restore our fallen race.

It is the law which shone out so beautifully in the character and teaching of our Lord Jesus, and which he thus magnified and made honorable. It is the law which produced the bliss of Paradise before sin entered, and which will restore it again in the sweet by and by. Glorious law! Well may we exclaim with the Psalmist, "Oh, how love I thy law! It is my meditation all the day."

But this law will not be fully established in the world until the end of the Millennial reign of Christ; and since the object of that reign is to bring men gradually up to the conditions and requirements of that law, there must of necessity be provisional laws during the Millennium adapted to the conditions and purposes of that age, just as there were provisional laws adapted to the conditions and purposes of the Jewish age, while the perfect law of love will be held up before all as the goal of their aspirations. And when the end of the Millennium is reached, these provisional laws, which will make allowance for imperfections and shortcomings during the appointed times of restitution or reconstruction, will be removed; and then, every man must come up to the full standard of the perfect law of love. Any who then, with the ability acquired under the special arrangements of the provisional laws, show themselves unwilling to be actuated by the high-toned principles of the eternal law of love, will be counted unworthy of life, and will die the second death.

During the Gospel age this same law of love is held up as the ultimatum of the church's aspirations for holiness and purity. And yet, as there will be during the Millennial age, so there is now, a provisional law of life under which the church is placed, whose conditions take cognizance both of our infirmities (and make due allowance for them) and also of God's purposes for our discipline and development. This law the Apostle Paul (Rom. 8:2) calls "the law of the spirit of life in Christ Jesus," whereby all who submit themselves fully to it are "made free [reckonedly] from the law of sin and death." Under the blessed provisions of this law, so admirably adapted to our present conditions, all in Christ are now permitted to work out their eternal salvation, while God works in them to will and to do his good pleasure.

THE PROPER ATTITUDE TOWARD GOD'S LAW

Complete happiness and unalloyed bliss can never be secured to any one except by entire harmony with the perfect law of love—supreme love of God and love of the neighbor as to one's self. This law is the full expression of God's will and purpose concerning his creatures. His will is our happiness and peace and joy, and is essential to our fitness to live forever in the possession of his favors. The proper attitude, therefore, of every loyal child of God is not only that of submission to this law to the fullest extent of ability, but also of grateful and joyful harmony with it, and delight in obedience to it and in contemplation of it.

This law of love, whose foundation is justice, is the only law which seeks the highest good of its subjects, and it is the only law which will ultimately be permitted to rule anywhere in God's clean and sinless universe. Now, however, the case is different: Satan is permitted to interfere largely in the affairs of men, and for a time men are permitted to take their own course subject to Satan's interference and unhindered by divine interposition. And in the midst of this state of affairs the Lord's children, who constitute the embryo kingdom of God, grow up and develop. They find themselves under human laws sometimes approximating the perfect law of God, and sometimes far from doing so. What should we

do about these laws wherein they fall short of the perfect law of God?—resist them? or submit to them?

To resist all such laws would be to array one's self in violent and fruitless opposition to the whole present order of things, and we must remember that even this present order of things is ordained of God (Rom. 13:1); for he decreed that the time of Gentile rule should continue until the appointed time for Christ to reign in righteousness. Consequently the children of God are counseled to be subject to the powers that be, because the powers that be, although imperfect, are ordained of God to continue for a time. It is therefore his will rather that we should suffer injustice than that we should spend our strength in fruitless efforts to interrupt the present order of things. And so the kingdom of heaven suffers violence now, but such will not always be the case; for the time of her deliverance is at hand.

While such necessity is laid upon the church in its relationship to the world, however, there should be no such state of things among themselves. In the church every member should be a careful student of the perfect law of love, and her society should be, so far as possible, a model exemplification of this glorious law. There should be no tyranny of one member of the body of Christ over another; for, says the Apostle, "All ye are brethren, and one is your master, even Christ."

Of necessity the present order of things often places one member of the body of Christ in a measure of temporary subjection to another member of the same body, as, for instance, in the relationship of master or mistress and servant, of parent and child, or of husband and wife; and in all these relationships there is an opportunity to let the graces of the spirit adorn and beautify the character and exemplify before the world the outworking of the perfect law of love. And it is thus, by our daily walk and conversation in all the little things of life, that we are to let our light shine before men, as the Lord commanded.—Matt. 5:16.

The Apostle Paul calls our attention to this, and lest we should be slow to gather from our meditations on the perfect law of God the exact line of conduct to be followed in these various relationships, he clearly points it out for us. He counsels those in authority to remember that they have a Master in heaven, and that there is no respect of persons with him; that he regards no distinctions of Jew or Greek, bond or free, male or female, because we are all one in Christ. And therefore he counsels magnanimous and generous conduct, saying, Give unto your servants that which is just and equal, forbear threatening, and "do the same things unto them that they are counseled to do unto you"—*i. e.*, serve them with kindness and compensation, and do it with good will as unto the Lord.—Eph. 6:9; Gal. 3:28; Col. 4:1.

Then to those who serve he says, "Let as many as are under the yoke count their own masters worthy of all honor [treat them with respect and Christian courtesy], that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, but rather do them service, because they are faithful and beloved, partakers of the benefit." With singleness of heart they should render service as unto the Lord, not as men-pleasers, but as the servants of Christ doing the will of God from the heart, knowing that it will be accepted of the Lord and rewarded. (1 Tim. 6:1, 2; Eph. 6:5-8) There is no servility in such service, however humble the task may be. Service rendered in such a spirit is always dignified and ennobling; and a recognition of such nobility on the part of the master or mistress is also a beautiful exemplification of the spirit of Christ.

Children are taught to obey their parents (Eph. 6:1), because their youth and inexperience stands in need of parental guidance and control. There comes a time, however, when the child has come to maturity and is able to guide himself or herself. Otherwise the wheels of progress could never roll on in the world, but would be continually dragged back by the withering hand of infirmity. The rule applies to children during their minority only, though the duty of honor and reverence to parents may never be relinquished, but should the rather increase as age advances.

Wives are counseled to submit themselves unto their own husbands as unto the Lord. Aye, respond many voices, there is at least one blot of injustice upon the sacred page. Yes, chime in many infidel voices, the Bible institutes domestic slavery and therefore it is a bad book. And there is a strong undertone of similar sentiment even among Christians. At least there is considerable perplexity on the part of many as to the exact line of duty in emergencies arising out of this relationship, and therefore the subject requires here something more than a passing notice.

While the Scriptures represent the husband as the head of the wife, and counsel a deferential attitude on her part toward him, the instruction to the husband is such that, if it is carried out, such an attitude on the part of the wife is the most natural and agreeable thing. A true woman, however marked her intellectual and spiritual attainments, is naturally worshipful. She looks up to God and Christ with supreme reverence, and to the earthly image of God—if such her husband be—(See Eph. 5:33—*Diaglott*) with something akin to the same feeling; especially when she considers that such a one, so worthy of esteem and reverence and love, has indicated his preference for her above all others of womankind to be his life-companion and an heir together with himself of the grace of life. If he is truly noble and good and pure and of sound judgment, and yet modest in asserting his prerogatives, as well as humbly mindful that he is short of perfection, and therefore reasonable and considerate when judgments differ, it is so natural for a true wife to defer to such a one that she is rather in danger of exercising her own thought and judgment too little, and needs to guard against such lethargy.—1 Pet. 3:7.

Such husbands are those who love their wives as their own bodies, and "as Christ also loved the church and *gave himself for it*" (Eph. 5:25-29); and who, forsaking all others, cleave only unto her as the beloved and cherished companion. And no woman, however cultured or refined or possessed of true dignity and worth of character, is in the least degree humiliated by her deferential attitude toward such a husband. Her love and respect will dictate such an attitude, while his love and true nobility will call it forth.

The law of love, whose foundation is justice, is the only law that ought to rule in the home; and that law should be written in the heart of each member of it. If it is not written there, the walls of the home may be covered with rules and regulations, it may be thundered forth from angry voices, and emphasized with frowns and hard sayings, and yet, notwithstanding all this, anarchy will reign supreme—there will be no "home."

Thus viewed, the Bible does not institute domestic slavery; but, on the contrary, it points the way to the most perfect bliss that earth can know.

MRS. C. T. RUSSELL.

PALESTINE AND THE JEWS

"We really cannot see why these unhappy and unfortunate Jews who have been flying from Russia to this country, who are now excluded from our ports by the bars raised against immigration, who cannot find a country in Europe that will let them live in it, who have failed in their attempts to form colonies in South America, who have searched vainly all over the world for a part of it in which they will be welcomed, should not look to the land of their forefathers, Palestine, and should not seek to repeople that land, in the hope that the power of their race will be revived as it existed in ancient times when Jerusalem was in its glory.

"The idea that this restoration might be accomplished was entertained by the late Mr. Laurence Oliphant, a diplomatist, publicist, traveler and author, a true friend of the Jewish people, a scholar who knew Palestine and its resources, and the race that once inhabited it, and its rulers, and the governmental system under which it exists. Mr. Oliphant was never able to carry out the Palestinian project which he devised, but even after he gave it up and came to this country he brooded over it, and maintained that it was practicable.

"We are familiar with the arguments that disfavor the Jewish colonization of Palestine in this age of the world. We know that many attempts to establish Jewish colonies there have failed. We are aware that the Turkish Government has been averse to all the colonizing projects for which its grace has been invoked. We are fully conscious of the facts that Palestine has lost many of the attractions which it formerly possessed; that much of its once fertile soil has been reduced to sterility; that the few pretty old cities in it are shriveled and poverty stricken; that the people by which it is inhabited are opposed to the incoming of a multitude of Jews; and that the administration of its affairs by the functionaries of the Turkish Government is not in accord with the desires of the pious and able Sultan of Turkey.

"These things are true, yet they need not dishearten Baron de Hirsch, who, on account of the suspension of immigration to this country is again looking toward Palestine as a possible home for the millions of Jews of the Russian exodus.

"Palestine itself yet stands, and it still has its old-time hills, valleys and plains, its brooks, rivers and lakes. The country is redeemable, and it has in some respects better prospects in these times than it has had at any other time since the fall of Jerusalem. Its climate is the same as it was when Moses started out from Egypt to occupy it. Its soil, though impoverished by centuries of neglect, can be improved by modern scientific appliances. Grain and fruit can yet be grown in its fields; sheep and hoofed beasts can yet find grass in its pasture lands; fish can yet be bred in its waters; its cities can be rebuilt and made fit for merchants and all manner of workers; its trade with the sea-coast and with distant countries can be revived and made more extensive and advantageous than it was in ancient times.

"Capital can work wonders in Palestine, capital that is now in Jewish hands. Were a tithe of the enormous amount of money owned by the Jews of Europe invested in Palestine, and used there with Jewish shrewdness and energy, the country might be transformed within a brief generation. A short time ago, the Jewish millionaire, Baron de Hirsch, announced his readiness to expend $100,000,000 in the execution of his project for the removal of the four million Jews of Russia to some other country; and he had begun to carry out that project this year by transporting 25,000 of them to the United States, when we were compelled by the approach of the cholera to put a stop to immigration. It is under these circumstances that he has once more taken up the thought of Palestine, upon which, some years ago, his mind was set. Other Jewish millionaires, among whom we may name Baron Edmond de Rothschild, Sir S. Montefiore and M. Lazar Brodski, have expressed their desire to co-operate with him, and they have it in their power to furnish all the capital required for the development of the manifold resources of Palestine. At this very time capitalists are making investments there far greater than any that have ever before been made. The railroad line from Jaffa to Jerusalem, which has been built by a French company, and which will this week be open for business, is but one of the several railroad enterprises in Palestine, the most important of which is perhaps the line already begun between Haifa and Damascus. The influence of the new Jaffa-Jerusalem line upon the region which it traverses, and the cities which it unites has already been marked. Population is increasing there, and many hundreds of new houses are now building. We learn through a letter from Jerusalem that about 600 residences and shops are in course of construction outside the city walls, and that the city itself, which had but 30,000 inhabitants six years ago, has now nearly 80,000 or more than it has had at any past period since the times of Titus.

"The Turkish Government has recently adopted measures favorable to the repeopling of Palestine by the Jewish race. Jewish colonists can now obtain, upon easy terms, proprietary rights in those agricultural settlements that have been turned over to them, and they are at liberty to build houses upon the lots which they may be able to procure. The price of good farming lands in Galilee, which will soon be traversed by the Haifa-Damascus Railroad, is from $10 to $15 per acre, and a farmhouse can be built for $600 or $800, while laborers who will not work very hard can be hired for low wages.

"The greater number of Jews now taking up their abode in Palestine are from Russia; and several millions of Russian Jews are ready to go there, in case Baron de Hirsch and his compatriots can find no more desirable place for them.

"A writer in the *Hebrew Journal* of this city gives some account of the new Palestinian movement. He says that the Jews who have been praying through the centuries for the 'restoration' are now trying to bring it about by natural means; that the desire of the Russian Jews for it is overwhelming; that they are raising funds for the establishment of colonies; and that the 'Palestinian propaganda' is sustained by the great body of the orthodox rabbis, including Chief Rabbi Joseph of this city.

"There are now in the world more than ten million Jews, about three-quarters of whom are in Russia, Poland, the Balkan States, and Turkey. If the movement toward Palestine should get the impulse that the Hirsch committee is able to give it, an imaginative person can conceive of the country's doubling or trebling its Jewish population before the close of our century, and of its having a larger Jewish population fifty years hence than it had in ancient times, when its census ran up to three millions.

"Should the restoration be accomplished, all hail to the New Jerusalem!"

—*New York Sun.* Sept. 27, '92.

CHRISTIAN FELLOWSHIP

[Reprinted in issue of December, 1905, which please see.]

PAUL'S FIRST MISSIONARY SERMON

IV. QUAR., LESSON VIII., NOV. 20, ACTS 13:26-43.

Golden Text—"To you is the word of this salvation sent." —Acts 13:26.

VERSES 14-26. When Barnabas and Saul came to Antioch in Pisidia they spend the first Sabbath day in a synagogue of the Jews. They went in and sat down, trusting that the Lord would open some door for them to speak to the people. They did not force themselves forward or in any way seek to violate the customs of the synagogue, but, looking to the Lord for direction, they simply placed themselves, as best they knew how, in the way of opportunity to serve the Truth. In this alone there is an important lesson for us all. By their very attitude Barnabas and Saul were each saying, "Lord, here am I, use me!" And very soon the Lord did make use of his ready instruments and used them effectively to his praise. If these brethren had gone about some other business, or listlessly wandered about or waited at home and said they would like to do something for the Master, but would wait for him to hunt them up and to disentangle them from other engagements, they might have waited a long time, and no doubt other instruments would have been used instead. And so may we wait long and unsuccessfully unless we place ourselves in the way of probable opportunity, and thus declare our actual readiness and our waiting attitude.

VERSE 15. "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Men and brethren, if ye have any word of exhortation for the people, say on."

One cannot but admire the spirit of liberality which prevailed among the Jews, and wish that the truth had a similarly free course today. In how few congregations of God's professed Christian children is there any opportunity offered at any meeting for any one to speak a word to the people or to call attention to the Lord—except the pastor, and he is gagged by an elaborate and very restrictive "Confession of Faith" before he is allowed to say a word, and is liable to be deposed if he violates that Confession. How evident it is that the great adversary has gotten the various Creeds so expressed that they suit his purposes, and has hedged the way so that they cannot be displaced even fragmentarily by truths.

VERSES 16, 26. Then Saul, who was called Paul, stood up to bear his testimony for the Lord. With what eagerness he embraced the opportunity is manifest from the stirring discourse which followed, in which, with characteristic skill, he drew the attention of the people to prominent points in their national history, leading up to the reign of David as king; and then, referring to the promise of blessing to Israel through a son of David, he declared (verse 23) that of this man's seed God had, according to his promise, raised unto Israel a Saviour, even Jesus, whom they had ignorantly crucified; and that this same Jesus was he of whom John the Baptist had said, "There cometh one after me whose shoe's latchet I am not worthy to loose."

VERSE 26. Then we almost catch the tones of his voice floating down the centuries, as with kindling eloquence he declares—"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, *to you* is the word of this salvation sent." Yes, it was sent to Israel first—to the people whom God had chosen and to whom belonged the promises—to all such as were "Israelites indeed," worthy sons of faithful Abraham who trusted in the promises and were anxiously waiting for their fulfillment; and not only to these, but also to all the worthy Gentiles among them who feared (or reverenced) God. Or, in the words of the Prophet Isaiah, it was now sent to all the meek. (Isa. 61:1) This Gospel is not for the proud and high-minded. The proud Pharisee and the dignified Rabbi could not receive it; and those who looked only for Israel's national predominance over the nations of the world, and who figured only this out of the numerous prophecies of Messiah's glorious reign, could not receive it. Nor could the proud or wicked Gentile who had dismissed God from all his thoughts, and given himself over to a life of present ease or pleasure or self-gratification, receive it. It is "good tidings" only to the

meek, who reverence God and who have respect unto his promises. But God assures us that not only the day of vengeance, but also the entire Millennial age which will follow it, will have the effect of breaking many stony and proud hearts and bringing all mankind to so humble a condition that they will be able and willing to appreciate the grace of God which offers salvation (Rom. 14:11; Phil 2:10)—whether they, after the humbling chastisement and greater knowledge of the Lord, submit themselves fully to his gracious arrangements and gain the reward of life, or whether, when permitted, pride and self-will will again be their choice, and they thus be accounted unfit for life—deserving the second death.

VERSES 27-31. Then, in reminding them of their national sin in crucifying Jehovah's Anointed, he shows that it was because their rulers did not honor him or recognize him as the one of whom spake Moses and all the prophets; and yet he tells them that even in this sinful act of crucifying the Lord they were unwittingly fulfilling what the prophets had foretold; for Isaiah had declared that Messiah should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he would not open his mouth to defend himself, for he knew that his hour was come and that his life was to be given a ransom for many. Probably here the Apostle enlarged on the prophetic proofs of Jesus as the Messiah; for we must regard this account by Luke as a mere synopsis of his discourse, showing its general drift. Then he drew attention to the fact of his resurrection, and declared himself one of a number of witnesses of that fact; for "he was seen many days of them which came up with him from Galilee to Jerusalem."

VERSES 32-37. Having thus introduced Jesus, the promised Messiah and Saviour, the hope of Israel and the world, he then added, "And we declare unto you *glad tidings*"—glad tidings of the fulfillment of prophecy in the resurrection of Jesus, which was in itself, according to the divine plan, an evidence that his sacrifice had been acceptable as our sin-offering and a pledge of the resurrection of all who believe in him as their Lord and Redeemer. Then the Apostle referred to the statement in the Second Psalm—"Thou art my Son; this day have I begotten thee"—as applicable to his new resurrection life, which should never again return to corruption—death—and showed that the promise in Isa. 53:3, 4, of "the sure mercies of [or holy things promised to] David" *—the dominion and power and glory of the kingdom of God on earth, etc.—belonged not to David literally, but to Messiah, Jesus, whom David in some instances typified; "for," said he, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." Consequently he argues that the prophecy has not reference to David, but to Christ, whom David here typified.

* See Lesson vi, First Quarter, in our issue of February 1st.

VERSES 38, 39. Having thus securely planted the claims of Jesus of Nazareth upon the testimony of the prophets and of the eye-witnesses of his life and death and resurrection, and having called their attention to the glorious promises for the blessing of Israel and all the world through the expected Messiah, he made to that attentive congregation the startling announcement: "Be it known unto therefore, men and brethren, that through this man is preached unto you [even you, who in your ignorance and folly despised and slew him] the *forgiveness of sins*. And by him all that BELIEVE *are justified* from all things, from which ye could not be justified by the law of Moses."

VERSES 40, 41 are words of solemn warning in view of the responsibility which the hearing of this truth brings with it. When the truth is presented to us by any of God's messengers, however humble, it is to the end that we may either receive or reject it as we choose. The meek, those who reverence God and desire to know and to do his will, will receive it and be blessed by it; but all the proud and worldly-minded and all those who are wise in their own conceits will reject it. And to such says the prophet, as quoted by the Apostle, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

A great work was going on in those days; for God was there beginning, by the preaching of the truth, to select from among men and to train and prepare "a people for his name"—to be joint-heirs with Christ of his Millennial kingdom. The despisers indeed wondered at the progress and power of the truth, but they were left in their lost, perishing, unjustified condition, because they would not believe and repent.

The same is true today also, the only difference being that we are living in the harvest or end of the age, when the work of selecting the bride or body of Christ, which was there begun, is now being finished. And here as there the truth is manifesting the meek and worthy ones as well as the despisers. Let all heed the Apostle's warning and beware lest that come upon them which is spoken of in the prophets. What is that?—A hardness of heart which despises instruction and which will not walk in the right ways of the Lord, but which walks according to its own wilfulness in the way which leads to destruction; for out of Christ there is no salvation. "Behold, ye despisers, and wonder, and perish." Beloved, let us mark well the responsibility which the testimony of God's truth brings, and be not like those who, denying the possibility of any perishing, proceed further and reject the great salvation proffered only on condition of faith in Christ as our Redeemer, and consequent repentance of sin and reformation of life in harmony with the will of God.

VERSES 42, 43 show that many, of both Jews and Gentiles, received the truth with gladness and desired to hear more of these things.

THE APOSTLES TURNING TO THE GENTILES

IV. QUAR., LESSON IX., NOV. 27, ACTS 13:44-14:7.

Golden Text—"I have set thee to be a light of the Gentiles."—Acts 13:47.

VERSES 44, 45. As a result of Paul's discourse of the preceding lesson, on the next Sabbath day almost the whole city came together to hear more of this Gospel. And when the unbelieving Jews observed this evidence of the growing popularity of the doctrines of the crucified Jesus, they were moved with envy and bestirred themselves in opposition to the truth, because they saw that this new religion was calculated to supersede Judaism, around which clustered all their national pride and their selfish sectarian hopes. As a people, they had, because of this very pride, failed to comprehend the true import of their own God-given religion, and to see its transient and typical character; and so its precious promises, misunderstood and perverted, served only to minister to their further pride, while they boasted of being the children of Abraham, the special favorites of God, to whom belonged the promises.

All filled with this spirit of pride were thereby incapacitated to receive the doctrines of Christianity; for there is no room for these in a proud heart: this Gospel is pre-eminently the Gospel for the meek, and none but the meek ever have continued or ever will continue long to rejoice in it. And as the truths of the dawning Gospel dispensation separated the meek from the proud, and thus gathered out a worthy remnant from the Jewish nation to be joint-heirs with Christ in his kingdom, so the truths due now in the dawn of the Millennium and harvest of the Gospel age are accomplishing a similar selection, and thus completing the elect number from among the Gentiles. And now, as then, the worthy ones are being gathered out of a great organization. Here it is out of the nominal Gospel church; there it was out of the nominal Jewish church. In both cases the few are gathered out and the great mass prove themselves unworthy through pride and unbelief.

VERSES 46, 47. Seeing the unreasonable prejudice and opposition to the truth on the part of the Jews, Paul and Barnabas boldly withstood them, saying, "It was necessary that the word of God should *first* have been spoken to you [It was necessary because they were the natural children of Abraham and natural heirs of the covenant made with Abraham]; 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 [Christ] to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

These Jews did not directly judge and pronounce themselves unworthy of life; but in rejecting the only conditions upon which everlasting life is promised, they in effect rejected life, for it is promised only on the condition of faith in Christ as Lord and Redeemer. However, we do not understand that their rejection of Christ then, blinded and hindered as they were by prejudice and hardness of heart, was a final rejection of life; for the Lord's gracious provision for them is yet to open their blind eyes and to give them a heart of flesh so that they may yet see and believe the truth—and that notwithstanding the fact that they died in their sins without faith in Christ; for it is written, "Thus saith the

Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall *know* that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live." (Compare Ezek. 37:12-14; Rom. 11:25-32) None will ever be finally judged unworthy of life (worthy of the second death) until they have enjoyed every advantage of a full, fair trial with a clear knowledge of the truth. See Heb. 6:4-6.

"Lo, we turn to the Gentiles; for so hath the Lord commanded," etc. Ah, these words were a joyful message, "good tidings of great joy," to some of the humble Gentiles who heard, and who, Lazarus-like, had long desired to be fed with even the crumbs of divine favor falling from the table of bounties provided for the Jewish Dives.

VERSE 48. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life [*i. e.*, as many as had that disposition of meekness and trust in God, and a desire to be in harmony with him and to do his will, which disposition God has ordained shall receive the reward of eternal life] believed." And here, too, we may learn a lesson and recognize God's direction of his own work as the apostles recognized it. While it is as true now as in the days of the apostles not many great, or wise, or learned according to the course and estimation of this world, but only a few (and they often the poor of this world, rich in faith) receive the "good tidings" joyfully, we should never lose sight of the fact that those drawn to and held by the truth are always those of humble hearts, seekers after God and his ways, the very class for whom God has provided and ordained the blessing of everlasting life. But neither should we forget that God has other sheep, not of this flock; and that he has provided that the fullest degree of natural evidence shall be given to those other sheep, the faithful of whom shall have everlasting life also, though on a lower plane or nature than the little flock now being selected, who are required to walk, if at all, by faith and not by sight.

VERSE 49. "And the word of the Lord was published throughout all the region"—doubtless not only by the preaching of Paul and Barnabas, but by all who then received the truth.

VERSES 50-52. Persecution was the immediate reward of the Lord's faithful witnesses, as it always has been and will be until the reign of Christ brings in everlasting righteousness.

Persecution serves to separate those whose interest is only lukewarm, and who, being unworthy of a place in the "little flock" to which it is the Father's good pleasure to give the kingdom, the Lord desires to separate. Besides, it serves to strengthen and develop the true ones, thus fitting these "overcomers" more fully for the work of God, now and hereafter.

But they rejoiced in the midst of suffering and were filled with the holy Spirit—with a holy zeal and enthusiasm which, while it led them to shake off the dust of their feet for a testimony against that city, turned them to another, to declare the glad tidings to others who still sat in darkness.

CHAPTER 14:1, 2. The experiences in Iconium seem to have been very similar to those in Antioch—a large congregation of interested hearers, many conversions to Christianity, of both Jews and Greeks, then persecution from the unbelievers and efforts to turn away from the faith those who had believed. Such experiences are not common amongst Christian professors now, because they are drowsy with the wine of Babylon's false doctrine (Rev. 18:3) and are not sufficiently interested and active in the service of Truth; and the devil does not think it wise to persecute for error's sake. But each child of God learns by experience the force of the Apostle's words, "Whosoever will *live godly* [to please God] in this present time [when evil reigns] shall suffer persecution;" and this in proportion as he receives the truth and faithfully declares it.

VERSE 3. On account of the opposition it seemed necessary for the two brethren to remain a long time in Iconium in order to establish the faith of them that believed. And the Lord worked with them, endorsing their testimony by special miraculous gifts—probably of healing, mainly.

VERSES 4-7. By and by the persecutions waxed more severe, so that the whole city began to take sides for and against these witnesses of the Lord, and the excitement grew until it would have resulted in a mob. When they became aware of this, they fled from the city, doubtless recalling the Lord's counsel—"When they persecute you in one city, flee ye to another." They fled to Lystra and Derbe, and there also they preached the Gospel.

SECTARIAN UNION VS. CHRISTIAN UNION

The clamor for closer sectarian union progresses; and the rapid growth of the *Young People's Society of Christian Endeavor* not only furnishes an illustration of the popularity of such a union as is being called for, but suggests a way by which it might be attained—by a league as Christians which, while guaranteeing fellowship to its members, will make fealty and fidelity to the various sects an obligatory condition. Such a union will *bind* men and women, more than ever, to the creeds of the dark ages, and help sustain a little longer the tottering walls of Babylon. Resolutions favoring *such a union* were recently passed by the Protestant Episcopal Conference at Baltimore and by the Congregational Conference at Minneapolis. In our next issue we hope to present evidences showing that the *giving of life* and authority to the Image of the Beast or "False Prophet" (Rev. 13:15-17) is not far distant.

"FATHER, GLORIFY THY NAME!"

"Father, glorify thy name!"
Is my humble prayer,
Not because in all thy joys
I may have a share;
But because my love for thee
Has grown deeper, Lord,
I would have thy blessed name
By all hearts adored.

"Father, glorify thy name!"
Is my earnest prayer.
It may cost me keenest pain—
Yet, O Lord, I dare
To uplift this fervent plea,
And the answer claim:
Though it mean *the cross* for me,
Glorify thy name!

"Father, glorify thy name!"
Is my daily prayer.
All the loss my life may know
Thou wilt help me bear;
To thy will I say, Amen!
In thy love I trust:
Father, glorify thy name
Through unworthy dust!

"Father, glorify thy name!"
Is my constant prayer;
I have nought to dread or fear—
Thou hast all my care.
Death can be but gain to me,
E'en a death of shame:
Father, grant my humble prayer,
Glorify thy name!

—F. G. BURROUGHS.

ENCOURAGING WORDS FROM EARNEST WORKERS

Arkansas.

DEAR BROTHER RUSSELL:—It is with much pleasure that I inform you that the truth is spreading in our neighborhood. I feel that the Lord is leading me: that I have more patience now than hitherto—which I greatly needed, and for which I often prayed. Of five first Volumes of DAWN, given to such as I thought truth hungry, I have as yet heard from only one. It has opened the light and truth to two Presbyterians, and I am daily expecting to hear the same good news from the others.

But notwithstanding these encouragements, I often fear that our knowledge has outgrown our love and piety, that some of us have imbibed a spirit of debate, and are not wise enough to know just how to speak the truth in its season.

Should we reason upon the Scriptures with those who appear to be insincere, and yet have a zeal to contend for their theory? I have seen on our streets Bible students arguing Scripture from different views, the bystanders hallooing for the side which suited them best, and neither party

seeming to have the proper reverence for the Word of God. The truth would seem to suffer by this conduct, because I saw none who seemed to be truth hungry; and I thought it best to keep silent, and to try only to heal the sick. And yet I am afraid to settle down on this opinion, for I know that I am not a discerner of the thoughts and intents of the heart, and am sometimes surprised to see some, for whom I did not hope, receive the truth, while others, apparently more hopeful, reject it.

The opinion I have of the success of colporteurs is this: It depends upon the spirit in which the book is presented. I believe that, when one is clothed in the imputed righteousness of Christ, and made pure and clean, whiter than snow, it modifies his manners, making them so loving and kind, that it is hard for any to refuse to purchase so cheap a book on such an important subject. Those who would serve the Lord acceptably must have clean hands; and could I always feel myself thus qualified, I would be still more eager to go out into the field.

It seems to me that all believers need to be forcibly reminded that *all* knowledge and faith, and many great victories in our warfare, will amount to nothing, if we fail to have the spirit of *love*, meekness and child-like simplicity. Oh, that my longings for these necessary qualifications were satisfied! The Lord grant that I may be able to put them on; and will you pray that I may be thus endowed.

Yours in the Gospel hope, J. K. CONNER.

[REPLY:—I am glad, dear Brother, that you see so clearly what sort of persons in holy conversation and godliness all the colporteurs, and all who have obtained the hope of the gospel, should be. But you should not wait until you are *perfect* before giving your time and strength to the Lord's service. You have the proper conception of what the ideal colporteur should be. Now start, and in the strength of the Redeemer work, as nearly as you can, up to that standard. Those who *so* run shall never fall, but shall have abundant entrance into the kingdom of our Lord.—2 Pet. 1:11.

You are right in not bandying the gospel on the streets. We are instructed to be ready at all times to give a reason for our hope *to him that asketh;* but neither the Bible nor sound judgment dictates street quarreling for the truth's sake.

Our great Master did "not cry aloud nor lift up his voice in the streets;" nor did he seek the boisterous and profane for his followers. The spirit of God led him to "preach the gospel to the *meek*"—to the truth-hungry wherever found—to those who have "an ear to hear." (Isa. 42:2; Matt. 12:19; Matt. 11:15; Isa. 61:1) We cannot do better than follow the great Teacher's example.—EDITOR].

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PROTESTANTS NO LONGER

Protestants lately seem to be sadly at a loss to account for their name—*Protestant*. They know from history that there was once a wide difference of religious views between the founders of their sects and the Church of Rome. They know of the rack, the prison and the stake; but they wonder why it all was, and think there must have been some great mistake.

Papacy declares that she never changes; and so Protestants fancy that they have been misinformed, and are seeking *union* with the very one whose conduct and doctrines their forefathers *protested* against—even unto death. The Congregational National Convention at Minneapolis adopted the following in a resolution on the subject:

"The Roman Catholic body is recognized as a branch of the church of Christ, and the report welcomes the opportunity to co-operate with its members, clergy or laity in the advancement of the cause of Christian truth and Christian morals. The attitude of the Episcopal church coming forward in England and America bearing an olive branch is heartily commended."

We are glad indeed to believe that the membership of the Church of Rome contains some noble souls, and that as a whole her multitudes are more enlightened than once they were; but we believe the system to be Satan's handiwork, and as really Antichrist as it was when, with greater power, it "wore out the saints of the Most High," and practiced outward evil, and prospered in it. The same false doctrines still underlie her system; and only opportunity is lacking for the same display of devilish intolerance that during the dark ages marked her pathway with blood.

We respect all decent, honest men as *men;* and whenever we can we shall be glad to do them good, physically and spiritually. But we reserve the titles of fellowship, "Christian" and "Brother," for those who trust in the Saviour and his *one sacrifice* for all. This as much ignores Roman Catholics, who hold to many, *repeated sacrifices for sins* (sacrifices of the Mass), as it does those who deny any sacrifice.

* * * *

We mentioned in our last our intention of presenting in this issue some evidences that the *giving of life* and authority to the "Image of the Beast" is not far distant. We did not mean by this that you should expect a review of Rev. xiii. The evidences referred to, crowded out of this issue, may appear in our next.

PURGATORY

IS IT A ROMISH, A PROTESTANT OR A BIBLE DOCTRINE?

Protestants generally have ignored the Bible doctrine on the subject of a future Purgatory, while Romanists have shamefully perverted and counterfeited it, as they have every other truth, to the unholy ends of human ambition and avarice. Indeed, the whole Papal system is a counterfeit of the truth, and herein has been its great power to deceive and lead astray from the truth. And the Papal system, because of its resemblance to the truth, in its completeness and its general outline, notwithstanding its outrageous perversions and its shameful abuses of the truth, has well been described as "a masterpiece of Satanic ingenuity." Yet, like a counterfeit coin, it may require an expert to detect and expose it.

While we have no sympathy with the doctrine of purgatory as taught by Romanists, nor yet as hinted at by some Protestants in what they term the Intermediate State—between death and resurrection, when the soul, they claim is purged from sin and made fit for heaven—we do see that the perverted doctrine of purgatory had a start in the truth: that the Scriptures teach the doctrine of purgatory; and that it is one of the most glorious features of the divine plan for the salvation of our race.

The term *purgatory* signifies a place or condition of purging or cleansing, and it is freely admitted that all mankind must of necessity be purged from sin and uncleanness (as well as redeemed and justified), before they are fit to enjoy the blessings of eternal life. The common sense of mankind acknowledges this necessity for purgation, and the Scriptures clearly teach the doctrine. The way of salvation lies through redemption through the precious blood of Christ (justification through faith in the redemption thus accomplished) and purgation, or the actual cleansing from sin and uncleanness, and perfecting in holiness.

Protestants (claiming that all mankind are *now* on trial, and that as a result of the present presumed trial they must, at death, be ushered at once into either an everlasting heaven of bliss or a hell of eternal torture) have no alternative from either one or the other of the following conclusions: First, that only the justified, sanctified and faithful saints developed in the present life will ever be saved, and that all others—medium good, and bad—will be hopelessly and forever lost; or, Secondly, that all mankind, except the vilest of willful sinners, will be taken to heaven and will constitute it a very bedlam of confusion as the various classes attempt to associate and affiliate with each other—the matured saints (a "little flock"), the inexperienced babes, the ignorant and degraded savages, the idiotic, the insane—all persons of all classes for whom *hope* is entertained by kindly human hearts, all who it is felt sure are at least too good or too innocent to deserve *eternal torture* of any description.

Some Protestants take one of these views and some the other. But whichever horn of the dilemma is accepted, insurmountable difficulties are encountered, as every thinking Christian knows. The first view, if really believed, would fill the world with an indescribable gloom. Death-bed scenes already sad would be still sadder, if such a view were really

entertained. And it is the *professed view*. But if the second view be accepted, as it generally is by people of heart and breadth of mind, the difficulty is but slightly lessened; for with the idea that at death we must go to either heaven or hell, the only reasonable conclusion is that all who escape hell must go to heaven. The difficulty with this view is that it would fill heaven with a heterogenous mass of beings, and so mar its peace and harmony that it would be only another babel of confusion such as earth has been. And some, at least, would still feel like praying that they might go "where the wicked cease from troubling and the weary are at rest." Such a condition would be only a continuation of the present imperfect and unsatisfactory state. What fellowship hath light with darkness, or what common joy could these share whose states and experiences differ so widely? None whatever.

But, says one who never before thought of it so, may we not suppose that those lower classes will be gradually disciplined and corrected, and so brought into harmony with God and each other, and that peace and joy will result in the end? Ah! then instead of doing without a *Purgatory*, you are supposing heaven is Purgatory—a great hospital and reform school for the treatment of moral diseases and deformities. No, that cannot be. Well, suggests another, may it not be that in the instant of dying, all those who are not notoriously bad (and hence too good to be eternally tormented) are perfected and fitted for heaven? No; for in that case present experience would be wholly useless; for beings so changed would not know themselves—in fact would not *be* themselves, but new beings, wholly different in every particular. If such were the program it would have been wiser to have made them so at first. Besides, that is not God's method of working. We should observe his operations are always on philosophical principles; and the principles of moral philosophy are just as fixed and firmly established as are the principles of natural philosophy. Observe how steadily God adheres to the principles of natural philosophy, as he saw fit to establish them. Does water ever flow up hill? Did an acorn ever spring into an oak in an instant? Was ever a human being born fully developed either mentally or physically? Do grapes grow on thorns, or figs on thistles? We smile at such preposterous suggestions as these; but why? Because we recognize the fixed principles of natural philosophy, which never can and never will change. And we see that if they were not thus fixed, the results would be confusion throughout the realm of nature.

Our God is a God of order; and in moral law as in natural law his principles are fixed. Character is a growth, a development. It may grow rapidly or grow slowly, but *grow* it must. It never arrives at maturity without the preliminary processes of growth, or development by degrees. And along whatever lines—of virtue or of vice—the discipline, experience and consequent growth have been, of such kind will be the matured character—whether bad or good.

It is preposterous, therefore, to presume that a perfect moral character can be instantaneously bestowed upon the morally polluted or upon the morally blank in the instant of death. But here we should distinguish between perfect and imperfect beings *without character* and perfect and imperfect beings *with character*. Adam was a perfect being without character. He was put on trial to give him an opportunity to develop a character. His inexperience soon stamped his effort—Failure. But God has provided a ransom for Adam and all whom he represented in his trial; and this implies another opportunity to develop a *character* such as God can approve—fit for an eternity of companionship with him. Either a good character or a bad one can be demonstrated by imperfect beings, and it is determined by the *conduct* of each person after he comes to a knowledge of the truth on moral questions. God makes no promises of heavenly bliss except to such as develop *character*—"overcomers"—and yet it is evident that infants who have formed no character, and many of the ignorant who have never come to such a knowledge of the truth as would constitute a full trial, or as should condemn them as fit for torment or second death, constitute the great majority and are as unfit for heaven as eternal torment would be unfit for them. For all such God has prepared a Purgatory, a school of discipline which will favor the development of good characters, after which they will be tested; and this we will show from the Scriptures, shortly.

We know ourselves now, and our friends know us, both by our physical features and by our mental and moral developments. But when death has destroyed the physical man, and only character remains for identification (and this is the general claim), if the character, or mental or moral developments, should undergo instantly such a marvelous change as perfect character would imply, all the surrounding conditions and circumstances being new also, how could the man know himself? And if such be God's plan, why has he permitted sin and death and all our present painful experiences at all? and why need any strive against sin? The idea is absurd.

If such were God's plan, the present time of the permission of sin, evil and death might as well be dispensed with as useless, to say the least. And if all were to be thus changed instantly to perfection, why not miraculously change *all*—even the worst? and why are any exhorted now to "*holiness*, without which no man shall see the Lord?" and where would come in the many and the few stripes for deeds done in the present time?

THE PURGATORY OF SCRIPTURE

Seeing that all of the above theories are lame, unreasonable and unscriptural, we come now to the Purgatory of the Bible.

First. It will be established on Earth—not elsewhere.—Prov. 11:31.

Second. It is not now in operation, but is to begin when this Gospel age ends, when the little flock of saints has been selected.—2 Pet. 2:9.

Third. The overcoming "little flock" of saints, who will have part in the first resurrection and be like their Lord, spirit beings, will then be associated with him in the work of judging, correcting and teaching those in process of purgation during the Millennium, when the world and the "castaways" of the church are being disciplined and corrected in righteousness. And that will be the only really holy, righteous *Inquisition* (*i. e.*, court of judicial inquiry or examination on matters moral and spiritual), of which Papacy made so terrible, blasphemous and cruel a counterfeit during the dark ages.—John 5:22; 1 Cor. 6:2.

In a word, the long-promised reign of the Christ, the glorified church, during the world's thousand-year judgment day, or period of correction in righteousness, is the *Purgatory* of the Bible. The saints shall not come into purgatorial judgment at all (1 Cor. 11:32); because, in this life, hating sin, they become reckonedly dead to it and alive to righteousness in Christ. Neither will the faithful overcomers of the past, noted in Hebrew xi., have part in that Millennial age Purgatory; but all others of the human family will there be dealt with—corrected and disciplined in righteousness—to bring about true reformation and finally perfection of character. (1 Pet. 4:5; Matt. 12:36) All will thus be purged except such as in the present age, having enjoyed extraordinary light and privilege, nevertheless sin *willfully* against it. For such only there is no further hope (Heb. 10:26, 27), through the discipline and purgation of that judgment period; for, says the Apostle, "it is *impossible* to renew them again unto repentance."—Heb. 6:4-6.

That time will be one not only for rewarding the evil and good then done, but also for rewarding the evil and good deeds of the present time. Whoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward in that Purgatory; and whoever has wronged one of the least of them shall receive a just recompense for the evil deed. And the scourgings of that time shall be justly in accordance with the knowledge that was sinned against.—Luke 12:47, 48; Matt. 10:41, 42; 16:27; 2 Tim. 4:14.

The Purgatorial period will be specially severe at its beginning, particularly upon the people of civilized nations of so-called Christendom. They have enjoyed many advantages and opportunities above those of heathen lands and are correspondingly responsible. For the purpose of quickly bringing mankind to a realization of the new conditions in force under the new Millennial dispensation then introduced, the Lord, the righteous Judge, "will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire [judgments, destructive to evil systems and schemes]. For by fire [destructive judgments upon evil things] and by his sword [the truth] will the Lord plead with all flesh: and [Praise God!] the slain of the Lord [conquered by the sword of truth] shall be many." (Isa. 66:15, 16; Rev. 19:15) "He shall judge among the nations and *rebuke* [by his judgments] many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4) The judgments of that day of the Lord are symbolically represented, in all the prophetic delineations of that time, by *fire;* because fire not only *destroys*, but causes *pain* in con-

nection with the destruction. These purgatorial flames of righteous judgment will consume the evil systems and false principles and theories of the world—political, religious and financial; and while individuals will suffer and weep bitterly, it will be, to the many, reformatory or purgatorial suffering; and only such as willingly cling to the evil will be destroyed with the evil and as a part of it.

This Purgatory will begin in the close or "harvest" of the Gospel age—the Millennial or purgatorial age lapping over upon it. Indeed, the first to enter it will be those Christians who are "double minded"—who seek to serve both God and mammon, and who, to be saved at all, must come up out of great tribulation, washing their robes in the blood of the Lamb. (Rev. 7:14) In fact, it might be said that the purgatorial work has to some extent progressed upon this same class throughout the Gospel age (See 1 Cor. 5:5); but the class has been so small in comparison with the world that the term "Purgatory" may properly be applied only to the Millennial age of the world's purgation; for such is the Scriptural method of referring to it. Referring to the beginning of this Purgatory and its first effect upon the two classes of the church, the Prophet says (Mal. 3:2, 3): "But who may abide the day of his [Messiah's] *coming?* and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and *purge* them [in that Purgatory] as gold and silver, that they may offer [themselves] unto Jehovah an offering in righteousness."

The trouble which will purge the great company of the nominal church, who are unworthy of a place in the real church, is a part of that which is coming upon the world in general. They are the unfaithful servants who, though not hypocrites, receive a portion of trouble, as chastisement, with the hypocrites and unbelievers. (Matt. 24:51) While they will be coming through great tribulation it will be because they have the spirit of the world. The spirit of the world is a selfish spirit: it includes love of the praise of men, love of wealth, love of power, love of ease, love of pleasure—love of everything pertaining to self, and neglect and lack of interest in the welfare of others. This class, and in fact the whole civilized world—"Christendom," as it is called—have had the law of Christ presented to them—Love to God and love toward each other; yet they have neglected it and allowed selfishness to rule them instead. The trouble coming will be the outgrowth of this very selfishness. Kings and princes selfishly seek their own continued advantage and power, and the masses selfishly seek liberty and equality; rich men and corporations seeking selfishly to perpetuate monopolistic methods, customs and privileges which give them a decided advantage over others and secure them and theirs the cream of life's comforts and blessings; and in opposition to these their mechanics band together, not on general principles for the good of all, but on selfish principles, to get for themselves as large a share of the spoils and to give as small a return of labor as possible.

This crop of selfishness is fast ripening in the brighter light of this nineteenth century. As the light increases, both sides become more cunning as to how to advance their respective selfish ends, and how to detect and meet each other's moves. The breach is rapidly widening and preparing for what God has predicted from of old—"a time of trouble such as never was since there was a nation," "No, nor ever shall be." (Dan. 12:1) This trouble is the beginning of the purgatorial fire of the day of the Lord. In it the mountains [kingdoms of earth] shall melt and flow down like wax [to the level of the people—equality], and those which do not *melt* shall be removed and carried into the sea [swallowed up in anarchy], while the *earth* [society and general order] shall be removed. See Psalm 46 for a symbolic presentation of these retributive and purgatorial troubles coming upon the world, remembering that in the symbolism of Scripture *mountains* signify kingdoms; *earth*, the social fabric supporting kingdoms; *sea*, the lawless or anarchistic elements; and *heavens*, the religious influences.

This same trouble is also graphically portrayed in the symbolic *"fire"* in 2 Pet. 3:10-13. Here the earth (society) is shown as melting or disintegrating into its various elements, which, in the heat of bitterness of that time of selfish strife, will no longer blend and coalesce as before. Here the burning of the heavens—the destruction of the religious systems and principles which at present govern and control mankind—is shown, their passing away with great commotion. Then Peter tells of how this confusion and trouble shall be followed by a new organization of society, under new religious principles and government—new *heavens* and a new *earth* wherein dwelleth righteousness—wherein right and truth and love will have supplanted error, superstition and selfishness. David also (Psa. 46:8-11) portrays the introduction of the same blessed Millennium of peace and righteousness.

During that Purgatorial trial the glorified Christ, the righteous judge, shall lay judgment to the line and righteousness to the plummet, and shall sweep away every refuge of error. (Isa. 28:17) "He shall judge the people with righteousness and the poor with judgment . . . . and shall break in pieces the oppressor." (Psa. 72:2, 4) This will be the beginning of the purgatorial judgments—in favor of the poor, the ignorant and the oppressed, and hence against the wealthy and great and learned who have been willing to use their superior advantages of birth, of wealth, of education and of mental balance simply for themselves, selfishly—instead of having that sympathy and love for mankind that would lead them to desire and to labor for the elevation of their less favored brothers. Inasmuch as any have permitted selfishness to rule them, so that they are willing to take advantage of the weaknesses and circumstances of others to amass to themselves great wealth and power, and to use that power and wealth selfishly, to that extent they will suffer most in the beginning of this Purgatorial age. Upon this class its hottest fires will come first. See James 5:1-7.

The judgments of this day of the Lord are represented repeatedly in the Scriptures. Isaiah (Chapter 33:2, 3, 5-16) points out God's succor of the saints from the coming trouble, saying: "O Lord, be gracious unto us; we have waited on thee: be thou their arm [the helper of all truthseekers, even though not overcomers], ... also *our salvation* in the time of trouble." Then the effect of the trouble upon the nations is briefly summed up: "At the noise of thy thunder the people fled; when thou stoodest up nations were scattered." Next, the effect of the Lord's standing forth to judge the world is shown upon the church: "The Lord is exalted; for he dwelleth on high. He hath filled Zion with justice and righteousness. *Wisdom* and *knowledge* shall be the stability of thy times and the strength of thy happiness; the fear [reverence] of the Lord is his treasure." That is to say, the Zion class will be distinct and separate from others, and their advantages will consist largely in the divine wisdom and knowledge granted them, because of their obedience to their consecration. These are to be sealed "in their foreheads," intellectually (Rev. 7:3; 14:1; 22:4), that they may not be in darkness with the world (1 Thes. 5:4), and so may pass through much of the trouble with a happiness based upon this knowledge.

The prophet proceeds to picture the remainder of the world, aside from the saints, in that trouble. (See Isa. 33:7, 8) Their valiant ones are discouraged and weep, powerless to stem the tide of anarchy: all lovers of peace weep bitterly, greatly disappointed that when they were crying Peace! Peace! and predicting a Millennium of peace by arbitration, all their predictions fail and a time of trouble is precipitated such as was not since there was a nation. They expected it not so, because, neglecting God's revelation, they were not sealed by his truth in their foreheads. The highways [of commerce] lie waste, the travelers cease, contracts cease to be in force or value; and cities [because dependent upon commerce] will become very undesirable places, while principles of honor and manhood will no longer be regarded or trusted; and the earth [society in general] will languish and mourn.

This is the time when I will stand up to give judgment and justice, and to exalt myself, saith the Lord. The nominal church, which has conceived chaff instead of true wheat, shall bring forth only stubble; and her own breath (or doctrines) shall set her on fire and cause her consumption. (Isa. 33:11. See also the burning of the tares, with which this is in harmony, and but another picture. Matt. 13:30, 40) As for the people in general (verse 12), they will be of two classes. Some, as thorns, evil-doers, will become furious in the fire, because cut off and hindered from their opportunities of doing evil secretly, and will be consumed. Others will be like slaking lime: the heat will be intensified as the water of truth is cast on, until their stoniness, their hardness of heart, shall be dissolved completely, bringing them into complete harmony with the Millennial kingdom and its just and loving laws.

Going back, the Prophet takes another view of the trouble seen to be approaching; and he pictures the different classes and shows the class which all must join who would pass through that Purgatory successfully. (Isa. 33:14-16) Transgressors in [nominal] Zion will be afraid, the hypocrites

will be in terror as they witness the troubles of this day draw near. Which can abide [*i. e.*, not be consumed] with this devouring fire? Which can abide with lasting burnings? The answer is clear:—not the selfish, but—"He that walketh in justice and speaketh truth, that despiseth the gain of oppression or deceit, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood [of plans which might cost life, or wreck another morally, physically and financially], and shutteth his eyes against looking on evil. He shall dwell on high." [Such shall pass through the purgatorial fire, and be exalted.] This class shall be preserved from the intensity of trouble and fire, and such as were otherwise at first, but who become of this class, shall be delivered from the burnings of this Purgatory as they develop this character which is a return to the likeness of God and to harmony with his law of love.

The Apostle Paul speaks of this coming Purgatory when he declares, "Some men's sins go before to judgment [being punished in the present life] and some they follow after." (1 Tim. 5:24) Those who receive punishment for sins in the present life are oftenest the consecrated saints. Hence he declares: "If we would judge [criticize, discipline] ourselves, we should not be judged of the Lord. But when we are judged of the Lord, we are chastened [punished] that we should not be judged [tried and punished in the Millennial Purgatory] with the world."—1 Cor. 11:31, 32.

The same Apostle (Rom. 2:3-11) speaks of this Millennial Purgatory as the day of wrath and revelation of the righteous judgment of God against all who are in opposition to righteousness and truth, and who obey unrighteousness. Upon such, he declares, shall *then* be rendered indignation and wrath, tribulation and anguish upon every being doing evil, but glory, honor and peace upon all that work good.

The same Apostle refers again (2 Thes. 1:6-9) to the tribulation to come at the second coming of the Lord Jesus, and declares that it will be but a just thing for the Lord, who declares, "Vengeance is mine: I will repay," to render a recompense of *tribulation* [Purgatorial punishment] upon those who have been opposers of the truth and of the saints. This, of course, includes the individual punishment of those evil doers of the Apostle's day, and indicates that the tribulation promised was not inflicted at their death, nor yet, but will be inflicted at or during the thousand years of the Lord's second presence—*when* he shall be revealed in flaming fire, etc.

That their punishment or tribulation will be *just*, and not an unjust one, we are fully assured from the character of their judge, as well as by the Apostle's words. Those who have sinned against little light shall have the fewer stripes (of punishment), and those who have transgressed with more light shall have the greater punishment.—Luke 12: 47, 48.

Our Lord's coming is not only for his *saints*, to be glorified in them, but also on behalf of all who will *believe* in that Millennial day of his presence, that his character and laws may be admired and obeyed by all such. But the same flaming fire [of righteous Purgatorial judgment] in which his *presence* will first be revealed to the world, in the great day of trouble which will introduce the new dispensation (new heavens and new earth), will continue to burn throughout that thousand-year day against all evil doers, revealing clearly right and wrong, good and evil; finally *consuming* all who, after clear knowledge and full opportunity, continue to reject God's goodness. Those who thus refuse to obey the glad tidings or to acknowledge God will be *consumed* by that fire as being themselves evil; thus they shall be punished with lasting destruction from the presence of the Lord and from the glory of his power.—2 Thes. 1:6-9. See *Diaglott* translation.

Thus, in a word, the symbolic fires of Purgatory shall, under Christ's direction, consume evil, and leave the world cleansed, free from sin and every evil. It will first burn against evil *things*, against evil principles and practices in men, and not against men as evil men. But as knowledge is increased and the weaknesses of the fallen ones are removed, all who still love evil ways and practices and principles will be elements of evil themselves, and will be destroyed as such.

And not only shall evil doers be punished in this Purgatory, but in it also every good deed of theirs shall be rewarded —even a cup of cold water given to a disciple shall surely have its reward.

Thank God for his gracious provision in Christ, not only for the forgiveness of the sins of the world, but also for the Purgatorial provisions: whereby the sin-sick may be fully cured and restored to divine favor and likeness. Thanks be to God for *his* Purgatory! for the great and perfect Inquisition of his plan for the well-fitted Inquisitors—the Christ of God, perfected, head and body.

BEAR YE ONE ANOTHER'S BURDENS

[Reprinted in issue of October 15, 1905, which please see.]

A MIGHTY FORCE

It has been well said that the greatest problem of mankind is how to utilize the forces of nature; but to make this wholly true the double-sidedness of nature must be regarded. It is not sufficient to utilize the material forces, which facilitate locomotion or the production of articles of utility or luxury. The greater forces, those which have to do with the intellectual side of our life, must be understood and rightly used, otherwise the best material progress will fail to elevate the race to those heights to which it is capable of attaining. Happily for mankind the indications are many that the real nature of the latter forces is being understood. The other day a man was overheard to say to another in a business conversation: "We will have to act on that new rule we hear so much of in the papers nowadays." "What's that?" said the other. "The Golden Rule," was the reply; and the other assented. Now the point in this conversation, which was a real one, lies in the words, "we hear so much of in the papers nowadays." It is a fact that never in the history of journalism has there been such a turning towards this old yet ever new rule as a solution of the difficult problems of the hour. There is a mighty force in it, which is being recognized as never before [and applied to others by many who are unwilling to put it into practice themselves]. When it is fully recognized it will energize society with a new life, and so great will be the onward strides which humanity will make that it will look back to these troubled and almost hopeless times as we look back upon the darkest eras in all past history. —*Selected.*

WORK AMONG THE GENTILES

IV. QUAR., LESSON X., DEC. 4, ACTS 14:8-22.

Golden Text—"In his name shall the Gentiles trust."

VERSES 8-10. Here again the Lord witnessed to the teaching of Paul and Barnabas by a miracle, thus confirming their testimony, that the people might know they were his messengers. The statement that the lame man had faith to be healed is also worthy of notice. This miracle corresponded closely to the one wrought through Peter and John.—Acts. 3:7, 8.

VERSES 11-13 show that the effect of the miracle upon the people was in harmony with God's design, that they were impressed with awe and reverence for his chosen witnesses and thus were prepared to hear their testimony concerning the truth. Yet in their ignorance this reverence led them to the foolish extreme of worshiping the messengers of the truth instead of its divine author.

VERSES 14, 15 show how the Lord's true messengers regarded such homage. They were prompt and emphatic in discouraging it. They went out quickly to the multitude which had come (probably to their dwelling) with garlands and oxen for sacrifice, and, rending their garments in token of extreme disapproval, cried out, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made heaven, and earth, and the sea, and all that in them is."

Had Paul and Barnabas been of a different spirit they might have been overcome by the temptation to accept the praise and homage of men. But they were humble and faithful, and sought only the glory of God and the enlightenment and consequent blessing of their fellow men. Such temptations are common to all public teachers, and therefore they specially need to cultivate the grace of humility. They must humble themselves under the mighty hand of God, that he may exalt them in due time, and, like the Apostle, declare themselves only fallible men, who, by the grace of God, have been permitted to declare the good tidings of salvation; that the glorious message is not theirs, but God's; and that it is now made manifest through his servants, because the due

time for its revealing has come."—Dan. 12:4, 9, 10.

VERSES 16-18. Paul here emphasizes the fact of a great dispensational change having occurred—the closing of the Jewish age and the opening of the Gospel age. In the former, the favor of God was extended to Israel only—consisting in a typical justification from sin, reconciliation to God and promises of everlasting life. In the latter, the door of access to God [through Christ] had been opened to all nations, and the dividing wall of the Jewish (typical) covenant had been removed. Eph. 2.14-22. "Now [having appointed through Christ a day of trial for all] he commandeth all men everywhere to repent." (Acts 17:30) The account here is probably only a brief extract of the Apostle's discourse to the people, whereby he restrained their idolatrous worship and drew their attention to the truth.

VERSES 19, 20 give another illustration of the incessant opposition of error under Satan's supervision in the name of religion. And the prince of this world in this, as in the majority of cases now, was permitted a large measure of success. Probably most of the Apostle's congregation were either effectually turned from the truth, or else were considerably confused or biased in favor of the error; but the few that did hear and believe were precious. Sometimes the evil-doers are permitted to persecute the Lord's messengers even unto death, as in the case of Stephen; but although Paul was almost killed, the Lord raised him up, that he might yet further bear witness to the truth, in which privilege these faithful soldiers of the cross greatly rejoiced. But observe that they did not remain in the same city to invite further persecution for vain-glorious reasons, neither were they discouraged against further efforts; but with good courage, remembering the Lord's words, "When they persecute you in one city, flee ye into another" (Matt 10:23), they left Lystra the next day for Derbe. Seemingly, they used as much prudence as was consistent with their mission of preaching the gospel: and in this we should emulate their example. They did not stay to tantalize their persecutors and to invite a second stoning: another door for preaching stood open and they went to Derbe.

VERSES 21, 22. Nevertheless, when it became expedient to return to Lystra to confirm the household of faith, the courage to serve the Lord's sheep was not lacking. The entire course of the apostles shows us that their mission work was very different in object, as well as in method, from that of missions today. They went to the principal cities, and to the most religious persons in each. They had no expectation of converting all, but merely of interesting a few—a "little flock." They knew what the majority of missionaries today do not know, that the work of this age is the selection and perfecting, in patience, experience and character, of the "bride of the Lamb," the church—to be joint-heirs with Christ during the Millennium in the work of breaking the power of Satan over the masses, and of opening the blind eyes and unstopping the deaf ears, and leading all who then will be led, to perfection and lasting life and joy.

The Apostle's care for the souls of his converts is also noteworthy. He was not only anxious to make converts, but he was even more anxious to confirm them in the faith and hope of the gospel, to establish them in the doctrine of Christ, to warn them against error and to encourage them to steadfastness in the midst of persecutions which would surely follow.—2 Tim. 3:10-12.

THE APOSTOLIC COUNCIL

IV. QUAR., LESSON XI., DEC. 11, ACTS 15:12-29.

Golden Text—"Through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts. 15:11.

As we saw in the two previous lessons that the envy of the Jews on account of the progress of the doctrines of Christ hindered them as a class from receiving the truth, so in this lesson we see that a measure of that same spirit among some who had accepted the truth was bringing them again into bondage to the Law, and depriving them of their liberty in Christ. And not only so, but some of these were determined to put this yoke upon the whole church by insisting that all Gentile converts must be circumcised and thus become Jewish proselytes before becoming Christians; and that otherwise they could not be saved.

These Judaizing teachers interfered with the work of Paul and Barnabas at Antioch, and a great controversy ensued. The question was a vital one, and one which involved the whole structure of Christianity; for the error struck right at the foundation doctrine—the efficacy of the precious blood of Christ for salvation to all them that believe, whether Jews or Gentiles. These false teachers were claiming that faith in Christ as the Redeemer was not sufficient for salvation, but that this was only an appendage to the Law, which still held dominion over the Jewish converts, and to which the Gentile converts must also submit.

The church at Antioch was greatly exercised on this question, and Paul and Barnabas were zealous in proclaiming the full value of the precious blood of Christ, as completely abrogating the former covenant of works, which had been proven powerless to save. But the Gentile converts were anxious to know what would be the consensus of opinion on this important subject among the other apostles in Jerusalem. Consequently they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, a distance of about three hundred miles, and have a conference with the apostles and elders there about this question, which they did, probably at the expense of the church at Antioch. This was the visit mentioned by the Apostle in Gal. 2:1, 2, about fourteen years after his conversion. The course of the church at Antioch in this matter, as well as its former course in sending them out as missionaries to other cities, whence they had returned to minister to it again (Acts 14:28), gives evidence of its zeal and faithfulness, not only to serve the Lord, but also to come to an exact knowledge of the truth.

The early church, composed first of Jewish converts, was not in opposition to the salvation of the Gentiles, but having been so long under the Law, it is not at all surprising that even the apostles were slow to follow the leading of the Spirit in turning to the Gentiles, and that all were naturally inclined to trust in some measure to the old Law covenant of works, not realizing that in so doing they were nullifying the covenant of grace in Christ. Paul seems to have been the first to grasp the situation, and his clear declaration in his letter to the Galatians (Chap. 5:2-6) of the all-sufficiency of the atonement leaves no room for doubt as to his position on this subject. He says: "Behold I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. . . . . For in Christ Jesus neither circumsision availeth anything, nor uncircumcision,, but faith which worketh by love."

While God could have quickly made the truth plain to all the church in various ways, he chose to do it gradually and through agencies. Hence through a vision to Peter he first gave indication of his purpose to begin the blessing of the Gentiles with the Gospel. But to Paul God made known the particulars of his plan, and through him comes the clearer understanding to the whole church, including the other apostles. To him came visions and revelations more than to others.—2 Cor. 12:1-7.

VERSES 7-11. When the apostles and elders were assembled together at Jerusalem, there was first a difference of opinion on this subject and much apparently informal disputing, some urging one way and some the other. Then Peter rose up and called the attention of all to the fact of how God had taught him through the vision of clean and unclean beasts that he was not henceforth to call the Gentiles common or unclean, and that he had put no difference between them and the Jews. And so he urged that no yoke of the law be put upon the neck of these disciples, which neither they nor their fathers were able to bear; for, said he, "We believe that through the grace of the Lord Jesus Christ we [Jews] shall be saved, even as they" [the Gentiles].

VERSE 12. Then Barnabas and Paul were heard; and they declared what great things the Lord had been doing among the Gentiles, and how he had been working with them by miracles and signs. (See previous lessons.)

VERSES 13-18. When these brethren had related their experiences among the Gentiles, and after Peter had called attention to his vision and his subsequent experiences, all of which is only briefly stated here, then James, who seems to have been the moderator of the meeting, gave the decision which had been forming in his mind and the Scriptural reasons upon which he based it. He said, "Men and brethren, hearken unto me: Simon [Simon Peter—verse 7] has declared how God at first did visit the Gentiles to take out of them a people for his name." Then he shows how this blessing of the Gentiles agrees with the teaching of the prophets, to the effect that the blessing of Israel first is

only that through them as a channel it may flow to the Gentiles also. And so they as Jewish converts to Christ were merely the channels through whom God would send his blessed gospel to the Gentiles also. Yes, he said, this was evidently God's plan from the beginning.—Verse 18.

VERSES 19, 20. "Wherefore," said he, "my judgment is that we should not trouble them which from among the Gentiles are turned to God"—they are justified by faith in Christ, and have already received the spirit of adoption, in uncircumcision, thus showing that faith in Christ the Redeemer is the only requisite to salvation. He further suggested writing to them merely that they abstain from pollutions of idols, *i. e.*, from meats offered to idols (verse 29), and from things strangled and from blood—as by eating such things they might become stumbling blocks to their Jewish brethren (See 1 Cor. 8:4-13)—and from fornication. The eating of blood was forbidden, not only by the Jewish Law, but also before the Law was given. The same command was given to Noah. See Deut. 12:23; Gen. 9:4.

VERSE 21. The Apostle's intimation is that Judaism and the Law Covenant were very generally known throughout the world at that time. And this harmonizes with our Lord's words—"Ye compass sea and land to make one proselyte." Nevertheless these means had not done much to convert the world to God; while the preaching of the gospel by Paul and Barnabas had been signally blessed to the Gentiles—the chief opponents being the Jews. These facts, taken in connection with the words of the prophets which the Lord had just brought to their attention, convinced James that a new dispensation had dawned, of which not the Law Covenant but the New Covenant was the basis.

VERSES 22-29. This advice of James found favor among all the apostles and elders, and they decided to act upon it. So Paul and Barnabas were returned to Antioch with a letter of affectionate commendation, and accompanied by two of the brethren from Jerusalem—Judas and Silas—who bore the same testimony to the church at Antioch.

The opening and closing words of this letter are noteworthy—verses 23, 28, 29. The apostles are represented as a class apart from others of the church, indicating the distinctness of their office. The elder brethren or elders signify those of largest experience and development. Note also that those addressed—viz., Gentiles—are called brethren, thus indicating Christian fellowship. The statement: "It seems good to the holy Spirit and to us," etc., indicates that they judged the mind of the Spirit by the special providences manifested in the cases of Peter, Paul and Barnabas, as well as by the expressions of the prophets.

It will be noticed that nothing is said about keeping the ten commandments, nor any part of the Jewish law. It was evidently taken for granted that having received the spirit of Christ the new law of love would be a general regulation for them. The things mentioned were merely to guard against stumbling themselves or becoming stumbling blocks to others.

IV. QUAR., LESSON XII., DEC. 18.—REVIEW.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Illinois.

DEAR BRETHREN: I have just read with astonishment the second and third volumes of DAWN, and I thank God that he directed me to them; for I have always been seeking truth since I left the Roman church. I concur with nearly all that is taught, and desire to do what I can toward spreading the light. Three years ago I left the Roman church to seek salvation in Christ alone, and I have been greatly blessed in experience since that time. About a year afterward I felt the necessity of being baptized according to the Bible teaching, and consequently was immersed. I have many times thought about the vast number of different denominations in Protestantism, all disagreeing, yet all taking their doctrines from the one Bible. I often thought something must be wrong, and praise God for this, that I did not altogether become a Protestant; but I have been and am seeking truth, and I believe the Lord is leading me. I have come out for the glory of the eternal Father, who so loved us as to redeem us through the precious blood of Jesus Christ; and I mean to follow Jesus at whatever cost.

Your brother in Christ, PHILEMON PEMENT.

India.

DEAR BROTHER RUSSELL:—You will, I dare say, be surprised to receive this from one who is situated in such a remote part of India, where no other subscribers to your journal reside but myself and family; and it will be a great pleasure to you to know that your MILLENNIAL DAWN has made its way down here, and that many are rejoicing in reading them. I must say the three volumes have given me much rich food, at a time when I was very hungry for the truth of God's Word; and though I cannot understand certain parts of your writings, still I am confident that the Lord will, in his due time, lead me into all truth, and enlighten my present dark understanding. I am enjoying the "liberty wherewith Christ hath made me free," in which liberty my dear wife has joined, and we are both, as one, in the unity of the Spirit of "life only in Christ."

I have received one or two copies of ZION'S WATCH TOWER, and it quite supplies me with the kind of food I would like to feast upon, and I wish to subscribe to it. My only guide is *"Thus saith the Lord,"* and I will gladly accept all explanations on this ground. I close with the hope that the Lord will draw us closer together in his love.

Yours in the Lord, CHAS. ERSKINE.

California.

DEAR BROTHER RUSSELL:—I pen you these lines in grateful remembrance that I was brought out into the light of God's Word, as it continues to shine unto the perfect day. I have given much time investigating the DAWNS, comparing them with the Bible, and I find a beautiful harmony, leading me to consecrate all my ransomed powers to his blessed will. I have been running for the prize for some years, and feeling my way. As the dear Lord gave it to me, I have been giving truth to the people to which I belonged, and have had to step out of my church. In all sects I met the same opposition on the part of my congregations, and I finally saw clearly that I must come out of all organized bodies. I find one here, another there, that welcomes the truth. It has taken me quite a while to reach this point. Now it has been reached, and I am free to follow as the dear Lord leads.

I have had to go through trials, and to suffer the loss of my professed Christian friends, but I am praising the Lord—yea, his praise is in my mouth. Jesus was never more precious than now. I can sing,

"Jesus, I my cross have taken,
All to leave and follow thee."

I want to get a few copies of MILLENNIAL DAWN, to put into hands that will be benefited, as I have been. Pray for me that I may be instrumental in bringing many from darkness into light. In Christian love, H. F. HODGES.

Georgia.

DEAR BROTHER:—About two months ago I had occasion to visit Florida, and while there had frequent conversation with a lady on the subject of religion. Finally she asked me to read your work, MILLENNIAL DAWN. I began the first volume, and became so much absorbed that I almost lost sight of everything else. After reading it several times, I read the second volume with even greater interest, and now continue to read them both with unabated zeal and pleasure. Surely this knowledge has come to you from the source of all wisdom; and the Spirit of truth, which was promised to us by the Holy One of Israel just before his ascension, must be abiding with you, directing you in this great work.

This knowledge came to my hungering soul like good, wholesome food to a starving man; and I will never cease to be grateful for the sweet comfort and consolation I have received. For many years I had been striving to understand and harmonize the plans and purposes of the Almighty God, but had never succeeded, except in part, until I found these books. When I left the Sister's house, I bought two copies, one for a friend, who, I felt confident, would be as much interested in them as myself. I was not disappointed, and we write now to ask that you will send us five dollars' worth. We want these for distribution among our friends.

Yours in Christian love, W. J. WOOD.

New Jersey.

DEAR SIR:—Will you please send me ten copies of MILLENNIAL DAWN, Vol. I., as I feel I must do something for God, who has done so much for me. When I first read Vol. I., I wondered if its teachings were true. I then searched and studied the proofs, and was amazed at the wonderful height, depth, length and breadth of the love of God, that passeth knowledge. I am surprised at my past ignorance, and wonder how I could have been so blind.

Your work has brought light to my mind on many texts heretofore all darkness; and I cannot think over it without being inspired by the wonderful love revealed therein. All to whom I have lent it have expressed their approval of the reasonableness and justice of the Plan of the Ages.

Yours in Christ, JOHN CLOUGH.

VIEW FROM THE TOWER

PREPARING TO GIVE LIFE TO THE IMAGE

"The heavens shall be rolled together as a scroll" is a symbolical prophecy now nearing fulfillment. As has already been shown, the "heavens" in the symbolism of the Bible represent ecclesiastical powers—the nominal church—and the rolling together of these represents the concentration, federation or union now being so prominently discussed.

"Rolled together as a scroll" is also a suggestive symbol. All who are familiar with a scroll of parchment, and its ways of rolling together, know that it rolls from its two ends toward a common centre, yet that each side of the scroll has its own centre—two rolls, one scroll—a concentration to one centre but in two grand divisions.

The preparation for just this sort of a *union* and concentration of nominal "Christendom" is very apparent, and the evidences that it is imminent are everywhere and are multiplying. The Protestants are preparing to form one side or roll, and the Roman Catholics to constitute the other. The various denominations of Protestants, although uniting in the call for union, are doctrinally as radically opposed to each other as ever—Presbyterians holding that only the *elect* will be saved from eternal torment; Baptists claiming that only such as have been immersed are members of the true church which alone will be saved; Episcopalians claiming that they only constitute the true church; and other Protestant denominations making more or less similar claims.

The secular press abounds with intimations which clearly show the general drift in the direction named. Conferences and Councils endorse it; individuals talk it in and out of the pulpits; and the secular as well as the religious press commends it. Few but ourselves see that what outwardly has an appearance of good will prove to be antagonistic to the truth—as a similar centralization of religious power proved to be injurious to the truth and its servants during "the dark ages"—and our judgment is what it is, not from greater human wisdom than others, but because of wisdom from above—through God's Word.

In MILLENNIAL DAWN, Vol. III., Chapter iv., we show that the beginning of Protestant centralization took shape in 1846, in the formation of the Evangelical Alliance, a fact that is noted in the Book of Revelation as the making of an image of the (Papal) Beast. This Image is a partial federation of Protestants, but as yet it lacks all vitality; and the present agitation for *vital* union, when accomplished, will correspond to the vivifying or giving of life to the Image. (Rev. 13:15) So soon as the vitalizing takes place, that Protestant system, a veritable likeness to the Papal, will similarly to it command the people in the name of God to obey its behests, and threaten them with both temporal and spiritual punishments for any resistance. An agreement between the original Papal Beast (system) and the Protestant Image (system) is clearly indicated by the statement that all must worship [reverence and obey] *either* the Beast or the Image. (Rev. 13:15-17) This harmony and yet distinctness between the Beast and the Image is likewise indicated in the scroll with its two parts—yet joined and of one material.

The Protestant movement for union or rather *federation* has already received quite an impetus from the formation of the "Young People's Society of Christian Endeavor." This unites under one name young Protestants of every denomination; but so far from opposing or even ignoring sectarianism, it fosters it by obligating each Christian Endeavorer, to *belong* to some human institution, and exacting of him the promise to attend preaching at his *own* church every Sunday, so far as practicable, and to co-operate with *its* pastor and *its* rules.

The success of the young folks' movement has naturally led to the starting of similar union movements amongst senior Christians. One of these, recently started, and which thus far is making rapid progress, is styled the "Brotherhood of Christian Unity." As an evidence of this drift of public sentiment we note the fact that "*The Review of Reviews*, in its issue of last February, published four distinct papers on this subject under the general head, "The Laymen's Movement." (1) "The Brotherhood of Christian Unity:" An explanation of the movement by its founder, T. E. Seward, (2) "Denominationalism on the Frontier:" An effort to show that denominationalism on the frontier is a serious drawback. (3) "Religious Co-operation in Maine:" An article by the President of Bowdoin College, to show that denominationalism is wholly unsuited to small towns and villages, and should be regarded as a *city* luxury. (4) "The Next Step Toward a Civic Church:" A report of an English movement and an address by W. T. Stead. The address urges the necessity of a Civil-Church organization to deal with all questions of morality. In it, under the caption "A Christianity that includes the Jews," we read: "I am glad to see on the platform the Rabbi of the Jews. I sincerely hope that he will not consider, when I use the word Christian, that I use it in such a sectarian sense as to exclude him [a Jew] from the field."

The same magazine in its issue for October has no less than eight articles on the same general line, headed, "Religious Co-operation—Local, National and International," as follows: (1) "Practical Co-operation in Church work:" A review of the good prospects of lay co-operation in Christian work. (2) "New Methods Wanted in Home Missions:" A plea for the abandonment of denominationalism in frontier mission work. (3) "A Christian Brotherhood Sunday:" A request that on October 30th Christian ministers, everywhere, would preach a discourse setting forth the advisability of a Christian Unity Brotherhood. (4) "The Municipal Idea of the Church:" Urging Christian Unity. (5) "Progress of the Civic Centre Movement in England:" Showing that the movement begun in New Castle has spread to ten other cities and towns. (6) "The Reunion Conference at Gindelwald" (Switzerland). The report declares, "The whole tone of the discussions was most encouraging to those who hope that it may yet be possible for the Established [English] Church and the Presbyterians, Congregationalists, Methodists and Baptists to find a basis for fusion into a truly National Church." (7) "The Meaning of National Christianity." In this paper the point is well made that none of the governments of the world are Christian governments. Then the question comes "How then does the State become Christian?" and the answer given is that it is by the passing and enforcing of Christian laws. (8) "The First Parliament of Religions:" An account of the Conference of all the religions of the world to be held at Chicago, in connection with the Columbian Exposition.

This general movement for union is an encouraging sign of progress to many—all glad to get away from the narrowness of their own creeds, without openly repudiating them. If it were a desire for union upon a Bible basis—an effort to lay aside prejudices and names and to seek the one interpretation with which every portion of Scripture would harmonize, we too would hail it as the peaceful ushering in of the Millennial day. But, alas! it is the cry of Peace! peace! when there is no peace. It is the cry of Union! union! when the only true basis of Christian union is omitted—*Jesus!*

But this is not the case, says one. This proposal is for a Brotherhood of *Christian* unity. Oh, yes! we know it is to be called Christian; but it is to include Antichrist's followers of every shade. As one writer cited above declares, such a use of the name Christian includes the Jews who crucified Christ as a blasphemer and impostor, and who still so regard him. It is to embrace Romanists whose false doctrines, yet unchanged, led their progenitors to persecute and "wear out the saints of the Most High." Yes! it prostitutes a most sacred name to uses of human ambition for such a colossal union as God's Word never authorized—a union of the works of the devil under the name of him who was manifested that he might destroy the devil. Surely the proposed union—vitalizing the Protestant image and bringing it into accord with the Papal (beast) system—is a master-stroke of Satan and one of the "strong delusions" of this time foretold by the Apostle.—2 Thes. 2:11.

But, as we said, all these proposed unions ignore Christ's work as our Saviour. Not one of them recognizes any need of a Saviour. They are propositions of unions in disregard of the facts that all men are sinners and that the great sacrifice for sins was necessary. And the declaration of these facts is the gospel; and only such as accept of these declared facts by faith receive the forgiveness of sins or have a share in the benefits secured by the precious blood, or have a right to wear the holy name "Christian."

Let us see: here is the pledge of the Brotherhood of Christian Unity. It reads as follows, the italicizing being ours:—

"I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to *recognize as fellow-Christians, and members* of the Brotherhood of Christian Unity, all who accept this creed and Jesus Christ as their *leader.*

"I join the Brotherhood with the hope that such a voluntary association and fellowship with Christans of *every* faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

"Promising to accept Jesus Christ as my leader *means* that I intend to study his character with a desire to be imbued with his spirit, to imitate his example, and to be guided by his precepts."

Surely this pledge binds all who take it to ignore faith in the cross, the real Scriptural condition of union, when it binds them to recognize those who ignore the atonement. It is made thus broad purposely to take into *this* fellowship those who deny our Lord's pre-human life and glory and those who deny justification by his blood. It is a union which ignores the foundation of Christian faith—the ransom; that ignores the fact that Christ *died for our sins* according to the Scriptures.

The projected and now assured World's Congress of Religions at Chicago next year might also be regarded as a favorable sign for our times, but for the same reasons above mentioned. Its leading spirits are working up a union and fraternity at the expense of the keystone of God's plan of salvation, Christ the Redeemer. Among numerous quotations from ministers, college presidents and prominent people generally, we did not notice one reference to the *Saviour* of sinners. On the contrary:—One thinks that the Congress will lead to a "mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man." [Nothing is said of those who are afar off from God, strangers and aliens through wicked works—nor of those to whom our Lord said, Ye are in no sense even Abraham's seed: "Ye are of your father the devil."] Another said: "Such a reunion would never have been possible until the present day; and it now marks a distinct epoch in *the evolution of the race.*" Of course;—when man's fall, and the redemption and restitution from it, are ignored or lost sight of, the other extreme is grasped;—man's ape origin is implied, and present progress is considered to be a *natural evolution.*

Another, commenting on the Congress, sums up the movement in words which confirm our criticisms above, saying:—

"A religion which can claim at once the faith of Christians, Jews, Mohammedans and Confucians—granting the existence of such a faith—should be considered as doing away with doctrines in virtue of which these various religious groups not only contradict each other, but too often outlaw one another. I will add that *this common religion*, the *only universal religion*, is, by this very reason of its universality, the most conformed to the exigencies of human brotherhood; and it would not be difficult to show that it is also the least opposed to the pretensions of science, which tends to assure *it an immense advantage* in our epoch and social environment."

"THOU PREPAREST A TABLE BEFORE ME"

—PSALM 23:5.—

When the Lord prepares a table we may be sure of several things: first, that it will be clean; secondly, that it will be good; thirdly, that it will be orderly, bountiful and beautiful. And wherever, we find the truth thus carefully set before the household of faith—whether by the press, the pen or the pulpit—there we may be sure the spirit of the Lord has been at work, directing and superintending the matter. The Prophet Isaiah (Chapter 28:8), referring to the tables of popular theology now spread before the masses of nominal Christians, graphically described their present condition when he said, "For all tables are full of vomit and filthiness, so that there is no place clean." For centuries past they have been feeding on the miserable husks of human tradition, until now a reaction has set in and they are vomiting forth the abominable stuff, and their tables are full of filthiness.

Then again there are many more tables being spread with new traditions and human speculations, to which those are promptly invited who turn away in disgust from the old, polluted tables. In all of this the great adversary of the church is diligently and faithfully at work with all his accustomed craft and cunning, using with great effect both the press and the platform, the two most potent agencies for reaching the people.

It is an increasingly popular idea among religious journalists that such a journal should be a medium merely for the expression of all shades of human opinion upon all matters of divine revelation, and that each individual should abstract from them all what he conceives to be true, and reject the rest. But this is precisely what the readers, and often the editors, to, of such journals are unable to do, and the general confusion is only increased unto greater blindness and denser darkness, and thus the purpose of the adversary is accomplished.

There is a deep responsibility to God which every man assumes, whether he realizes it or not, when he becomes a public teacher. "Whosoever shall break one of these least commandments, and shall *teach* men so, he shall be called *the least* in the kingdom of heaven; but whosoever *shall do* and *teach* them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

No table is fit for the household of faith to be summoned to that has not been spread by careful hands, fully submitted and obedient to the great Head of the house, whose directions are found in his Word. God says (Hab. 2:2) to some to whom he has granted a measure of ability to serve the household, and who (verse 1) are watching (studying his Word) to know what he would have them communicate—"Write the vision [what you have seen of divine truth] and make it plain upon tablets." That is, set it out in an orderly, systematic manner, "that he may run that readeth it"—that he may run for the prize. Observe that it is not every man that is called to make the truth plain, but that some of the class specified are called to do so for the benefit of all the rest. In the Scriptures there are many surface truths which all may see and appreciate, but the systematic ordering of the divine plan, much of which was purposely hidden and obscurely expressed, and the bringing out of its wonderful details, was left for an appointed time. And when the appointed time has come and the faithful watcher is led to *see* the systematic harmony of divine truth—not to guess at it, or to surmise about it, but to *see it*, so plainly that he can clearly, logically and Scripturally demonstrate it to others—then it becomes the privilege of such a one to make plain to others what the Lord has made plain to him. And such a one may consider his ability in this direction (together with a possible opportunity and a strong love for the saints, which longs to bless them with a fuller knowledge of God and to exhort and stimulate them to greater faithfulness) as the Lord's call to him to make it plain.

But such should remember that the commission is to *"make it plain,"* not to make it obscure. And if a man has no truth to make plain, but is only seeking for truth, he makes a great mistake in launching out his crude and inharmonious ideas for the confusion of other minds. Such a one should maintain the proper attitude of a disciple, a learner, until he does see clearly and is thus fitted to become a teacher of others. And if he is a faithful student, studying to show himself a workman approved unto God, ere long he may enjoy the privilege of declaring the truth to others through some medium, and be greatly blessed in so doing.

Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling-blocks in the way of many others. Be content to spread the truth you have received, and proved to your thorough satisfaction, before some other hungry saints; but keep the table clean; don't make up for your deficiency of knowledge by spreading out a host of idle speculations. Better is a pure morsel from a clean table than great abundance under other conditions. By and by to this morsel another morsel will be added, and in due time the wealth of divine bounty will be realized.

"AS THE FATHER LOVETH ME"

My Saviour, is it thus that thou
In truth so lovest me,
E'en as the heavenly Father doth
In verity love thee?

Into the depth of that great love
Can mortal vision see?
Oh, no: such love is fathomless,
And such will ever be.

O thou all glorious Saviour-King,
Cleanse this poor heart of mine,
And fill it from thy fountain, pure,
Fountain of love divine.

Then while I hear thee in thy Word
Telling thy love for me,
I can reply—Thou knowest all—
Thou knowest I love *thee.*

T. R. SIMPSON.

WHAT A DISTURBANCE MAY DO

"A disturbance or alarm in a hospital or asylum might prove fatal to some of the inmates. An elderly gentleman in a benevolent institution amused himself awhile by beating a drum before sunrise. The authorities finally requested this "lovely brother" to remove his instrument to a respectful distance. This illustrates the reason why earnest pastors grow serious when a disturbance arises in the church. The church is like a hospital where are gathered sin-sick persons who in a spiritual sense are fevered, leprous, paralytic, wounded and half dead. A disturbance, like the present cruel distraction which emanates from some of our Theological Seminaries, may destroy some souls who are now passing through a crisis. Will Prof. Briggs please walk softly and remove his drum?"—*Rev. C. E. Edwards, in Presbyterian Banner.*

The above is a remarkable statement, whose force consists chiefly in the fact that the writer is a Presbyterian minister who ought to know of its truth; and its publication by the *Presbyterian Banner* shows that the editor of that journal, feeling the pulse of the patients, agrees with the diagnosis.

Let us examine the patient (Presbyterianism) carefully, and no doubt we shall find that its ailment more or less affects other systems called by men churches, and let us then thank God that *the* church, the one church, which is the body of Christ, has no such symptoms.

"The [Presbyterian] church is like a hospital where are gathered sin-sick persons who in a spiritual sense are *fevered, leprous, paralytic, wounded* and *half dead.*" In what a dreadful condition it is! We knew it was bad enough, but did not suppose that its own Doctors of Divinity appreciated the case so fully as this diagnosis would indicate. We are not even yet prepared to conclude that the diagnosis fits *every* individual member of Presbyterianism, though, alas! it undoubtedly well describes the spiritual state of the vast majority.

In view of the facts, can we wonder that Presbyterians fear any commotion or discussion of Biblical, scientific or other questions? Is it not their *sympathy* for the afflicted and weak among them that causes this alarm? And what are the Presbyterian doctors doing for the sin-sick denomination which places itself under their care? Are they busily engaged in preparing and administering remedies to cure these dreadful troubles? No! the only prescriptions compounded are *anaesthetics* to produce slumber! The cry is Peace, Peace! Let us have quiet! Stop beating any drum which might arouse the people to thought! Suggest and answer as few questions as possible. If any one blows a trumpet in Zion or cries aloud that the patients are being drugged and stupefied to death instead of being cured with the balm of Gilead—the truth—hound him down; crush him; destroy his voice and influence if he does not understand that the Presbyterian church is a hospital. Under present methods it will always be a hospital; or perhaps more properly it may be termed a "Home for Incurables;" for none are encouraged to hope for a realization of full forgiveness of sins, and some of the oldest of its doctors disclaim a cure for even themselves, and still cry out, "Lord, have mercy upon *us miserable sinners!*"

But how different is the condition of the true church of Christ, whose names are written in heaven! It is not a hospital full of wounded, sin-sick, leprous and half-dead people. On the contrary, it is a band of cured ones, healed ones, dead indeed to the world, but alive toward God. They were indeed as others, sin-bitten and dying, but, having looked unto the crucified one, they were healed, justified freely from all things, "make whiter than snow;" and thus made ready, they were invited to become the companions and representatives of the Great Physician, and to be co-workers with him in curing the sin-sick world.

We are glad to believe that the Presbyterian church contains some few of the members of the one true church; but the sin-sick, palsied, leprous and half-dead are only so many yet in their sins, who, instead of finding the Great Physician and receiving the balm of Gilead, and obtaining a cure, have been the subjects of professional malpractice. They were put to bed (Isa. 28:20) and to sleep in the Presbyterian church after the manner usual in all other denominations.

If Dr. Briggs and some others in the great Hospital Presbyterian will blow their trumpets and beat their drums effectually, they will certainly do somebody good; for even though they give very discordant and uncertain sounds, they may at least awake the sleepers. And though the confusion may annoy the patients, and especially the doctors, the results cannot fail to benefit the truth-hungry among them.

Let us who have it hold up the light! Sound the trumpet of truth! "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions."—Isa. 58:1.

CONSEQUENTS OF DIVINE JUDGMENTS

As it is with the antecedents of divine judgment so it is with the process, and as it is with the process so it is with the consequents. If the antecedents of divine judgment are kept in view an adequate idea of the process may be obtained; but it is impossible to obtain an adequate idea of any part of divine judgment if its antecedent part is not kept in view. The first stage of divine judgment made it clear that "the first man" was then unfit for endless life, and consequents thereof keep that lesson before the human mind from generation to generation. God does not judge man by some permission granted, request made, or wish expressed; nor does he judge him by some impulse of the human heart, conviction of the human mind, or dictate of the human conscience: he judges him by a definite law enforced by an adequate penalty. The penalty for sin is the sum of the consequents of divine judgment; and the consequents of divine judgment are the sum of the sentence which was pronounced upon man. In considering them it is safest to observe the order in which they are recorded.

THE SENTENCE

"Unto the woman he [the Lord God] said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be subject [margin] to thy husband, and he shall rule over thee."—Gen. 3:16.

The sentence is one of sorrow all around, only sorrow, and that of the bitterest kind. Even the multiplication of her children, which naturally to the mother would have been the multiplication of her joy, becomes to her the multiplication of her sorrow. There is no place left for individual equality or individual freedom; the wife is placed in subordination and in subjection to her husband. The position might become incentive to treatment of the most cruel and brutal nature; and as a matter of fact it has become so very extensively. The duration of the sorrow is the duration of the life: it is sorrow even unto death. Under this sentence "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22); and no part of creation is subjected to intenser pain than is woman, who is its tenderest and fairest part. "A woman in travail" has been a symbol of agony throughout all ages. It would be difficult to exaggerate her manifold and harrowing sufferings, and all attempts to belittle them either distort or ignore the dire facts of the case.

"And unto Adam he [the Lord God] said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19.

In this sentence pointed reference is made to the fact that Jehovah made man of the dust of the ground, and to the prohibition which he distinctly placed before him at his creation. (Gen. 2:7, 17) This sentence is a curse from beginning to end. The curse pronounced is the curse of the law of the first life. Cursedness is the anthithesis of blessedness. So long as man conformed to the Divine Law he was blessed, and as soon as he refused to conform to that law he was cursed. The curse is formulated in the sentence, and it is a formidable one. Instead of the spontaneous production of either the luxuries or the necessaries of life, strenuous and protracted efforts become indispensable; instead of joy dominating those efforts, they become dominated by sorrow; and instead of the sorrow being either trivial or brief it becomes profound and co-extensive with the life. In addition to "the herb of the field" being obtainable only by strenuous and protracted labor, there were to be "thorns and thistles" obtainable without any labor at all. The latter naturally choke the former, which increases and intensifies the toil, so that man's food is not obtainable without "sweat" being wrung from his face; and this hard, grinding, crushing toil continues until he is brought down to "the dust" again. All that man eats, all that man drinks, all that he wears and all that he breathes spring out of the

ground, or are affected by it; so that in the curse pronounced upon the ground man is cursed in his entirety. Cursed in person and in environment, always cursed, and the curse is so heavy that sooner or later it reduces man into his original elements. It is sometimes quite complacently stated that "no curse" was passed upon man. In the face of this sentence such statements are most extraordinary. In its culmination this curse is the concentration of all curses.

THE EXECUTION

"And all the days that Adam lived were nine hundred and thirty years: and he died."—Gen. 5:5.

The execution of the sentence which was passed upon Adam is thus recorded in the oldest Registrar of Births and Deaths that is known to us. The death of Adam is recorded in conjunction with that of seven of his descendants, whose lives are all now considered to have been of extraordinary length. The shortest of the eight lives was 777, and the longest 969 years, but in each case the record ends with these unvarying and significant words—"*and he died.*" The record of Adam's death is in perfect keeping with the sentence which was passed upon him, and also with the sanction of the law of life which was given to him. When Jehovah said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" or (as it is in the margin) "dying thou shalt die" (Gen. 2:17), that was *not* equivalent to saying: Dying thou shalt die *in twenty-four hours.* And when Jehovah said to Adam: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), that was *not* equivalent to saying, Unto dust shalt thou return *in twenty-four hours.* A "day" may be of twenty-four hours, or of one thousand years, or of any intermediate duration. In neither the law given nor the sentence pronounced has anything definite been found touching upon the element of time. It appears to have been purposely left indefinite, and that no doubt for adequate reasons. Throughout the whole Bible the term "day" is very largely used to express an indefinite period of time. "The day of temptation," "the day of visitation," "the day of prosperity," "the day of adversity," "the day of Egypt," "the day of Jerusalem," etc., may be taken as examples of this usage. The sin of Adam forfeited his life, and therefore his death was certain. Whether Adam died instantaneously or not for one thousand years could not affect either the nature of the penalty or the certainty of its infliction; but it could affect, and it did affect many other things. In human jurisprudence mistakes are often made and criminals often escape, but in divine jurisprudence no mistake is ever made nor does any criminal ever escape. Ultimately these three small but significant words—"*and he died*"—were recorded respecting Adam, and his death had been inevitable from the moment in which he sinned.

There are some points which require special emphasis here:—

(1) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is the death of *the man.* The record of man's formation stands thus: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) This is the earliest record that there is of man, and throughout the Bible his component parts are spoken of in accordance with it. In the Law it is *not* said, Thy *body* shall surely die, *nor,* Thy *spirit* shall surely die, *nor,* Thy *soul* shall surely die; but it *is* said, "*Thou* shalt surely die." In the sentence it is *not* said, Unto dust shall thy *body* return, *nor,* Unto dust shall thy *spirit* return; *nor,* Unto dust shall thy *soul* return but it is said, "Unto dust shalt *thou* return." And in the record of Adam's death it is *not* said, His *body* died, *nor,* His *spirit died, nor,* His *soul* died; but it is said, "He *died.*" It *is* not this, that, or the other part of the man that is spoken of, but *the man* from first to last. The annihilation of this, that, or the other part of the man is not under consideration here. That may be possible or it may be impossible. but it has nothing whatever to do with the present subject. The subject under consideration here is the death pronounced in the sentence, and that is the death of the man.

(2) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is *the first* death. In the Law Jehovah did *not* say unto Adam, Thou shalt surely *twice* die; but he *did* say, "Thou shalt surely *die.*" In the Sentence Jehovah did not say unto Adam, Unto dust shalt thou *twice* return; but he *did* say, "Unto dust shalt thou *return.*" And in the record of Adam's death it is *not* said, He *twice* died; but it *is* said. "*He died.*" Had two deaths been intended two deaths would have been stated. The one statement could have been made as easily as the other. The fact that two deaths are not once mentioned here makes it quite clear that two deaths were never intended to be inflicted, as far as the first stage of divine judgment is concerned.

In England the law is that a murderer shall be put to death. The judge in passing sentence on the convicted murderer generally says that he shall hang by the neck until he is dead; and after the execution the coroner's jury generally brings in a verdict that he died according to the sentence pronounced. After that, were any sheriff to conceive that the convict had to die twice, and to attempt to execute him the second time, what would be the result? Instead of being any longer fit for his office, rational men would consider him fit for a lunatic asylum. Were he able to carry out his intention that would not mitigate his folly; and the fact that he could not do so would merely enhance it. The dogma of two deaths to one life as the penalty of sin is unmitigated folly. A more fiendish dogma can be found, but a more foolish one it is scarcely possible to find.

(3) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is *hereditary* death. When God said to Adam, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28), he spoke of the extension of hereditary life. When Adam sinned he forfeited life. That life was poisoned in its head before it was extended at all. It was impregnated with the seed of death, and became a dying life, before it left Adam. Adam could *not* extend what he no longer had for himself—*un*tainted life. He extended what he had—*tainted life*—life which inevitably ends in death; and that (tainted) life has been extended from sire to son, from generation to generation, and from age to age ever since. In addition to observation and experience there is inspired testimony clear and distinct on this point: "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned." "By one man's offense death reigned by one." "The creation was made subject to vanity, not willingly." "In Adam all die." (Rom. 5:12, 17; 8:20; 1 Cor. 15:22) Individual sin, except in the first man, has nothing to do with hereditary death. It extends to all mankind, not merely to the hoary-headed sinners, but to the new-born and unborn babes as well.

(4) In the Law, the Sentence, and the Execution of the sentence, the death mentioned is *not endless torment.* Such is the perversity of human nature that it is still necessary to reiterate this. Torment is a consequent of human transgression, and also a consequent of divine judgment, but *not endless torment.* Transgression and torment are inseparable, but *neither is endless.* In the Law Jehovah said, "Thou shalt surely *die;*" but he did *not say,* Thou shalt surely be *always tormented.* In the Sentence Jehovah said, "Unto *dust* shalt thou *return;*" but he did *not* say, Unto *endless torment* shalt thou *return.* And in the record of Adam's death it is said, "*He died;*" but it is *not* said, He entered into *endless torment.* As it was in the law given to Adam, the sentence passed upon him, and the execution of that sentence, so it is throughout the whole Bible: there is no countenance whatever given to the hideous dogma that endless torment is either the penalty of human transgression or the consequent of divine judgment.

Where death is the "capital punishment," were any sheriff to attempt to substitute torment for death he would be met by a howl of execration throughout the length and breadth of the land. The tormentor himself would very speedily become the tormented. Were endless torment possible its inflictor would of all be the most deserving of it. Infidels have uttered many blasphemies against God, but of all blasphemies that which represents God as inflicting endless torment is the most infamous. It may truly be said that endless torment is the sum of all fiendishness; and to represent it as either the penalty of human sin or the consequent of divine judgment is the sum of all blasphemy against the character of God.

"THE SECOND DEATH"

"These things saith the First and the Last, which was dead and is alive." "Be thou faithful unto death, and I will give thee *a crown of life.*" "He that overcometh shall not be hurt of *the second death.*" "Blessed and holy is he that hath part in *the first resurrection;* on such *the second death* hath no power." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life;* and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades (R. V.) delivered up the dead which were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire. *This is the second death.* And whoso-

ever was not found written in *the book of life* was cast into the lake of fire." "I am Alpha and Omega, the beginning and the end. I will give unto him who is athirst of *the water of life* freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: ***which is the second death.***"—Rev. 2:7-11; 20:6, 12-15; 21:6-8.

The first death is recorded in the first part of the Bible, and the present phrase—"the second death"—is never once met with until the last part of the Bible is reached, thousands of years afterwards. This fact is highly suggestive. Before there was any second death there was the second sin (that is, the second "sin unto death);" before there was any second sin there was the second judgment (that is, the second judgment initiated); and before there was any second judgment there was the second life (that is, the second life in its initial stage). To deprecate the use of any of these phrases —the second life, the second judgment, or the second sin— would be to deprecate the use of their cognate phrase—"the second death."

The recipient of the first life was tried and proved unfaithful. The recipients of the second life are being tried and they may individually prove either faithful or unfaithful. Their life is untainted when received, their knowledge is ultimately complete, their environment is appropriate, and their opportunity is ultimately adequate. He who proves faithful does so in accordance with his own will, and he who proves unfaithful does the same. To both is the promise made: "Be thou faithful unto death, and I will give thee a crown of life." On the faithful "the second death hath *no* power," they "shall *not* be hurt of the second death," their names will *not* be "blotted out of the book of life," their rank in resurrection is "*the first*," they are "heirs of God, and joint-heirs with Christ." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3:21.

On the other hand, the opposite of all this is true of the *unfaithful.* The second death *has* power over them, they *shall* be hurt of the second death, their names *shall* be blotted out of the book of life, and they *shall* have their part in the lake which burneth with fire and brimstone. Receiving a "crown" and sitting on a "throne" are symbols of the regal, judicial and sacerdotal authority and power of the faithful, and "the lake which burneth with fire and brimstone" is a symbol of the instrumentality which effects the doom of the unfaithful. The sum of the consequents of divine judgment, so far as the faithful are concerned, is endless life, and the sum of the consequents of divine judgment, so far as the unfaithful are concerned, is endless death.

It is very easy for any Universalist to say: "These reprobates of men will have to undergo the horrors of the second death, but will rise again, for there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

But how does he know that any man will rise again from the second death? No inspired man has yet said so, and the testimony of an uninspired man in such a case goes for nothing. If there is any inspired testimony on this point why is it not presented? Any child may quote as above, but the Apostle Paul does not even mention the second death in that passage, far less does he give in it any testimony in favor of a resurrection from the second death. "A resurrection of *the dead*" is one thing, and a resurrection of *the twice dead* is quite another thing. Before there can be a resurrection from a second death there must be a second death, before there can be a second death there must be a second life, and before there can be a second life there must be a resurrection from the first death. It is the resurrection from the first death which the Apostle there affirms, and therefore his affirmation does not favor one jot any Universalist's conclusion. As it is with Paul's noble testimony there, so it is with all other inspired testimonies: they have to be wrested from their original and legitimate uses before they can be made to favor, even in appearance, the groundless dogma of a resurrection from the second death.

"If we sin willfully after that we have received the [full] knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

JOSEPH MOFFITT.

"Let us fear lest any of us come short."

THE BIRTH OF CHRIST

IV. QUAR., LESSON XIII., DEC. 25, LUKE 2:8-20.

Golden Text—"Behold, I bring you good tidings of great joy."—Luke 2:10.

The story of this lesson is one so familiar as to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses his purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. (Verse 9) But their fear was soon overcome by the message of the angel, contained in our golden text, but which, strange to say, our lesson committee has only partially quoted, leaving out one of the grandest features of the message—viz., that it was to be to all people.

The message reads, "Fear not; for, behold I bring you *good tidings*, of GREAT JOY, which shall be to ALL PEOPLE." It will be observed that the blessedness of these tidings is cumulative: first it is "good tidings;" then it is "great joy;" and then the crowning feature of it is that it is "to all people"—not only to you shepherds who are this night looking for the hope of Israel, but for all your friends and relations and neighbors far and near; and to all their friends and relatives and neighbors, both to those who now live and to those who shall live, as well as to all those now in death.

Blessed tidings! Hearken to the gladsome sound: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Verse 11) Then he was to be a saviour to all people: so the Scriptures clearly affirm, saying that, by the grace of God, he tasted death for every man, and that he gave himself a ransom for all, to be testified in due time—to all. (Heb. 2:9; 1 Tim. 2:6) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave himself a ransom for all. The favor of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favor upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given *in due time*—which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: "The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good [who during the present life have come into judgment and who have passed their trial successfully], unto the resurrection of life the full reward of the faithful. Such will be the overcoming church]; and they that have done evil unto the resurrection of judgment." (John 5:25-29) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennial age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

VERSE 12. Then they told where and how they should find this bud of promise, so that when they would see him they might feel doubly assured that this was he.

VERSES 13, 14. "Then suddenly there was with the angels a multitude of the heavenly host, praising God, saying, Glory to God in the highest, and on earth peace, good will toward men." This shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. And this reminds us of other statements to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Pet. 1:12; Heb. 1:14) Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs

of this salvation, although they know, as they studiously look into God's plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what he will with his own, and their cheerful and joyful acquiescence in his perfect will, which they know to be determined by his unerring wisdom and his fathomless love. Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah's Anointed!

VERSES 15, 18 show the teachable attitude of the shepherds: they recognized the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, and they felt that they must go at once and see this which had come to pass. And when they had so determined, a strange star (evidently a meteor, as it could not have been a fixed star) appeared, moving in the direction which the angel had told them to go; and they followed the star until they reached Bethlehem, when it stood still over the place where the young child was. And when they saw him they worshiped him and presented to him gold and frankincense and myrrh, recognizing in him the long-promised Messiah. And being warned of God in a dream, they disregarded the request of Herod to inform him of the whereabouts of the new-born king, and so departed into their own country another way. But as they went they published abroad the good tidings which the angels had brought to them, and how they had actually seen him of whom the prophets testified.

VERSE 19. "But Mary [mother-like] kept all these things and pondered them in her heart," doubtless calling to mind also the message of the angel to her. (Luke 1:28-35) Again and again we seem to hear her say, "My soul doth magnify the Lord; . . . . for he hath regarded the low estate of his handmaiden; . . . . he that is mighty hath done to me great things, and holy is his name."—Luke 1:46-49.

VERSE 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent's head had really come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

ENCOURAGING WORDS FROM EARNEST WORKERS

Ohio.

DEAR BROTHER RUSSELL:—Your kind letter received—for which I thank you, as words of comfort and sympathy are especially welcome to me in my helpless condition. I am glad to tell you that though I am stricken, yet I am not cast down; for I realize that underneath me are the Everlasting Arms, and I am holden up and sustained. I have entirely lost my voice, so that I cannot sing a note. I used to pass away a deal of time singing the sweet Hymns of Millennial Dawn; but if I cannot sing here, I shall soon sing the song of Moses and the Lamb, and tell Redemption's story in a nobler, sweeter strain. I am kept in sweet peace, believing it will not be long before my Father calls me home, and I shall be with him whom, not having seen, I love.

I cannot in my present condition pledge myself to send any stated sum to the Tract Fund at any particular time, but I would have you know that to me it is more blessed to give than to receive. I am so glad to know my beloved brethren and sisters remember me at the throne of grace. Ever yours in the blessed Gospel hope, C. CHIPPERFIELD.

New York.

DEAR BROTHER RUSSELL:—I have been meeting with fair success, I think, considering the heavy rains to contend with—eighty orders in five days. Nothing in the world does me so much good as to meet some who are interested in these precious truths; and I know you will be glad to hear that the Lord has of late given me that privilege. One gentleman recently said, "You could not bring me any books that I would appreciate more than these, and I know I will believe every word of them, as I feel it is God's due time for us to know of the coming Kingdom."

I have read the 45th Psalm many times in the light of the suggestions offered in your letter, and I think the attitude of the church is beautifully pictured there. To think of being called out of our [earthly] father's house [the world], and of being on the way to the King's palace! Blessed, indeed, will be those who have the privilege of entering, and how thankful I am that the Lord has granted me the light, and the grace to walk in it.

Yours in his love and service, JENNIE CLARK.

New York.

DEAR BROTHER RUSSELL:—The Lord sends me much of blessing. Just in the last days of my stay in Buffalo he led me to three more who are feeding upon the blessed Bible truths to which DAWN has led their thoughts. I do want to tell you a little about them.

One has for years been one of my most loved friends, a prominent temperance and mission worker. Early last fall I tried to get her to read the DAWNS, but she said she had no time to read anything but her Bible. Later I went to her again, and urged her very strongly to read the DAWNS; but she had just become deeply interested in another special mission work, and again declared that she had no time. I have been in the habit of visiting her frequently, but felt this summer that my time must be spent with those who had time to hear the truth. So I did not go to see her again until a few days before I left the city, and then went only to bid her good-bye. Imagine, then, how glad I was when she met me at the door and exclaimed, "Oh, those blessed, blessed books; I never was so blessed in all my life as I have been in reading them." It seems that in our talk, early in the summer, I had mentioned the fact that through reading them many infidels had been brought to a belief in Christ. Her work a little later bringing her in contact with an infidel whose arguments she could not meet, she bethought herself of the DAWNS, and borrowed from a neighbor the first and second volumes to lend to this infidel. In glancing through them she caught, here and there, a thought that held her, and she did not lend them, but read them herself.

From one of the other two, Brother Rogers last year took an order for DAWN, Vol. I.; but before he came to deliver it, her pastor had told her it was a dangerous book to have in the house; and when Brother R. came she refused to take the book. A day or two afterward her married daughter came in and handed her another copy of Vol. I., saying, "Here, Ma, is a book I bought of an agent. I don't like it, but I guess you will." The thought struck her that she should read this book, since it came to her in spite of her first refusal to have it. Since she has read it, her own words are, "It was food such as I had never before received from either pastor or teacher." She then lent it to a friend who found it equally good.

Both are confined at home pretty closely, so they could not attend any of our meetings; but a day or two before leaving the city I took my large chart down, and spent a very delightful three hours and a half in explaining it to them, and answering their questions. Found them, I believe, ripe for the truth, and rejoicing in each little bit that is made clear. Both will study the truth carefully, and walk in the light they receive.

The cold weather seems to be nigh upon us. I must sew next week, and then labor in harvest work every minute that I am able. I wish I might be able to do as well as Sister McPhail, but I suppose I must be always content to do *a little.* Perhaps were I permitted to be a really efficient worker, I should get to thinking of myself more highly than I ought to think. The Lord knows me better than I know myself, and will doubtless grant me all the success I am able to bear.

Much love to Sister Russell and to all the dear ones at Allegheny. Yours in the Master's service, MRS. M. R. PECK.

England.

DEAR BROTHER RUSSELL:—I take the first opportunity of fulfilling my promise, and herewith enclose Money Order for Young's Concordance, and the surplus for anything you please. Our little band will all send together in a month or so subscriptions to TOWER and Tract Fund.

You will be pleased to learn of our spiritual welfare. Brother W——— has just returned home after a week's stay with us. We have the meetings in our home, and he was much impressed by the quiet work which is being done. I feel assured that the Lord sent him, and in so doing has blessed us all; and I trust he may be stimulated to further work in his neighborhood. He has thrown light upon the difference of colporteur work here and in the United States, having spent some years there himself. Colporteurs are looked upon with suspicion here, being either connected with Evangelical Associations, or hawkers of encyclopædias and larger works. Whereas in America much of the book selling is done in this manner, in England all has to be done through

booksellers. Still I think we might be doing more than we are, although much is being done in a quiet way.

[The fact is that America is overrun by book agents, and the people often feel very much annoyed by them. It would seem, therefore, that if there is but little done in England in that line, that field would be all the better for our colporteurs. The people would give them a heartier welcome than here, where two or three sometimes call in one day. And we heard recently that *nearly four thousand* copies of a high-priced American book, containing much unpopular error, were sold not long since in Dublin, Ireland. The sale of this book at a high price gives us great confidence that at its low price thousands of DAWNS could be sold there.

We find that many, even here, do not make a success of the colporteur work until they have received some personal instruction from some experienced and successful worker. There is a particular "knack" required that all do not possess naturally, but which can be *acquired* by intelligent perseverance. When the way opens, we hope to send some experienced Brother from here to Great Britain in order to start the work there.—EDITOR.]

I was very much blessed by the letter from the good "three score and ten" brother. Yes, I am sure there is no soul hungering and thirsting after the kingdom of God, that will not be filled sooner or later.

The TOWERS are very precious; but I think I must be selfish, for I often wish that, with the exception of the encouraging letters from brethren, all discussion could be avoided. I know words of warning are necessary to the weak ones and children, but I feel sure that none of the Lord's little ones will be led astray by false teachers. And oh! I do so love the spirit that has prevailed all along in the TOWER, and I dread anything that does not extend the same charity to others that we ourselves so much need. I seem so to revel in the beautiful pastures that I can only pity those who prefer to feed on husks.

[We are quite in sympathy with the general drift of this sentiment, and the readers of the TOWER are witnesses that its warnings are not personalities nor on trifles, but respecting the *fundamentals* of the Gospel and based upon the plainest teachings of the Scriptures. The denouncing of the scribes and pharisees as hypocrites and the cleansing of the typical Temple were not the most pleasing parts of our Lord's work at the first advent, but they were necessary; and so here the warnings are not the pleasantest part of our duty, but they are a part of it, nevertheless—"Reprove, rebuke, exhort." (2 Tim. 4:2; Tit. 2:14, 15) Experience has proved that some of the Lord's people are in need of words of warning in order that they be not deceived. Facts are more than theory. God does not promise to keep his little ones free from temptation. The Lord is seeking for his bride such as love him supremely, and he permits Satan to promulgate seductive doctrines and to be successful in deceiving all but this special class. The Apostle recognizes this in his warning—"*Keep yourselves* in the love of God." (Jude 21) Each one, in order to be kept, must be fully consecrated and must abide on the Rock.

That some of the consecrated can be and are being deceived is shown by a recent experience which will be related in our next issue. This one, and others of whom we know, have been saved from error by words of warning and reproof, and brought back into the way. The Ninety-First Psalm intimates that human instrumentalities are used in bearing up those in danger of stumbling, as well as in the upbuilding of those who have remained faithful.—"He shall give his angels [messengers] a charge [a warning] concerning thee, ... lest thou dash thy foot against a stone." This is part of the ministry of the saints. Otherwise there would be no meaning to the words of the Apostle James (5:20): "He which converteth a sinner [wanderer] from the error of his way shall save a soul from death."—EDITOR.]

Most loving greetings to yourself and Sister Russell from all here.

A. P. RILEY.

VOL. XIII ALLEGHENY, PA., DECEMBER 15, 1892 No. 24

WATCH TOWER TRACT SOCIETY

SECRETARY'S REPORT FROM DECEMBER 1st, 1891, TO DECEMBER 1st, 1892

Nothing, perhaps, furnishes so sure an indication of love for the truth as zeal to serve it—financially and otherwise. Judged from every standpoint, the past year has been one of great refreshment and of great spiritual development among our readers. Not, of course, with all—for, like other years, it has witnessed the turning of some from the light into the "outer darkness" of this world's wisdom—but to those who have been earnestly running the race it has been one of deepening experience. Undoubtedly the following of the Apostle's instruction, to lay by on the first day of the week according as the Lord hath prospered each (I. Cor. 16:2), has had its beneficial influence in the direction of this heart-warming mentioned; and the increase financially, and the increased effort made for the blessing of others, are clearly seen in the report following. The spiritual tone, as indicated by the wonderful letters we receive daily, is fully in harmony, and the fact is that the warmest letters are from those who joyfully share in one way or another the burden and heat of the day.

Cash receipts from "Good Hopes" and other donations, including sale of olive-wood mementoes, $8,298.31.

Amount expended in forwarding the truth in various ways —tracts, postage, etc., etc., $8,298.31.

Since these sums are exactly alike, it becomes proper to explain that the fund had really spent more money than its receipts, and would have shown an indebtedness had not a deeply interested friend of the cause learned of the situation and made up the deficiency, enabling us to start the new year free from debt.

The following is a summarized statement of what was done with the above money in circulating the truth in the way of tract distribution:

Total number of *Old Theology Tracts* and Sample TOWERS circulated free, by mail and otherwise, 536,503.

As tracts are usually reported by pages, we will so state the circulation.

Total amount in tract pages, 18,569,392.

Besides this large showing in tract distribution, the fund supplied large numbers of the Lord's children, too poor to buy, with DAWNS and TOWERS free, over 70,000 copies of the WATCH TOWER going to our regular poor list.

It will be noticed that the above report makes no mention of the MILLENNIAL DAWN work being prosecuted chiefly through colporteurs. The reason is that, so far as possible, the DAWN is made to pay its own way—the price at which it is supplied to colporteurs, just about covering cost of publishing and postage and incidental expenses. The tract fund therefore needs not to be hindered for this great and important part of the work, except that it supplies a credit account to enable some of the brethren and sisters to get a start in this work.

Trusting that the year beginning may be as blessed and prosperous as the one just closed, I have the honor to subscribe myself your servant and the Lord's,

MRS. C. T. RUSSELL, *Secretary*.

"HIS WAY IS PERFECT"

[Reprinted in issue of March 15, 1904, which please see.]

FAITH VERSUS SUPERSTITION

There is a vast difference between these two principles which is not always discerned among the children of God, so that a superstition based upon a fundamental error of doctrine often passes current for superior and *wonderful* faith. And such persons are often lionized among their brethren as saints of remarkable attainments, while the more logical and thoughtful, who exercise a more real faith, are often far less esteemed among their brethren, though doubtless more approved of God.

Real faith always has a good, sound, reasonable basis. It is simply an established confidence. You have faith in your friend because, you say, you have known him for years: you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind; for many years and under many tests you have observed his steady faithfulness to these principles, and so your confidence or faith has been so established that you never think of doubting him. You know, judging

from the past, that he will always be true to these principles, and hence can often tell just what his future course will be in various contingencies that may arise wherein these principles may be involved.

Just so it is with those who have become acquainted with God through his Word and his providences. From year to year their confidence or faith has grown and taken deeper and deeper root, until every promise of God is now to them yea and amen in Christ Jesus. They know that what he has promised he is able to perform and that he will do it, and they make all calculations accordingly and live and work in this confident hope. Such a faith is a real faith: it has been real from the beginning, but it has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination or guesswork: it has a sound, logical basis. You have drawn certain positive conclusions from a logical argument based upon an infallible and undeniable promise; and consequently you have full faith in those conclusions.

But superstition, unlike faith, has no substantial basis; nor are its conclusions reached by logical deductions. Superstitions originate in the diseased brains of fallible men, and upon no subject are they so prevalent as upon religious subjects. Here they are legion. They are in direct opposition to true faith and should be carefully avoided by every sincere child of God.

And not only should we avoid the superstitions themselves, but we should be careful to so frame our conversation that our true faith, minus all superstition, may be apparent to all. As instances of the lack of such care, we often hear such expressions as, The Lord told me thus and so, or, The Lord showed me this or that, or, The holy Spirit taught or showed me thus and so, when the more careful Christian, who has a true faith and who is carefully instructed in the Word of God, often sees that this supposed or claimed teaching of the Lord or of the holy Spirit is a fundamental or dangerous error, which is being thus put forth with the stamp of divinity forged upon it. Thus to stamp and send out error, if done intelligently and with a purpose to deceive, would be wilfully to counterfeit the truth—a very criminal offense against God; but many very good people do it quite ignorantly. And what we are saying now is merely a caution and exhortation for such to greater carefulness in this respect.

Let us not be sure the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of the Lord which has borne this witness to us, so that the faith of our friends, as well as our own faith, may stand, not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony. The Lord reproves very sharply some who recklessly use the expression, "The Lord hath said," to give *weight* to their own imaginings or opinions.—Ezek. 22:28.

Beloved, let us not cultivate the habit of speaking in that irreverently familiar way of the Lord which is becoming more and more common among many of the subtle adversaries of the truth, of saying, The Lord told me, as though he had spoken to you face to face, or through some medium other than he has appointed for all his saints. Let us do all things with a view to edifying, and not in a manner to "darken counsel by words without knowledge." (Job. 38:2) "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (I. Cor. 14:9) And "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6.

And, further, do not aspire to be a man or woman of *"wonderful"* faith: just be contented with a simple, child-like faith that believes everything God says and refuses to believe what he does not say on matters of divine revelation. There is nothing wonderful or specially praiseworthy about a real faith. On the common principles of reasoning we ought to have full confidence in every item of God's Word, and should continually act upon it. Let our rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with fleshly wisdom, but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith, whose development and perfecting should be our deepest concern.

MRS. C. T. RUSSELL.

OBEDIENCE BETTER THAN SACRIFICE

How necessary it is that we all hear and obey the voice of our good Shepherd. "My sheep hear my voice, and they follow me," was the Master's pointed statement of the case. And it is all in vain that any ignore his words, and yet hope to abide in his love and favor. An illustration of this truth came forcibly to our attention during the past six weeks, and we relate it here, not for the sake of the one vitally concerned, but for the benefit of others who may have similar besetments, and to whom this narrative may prove "a word in season," cautioning that obedience is *better* than sacrifice.

One of the colporteurs, an earnest, devoted sacrificer, whose spiritual state had for some time caused us anxiety, recently wrote to us that the *peace* of God no longer ruled his heart; that he had lost that communion with the Lord which is so essential to a Christian's happiness and welfare. Some extracts from his letters at the time will show his deplorable state, and give cause for the greater rejoicing that he has since been restored to divine favor. On receipt of his first letter, telling of his plight and asking for help, we felt greatly relieved, knowing that it was a hopeful sign to see him realizing his position and longing for divine favor, and so we wrote. In reply he said:

"Dear Brother Russell:—Your kind letter received. It both surprised me and made me feel ashamed. The surprise was that you say I was nearer to God and nearer to his blessing when I wrote my last letter than for a long time before, while in reality I feel as if God is now far from me. The more I try to lay hold on his promises the less I seem to realize them as mine. The Lord knows what is in my heart, any how, so I might as well reveal it. I have kept the matter to myself long enough and found that it did not change my wretched condition of heart. The shame is that I should need such advice as you gave me—to 'lay aside my proud, know-it-all spirit,' etc. I feel the full force of that advice, as I am indeed guilty of just such a spirit. I always knew that I had a strong self-will, and therefore hesitated almost two years to be immersed, because I knew it symbolized the death of self, the death of my own will.

"I had always tried to keep self under, but failed, till at last, considering God's promise, that his grace is sufficient for us, I took the step and made outwardly the confession that I would reckon myself dead, and accept God's way and will instead of my own. Looking back now, I see that I again failed; for I by no means 'paid unto the Most High my vow.' In my case the words of Paul seem to be fulfilled: 'If a man strive for the masteries, yet is he not crowned, except he strive lawfully.' Surely I have been striving, but, considering the effects, it had brought me almost to despair and made me look with dread to meet the Lord instead of with joy and confidence. I must have been striving unlawfully.

"I almost believe that, as you state in your letter, it is 'pride and self-will' that have made the wall that separates between God and me. Your kind letter throws some light on my trouble, showing me just why I could not 'enter into his rest.' How highly I prize those promises made to the '*meek* and *lowly* of heart.' I now realize that God shows favor only to the humble, and see that I could not claim his promises for the very reason that he has not made any promises to such as I have been. 'Oh, to be nothing, nothing,' shall henceforth be my prayer. How very thankful I feel towards you for pointing out to me just where I failed. Sorry that you no sooner dared to put me on my guard: it would have saved me many a tear. I am glad to know that you remember me in prayer, and especially that you prayed for me even before I wrote you of my wretched condition of heart. It was perhaps your prayers on my behalf that helped me to overcome my pride to the extent of this confession.

"While I always felt humble before God, it had seemed impossible for me to be humble before fellow-men. None but myself knows how great a struggle it was for me to write to you in the way I did. Even after the letter was written I hesitated to send it, but I now feel that to overcome even in so small a matter as this brings a certain amount of blessing. I feel much more free to write this letter than the former one, because I ignored my own will, and contrary to my own inclination humbled myself, no matter what the opinion of others might be. I shall once more start out, relying upon God's help to overcome that which hinders me from entering into rest. I have just opened my heart before you that you might be better able to judge just why it was impossible to overcome. Any advice will be gratefully accepted. I feel fearful and beclouded, because of my previous failures to overcome.

"I clearly see that if I do not overcome, I can never fall back on a restitution; for I have in the past made a definite consecration of all human hopes and aims, and of human rights and privileges. Nor do I desire to go back; for I know what it is to be in harmony with God. I know something of the joy and peace which I once had. If I had not had a taste of it, I would not now know of what I was void.

"Another trouble with me, I think, is that I am not filled with the Spirit of love. If I were I should have no trouble in overcoming. 'To will is present, but how to perform I find not.' This seems to be my experience continually. Can you wonder that I feel distressed and helpless when I look at myself in the light of the past, feeling that I was never able fully to carry out my consecration? How much more imperfect must have been my effort before God? I feel really unworthy to be a worker in this 'harvest.' I am condemned when speaking about the truth. I hear continually the reproof of our Lord to those devils which said that they knew he was the Son of God, but our Lord forbade them. This shows clearly to me that he wants only such as are truly his. I lack all evidence, now that I am his. I speak to others about this 'rest,' but I am myself unable to enter. Oh, that the Lord once more would show mercy to me!

"I will now conclude this report, whereof a mere nominal Christian should be ashamed, but how much more I, who claim to have come out from among them into higher light. Pray earnestly with me for complete deliverance.

"I remain sincerely yours, trusting in the precious blood of Christ as the only hope." ———.

The above letter was answered and the following came quickly:

"Dear Brother Russell:—Yours of the 24th inst. received. Your letter sounds very hopeful, and would perhaps six months ago have filled me with joy, but now it only increases my sorrow. After reading it carefully I looked up all the passages in the Bible to which you alluded to see whether there was such hope for me or not. The passage in I. John 1:7, which you show me to mean that Christ not only justifies us from past sins, but that he also justifies us from our daily shortcomings, reads to me very different. I wish I could make it read so. To me it reads: If you *walk* in the light, *then* you have fellowship, and *then* the blood of Christ cleanses you from all sin. Can I, under those limitations, claim that promise? Have I walked in the light? If I had I would not now need to ask you which be the first principles—how to obtain peace with God—which every one ought to know. The Apostle John (4:4) says: 'Ye are of God, and *have* overcome.' It is clear to be seen from such limitations that my case could not be covered.

"You also quote, from Psalm 103, that God has mercy upon *all* who come to him. But here he also limits it to a certain class (verse 18), to which I cannot belong, however much I may desire it. I have never kept my covenant with God (even when I tried hard) to my own satisfaction—how much less to God's pleasing.

"Next you quote Heb. 4:15. This of course shows that our dear Lord can sympathize with us in temptation, but whether he can or will sympathize with us after we have *yielded* to it, I cannot see in that text. I would need a high priest who could sympathize with one who has given way to temptation. The next text, I. John 2:1, gives me some little hope, but so very slight that I scarcely dare trust in it, because the context seems to show that the sins referred to are not the kind that I have reference to—pride and self-will.

"It appears to me that the Scriptures teach that after we have once accepted Christ as our justification we must walk in the increasing light, and that as soon as anything is revealed in us being contrary to God's will we must at once put it away. If we would continue to go on in that way, putting evil away just as quickly as it is brought to our attention, we would never live in any conscious sin; and consequently all those promises of forgiveness of our faults unknown to us would be verified. We would even then continually need the blood of Christ to cleanse us from the sins which we commit from lack of knowledge. My trouble is that even after I see my faults I cannot rid myself of them and get into harmony with God's will.

"I shall rejoice if I ever succeed in living up to the best of my knowledge. To this end I have been praying for the last month, but all effort seems vain. I have never before felt the depravity of my nature so fully as for this last month. Before, I always knew it as a theory; but still I had thought that we could bring ourselves into subjection to God's will if we only tried. After examining the Bible closely I awoke to the fact that *I myself* was altogether out of harmony with God's will. My first thought was to secure his forgiveness for my great error, and to get into harmony with his will. When I began the study of God's will I verily thought I could learn his will from the Bible, and then do it. But the result of this was to lead me into greater despair, for I found myself unable to do his will. I had never seen the greatness of God's will as I now see it, and I never saw so fully that *I* am as a worm, which has nothing at all of which to glory. I had heretofore thought I was some one, and could do so and so, but now I see that I am a slave to self and can do nothing, not even carry out my own desires when I have no one with me to hinder me.

"I feel no nearer to God now than I did when I first wrote to you about my trouble: it rather gets darker all the time. Oh, I do feel wretched! I feel just as if I had been a deceiver, because I pretended before the brethren and sisters with whom I met to have the same joy and peace which they had, when in reality I felt far from God. In their presence (if I was called on to pray) I would address God from their standpoint and thank him for things which I myself did not realize. Perhaps a few hours later I would address God privately, in my closet, and tell him how much I was in need of those things, for which a few hours before I had publicly thanked him, as if I possessed them. How abominable my course must have been to the Lord! No wonder he has abandoned me from having communion with him. The more I think of the past, the worse I feel about it.

"Until lately I never thought of its being wrong, and asked God to give me rest, when in reality I was in my own way, and therefore could not receive it. I never really knew what was the cause of my not 'entering into his rest,' until my distress was so great that I thought of writing to you about it. I shall ever be thankful to you for pointing out to me that my own pride was in the way of receiving God's blessing. I have at last so far learned from my brief experience to humble myself under the mighty hand of God.

"No longer do I feel *self-sufficient* nor, as you expressed it in your first letter, that I 'know it all.' Continue to pray for me: it may be the Lord will yet in mercy remember me again, and give peace to my soul. Let me hear from you soon. Correct me if you find that this is not the way to find peace. Yours in Christ, ———."

Poor heart! it was indeed in a wretched plight. But those are valuable lessons for all to learn—of the deceitfulness of our own hearts and of our inability to commend ourselves to God; and happy are those who can learn them from the Word of the Lord so as not to require to experience them thus.

Still longing for God, the colporteur came to us several hundred miles, for further counsel and assistance in seeking that peace which is beyond all price, which the world can neither give nor take away, but which each can so easily forfeit for himself by disobedience to the voice of our Shepherd.

In personal conference we pointed out the necessity for honesty with the Lord, how pride and self-will are the deadliest foes of all who have consecrated themselves wholly to the Lord. This brought forth a confession of how the darkness seemed to get into the troubled heart—about as follows:

"In meeting with others I have somewhat the gift of debate, and can argue whatever side of a question I choose to take up. The brethren and sisters generally gave heed to the warnings of the Lord, called to attention in the WATCH TOWER, to the effect that when we have *proved to ourselves* that any theory, teacher or publication is astray on the great fundamental doctrine of Christianity—the death of Christ as the ransom (*corresponding price*) for all—we should thenceforth have nothing whatever to do with such (Eph. 5:11; Rom. 16:17; II. John 10, 11; Gal. 1:8-10); but I took a different course. It was after seeing the evil effects my liberality had upon me that I began to look the subject up, and then pride came in and would not permit me to confess my error, but rather said: 'Hold on to the position you have taken.' In my effort to justify the liberal position which I had taken, I became the defender of doctrines which I knew were untrue—doctrines at variance with the truth; and I tremble as I reflect how I endangered others by my wilful course.

"This came about gradually; and I now see that I was losing the Lord's favor gradually, although I did not notice for some time, nor realize the cause until, in my despair, I wrote to you. When once I realized that pride was at the bottom of it, I was enabled to trace the matter to its true source, as well as to see the horribleness of my own position. Indeed, while I see the truth clearly, in harmony with its presentation in the DAWNS, I confess that in my restless state I began to look around for something else—seeking rest and finding none. Truth began to get valueless. It lost its powerful influence over me. I verily believe that I was nearing the condition mentioned in the parable as 'outer darkness.' But now, since I see and confess my error and am earnestly seeking the Lord, the truth again has a powerful influence over me; but I fear so much that I have been so unfaithful that the Lord will never own or use me again."

The Lord graciously blessed us in pointing out to the troubled one the way of peace. We pointed out that while

the sin was great, the confession showed that, though it was a sin worthy of stripes, it had features which clearly showed that it was not the sin unto death, of which the Apostle warns us (Heb. 6:4-6; 10:26-31); for now, under full knowledge, the sin is not continued as a sweet morsel, but is despised and confessed and abandoned. We showed that the measure of wilfulness had already had stripes—divine disfellowship—that a portion of the sin can clearly be traced to Adamic weakness, and that this portion therefore is forgivable through the merit of our great Redeemer's sacrifice—made once for all the race, and for all sins and weaknesses entailed upon us directly or indirectly as children of Adam. We pointed out that not only the ambitious pride was in part an inherited weakness, but the weaknesses of others, which served as a temptation, were also a result of the fall; and that it is *because* we cannot do perfectly what we learn of God's perfect law that we need a compassionate high priest and an abundant sin-sacrifice, and that we have such a sacrifice and such a high priest—Jesus our Lord and Redeemer, by whose stripes we are healed.

The realization of his own helplessness clinched this Scriptural argument, and Jesus was seen as our Saviour, in a grander, completer sense than ever before; God's favor was gratefully accepted and we knelt and thanked the Lord for the light (he promising thenceforth to walk in it, and to confess the error as publicly as it had been committed); giving thanks for the leading of his providence which had recovered a straying sheep when it had realized its lost condition, and cried out again for a place in the fold. And, above all, we thanked him for the lengths and breadths of the loving provision made for covering all our sins and weaknesses when fully acknowledged, repented of and forsaken; and there the covenant of *full* consecration, even the giving up of self-will and self-pride, was renewed. Thus the troubled one *began* to enter into REST. That same (Sunday) evening the opportunity was embraced for confessing publicly to the church at Allegheny the error, the darkness which had followed, the humiliating route back to God and peace, the forgiveness, the returned peace of God's favor, and the determination that henceforth, while continuing to offer himself a sacrifice in God's service, *obedience*, which is still more acceptable to God, should have first attention. It was also stated that hereafter, instead of feeling more benevolent than God and the apostles toward those in error, the effort would be to take *their* prescribed course, rejecting hereafter all teaching, oral or printed, that does not rest squarely upon the *ransom-price* given and finished at Calvary, obeying the injunctions of the apostle, that if any bring another gospel, to receive it not, and to have *no fellowship* with the unfruitful works of darkness, but rather to *reprove them;* for he that biddeth God-speed to an evil-doer, an evil teacher or doctrine is a partaker in the evil.

So far from despising the colporteur, we all loved and esteemed him more than ever; for it is only a true and noble soldier of the cross who can thus shatter the idol of his own pride and self-will, and lift up the royal banner of his Redeemer. He has since returned to his field of labor and made similar confession to those whose faith and rest he once endangered, and he is now rejoicing in the peace of God, which passeth worldly understanding.

This report has been seen by him and approved before publication, and is published as a testimony of God's forgiving love, and that it may help in bearing up the "feet" of the body of Christ—lest any should stumble utterly over the stumbling-stone, the *ransom*, and that all might be planted the more securely thereon.

RETURNING FROM THE CAPTIVITY

I. QUAR., LESSON I., JAN. 1, EZRA 1:1-11.

Golden Text—"The Lord thy God will turn thy captivity, and have compassion upon thee."—Deut. 30:3.

The events of this lesson are located at the close of the seventy years desolation of the land of Israel and of the captivity of the people of Israel in Babylon. The cause of this long exile and this utter desolation of their land is stated to be their failure to let their land enjoy its sabbaths (II. Chron. 36:21), according to the command of the Lord, who, by this typical observance of sabbath or jubilee years, purposed to prefigure the blessed times of restitution, in which time the continually recurring cycles were ultimately to terminate. But, though the people were negligent of the command of the Lord, and only partially observed this requirement, God did not permit their indifference to mar his typical prophecy, but turned even this circumstance to account in making the prediction still more emphatic by showing the exact number of typical jubilees which culminated in the grand antitype or "times of restitution of all things," and thus pointing out the exact date, both of the times of restitution, and also of the Lord's second advent, which is due at that time. (Acts 3:19-21) See MILLENNIAL DAWN Vol. II., Chapter vi., also Lesson X. in our issue of Feb. 15th.

And not only had Israel neglected to observe properly the typical jubilees, but they had lapsed into idolatry and had polluted the house of the Lord, and they had mocked his messengers and despised his words and misused his prophets until the wrath of the Lord rose against them with the sword and with captivity and with the destruction of their temple, and with the utter desolution of their land for seventy years.

But when God had served his purpose of chastising Israel and of completing his typical prophecy—when the three score and ten years of desolation of the land, in which the land had enjoyed her sabbaths, had expired, the return of the captives was due. The great clock of ages pointed to the time for the return of the exiles, and, like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time, and the agent for the accomplishment of their deliverance was on the spot. God had him marked out by the Prophet Isaiah for this very purpose, calling him by name and specifying the work he was to do. See Isa. 44:24, 28; 45:1-6.

It is pleasing also to note that in the land of their captivity Israel (with some exceptions) were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the temple and its services, they learned to appreciate what was left to them still—the Word of God and the teaching and counsel of some of the faithful ones among them, such as Daniel, Ezra and Nehemiah; and thus for a time the forms of worship gave place to a more real heart-worship of the one true God; and they were led to a fuller appreciation of the privileges they had enjoyed, as manifested in Psalm 137.

When Israel was restored, however, it was not as masters of the land, but as servants of Cyrus and his successors; for, according to the words of the Prophet Ezekiel (21:25-27), they were never again to possess the land as an independent nation until he should come whose right it is to rule—even their long-promised Messiah. The reference here is evidently to the Lord's second advent; for at his first advent he did not come to rule, nor did they at that time, nor ever since, gain full possession of their land. They were always tributary to other nations until they were finally—A. D. 70—dispersed among all the nations; and so they have continued until the present time, when, the time having come, their regathering has begun.

The "golden text" of this lesson has reference, not to the return of Israel from this captivity in Babylon, nor from any of the minor captivities, but to the great regathering from among *all the nations* whither the Lord had scattered them. (See Deut. 30:3-5, also Jer. 32:37-42) This is a deliverance which will need no repetition; for they shall be firmly planted and established in their everlasting possession. (See Jer. 24:6, 7; 31:28) This deliverance is already beginning and shall be fully accomplished by the close of "The Times of the Gentiles." See MILLENNIAL DAWN, Vol. III., Chapter viii.

The story of the deliverance of Israel from the captivity in Babylon is not only a historic fact, but it has also its typical aspect. The captivity of Israel after the flesh in literal Babylon, represented the subsequent captivity of spiritual Israel in "Babylon the Great"—the great anti-Christian nominal church; and the deliverance of fleshly Israel by Cyrus, whose name signifies sun or brightness, represents the deliverance of spiritual Israel out of "Babylon the Great" by the bright shining of the Sun of Righteousness.

And as Cyrus commanded the faithful people in Israel to return to the land of promise and to rebuild the waste places and to take possession of and replace in the temple the golden and silver vessels which the king of Babylon had profaned (Dan. 5:1-4), so the light from the rising Sun of Righteousness now indicates to the faithful children of God, who are still in "Babylon," the great nominal church, the duty and privilege of returning to the blessed inheritance of the saints—the exceeding great and precious privileges of the sons and heirs of God—and of replacing in his spiritual temple, which is the true church, all the golden and silver vessels—the divine and the natural truths or doctrines—so long perverted in "Babylon" during the dark ages of bondage and superstition. As to the progress of this work see MILLENNIAL DAWN, Vol. III., Chapter iv.

REBUILDING THE TEMPLE

I. QUAR., LESSON II., JAN. 8, EZRA 3:1-13.

Golden Text—"They praised the Lord, because the foundation of the house of the Lord was laid."—Ezra 3:11.

The narratives of the building and the rebuilding of the temple, as mere matters of history, would be of little importance or interest to us were it not also for the fact of its typical character. Viewing it thus, there is still in the history of that temple and in its prophetic teachings that which should enkindle in our hearts greater enthusiasm, zeal and joy than was expressed by those who saw its material glory.

In the light of the teachings of the apostles we see that the antitype of that temple was the one true church of the living God, whose names are written in heaven (I. Cor. 3 16, 17; Luke 10:20)—that it is a spiritual temple built up with living stones, of which Jesus Christ is himself the chief cornerstone, the sure foundation. He became the foundation of this spiritual house when he gave his life a ransom for many, and thus made possible the building up of other living stones upon this foundation until the wonderful structure shall reach its glorious completeness.—I. Pet. 2:4-7.

When this foundation of the spiritual temple was laid, all who came to a realization of the importance of the great work thereby accomplished rejoiced and praised the Lord. And this rejoicing in the strength and security of the foundation of our hopes never ceases. Praise the Lord! wells up from every heart that realizes the redemption accomplished by the precious blood of Christ, shed for many for the remission of sins. Upon this sure foundation the temple structure has been gradually and steadily progressing. The living stones are taken out of the quarry (the world), and by the experiences and discipline of the present life, they are shaped and chiseled and polished and thus fitted for their places in the temple, which, during the time of the presence of the Lord—viz., since 1878, when he took his great power as king—is being noiselessly put together, as in the type, without the sound of a hammer—by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for "Blessed are the dead who die in the Lord from henceforth [from 1878]; . . . they rest from their labors [from the toil and weariness of labor], but their works follow with them." They shall not sleep, but they shall be changed instantaneously from the human to a spirit body.—1 Cor. 15:51, 52.

But, while the church glorified with Christ the head will be the temple complete and glorious, it is in a less complete sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or church as a whole. This work of building up the church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is very suggestive of the rebuilding of the church after the long captivity in Babylon the Great—which is generally known as the Great Reformation. And truly there has been a great reformation of the church since the dark ages of bondage under papacy.

The work of reformation has gone steadily forward, and, like that of the typical temple, in the midst of great opposition. (See Ezra 4:11-24; 5:3-5; Neh. 4:7-23, and compare MILLENNIAL DAWN, Vol. II., Chapter ix., and Vol. III., Chapter iv.) From the multitudes who had been enslaved under the papal rule some of the living stones of the true temple were gathered out and the work of setting them in order for the rebuilding of the New Jerusalem and its temple began. History records the opposition which these reformers, or builders, encountered; and truly, as in the type, "the builders, every one had his sword [the sword of the Spirit, which is the Word of God] girded by his side, and so builded." (Neh. 4:18) Nor may this attitude ever be relinquished until the work is all complete and the glory of the Lord has filled his temple. The enemies of the Lord's people and the Lord's work are always active in opposition, and none the less so when their methods are subtle and their course not easily discernable. Hence the necessity for continued vigilance against every encroachment of the adversary, whether he come as a roaring lion or as a wily serpent.

To all who are laboring in the great work of building up the true temple and city of God, the success of Ezra and Nehemiah and their co-workers should be regarded as an encouraging prediction of the final completeness and glory of the church built upon the one true and only foundation, Jesus Christ our Redeemer and Lord.—I. Cor. 3:11.

ENCOURAGING THE PEOPLE

I. QUAR., LESSON III., JAN. 15, HAGGAI 2:1-9

Golden Text—"Except the Lord build the house, they labor in vain who build it."—Psa. 127:1.

Again we are led to view the rebuilding of the temple in its typical character. In our previous lesson we saw that the foundation was re-laid amidst great rejoicing, and that then, on account of the opposition of their enemies, the work was for a long while abandoned. Having been thus hindered in the great work, Israel gradually became indifferent and indisposed to encounter again the difficulties necessary to its further prosecution, and became more and more engrossed with their own affairs, leaving the Lord's house in ruins.

As a consequence of this growing indifference to the house of the Lord, God's favor was measurably withdrawn from Israel and they were visited with drought and threatened with famine. Then came a message of reproof from the Lord to them, chiding them for neglecting the important work of rebuilding the temple and giving themselves up to their own pursuits. (Hag. 1:1-11) When the Lord thus stirred them up to a sense of duty and privilege in the matter, the people and their leaders obeyed his voice and again began to build.

In all this what a vivid type we have of the great reformation work which began in the sixteenth century with the preaching of Luther and his contemporaries, briefly noted in the preceding lesson. We call to mind that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith in the one "continual" sacrifice of Christ, in contradistinction to the papal dogma of "the mass," which had set aside the "continual." (Dan. 11:31) Thus again Christ Jesus became the recognized foundation of his temple, which is the church. This done, there was great rejoicing among those interested and engaged in the work. While the re-laying of the foundation progressed the builders were greatly opposed, so that they were obliged to keep themselves continually armed with the sword of the Spirit against their enemies. But, as in the type, when the foundation was laid they began to grow weary in well-doing and weary of contending against opposition, and so, with a few exceptions, abandoned the work, and spiritual drought and famine followed. Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress

But by and by the message of the Lord was impressed upon some faithful souls, who still longed to see the completion of the temple of God, to arise again and build, to clear away the rubbish of false doctrine and establish the faith of the church in the truth—that they might be living representatives of the truth, not error, and thus be recognized of God as living stones in his temple. Since the re-awakening the work has been going forward (See MILLENNIAL DAWN, Vol. III., Chapter iv.); and the Word of the Lord to all the workers is the encouraging promise that when it is completed it shall be filled with glory.—Hag. 2:7.

And not only so, but it is also written that "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9) That this was not said with reference to the temple of Zerubbabal, which did not excel nor equal the former temple, is manifest, and therefore the expression must be regarded as a prophecy of the glory of the antitypical temple of God—the glorified church.

VERSES 6, 7 remind us of the similar promise of Malachi 3:1. "Behold, the Lord shall suddenly come to his temple," his church; and it is his glory that shall fill it—the glory of his presence, his power, his righteousness and his authority; and the whole church shall be imbued with the same, as his worthy joint-heirs in the kingdom. And when the Lord thus comes to his temple the whole earth will see his glory—will reognize his authority and power. And when he is thus recognized and the blessings of his kingdom begin to be experienced, he will indeed be, as the prophet expressed it, "The desire of all nations," for it is also written that he is the "Prince of Peace," and that he will speak peace unto the nations" (Hag. 2:9; Zech. 9:10), and that "in this place [by means of his temple] will I give peace, saith the Lord."

The shaking of all nations—the heavens [the present ecclesiastical powers] and the earth [the whole civil organization of human society], the sea [the lawless elements] and the dry land [the more settled, law-abiding of mankind]—progresses.

Praise the Lord! the things that are to be removed are the unsatisfactory things of the present order, and that which is to remain is the kingdom of righteousness and peace, under Christ, the prince of peace, whose glorious reign, when fully inaugurated and manifested, will be "the desire of all nations."