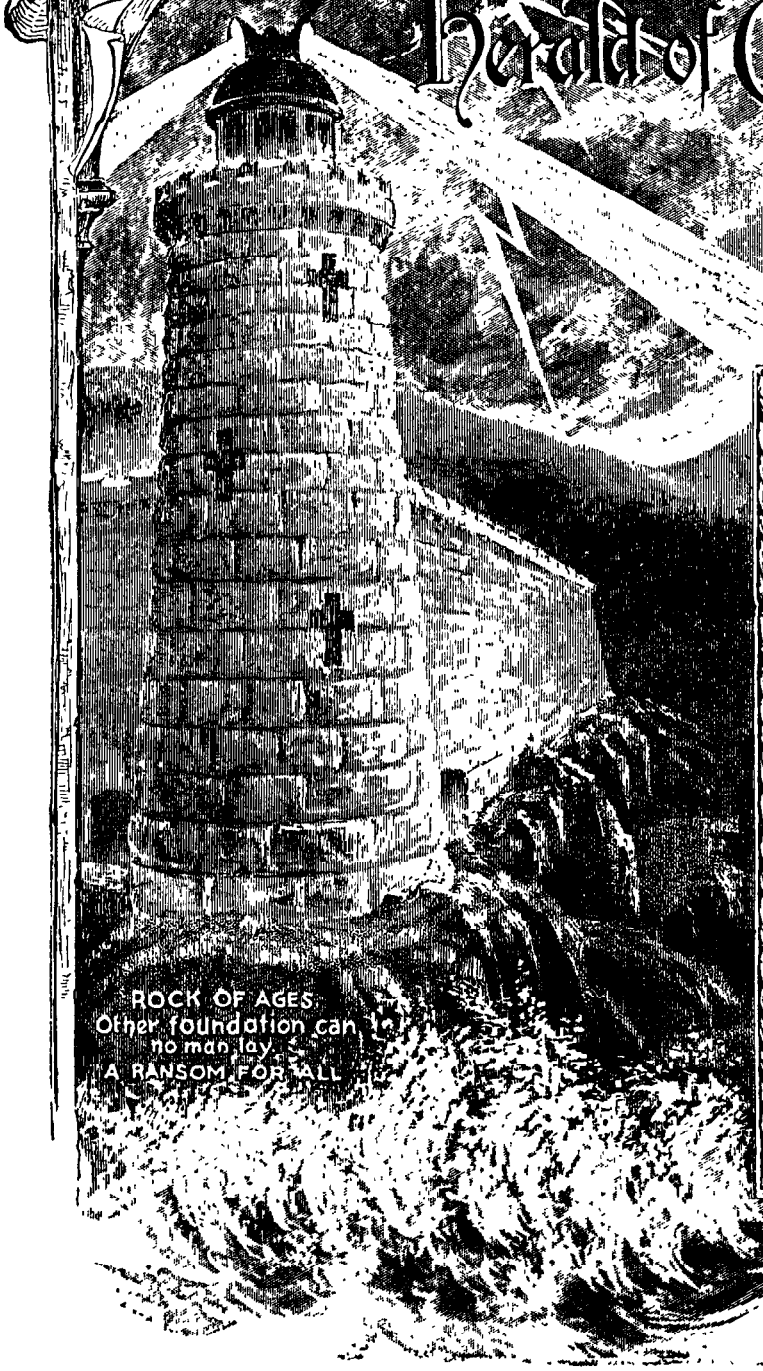
Watchtower

1895

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ZION'S WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

Vol. XVI. JANUARY 1, 1895 No. 1.

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I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me. And the Lord said unto me, "Write down the vision, and make it plain upon tablets, that every one may read it fluently." Hab. 2:1,2.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21.25-28-31.

THIS JOURNAL AND ITS MISSION

THIS journal is set for the defense of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a *ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men, as it is now revealed." —Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

To Us The Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor; MRS. C. T. RUSSELL, Associate.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS

—ADDRESS TO—

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SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"—QUARTERLY.

MONEY MAY BE SENT BY EXPRESS, N. Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the *interested*, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

[NOTE—The above matter appeared on the second page of each issue in the same form, until February 1, 1906, when two new opening paragraphs were added. The name of Mrs. C. T. Russell, as Associate Editor, was discontinued beginning with the issue of November 1, 1896. The name of publishers was changed from Tower Publishing Company to WATCH TOWER BIBLE & TRACT SOCIETY, beginning with the issue of April 15, 1898.]

OUR NEW DRESS

We trust that the new arrangement of the TOWER will meet the approval of its readers. It contains fewer pages, but more reading matter than formerly.

ACCEPTING GOD'S GIFTS GRATEFULLY

There are many who *cannot* pay for their TOWER, during the year 1895, but who would be greatly disadvantaged if deprived of it. Such should notice our *Terms to the Lord's Poor*, for this is a part of God's provision for your spiritual sustenance, and should be accepted like all of his blessings, with thanksgiving. But people who are not too poor to buy tobacco and similar gratifications of the flesh, which war against the spirit, are not of the class for whom the offer is meant by the Lord and by us his stewards.

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THE "DO YOU KNOW?" TRACT is doing good service. It suits all classes. Many already praise the Lord for the light which it as an entering wedge has introduced.—English, German, Swedish.

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What an opportunity is put within the reach of all who desire to honor God and bless the Church and the world by these and our other tracts. Those who can do so gladly supply the means for their publication, so that *every* TOWER reader can enjoy the privilege of handing out personally and by mail these crumbs from the Master's table,—tastes of the feast of fat things, now as meat in due season, provided for the household of faith. Remember that every TOWER subscription includes a subscription to these quarterly tracts; and every subscriber is privileged to order as many extra copies as he may please for distribution.

Do not be discouraged if you do not see immediate results from your service. The hundreds of thousands of tracts and papers which you and we are, jointly with the Lord, and as his servants, sending out to his other servants are noiselessly working and gradually transforming the judgment of some who as yet are our open opponents. Eventually victory shall be ours, for "Truth is mighty and shall prevail." It is ours to use the opportunities granted us as wisely and efficiently as possible. It is God's part to overrule the work and bring ultimate victory and blessing to the worthy.

ZION'S WATCH TOWER And Herald of Christ's Presence

VOL. XVI ALLEGHENY, PA., JANUARY 1, 1895 No. 1

VIEWS FROM THE TOWER

ZION'S WATCH TOWER extends its readers, one and all—Best Wishes for the Year 1895. It may, and no doubt will, have its storms, its difficulties, its trials; such experiences our Lord advises us are necessary to the development in us of character. What the effect of the trial, will be lies with each one of us to decide for himself. We may permit them to discourage us so that we would give up the race for the prize set before us in the Gospel; or we may grow stronger and more Christ-like as the result of those experiences. Which will it be with us?

It may be a year of profitable progress in the knowledge and service of our Lord and Redeemer, and of helpfulness to the fellow-members of his body, or it may be marked by increasing confusion and uncertainty—darkness—concerning things once clearly seen and greatly rejoiced in, and a time of confusing the minds and stumbling the faith of others.

Which course do we choose, and with what degree of positiveness do we make our choice, at this, the beginning of this new year? Much of our comfort, joy and peace and usefulness in the Lord's service depends on our decision. It was so last year: it was one of increase or else one of decrease in spiritual knowledge, strength and usfulness. It is so with every year,—yes, with every week and every day.

Of course no one will decide to go into darkness and away from the Lord and the truth. The test is a more crucial one than that. The question is, Shall we take and keep the path that leads nearer and nearer to the Lord, and be permitted more and more fellowship with him, a fuller and fuller knowledge of the minutiæ of the great plan of the ages which he is out-working, and a greater share in that work with the great Chief-Reaper, or will we allow self-interest or self-conceit or ambition or spiritual sloth or the cares of this life to turn us aside from the path of full consecration which our Master trod and in which we have pledged ourselves to follow, in his footsteps?

The right path is still the "narrow path" or *self*-abasement and *self*-denial—the path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love and activity in the Lord's service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, backbite, and generally seek to injure us. "Beware of dogs."—Phil. 3:2.

But this is only one side of the matter; for, while the more exposed to Satan's attacks and to severer tests of our hope, faith and love, as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare, and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us; and that all things (even the seeming evils of life) he is able and willing to over-rule for our highest good;—because we *love* God and his way and his plan more than self and self's ways—because we are called according to his purpose and have accepted the call, are in sympathy with its objects and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.

Beloved, let us each and all silently pledge ourselves afresh, to the Lord, that, by his grace assisting, this year, 1895, shall be started aright, in humility and with loving zeal for him and his people and his truth: and that, his grace still assisting us, the year to its very close shall be one of onward and upward effort and progress in the knowledge and likeness (graces) and services of our Redeemer-King.

THE SOCIAL VIEW

E. V. Debs, President of the American Railway Union, has been found guilty of Contempt of Court in connection with the railroad strike and attendant rioting in and near Chicago last summer. His sentence is, Imprisonment for six months. Seven other officers of the same union shared the sentence to the extent of three months.

Our remarks are regardless entirely of the justice of the case, when we say that the effect will be to help widen the breach between labor and capital. Labor will surely conclude that it should have liberty to accomplish its ends, even though blood should flow, business be prostrated and all other men inconvenienced. And they will, of course regard the Judge who gave the sentence as a tool of capital, and the laws under which he acted and ruled as made in the interests of railroads, even though it could be shown that the laws existed before railroads were dreamed of. As respect for law and its representatives dies, anarchistic ideas will flourish; for however fallen and degraded men are, they have respect for *justice*. This idea, therefore, that they are subjects of unjust laws and unjust decisions, is at the foundation of the growing unrest amongst the masses. They will even admit the injustice of their own course in interfering with the rights of others; but they will claim that they are merely fighting injustice with injustice.

The fact is that machinery, invention and general intelligence have brought in new conditions to which the laws of the past, however reasonable in their day, are no longer adapted; and it is a fear and despair for the future that is goading many unwillingly to violation of laws which they admit contain wisdom and justice, but which are inadequate to the relief of present conditions.

Capital fears, but, unwilling to lose increment, hopes. It vainly hopes that labor has been taught a lesson to right their wrongs, or fancied disadvantages, by some other means than stopping commerce and destroying property. It does not stop to arrange matters, and to fix a proper relief, a safety-valve. It says, Let Labor look out for itself. It will watch its own interest: it keeps us busy to mind our own business. It does not wisely foresee that it will require much less to drive the majority to despair and to bring an explosion today than at any previous time when the masses were less intelligent, their wants fewer and their contentment greater.

Thus all things are moving onward toward the grand catastrophe pointed out in the Scriptures as the close of this dispensation and the preparation for the next and better one under our prince Immanuel.

The coal mines at Monthieux, France, once operated by a stock company which experienced much trouble in dealing with its workmen, were finally turned over to its workmen free of charge. After a struggle the mine has

gotten to a paying basis, and now requires additional hands. The additional men were not granted a share in the mine, but were hired as wage-workers, and are surprised that their fellows so soon learned to be capitalists. Riots ensued and the laboring capitalists were forced to apply to the police for aid. So says the *Hanoverische Courier.*

Alas! how differently people can reason under different circumstances. And so long as selfishness rules the heart, it will be so. The only remedy for unbalanced minds on all such subjects is the writing in the heart of the divine law of love. This will bring "the spirit of a sound mind," and enable those who possess it to think soberly and reasonably, and to look not every man upon his own interest, but also upon the interests of others.

THE RELIGIOUS VIEW

The Catholic journals are in great glee over the fact that a Roman Catholic priest was recently invited by Dr. Briggs and the faculty in general of Union Theological Seminary (Presbyterian) to preach before its students and professors. The *Catholic Mirror* assures its readers:

"Nothing could be more gratifying to Father Doyle than the reception he was accorded at the theological seminary. Professors and students received him with true brotherly warmth. He was accompanied by Father O'Callaghan, (who recently had the distinction of preaching before Harvard University students) and Father O'Keefe. This line of light along our religious horizon is a most comforting sign."

Dr. Briggs, in introducing the speaker, said some things very pleasant to Catholic ears, and hoped that the reunion between Catholics and Protestants was not far distant.

* * *

Religious and secular journals, Catholic and Protestant, are discussing the possibility of reunion, and the Protestant Episcopal church, it is thought, will be invited from Rome ere long, and many think it will readily accept the invitation. We do not share this opinion. To us the Scriptures indicate that the Church of England will unite with the other Protestant churches, or they with her, and that federated together they will fraternize, but not unite, with Papacy.

The thirty-first article of the Anglican confession avers:—

"Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer up Christ, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Even aside from the Scriptures we should reason that very many intelligent Protestants could never accept all of Rome's doctrines And Rome dare not change them; for her chief claim is infallibility.

* * *

The *New Theology* has broken out afresh amongst the Baptists. Its leader is Rev. A. H. Strong, D. D., president of Rochester Theological Seminary. Of course he has peculiar ideas, which are "original," if not patented. His views have a strong coloring of Buddhism and Theosophy. Indeed, the Doctor announces himself as a Monist, and he does not scruple to claim that literature, theology and philosophy all evince the overwhelming drift of modern thought toward the views which he has himself finally espoused as the true theology. He declares:—

"It is not too much to say that the Monistic philosophy, in its various forms, holds at present undisputed sway in our American Universities. Harvard and Yale, Brown and Cornell, Princeton and Rochester, Toronto and Ann Arbor, Boston and Chicago, are all teaching it.

"It is of great importance, both to the preacher and to the Christian, to hold the right attitude toward the ruling idea of our time. This universal tendency toward Monism—is it a wave of unbelief, set agoing by an evil intelligence, in order to overwhelm and swamp the religion of Christ? Or is it a mighty movement of the Spirit of God, giving to thoughtful men, all unconsciously to themselves, a deeper understanding of truth, and preparing the way for the reconciliation of diverse creeds and parties by disclosing their hidden ground of unity?

"I confess that I have come to believe the latter alternative to be possibly, and even probably, the correct one; and I am inclined to welcome the new philosophy as a most valuable helper in interpreting the Word and works of God. Monism is, without much doubt, the philosophy of the future, and the only question would seem to be whether it shall be an ethical and Christian, or a nonethical and anti-Christian Monism.

"If we refuse to recognize this new movement of thought, and to capture it for Christ, we may find that materialism and pantheism perversely launch their craft upon the tide and compel it to further their progress. Let us tentatively accept the monistic principle, and give to it a certain Christian interpretation. Let us not be found fighting against God. Let us use the new light that is given us, as a means of penetrating more deeply into the meaning of Scripture. Let us see in this forward march of thought a sign that Christ and his kingdom are conquering and to conquer."

How remarkable that a man of learning, nay, that nearly all the men of learning, are being duped by Satan either into spiritism or into theosophic-monism, its sister error. It calls to our minds the words of the Lord that, If it were possible they would deceive the very elect; the Apostle's words, "Who shall be able to stand?" and the Prophet's words, "Who may abide the day of his coming? for he shall be as a refiner's fire and as fuller's soap." The fully consecrated only will stand; and they, not because of their own superior wisdom, but because, being humble minded and wise toward God, they seek that wisdom which cometh from above—the Word of God.

Dr. Strong, like Dr. Briggs and all "*new* theology" people, speaks respectfully of the Bible while he criticizes it, and thereby will do far more harm than if he openly denied its teachings, as he does in fact. They know very well that the Bible is opposed to their theories, but they also know that an open attack upon it would be as unpopular as Mr. Ingersoll's course.

The new Chicago University, under Baptist patronage, was known to be far advanced toward agnosticism; but they had regarded the Rochester institution, of which Dr. Strong is the head, as very staunch. This deflection will carry with it hundreds of Baptist ministers and thousands of Baptist church members; for there are always many so anxious to be considered wide-awake and advanced that they will strive to be in the front rank of any thing headed by a notable man, and which they think likely to become popular.

Thus the "harvest sifting" progresses—in all denominations. The falling of these "stars," while it will influence the majority, will awaken the true children of God to greater thought and freedom and study. Thus the sickle of truth is separating "wheat" from "tares."

As usual, the denial of the *ransom* is one of the first steps in the new departure. Dr. Strong remarks concerning the atonement, that the sufferings of Christ for sin began away back at the time when Adam sinned. Hence he cannot have faith in the ransom taught in the Scriptures—"a corresponding price"—the *death* of the man Christ Jesus for, and to secure the release from the *death* sentence of, Adam and all in Adam when he was condemned. The Scripture teaching is that our Redeemer was *made flesh*, that he by the grace of God should taste death for every man.—Heb. 2:9.

THE DECADENCE OF RELIGIOUS FAITH IN GERMANY

While we have frequently called attention to the fact that Protestantism is no longer a protest against the great Papal counterfeit of true Christianity, it is worthy of note that Germany, the home of Luther and the great Reformation of the sixteenth century, is fast sinking into open and avowed infidelity.

Many theological Professors in the schools of Germany have not only themselves become unbelievers, but through their writings have scattered wide the seeds of error and skepticism; and it is largely from these writings that many of the so-called "higher critics" of this and other lands draw their arguments against the accuracy and authority of the sacred Scriptures.

It is said by Mr. Cooper, a liberal German, that "Critics *in search of a reputation* are unable to find a book of the New Testament on whose authority they can make an *original* assualt." The statement is current that the number of persons in Germany who disclaim all religion is fourteen times as great as it was in 1871.

A gentleman who has recently been traveling in Germany, in correspondence with the *Lutheran Observer*, says, that in Berlin, out of a population of 1,600,000, there are less than 60,000 church sittings in the entire city. In Wittenberg, the home of Luther, a city of 16.000 inhabitants, "for decades only one church has been open, and about four hundred people attend there." In Hamburg it is said that out of a population of 400,000 only 5,000 attend public worship. Dr. Stocker, the German Court preacher, published in his own journal the following:—

"With few exceptions the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasial time, without a sufficient counterbalance in the world of Christian and national thought leads the German mind, if it be not restrained by special influences, to free thinking and indifference. The discontented condi-

tion of our whole public life has its chief cause in this. Even upon our national relations, such false culture confuses and ungermanizes. In the church it has wrought irreparable devastation."

Professor Scott, of the Chicago Theological Seminary, in a recent address said:—

"Germany is probably sinking in immorality and crime more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent, and the people are fast becoming sodden with their immoderate beer-drinking."

While such is the religious situation in the land of the Reformation, the social and political conditions are consequently such as to awaken fearful forebodings of an ultimate reign of terror, such as France witnessed a century ago. To such an extent are socialistic and anarchistic sentiments prevailing, that the aid of Papacy, from whose tyranny they fled in the days of Luther, is now being courted in view of the greater evils of impending anarchy. Surely this is the time of "distress of nations."

"THIS IS THE WAY"

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.

How often in the midst of life's perplexities and trials have weary hearts felt the need of wise direction and counsel. The counsel sought, however, is not always wise: sometimes it is the counsel of the ungodly and sinners; and sometimes that of the immature and inexperienced, and the results of such counsel are unsatisfactory and often disastrous, and the way pursued in consequence one of trouble and darkness. Such is the way of the world; for it is not in the power of man to direct his own steps. (Jer. 10:23) But not so is the way of the child of God. He has learned where to seek counsel, and the counsel of wisdom is always ready to to come to his aid.

The Prophet describes it as a word, a voice, "*behind* thee." It is not a voice *before* thee, of some new theology—of Evolution, or spiritism, or christian science, or other human philosophy—but it is the old theology with all its blessed doctrines of hope through Christ our Redeemer and Lord, our Teacher, our Example and our Leader. It is the voice of the Lord uttered through his inspired apostles and prophets from two to four thousand years ago. It is to this Word of divine inspiration, then, that the prophet would direct the attention of all those desiring wise counsel; and in that Word we hear the voice of God, saying, "This is the way walk ye in it." If we have come to the forks of the road—to some crisis in our experience—and know not whether to turn to the right or to the left, we should stop at once and listen to the voice. Or in other words, we should turn at once to the Word of the Lord, and by pondering its precepts and principles and its illustrations bearing on the perplexing subject, seek to learn the will of the Lord, asking also the leading of his spirit and endeavoring to bring the mind into a loving, submissive and trustful attitude. "This is the way, walk ye in it," will be the plain answer to every such inquiring heart.

These words of the Prophet were, however, addressed directly to fleshly Israel, though their application to spiritual Israel is none the less forcible. As applied to them it foretells the return of divine favor to them when the long season of their chastisement and blindness shall be at an end. Then, under the Millennial reign of Christ, the blind eyes shall be opened and the deaf ears shall be unstopped and the voice of the whole inspired Word, then made clear to their understanding, will direct them in the right ways of the Lord; for the books (the law and the prophets and the New Testament Scriptures) shall be opened, and they shall be judged according to their teaching.—Rev. 20:12.

The way then indicated to fleshly Israel and to all the world will be a grand highway of holiness; and the ransomed of the Lord shall go up thereon with songs and everlasting joy upon their heads (Isa. 35:10); and the end of that way will be life and peace,—salvation to the uttermost, from sin and death, and complete restitution to human perfection.

While the way of life will be made very clear to Israel and the world in the age to come, it is made none the less clear now to the children of God who walk by faith and not by sight. It is shown to be (1) a way of faith; and those who now walk by faith are the true seed of Abraham (Rom. 4:12-16), to whom pertain the covenant and the exceeding great and precious promises in their largest fulfilment. (2) It is a way of entire consecration to God, even unto death, which implies the burial of one's own will into the will of God—the presenting of self a living sacrifice.

In harmony with these two principles—of faith and consecration—we are taught to walk, in newness of life, not after the flesh, but after the spirit; not as other Gentiles walk in the vanity of their mind, but circumspectly and not as fools, but as wise, redeeming the time; and not by sight, but by faith.—Rom. 6:4; 8:1; Eph. 4:17, 18; 5:15, 16; 2 Cor. 5:7.

By faith and consecration we have come into a new life as spiritual sons of God, and yet we have this treasure in earthen vessels and the new life is only in its embyro condition. Hence the necessity of walking after the spiritual instincts of the new nature and keeping down the stronger impulses of the old nature. This is what it is to walk in newness of life, after the spirit, and not after the flesh. To walk after the flesh is to pursue its hopes, aims and ambitions; and since the flesh and the spirit are at war one with the other, it is impossible to maintain the life of both. Therefore, it is written, "If ye [spirit-begotten ones] live after the flesh, ye shall die; but if ye, through the spirit do mortify [put to death] the deeds of the body, ye shall live." —Rom. 8:13.

While the Word of the Lord speaks thus on general principles as to the way in which we should walk, we are also bidden to come with all the minor affairs of life, to inquire of these divine oracles. If we know not whether to turn to the right or to the left, we come and find the promise, "Commit thy way unto the Lord, and he will direct thy steps." Or, if heavy laden, we find the promise, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Thus the voice behind brings comfort, peace and rest in the midst of all life's cares and trials, if we walk in obedience to its principles, and precepts. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

PRAY WITHOUT CEASING

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, sometime, somewhere!

Unanswered yet? Tho, when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done:
If years have passed since then, do not despair;
For God will answer you sometime, somewhere.

Unaswered yet? But you are not unheeded;
The promises of God *forever stand;*
To him our days and years alike are equal.
Have faith in God! It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered;
And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And *glory* shall descend, sometimes, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows *Omnipotence* has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

Mrs. F. G. Burroughs.

JOHN THE BAPTIST BEHEADED

I. QUAR., LESSON I., JAN. 6, MARK 6:17-29.

Golden Text—"Fear not them which kill the body, but are not able to kill the soul."—Matt. 10:28.

John the Baptist was the last of the prophets, and the greatest, in that the special favor was granted to him of being the forerunner and introducer of the Messiah. Aside from his privilege in this respect and his faithfulness in the position to which he was called, we see in the man a most worthy and beautiful character. He was self-sacrificing and devoted to God—willing to fare on locusts and wild honey, to be clothed in coarse clothing and to make his abode in the desert, because the special service to which he was called required such conditions.

Then when the multitudes, drawn by the power of God manifested in him, came to him from every quarter, and he became very popular, never did he seem lifted up with pride and vanity. Even when the Son of God came to be baptized of him, instead of becoming vain under such an honor, he shrank from the task, saying, "I have need to be baptized of thee, and comest thou to me?" No thought of envy or self-exaltation seems to have entered his mind. He was willing that his glory should be totally eclipsed by the presence of the one greater than he—his cousin according to the flesh—yet whose shoe's latchet he declared himself unworthy to loose. "He must increase," said he, "but I must decrease;" and while the fame of Jesus was being noised abroad, the worthy prophet soon found himself within the confines of a prison dungeon where he was cruelly beheaded, as the world's reward for his faithfulness to his mission.

And his disciples, who had become the disciples of Jesus, hearing of it, came and took his body and buried it, and went and told Jesus. No doubt, the Lord sympathized with the sadness of the occasion, and groaned in spirit as he did at the grave of Lazarus,—because the time for the powers of darkness to work had not yet come to an end, and until it does those that live godly shall suffer persecution; and often, as also in his own case subsequently, even unto death. Evidently John's course was finished. He had fulfilled his mission and proved his worthiness of a distinguished place in the earthly phase of the kingdom of God. Consequently there was no effort on the Lord's part to interfere with, or to influence, the powers of darkness that for a year restrained John's liberty and finally took his life.

While the Lord never in any way interfered with the course of this world, either to instruct, reprove or overpower, but confined his ministry in all these respects to Israel, the course of John in boldly and openly reproving the king, who was not an Israelite, but a Gentile and a godless and wicked tyrant, was in marked contrast. We are at a loss to account for this contrast, and for the seeming lack of wisdom on John's part in this matter, until we call to mind the typical character of John to which attention has already been called. (See M. DAWN, VOL. II., Chap. VIII.) In this view of the matter we see King Herod as the representative of the world power of the present time, Herodias, his unlawful wife, as the representative or type of the ecclesiastical power of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. Such is to be the result of the present movements in both civil and ecclesiastical circles for closer bonds of sympathy and co-operation. John, as we have shown, was a striking type of the true church in the "harvest" or end of this age. We, like John, must stand aloof from all those whose cry is, "A confederacy, a confederacy!" (Isa. 8:11-13); and by our teaching and example declare *unlawful* the proposed and sure to come union between church and civil government.

The type is a striking one, and the fulfilment thus far is none the less so; but carried to its end it gives to the faithful overcoming church a premonition of the approaching final test of faithfulness. As the course of John incurred the wrath of the infamous woman who ruled the king and thereby accomplished John's beheading, so the course of the John class—the true church—will incur the wrath of the antitype. And the culmination of that wrath will doubtless bring about the dark night foretold by the Lord and the prophet, and typfied by John's imprisonment (John 9:4; Isa. 21:12), wherein no man can labor in the great "harvest" work. And as John never emerged from that prison, save to enter the deeper dungeon of the grave, from whence God will in due time bring him forth to power and glory, so when the coming night imprisons and fetters the faithful elect, the only deliverance they can hope for will be through the depths of the valley of the shadow of death into the glorious kingdom of our Lord and Saviour Jesus Christ, whose they are and whom they serve.

For an explanation of the golden text see our issue of Feb. 1893—"What saith the Scriptures about Hell."

FEEDING THE FIVE THOUSAND

I. QUAR., LESSON II., JAN. 13, MARK 6:30-44. Parallel Accounts—Matt. 14:13-21; Luke 9:10-17; John 6:1-14

Golden Text—"He hath filled the hungry with good things."—Luke 1:53.

Somewhat previous to the martyrdom of John the Baptist, the Lord had sent his disciples out to preach the Gospel of the kingdom in the villages of Galilee, himself going also. The news of John's death and the possible effect upon their work of this sudden outburst of royal wrath seems to have brought them all together again to take counsel of the Lord. It was quite possible that the persecution might extend to the disciples of John and to Jesus whom he had baptized and introduced. Or, on the other hand, there was danger of a revolt against the government which had thus outraged the public sense of honor and decency; for John was generally regarded as a great prophet: and such a revolt might tend to the immediate advancement of Jesus to the kingly office; for his fame had spread abroad throughout the nation, and indeed throughout the world.—Matt. 4:23, 24; Luke 4:14, 15, 37; 5:15; Mark 6:33; Matt. 14:1; 9:26, 31.

Doubtless it was in view of these considerations, as well as of the necessity, on the part of his disciples for rest and spiritual refreshment from himself, that Jesus counselled their retirement with him to a rural retreat beyond the dominions of Herod, where they might rest awhile. Just so the Lord would have all his disciples come to him for counsel and for rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." Nor would he have us rest too long when other weary hearts are waiting for our ministries of love and consolation. His invitation is, not to the listless and idle, but to the active souls—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—rest in the midst of your cares and trials and perplexities, a sweet rest of mind, and peace, which the world with all its delusive charms can never give, nor with all its sin and woe can ever take away.

In this case the season of retirement continued only until their boat landed on the opposite shore or the sea of Galilee, where about five thousand men, besides women and children (Matt. 14:21), awaited the Lord's ministry. Then came refreshment of their faith, the inspiring of their zeal and the revival of their hopes as they heard the Master's gracious words to the multitudes and witnessed his miracles of healing (Matt. 14:14) and finally the great miracle of feeding the whole multitude to their satisfaction on the five loaves and two fishes, so marvelously increased that twelve baskets of fragments were gathered after they had been fed.

While the chief object of the miracle was doubtless to reinforce and establish the faith of the apostles, its secondary object and actual effect upon the multitudes was very similar; for they said, "This is of a truth that prophet that should come into the world." But "when Jesus perceived that they would come and take him by force to make him king, he departed again into a mountain himself alone." (John 6:14, 15) The Lord afterward on another occasion Matt. 16:9, 10) sought to further impress upon the minds of his apostles the lesson of faith which this miracle was given to establish in them specially.

It is further worthy of notice that the Lord's miracles of feeding and of healing were performed, not upon his consecrated disciples, but upon others. His followers having covenanted to share with him in the work of sacrifice, might therefore, like him, avail themselves only of the natural means of recuperation, relinquishing all right, claim and title to all restitution privileges. When Christ was weary, he rested (John 4:6); when he was hungry, he partook of food, and never in any case worked a miracle for his own present benefit, nor for his disciples. (Matt. 5:2-4; 2 Cor. 12:8-10) The disciples also followed his example any other course being inconsistent with their covenant.

The golden text is a part of the prophetic utterance of Elizabeth in her salutation of Mary prior to the birth of Christ. It has reference to the restitution blessings to be granted to all the meek of the earth through the Millennial reign of Christ. As in many other prophecies, the standpoint of the future is taken and the things are spoken of as accomplished facts. See Isa. 9:6; 40:1, 2; Zech. 9:12; Rom. 4:17.

CHRIST THE BREAD OF LIFE

I. QUAR., LESSON III., JAN. 20, JOHN 6:25-35.

Golden Text—"He gave them bread from heaven to eat." —John 6:31.

After the miracle of the feeding of the five thousand, and the manifested disposition of the people to take him by force to make him a king, Jesus, knowing that such was not the Father's plan, withdrew from the multitude and even from his disciples, sending them in advance of him to Capernaum, while he retired to the mountain alone for a season of communion with God. Possibly his human nature felt the force of the temptation to accept of present advancement and at once enter upon the work of blessing the world, instead of pursuing the long and tedious purpose of God. It was a repetition of the temptation in the wilderness, and he doubtless needed the reinforcement of divine grace through prayer and communion with God. And if our Lord needed frequent seasons of such communion, how much more do we, his followers. Let us remember his words, "Watch and pray, that ye enter not into temptation."

Before the day dawned, the Lord improved another opportunity to impress upon his disciples the lesson of his divine anointing. Walking upon the waves of a stormy sea, he bade them trust him, saying, "It is I, be not afraid."

The day following proved how eager and excited the people were over the power of Jesus manifested among them; for multitudes had taken ship to Capernaum seeking for him. Their seeking him, however, was not from a clear apprehension of his divine credentials, but rather from curiosity and probably an increasing determination to push forward to the ruling position, from which they presumed he shrank merely from a sense of modesty.

Verses 26, 27. The Lord read their thoughts and sought to draw their attention away from the mere facts of his miracles to the lessons which they and all Israel should have learned from them; viz., that they were the divine testimonials to his Messiahship, the seals of God, whereby they might know him, and that therefore they should believe on him and become his disciples and followers.

Verses 28, 29. To their question, "What shall we do that we might work the works of God"—the works that would please God—he replied that the work most pleasing and acceptable to God would be their exercise of faith in him, as the one whom God had sent in fulfilment of his promise to their fathers. Thus the Lord indicated the importance of a right faith. Many today ask the same question, hoping to please God by their works, and underrating the importance of faith. Such a course is contrary to the Lord's teaching: first get the faith rightly established in Christ; receive him into the heart, and then out of the heart filled with his spirit will flow words and deeds pleasing to God. Without faith—the faith inspired by the divine Word—it is impossible to please God.

Verses 30-36. In their unbelief the quibbling multitude began to draw a comparison between the miracle which Jesus had worked in their midst and the more extensive miracle of feeding all Israel in the wilderness with manna from heaven; and they demanded a similar sign. But no such gratification was granted them: they had sufficient evidence upon which to found faith had they been so disposed, and upon that evidence Jesus founded his claim and declared himself the bread of life—the manna sent down from heaven, the bread of life for all Israel and the world as well. This gift of God, this bread from heaven, was a greater miracle than the feeding with manna in the wilderness.

Those who partake of this manna, he declared, should never die. Though they sleep (in the Adamic death), they shall not be hurt of the eternal death (the second death) from which there shall be no resurrection.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

MY DEAR SIR:—MILLENNIAL DAWN was introduced to me by some of its opponents; and after spending about nine months endeavoring to prove its teaching to be wrong, I came to the conclusion that it is perfectly Scriptural. I have since joined a small class we have near here, and we meet every Sunday and Tuesday, with a view to learning from the Bible the "present" truth.

I heartily thank our Father for the truths he has been pleased to publish through yourself, and my earnest prayer is that as each of us comes more fully into the light, we may realize the more our responsibility as "bondservants" of our Lord and Saviour Jesus Christ, through whom alone is possible our acceptance. May we live every day as in his presence. Yours in the one faith, J. H. JEFFERY.

GENTLEMEN:—I take pleasure in availing myself of the offer made in one of your excellent tracts, which found its way into my hands, and request your generosity to send me "A Reply to Ingersoll" and whatever other tracts you believe would be beneficial to one who has been driven into skepticism by the pernicious teachings of Orthodoxy; assured that he will take pains to spread the truth wherever he can, as fast as he can get hold of it himself. Sincerely yours, C. A.

DEAR BROTHER:—A brother recently picked up, among the rubbish of the freight room of a railway station, an old, well-worn copy of a book, entitled MILLENNIAL DAWN. He read it with increasing interest, and then handed it to me with the request that I read it and get the other volumes of the series. I have only glanced over the volume, but find many things that are in accord with my own ideas of God's Plan of Redemption, and hence am the more anxious to secure the entire series. Please send me your catalogue, and oblige, Fraternally yours, B. L. B.

DEAR BROTHER RUSSELL:—Several months ago I decided to write, informing you of my appreciation of your labors and expressing my deep gratitude to you, as the instrument of the divine spirit, in my enlightenment in the blessed "harvest truth;" but though tardy in acknowledging my indebtedness, I trust you will believe that my appreciation and gratitude are not the less sincere.

Remarkable indeed is the change that has taken place in my life since reading MILLENNIAL DAWN. The world appears new, for "old things have passed away." It is only about a year since I left the nominal church, yet it seems like an age, so great is the disparity between my past and present beliefs.

Bro. Pearson (whose experience is similar) and I had been for about seven years local preachers in the Primitive Methodist denomination; but for some months prior to our leaving, we had been restless and dissatified The hollowness of the religious life of the Orthodox churches, the shallow thought, the assumed authority and the greed of many of its teachers had caused a feeling within us, which was sufficiently manifested to induce among our friends grave uneasiness concerning our spiritual welfare. The trend of our life undoubtedly was toward the so-called "liberal thought" of the day. Both of us, by nature ambitious, naturally sought to be in the advance guard of religious truth.

One doctrine that was a great factor in causing our dissatisfaction with Orthodoxy, was that of "hell." For some months before we left the church we prided ourselves upon the fact that we never alluded to that place of eternal torture, except in a condemnatory tone, in any of our sermons. We could not prove that it was not taught in the Scriptures, yet we thought that somehow it must be untrue. At any rate, we did not believe in it, but instead made rapid progress toward Universalism. The climax was brought about by Bro. Pearson reading a Christadelphian work, which had been in his house for years. He passed it on to me, and I too, fell under its influence. To our minds, dissatisfied with the palpable errors of Orthodoxy, and unlearned in the true teaching of Scripture, there seemed no escape from its logic. But we were by no means satisfied, for our hearts craved something broader and kindlier than its narrow and harsh doctrines. We felt we could do nothing else than sever our connection with "Babylon." It cuts us to the heart to do so, for to both of us the church had seemed a second home. Our friends and relations were its members. We had attained a position of some honor and influence in connection therewith. We were besought not to leave. It was a dark trial to leave the church of our fathers; it was a dark trial to be forced to believe in the doctrines of Christadelphianism. We sought to escape from its domination, we held interviews with several gentlemen representing sects who made professions of having come out of the "churches." It was of no avail. The only result of the interviews was to make us wonder why they made so much noise about coming out; for on almost all, if not all, fundamental points their beliefs were marvelously alike. But after a few weeks of great trouble we met Bro. Pickworth, previously connected with the same church, who lent us the DAWNS and one or two numbers of the TOWER. Our darkness was changed to light: we felt that we had obtained that for which our hearts had so long been hungering. What wonderful things they have

brought to light from the Scriptures! I cannot sufficiently praise the dear Lord.

After two or three months' study of the "harvest truth," we commenced preaching services in the town hall. It has been an uphill work. Our experience has brought us to concur heartily in the belief expressed in a recent TOWER—that the most effective factor in spreading the truth is the printed page. I enclose order for two Pounds. Please send me the value in DAWNS, also some copies of that excellent tract, "Do you know?" and any others you may deem suitable.

We feel the solemn responsibility of our position as pioneers of the harvest truth in this Austral land. We ask your prayers on our behalf. Yours in Christ,

JOHN W. FLACK.

SELECTIONS FOR THE FAMILY CIRCLE

"THE INELEGANCE OF HURRY"

There is an idea prevalent that to be in a hurry is a sign of importance, of large business and large achievements. It is a serious mistake. An experienced person always mistrusts the man who hurries, for he fails in emergencies. Serenity of mind and leisurely action are necessary to fine work of any kind. It is in leisure that the mind assimilates best.

Scipio Africanus declared, "I am never less at leisure than when at leisure." A rare bit of wisdom of which all reflective minds know the value. If we admit this as true, the inelegance of a hurried manner has the best of reasons. It is wasteful, inconsistent with the finest action, and is caused by a man losing control of himself, and suggests an uneasy, indecisive mind.

A distinction, however, should be recognized between activity and excited hurry, and between slowness and self-possession. Activity with self-possession is the desirable condition.

TROUBLES MADE BEAUTIFUL

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may all produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached by this pearly secretion. [See Vol. VII. comments on Rev. 21:21.]

When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation—the pearl—is something "of great price." Apart from its pecuniary worth this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that amongst mankind some martyrs are more remembered for the glory with which they invested their sorrows than for any other portion of their lives. Biography has its moral pearls, which are treasured long after the creators of them have perished, just as material pearls are valued long years after the oysters have been discarded.

GOD CHOOSETH

There are men who have strong and laudable desires to serve the Lord, and who fervently pray for his glory; but he does not always seem to hear their prayers. There are various reasons for this. Sometimes men are unfit for the Lord's service. They are not purged from their sins; they are not vessels unto honor, *fitted* for the Master's use; and so he sets them aside as not adapted to his work. Sometimes men wish to do great things, but find themselves straitened, hindered, limited and circumscribed; sometimes they are reserved for still greater work; in other cases they are rejected of the Lord for reasons well known to him.

Moses longed to lead Israel into Canaan, but he was not permitted to enter the promised land. So David would gladly have built the Temple at Jerusalem, but the Lord would not accept that service at his hands. Paul was forbidden by the holy Spirit to preach the gospel in Asia, and though he essayed to go into Bithynia, the Spirit suffered him not. In like manner we may have desires and aspirations for usefulness which will never be gratified. The Lord may see that we could not bear the exaltation and the honor which we seek. He knows far better than we do what is for our good, and so he would have us rest contented in his providence, not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that "they also serve who only stand and wait," and that the Lord in his own well-chosen hour can lead us forth to fulfill his purposes of grace.

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VIEWS FROM THE TOWER

THE RELIGIOUS VIEW

One of the sensations of the world during the past few months has been the disclosures made before the LEXOW COMMITTEE of investigations, showing that the government of the city of New York has for years been in league with gamblers, the keepers of immoral houses and thieves; and that probably millions of dollars were paid within the past fifteen years to the "Tammany" democracy by merchants and others for special police protection, and by thieves and others as blackmail to save them from justice.

The public, irrespective of party, rejoices to be relieved of such polluting parasites, and its thanks and commendations go out in large measure to the Rev. Dr. Parkhurst (Presbyterian), whose energy and perseverence had very much to do with the present exposure.

The public has an eye to utility, and sees in this a new field of usefulness for ministers. The public sees no value in faith, but great value in works. It virtually says: "Ministers are useful in their way—they help to keep up the moral tone of society by Sunday orations, visit the sick and offer consolations to the bereaved at funerals; and why not keep their eyes on our office-holders and be ready and active in every reform? Would not this be a most practical way of enforcing Christian principles respecting honesty, etc., and a way that would make the churches and their ministers more popular?"

Ministers will at first disdain such a course, but as it will appear more and more that it would please and interest the public, and as purely religious interest will be seen to be failing, we may be sure that ambition will lead out one minister after another into this new field—political, moral and religious combined—until it will be once more considered quite the proper thing (as in the days of Calvin and Zwingli), and church and state will be practically one, although still theoretically two. Keep watch along this line: you will see it gradually draw nearer until the federative union of all Protestant denominations shall have been accomplished—then matters will move forward rapidly.

Reliable accounts of the atrocious attack recently made by Turkish soldiers (Mohammedans) on several villages of Armenian Catholics in Turkey show that the spirit of savagery still exists in the breasts of fallen men as much as it did during the so-called "dark ages." Men, women and children were shot, stabbed and cut to pieces, their houses were set on fire and the occupants driven back with swords and bayonets when they attempted to escape. The descriptions almost equal the history of massacres of Waldenses, Huguenots, etc., by the papists.

THE BIBLE DANGEROUS TO AUTOCRACY

In southern Russia, especially in the Polish provinces, there resides a class of very simple hearted Christians, who are too enlightened from a Scriptural standpoint to have fellowship in the forms, ceremonies and image worship of either the Greek or Roman Catholic churches. Since no other Christian churches or worship are tolerated in Russia, these have no preachers or preaching services. They have for years, however, held prayer meetings at which sometimes one of their number would have a Bible and read therefrom to their general edification. These meetings usually last one hour (we are under the impression that a law hinders a longer session), and the people have been nick-named *"Stundists,"* from the German word, meaning *an hour.*

Some years ago one of our brethren (*now* interested in the present truth) was arrested and compelled to leave the country, because as a Bible Society's agent he was quietly circulating the Bible amongst these poor people. They are brought to our attention now by the decree of the Russian

government, published in the *Official Messenger*, December 5, '94, prohibiting the "Stundists" from holding their prayer meetings and declaring them to be a religious sect most dangerous to the church and state. Yes! the Bible, in its purity and simplicity, is always dangerous to the prosperity of superstition and tyranny—and however meek and law-abiding its adherents may be, they must be suppressed, so far as priest craft can control the governmental arm.

How long will it be after the coming federative union of all Protestant denominations and their *entente cordiale* with the papacy, before they will feel that ZION'S WATCH TOWER and MILLENNIAL DAWN are "dangerous" to their welfare, because they hold up to the common people the word of God in its simplicity? We are expecting that time to come, but not for at least ten years in Great Britain and in this land, where liberty has made and will yet make its bravest struggle. Meantime, let all who love the truth serve it diligently. "Labor while it is called today, for the night cometh wherein no man can work."

The Guardian, Bombay, India, says on this subject:

"The same spirit of intolerance is spreading toward all who love and worship God according to the holy Scriptures in that country. The British and foreign Bible Societies' depot in Kiev has been closed by the order of the Governor-General, Count Ignatieff. A further step has been taken by an order, which is published in several Russian papers, forbidding the colportage of Bibles carried on in the provinces which stand under this Governor.

"It is alleged, as the ground of this prohibition, that the Societies' workers have been guilty of spreading the doctrines of 'Stundism.' What has led to such a charge is difficult to see, as the colporteurs are in almost all cases loyal members of the Russian church, and have received stringent injunctions to avoid implications with all forbidden movements. In the district of Saraisk, in a certain village, the chief of the rural *gendarmerie* had observed that several peasants were in the habit of meeting in the cottage of one of their number, where they read the Gospels, prayed and sang hymns. Suspecting these persons to be 'Stundists,' the officer raided the place and arrested ten peasants, who were assembled in religious conclave. Before the local magistrates the accused declared that they were faithful Orthodox believers, but that, as the Scriptures were never read or expounded to them by the priests, they claimed the right to do this for themselves. The court held that the case came within the rescript with regard to the 'Stundists,'' and each of the accused peasants was fined fifty rubles (about $37), or, in default, ten weeks' imprisonment."

STILL LATER ADVICES

The clergy of the Greek Catholic church of southern Russia recently met at Kiev to discuss the present position and prospects of the "Stundists." Its report has just been presented to Governor General Ignatieff. It states that in their opinion Stundism is no longer able to attract great masses of the people from the Greek or "Orthodox" church. They thank the Governor-General for the help of the secular arm in combating heresy, and state that the measures most effective were the following: (1) Forbidding the meeting together of the heretics for prayer. (2) Forbidding the colportage of the British Bible Society. (3) The ordinance by which children baptized into the "Orthodox" or Greek church can be removed from the guardianship of either parent becoming connected with the Stundists. (4) Forbidding Stundists from membership or other association in societies of artisans. (5) The enactment preventing Stundists from purchasing land.

Truly these Stundists must be our "brethren;" for their only crimes (?) seem to be love for the Lord, a desire to worship him in the spirit of the truth, and a desire to be separate from the Greek quarter of "that great city," Babylon. Give them your sympathy and prayers. Should the Lord open the door for it these people would doubtless be found hungry and thirsty for the truth, and we should take pleasure in doing what we could to serve it to them. But there is little hope now, since even the Bible Society's representatives have been excluded. The "night" has already come to them. Let us the more diligently labor for others upon whom such restrictions have not yet come.

ENCOURAGING A MILITARY SPIRIT

It is well known that Roman Catholics have for years encouraged the military spirit amongst their young and middle-aged men, who are known as "Hibernian Rifles," and other names, and are regularly drilled and equipped. The American Protective Association freely charges that the basement of nearly every Catholic church is an arsenal, well stocked with rifles and general ammunitions of war, ready for a conflict, which they hold will be incited by papists to get possession of the government. But we pass by this view, which if it ever was Rome's policy we believe has been abandoned, at least for the present, in favor of more cunning as well as more peaceable methods of gaining the same desired end; and we now call attention to the fact that the military spirit not only permeates all the colleges of the land (to many of which the United States government regularly supplies free professors of military tactics), but is being adopted by enterprising Protestant Sunday School Superintendents in the larger cities all over our land. Summer picnics and Christmas treats and Sunday School papers and books are growing stale, and something new must be devised to fix the *religious* interest of the rising generation and hold them in the Sunday School, which will also insure the presence of female scholars.

We do not charge the promoters of this new enterprise with any really bad motives: they are certainly free from Jesuitical schemes. But what a commentary it is upon the spiritual condition of the various denominations of Christendom that they are not only blind and cannot see afar off, and have [almost] forgotten that they were purged from their old sins (2 Pet. 1:9), but they are so very blind that they do not see that the spirit they are cultivating is the very reverse of the Spirit of Christ, who is called "the Prince of Peace," and who declared: "They that take the sword shall perish with the sword," and said, My kingdom is not of this world, else would my servants fight, but now because ye are not of the world [and under my teachings are opposed to wars, fightings, etc., and are children of the "God of peace"], therefore the world [which is of the other spirit] hateth you.—Matt. 26:52; John 18:36; 15-19.

As we look out from our office window we see three companies of boys, ranging in years from ten to twenty, in blue uniforms and with imitation (wooden) guns and swords drilling in front of the First Presbyterian church; and picking up the daily paper we note that the same is going on every where, and that within the past few days the Secretary of War, by influential request, loaned a lot of regular military repeating rifles to a company of the larger Christian (?) soldier boys of one of the New York church Sunday Schools, and that they gave "a very creditable exhibition," which drew to them general attention and applause for their skill.

Our thoughts run on into the future in line with what God's Word shows us is "coming upon the world," and we wonder how any can be so blind as not to see that

"All things are onward moving"

in perfect accord with what God has prophetically outlined.

Truly the morning cometh, when the nations "shall beat their swords into plowshares and their spears into pruning-hooks, neither shall they learn war any more." (Isa. 2:4) But that time lies beyond a dark intervening "night," and for that night all the world is preparing, consciously or unconsciously. This, too, is pointed out by the Prophet, who cries the Lord's message to this Laodicean phase of Christendom, saying:

"Proclaim ye this among the nations, prepare war, wake up the mighty men; . . . let them come up—all the men of war. Beat your plow-shares into swords, and your pruning-knives into spears: let the weak say, 'I am a hero.'" Assemble hastily together, and come, all ye nations from every side, and gather yourselves together: Thither, O Jehovah, cause thy mighty ones to come down!

"Let the nations awake, and come up to the valley of Jehoshaphat [God's pleading judgment]; for there will I sit to judge all the nations from every side. . . . Multitudes, multitudes, are in the valley of decision [trial, crisis], for near is the day of Jehovah in the valley of decision. Sun and moon [Gospel and Law] are obscured and the brilliancy of the stars [teachers, especially the apostles—Rev. 12:1] is obscured. And the Lord will roar out of Zion [the elect church], and from Jerusalem [Israel in restoration] will send forth his voice; and the heavens [nominal church] and the earth [society] shall quake; but the Lord shall be a refuge for his people, and a stronghold for the sons of Israel."—Joel 3:9-16.

LET YOUR LIGHT SHINE

"There are ministers of the Gospel who are losing golden opportunities for usefulness, because they have not been called to fill a conspicuous pastorate. Their light, they are quite sure, was intended for a lighthouse on some oft-traveled sea, and they cannot come down to the humble destiny and duty of a village lamp."—*New York Observer.*

This same fault can be found nearer home. How many of God's children, readers of the WATCH TOWER, are praying to God to open to them some great work to do in his name and for the spread of his truth, and are neglecting opportunities God has already given them in their homes and in their neighborhoods, etc. The Lord loves most the humble who take hold

of the most important work they see to do and do it with their might, and when he wants a servant for an important place in his service he gives the opening to these humble ones. Their humility permits him to honor them without injuring them, and thus permits them more and more to honor him.

PROTESTANT INCONSISTENCIES

Of all religionists "Protestants" seem the most inconsistent. Evangelist Moody continues to charge Protestants a good stiff price for reviving them, but shows his love for papists by donating $500 to help build a Roman Catholic church, and by prohibiting the sale upon his school premises of a newspaper containing an anti-Romanist article.

The World's Parliament of Religions clearly showed that many professed ministers of Christ were not only ready to ignore the *faith*, but even the *name* of Christ—to draw men after them.

Recently a Baptist church edifice was dedicated, and all the denominations of the town were represented at the ceremony by their ministers except the Roman Catholic. For his consistency and honesty the priest was roundly denounced. His reply was to the effect that he recognized a wide difference between the teachings of his church and that of the one to be honored by the dedicatory services, and that he wished to be consistent and honest in his conduct as well as in his professions.

A Jewish synagogue was dedicated in Cleveland, and Protestant ministers vied with each other at the service to show that faith in Christ means nothing. This is not Christian love, or "love of the brethren," so highly commended by the Apostle as one of the evidences that we "have passed from death unto life." It is worldly love—the result either of ignorance or of disloyalty to Christ. It is the kind of love mentioned in the Scriptures thus: "If any man love the world, the love of the Father is not in him."

Far better, far more consistent, is the Jewish view of the matter, expressed by the *Jewish Exponent*, as follows:

"The participation of Christian divines in the services at Jewish houses of worship, a notable instance of which—at the dedication of a synagogue in Cleveland—has attracted attention, is accepted as a welcome evidence of good-will and mutual toleration, if it has no under or deeper significance.

"It must be confessed, however, that the expression of this sentiment in this way does not seem specially appropriate. For men to ignore broad lines of demarkation, and to announce a harmony where none exists, can only lead to eventual discord. We prefer that Christians and Jews shall remain distinct in the domain of religion, mutually respecting each other's convictions, but agreeing to disagree on this one subject. On all others they can join hands, or at least the lines of cleavage will be other than between Jews and Christians.

"On occasions of large and general importance, even of religious significance, it may not be unmeet for Jews and Christians to join where no sectarian question is at issue. On other occasions it is better to follow the Mosaic injunction not to remove the landmarks."

Not a great while ago a conference of Christians and Jews was held in the First M. E. Church of Chicago, in which ministers of several denominations took prominent part, notably Revs W. E. Blackstone, C. A. Blanchard, D. C. Marquis, E. P. Goodwin. The meetings were opened and closed with devotional "exercises"—singing, prayer, etc., and the name of Christ was entirely ignored—even the benediction was Moses' blessing written off and read for the occasion.

The Chicago *Tribune* criticized the matter and interviewed both Jews and Christians on the subject. The Jewish Rabbi said:

"It was undoubtedly the intention on the part of those who arranged the affair to have all reference to Christ and the Trinity omitted from the devotional exercises. As such it was a great concession on their part, and I think an unfortunate one. More than that, it was the most inconsistent in those who believe that prayer should be offered in the name of Christ. It seems to me that the whole thing was unfortunate.

"I do not wish to be understood as questioning the honest intent of the promoters of the conference. I was of the impression that it was a scheme to convert us, and wrote Mr. Blackstone that were such the case he had better not waste his efforts. He assured me that such was not the case and I am now convinced to that effect. I am quite certain it did no good and I hope it did no harm. I was amused at one thing. Mr. Blackstone asked me if I thought the conference would draw a crowd. I replied that it certainly would, as anything in the nature of a show was certain to draw well in Chicago. He replied that he intended to take from it the character of a show by having devotional exercises. I was much surprised at that, wondering all the while how Jews and Christians could possibly worship together. You see, I did not think they would eliminate Christ. It was done, I suppose, to give the conference a solemn character. This end, however, was not fully attained, as I was often interrupted during my address by applause."

THE SOCIAL VIEW

In England the special representatives of the lower classes in Parliament are yearly becoming more numerous, and correspondingly the demand is urged that members of Parliament shall receive a salary of £300 ($1,500) per year, and that all election expenses be paid by the government. The demand will become a law—though perhaps at first modified so as to apply only to those who will declare themselves as needing such assistance. Hitherto no salaries have been paid, so that all except men of means have been practically barred out.

* * *

In Germany the various parties of socialistic tendency are becoming very strong. Recently, when cheers for the Emperor were proposed in the Reichstag (the German Congress), some of its members refused to join. The government representative attempted to make an example by punishing the disloyalty, but was greatly surprised that the Reichstag, by a vote of nearly two to one, refused to punish.

The government (that is, the Emperor, through his representative) is about to introduce a new bill, giving the Emperor more power and limiting the scope of the Reichstag's powers. This, of course, will be opposed by all Liberals and Socialists, and the government expects to be forced to make concessions to the church of Rome, in order to secure the votes of the Roman Catholic members, who are thoroughly under the control of the Papacy, and can be relied upon to vote for anything that will promote its interests. The newspapers representing the Catholic party are very strong in their opposition to the new measures for restricting the Reichstag's powers; but those familiar with their methods assert that this is only to secure the larger price—the greater concessions to Papacy—for their votes when the time for voting arrives.

The London *Daily Chronicle* gives the following account:

"Yesterday we predicted that the coming session of the German Reichstag would be a very stormy one, but we little thought that its first sitting would be marked by a 'scene of tumult almost unequaled in the history of the Imperial Parliament.' The Socialists refused to join in a cheer for the Emperor, at the instance of the President—refused even to rise from their seats. This was indeed a very ominous inauguration of the parliamentary sittings in the new Reichshaus. Indeed, it will take rank as a kind of historical landmark.

"Substitute 'King' for 'Emperor' and it may be said that a precisely similar scene occurred yesterday in the Belgian Chamber of Deputies, when a Socialist Deputy protested against all royal grants. The reply of the Premier was to call upon the House to give three cheers for the King. This was goading the Socialists into a further demonstration, and they retaliated by crying, 'Long live the People! Down with the Capitalists!'"

* * *

In the French Chamber of Deputies (the French Congress) a Socialist member recently introduced a bill granting a small city the right to establish a drug store, to be operated in the interest of the citizens. This was intended to be an entering wedge for communistic principles in all kinds of business and in every city of France. The measure was voted down by a large majority; but its advocate declared that revolution would yet accomplish what was peaceably refused.

* * *

Greater precautions than ever before are now being taken against assassins in and about the President's mansion in Washington. Twenty-four policemen, divided into three watches, guard it day and night. Within the past month a sentry box has been placed in the middle of the roadway and about fifty feet in front of the mansion. Under an order recently issued no one is allowed to cross the White House porch while a member of the President's family is entering or leaving it.

The New York *Sun* asks: "What new danger threatens the inmates of the mansion, that it should be more closely guarded than at any time in its history, even during the civil war?" We answer, in the words of our Lord's prophecy, that they hear "the sea and the waves roaring," threatening, and their "hearts are failing them for fear, and for looking forward to those things coming."

* * *

The years 1893 and 1894 proved very unsatisfactory to labor organizations in the United States. Their strikes were failures in almost every instance. The loss of their reserve

funds by the societies, as well as the loss of wages by the individuals, has greatly dispirited them all. But, although wages are falling, so are prices of goods—which never before were so cheap. If capital would content itself with a lower rate of interest and smaller proportionate returns from business investments and thus share the general reduction, the great "time of trouble" might, for the present at least, be averted.

But we know that the Scriptural forecast is correct, and we need expect no abandonment by capital of the time honored principle of selfishness, which for centuries has controlled all classes, namely, "Secure for yourself all you can legally get possession of." Acting upon this principle, firms and corporations and trusts will say, We did not make as much money last year as the year previous and cannot pay as large a dividend: we must pinch a little more off each employee's wages, for we do not want our business and its profits to get behind what they have been.

Because of their present impoverished condition, and in view of the failure of so many of their strikes recently, wage-workers will feel forced to submit, and will submit. But as they witness the extravagant use by their employers of the money thus pinched from their wages, hard and revengeful thoughts will arise within the hearts of all except those who have made the Lord their refuge and habitation, and who are waiting patiently for the establishment of God's promised kingdom of righteousness.—James 5:7.

* * *

The movement against Anarchists and Socialists in France, and the new legislation pending against them in the German Congress, are supplemented by a recent government decree in Italy, by which every Socialist club, society or union has been dissolved and their papers and archives confiscated. The decree and its execution came suddenly and unexpectedly. It is said that papers of importance were seized by the police.

Such repressive measures may or may not prolong the lives of the governments adopting them; but will they not make the explosion and wreck, when they do come, all the more terrible? Holding down the lever of the safety valve of a steam generator may stop the *noise* of the escaping steam temporarily, but every engineer knows that would be bad practice. Instead he would reduce his fire, so the wiser plan would be to reduce the *causes* of social unrest.

But the Lord's time has come for the great change which will demolish totally the present social structure, that upon its ruins he may establish his kingdom, so long promised and for which his saints have so long prayed, "Thy kingdom come, thy will be done on earth as in heaven." *Therefore*, as is declared in the Scriptures, "The wisdom of their wise [states-] men shall perish, and the understanding of their prudent [business] men shall not be manifested."—Isa. 29:14.

* * *

Although the American Federation of Labor at its recent meeting in Denver voted down by a strong majority resolutions favoring Socialism, this should not be understood as signifying opposition to everything Socialistic: they are opposed to the general theory of Socialists as being, at least at present, impractical. They still favor community ownership or at least regulation of railroads, telegraphs, telephones, etc., indispensible to human progress and comfort. Their newly elected President, John McBride, is a man of moderation, who favors peaceful methods rather than riot.

These things show what we have heretofore called attention to—that the majority of American workmen are not disposed to be Anarchists; that when Anarchy does come, it will be years hence (probably not before 1911)—and then as a result of despair at being unable to secure equity by other methods.

* * *

The Pope has recently, after two years' consideration of the subject, put under his ban three secret societies—Knights of Pythias, Odd Fellows and Sons of Temperance. No Roman Catholic may hereafter belong to these orders. Similar restrictions have long since applied to the Masonic order.

The Pope wishes so to draw the line that his faithful will be forced into orders whose regulations will not hinder the full knowledge of the priests of all their affairs through the Confessional. The developed Christian will find membership in the order of the "Royal Priesthood" quite sufficient. In it he will find use for all the hours not due to his family and himself. In it he will find the best of earthly fellowship, and with its Head the perfection of fellowship.

THE MINISTRY OF EVIL

—PSA. 130.—

The life of every human being has its lights and shadows, its seasons of joy and its depths of sorrow. These make up the warp and woof of experience, and the web of character that flows from the active loom of life will be fine and beautiful, or coarse and homely, according to the skill and carefulness with which the individual appropriates and weaves into it the threads of experience. In every life, under the present reign of sin and evil, the somber shades predominate; and to such an extent that the Scriptures aptly describe humanity in its present condition as a "groaning creation." Nor is the Christian exempt from these conditions that are upon the whole world; for "we also groan within ourselves, waiting for deliverance."—Rom. 8:22, 23.

But while we are waiting for the deliverance, the daily experiences of life have a most important mission to us, and the manner in which we receive and use them should be a matter of deepest concern to us; for, according to the use we make of them, each day's prosperity or adversity and trial bears to us a blessing or a curse. Those experiences which we are accustomed to regard as prosperous often have in them subtle dangers. If wealth increase or friends multiply, how almost imperceptibly the heart finds its satisfaction in earthly things; but, on the other hand, when the keen edge of sorrow and disappointment are felt, when riches fail and friends forsake, and enemies take up a reproach against us, the natural temptation is to despondency and despair.

Just here is an important part of the great battle of the Christian life. He must fight the natural tendencies of the old nature and confidently claim and anticipate the victory in the strength of the great Captain of his salvation. He must not succumb to the flattering and deceptive influences of prosperity, nor faint under the burdens of adversity. He must not allow the trials of life to sour and harden his disposition, to make him morose, or surly or bitter, or unkind. Nor may he allow pride or ostentation or self-righteousness to grow and feed upon the temporal good things which the Lord's providence has granted him to test his faithfulness as a steward.

Sorrows indeed may, and often will, come in like a flood, but the Lord is our helper in all these things. The soul that has never known the discipline of sorrow and trouble has never yet learned the preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow, when we draw near to the Lord, that he draws specially near to us. So the Psalmist found it, when, in deep affliction, he cried to the Lord and reasoned of his righteousness, saying: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications." Feeling his own shortcomings and longing for full deliverance from every imperfection, and prophesying the bountiful provisions of the divine plan of salvation through Christ, he adds: "If thou, Lord, shouldest mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced]."

How blessed are such assurances when the soul is painfully conscious of its infirmities and of its inability to measure up to the perfect law of righteousness. When the heart is true and loyal, God does not mark our infirmities in a record against us. They are not imputed to us, but are freely forgiven through Christ in whose merit we trust and whose righteousness is our glorious dress—arrayed in which we may come with humble boldness, even into the presence of the King of kings and Lord of lords.

If God thus ignores the infirmities of our flesh and receives and communes with us as new creatures in Christ, his children should also so regard one another, considering not, and charging not against each other, the infirmities of the flesh, which all humbly confess and by the grace of God strive daily to overcome. "If God be for us, who can be against us?" The case is different, however, when the infirmities of the flesh are cultivated, indulged and justified that the errors may be continued. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves," the Lord will judge and chasten us.—1 Cor. 11:31, 32.

"I wait for the Lord," the Psalmist continues, "my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning." How necessary is this patient *waiting* for the Lord! In the midst of cares, perplexities, difficulties and infirmities we may remember that all the jarring discords of life are working together for good to them that love the Lord, to the called according to his purpose. But for the consummation of this purpose of God toward us we must "*wait*," and while waiting patiently, endure hardness as good soldiers. "Trust in the

Lord and *wait patiently* for him, and he will bring it to pass." Time is an important element in all God's plans: we are not, therefore, to be disappointed when the test of endurance is applied while the blessings we crave tarry long. God took time to frame the world and to fit it for human habitation; time (6,000 years) to give the world its necessary experience with evil; time (4,000 years) to prepare for the advent of Christ as the world's Redeemer; time (2,000 years) for the preparation of the church to share in his glorious reign; and time must be allowed for the shaping and adjusting of the individual affairs of all his people. God has not forgotten when the answers to our prayers seem to tarry long. He who heeds the sparrow's fall and numbers the very hairs of our heads is not indifferent to the faintest call or the smallest necessity of his humblest child.

"MORE THAN THEY THAT WAIT FOR THE MORNING"

"My soul waiteth for the Lord more than they that watch for the Morning—I say *more* than they that wait for the Morning."

The "brethren" are not in darkness respecting the dawn of the Millennial morning, because taught thereof by the Comforter (See 1 Thes. 5:4), and because to their eyes of faith the Day Star (the Day-bringer—Christ) has already appeared, and they rejoice in the inspired testimony that, although "weeping may endure for the night [of sin's predominance], joy cometh in the morning" of the great day of the Lord. And as the dawn of the new day, "the day of Christ," becomes more and more distinct, many besides the "brethren" can and do see signs that "the night is far spent and the day is at hand;" and by and by, notwithstanding the dark clouds and terrible storm of trouble that will temporarily hide the signs of morning from them, all the world—even the still sleeping nominal church—will awake to the fact that "The morn at last is breaking."

But many of those who are now watching for the morning from the standpoint of Socialism, Nationalism, etc., are not waiting for the Lord; in fact, they do not know the Lord, his character and his kingdom having been so sadly misrepresented by those who claimed to be his mouthpieces. They rejoice in the morning, because it ushers in the golden age of human equality, general education, decreased toil, and increased privileges, comforts and luxuries. "God is not in all their thoughts" when they look for the morning. Looking from a more or less selfish standpoint, and unguided by the divine revelation—for no man knoweth the mind of God save he who has the spirit of God (1 Cor. 2:11, 12)—they fail to see the real object and chief characteristic of the coming age of blessing, and are merely championing the interests of the masses as against the present special advantages of the wealthy. They see not the greatest blessings of the dawning day; that with earthly comforts and privileges it will bring the great blessing of a trial for everlasting life; that it will be the world's Judgment Day, to determine who, under those favorable conditions, will develop characters in harmony with God's character.

But with the "brethren" it is different. While they appreciate the coming earthly blessings none the less, but the more intelligently, the Lord, his character and the work which will be accomplished for men by the great Physician—as Prophet, Priest and King—these more weighty and more valuable considerations outweigh by far the earthly favors which will attend his kingdom's rule. Yes, the "brethren" wait for the Lord himself, longing to see the king in his beauty—the fairest among ten thousand, the one altogether lovely. Yes, truly *our* souls "wait for the Lord *more* than they that watch for the morning."

Then let all the Israel of God hope in the Lord (verses 7, 8), for with the Lord there is mercy; mercy not only in dealing with our infirmities, but also in shielding from overwhelming trials and in granting grace to help in every time of need—to those who abide in the Vine by faith and obedience.

THE GOOD CONFESSION

I. QUAR., LESSON IV., JAN. 27, MATT. 16:13-23.

Golden Text.—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

After the many proofs of his divine anointing, which his disciples had seen, the Lord had reason to expect their faith in his claim to the Messiahship to be established. Hence the questions of this lesson—(1) "Whom do men say that I, the Son of Man, am?" and (2) "But whom say ye that I am?" The former was but a leading question; the latter, the pointed one, calculated to bring out a full expression of their faith.

Here Simon Peter's impulsive zeal, which sometimes led him into difficulties and errors, led him to a very warm and prompt expression of his full conviction that Jesus was indeed the Messiah. "And Simon Peter answered and said: 'Thou art the Christ, the Son of the living God!'" Such a prompt and full profession of his faith brought the immediate reward of the Master's approval. The conviction thus impressed upon his mind was not such as the carnal mind would arrive at, but such as the mind could gain only by submitting itself fully to the Spirit of God. Peter and all the other apostles had done this, but Peter, being the most prompt to confess it, received the first and warmest commendation and reward.

Verse 18. "And I say unto thee, that thou art Peter [Greek, *petros*, a stone, a piece of a rock]; and upon this rock [Greek, *petra*, the rock in mass, the foundation rock] I will build my church; and the gates of hell [*hades*, the grave, death] shall not prevail against it."

The foundation "rock" was Christ—"this rock"—which Peter had just confessed, and not Peter, as the church of Rome claims, and as some Protestants are now willing to concede. Peter himself disclaims such distinction, and such usurpation of the Lord's place, when he points to Christ as the foundation stone in the spiritual temple of God, and to *all* the members of his body as living stones to be built upon that foundation.—1 Pet. 2:4-6. See also Isa 28:16; Matt. 21:42; Acts 4:11; Rom. 9.33; Eph. 2:20; Psa. 118:22, 23; 1 Cor. 3:11.

The promise that the gates of death should not prevail against the Lord's true church has indeed been verified; for, though assailed by the fiercest persecutions, she has never yet been exterminated. Throughout the entire age down to its close in the present time the Lord has preserved a people; and his further promise, "Lo, I am with you always, even to the end of the age," has also been richly verified.

But while the gates of death (hades) have not prevailed against the church as a whole, they have done so (temporarily) against its members—even against the Head, our Lord. But they shall not prevail everlastingly. Our Lord triumphed or prevailed over hades (the grave) on the third day in his resurrection (by the Father's power), and we his church also shall prevail on the third (thousand-year) day. For it is promised that He who raised up our Lord Jesus shall raise up us also by Jesus. And thus the gates of the grave shall not eventually prevail or triumph over us. "Weeping [and death] may endure for a night, but joy [in resurrection] cometh in the morning."

Verse 19. The "keys of the kingdom" granted to Peter signified the privilege which he subsequently enjoyed of opening the Gospel door to both Jews and Gentiles: to the Jews on the day of Pentecost, after the anointing of the holy Spirit (See Acts 2:14-40); and to the Gentiles at the house of Cornelius, the first Gentile convert. (See Acts 10:33-46) The ability to bind and loose on earth and in heaven, while here expressed to Peter specially, applied also to all the other apostles. It was the guarantee of that divine inspiration which subsequently so guided their teachings as to make them infallibly authoritative to the entire church. Whatever they, under divine inspiration, bound upon the church as duty was bound in heaven; and whatever they loosed, e. g., the obligations of the Mosaic law, were loosed in heaven.—See our issue of May 1, '93.

Verse 20. The charge that they should not yet begin to preach this doctrine was given probably in consideration of the fact that the people in general still needed line upon line and precept upon precept in the way of evidence before they would believe. The Lord apparently desired to multiply the evidences rather than the assertions of his character. He gave them the evidences and led them thus to the right conclusions.

Verse 21. Having fully convinced the apostles—his chosen witnesses—of the verity of his claims, he now began to instruct them further in the purposes of God with reference to himself. Step by step, as a wise teacher, he led them into the truth.

Verses 22, 23. While the love of Peter would, if possible, protect the Lord from his predicted tragic end, the Lord promptly rebuked any interference with the divine plan to which he himself was fully submitted. Like our Lord, we should be so fully submitted to the will of God that even the kindly meant dissuasions from duty on the part of our own friends, or the natural desires of our own flesh, we should recognize as besetments of the Adversary; and we should promptly and firmly resist them.

Thank God for the Peters of his flock, with their own earnest confessions. Their characters, as well as that of the Paul class, demand and have our admiration—notwithstanding their need of reproofs at times, for misdirected zeal

THE TRANSFIGURATION

I. QUAR., LESSON V., FEB. 3, LUKE 9:28-26.

Parallel Accounts—Matt. 17:1-13; Mark 9:2-13.

Golden Text—"This is my beloved Son in whom I am well pleased: hear ye him."—Matt. 17:5.

This lesson should begin with verse 22. Verses 22-26 tell us how the Lord disclosed to his disciples the intelligence of the tragic end of his life which he must soon meet, and assured them of his resurrection on the third day. He then intimated that his disciples would not be exempt from similar persecution and counseled faithfulness under even such trials, assuring them of an abundant reward in the glory of his kingdom at his second advent.

Verse 27 was a prophecy which received an almost immediate fulfillment, as the narrative of this lesson proves.

Verses 28-36. We have the Lord's own words to prove that the incident here recorded was a "vision"—not a reality. "And as they came down from the mountain, Jesus charged them, saying: 'Tell *the vision* to no man, until the Son of Man be risen again from the dead.'"—Matt. 17:9.

The import of this "vision" is also clearly indicated by the Apostle Peter. (2 Pet. 1:16-18) He declares it to have been a "vision" of the coming glory of Christ's kingdom, saying: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses of his majesty;* for he received from God the Father honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, *when we were with him in the holy mount.*"

As a "vision" it is to be understood as a symbolic representation of the glory of Christ's Millennial kingdom. The changed appearance of the Lord's person and clothing were symbolic of his coming personal glory. And the glorious appearance also of Moses and Elias represented the association with the Lord in the glory of his kingdom of the two companies from among men who shall constitute the earthly and the heavenly phases of the kingdom. Moses represented the earthly phase and Elias the spiritual or heavenly phase. Here in symbolic "vision" was represented the established kingdom, referred to in verse 27: "I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." It was not the actual Moses and Elias, remember, for this was a "vision," not a reality. (Jude 9; Rom. 5:12; Eccl. 9:5; Psa. 146:4; Job 14:21; John 3:13; Acts 2:34; Psa. 90:3) Nor was their resurrection due then: "They [the ancient worthies of the Jewish dispensation] without us [the church] shall not be made perfect." (Heb. 11:40) Their resurrection tarries, therefore, until the second advent of Christ and the full establishment of the spiritual phase of the kingdom—the Gospel church.

Verse 31 records the theme of the three glorified ones, which was the great transaction shortly to be accomplished at Jerusalem—the crucifixion of the Lord, the payment of our ransom price.

The object of the "vision" was probably two-fold—for the comfort and strengthening of the Lord, and for the enlightenment of his chosen witnesses. The communication with the Lord concerning his decease was probably while the disciples were asleep (verse 32), and was doubtless, therefore, specially for his own comfort. The "vision" came in answer to the Lord's prayer, and, though it was not understood by the disciples at the time, it was afterwards a blessed inspiration to them, and should be to us also. Yet, says Peter, "we have a *more* sure word of prophecy [concerning the kingdom and its glory. It is spoken of by all the holy prophets since the world began—Acts 3:19-21], whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19) The "vision" was a vivid and refreshing symbolic view of the kingdom, but without the "sure word of prophecy" it would have been unintelligible.

Verses 34, 35. Here was another testimony by a voice from heaven to the claim of our Lord to be the Son of God, and pleasing and acceptable to him. At his birth the heavenly messengers announced him; at his baptism the voice from heaven declared him the acceptable Son of God; and here, very near the close of his human existence, he is again proclaimed the acceptable and well-pleasing Son.

Verse 36. "And when the voice was past, Jesus was found alone." The "vision," the voice and the cloud had all passed away, and the natural conditions were again realized, while the lessons of that solemn hour remained to gain a yet broader significance when, by and by, after Pentecost, they would receive the anointing of the Spirit, and understand its significance.

Thus with line upon line, and precept upon precept, the blessed truths of God concerning his glorious benevolent plan were riveted upon the hearts and minds of his disciples; and they shall be upon ours also as we bring ourselves more and more into communion with his word.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—I have the pleasure of informing you that we have just had a great spiritual feast. The November double number of our most welcome semi-monthly visitor came, loaded with good things. Oh! how glad I am that our Father in heaven gave you thoughts on the law question so satisfying, encouraging and strengthening to his children; for I have long waited to have a solution of these subjects from your pen. I feel very thankful indeed.

Just as we were enjoying these blessed truths, Brother McPhail came. We had a blessed time. The brother spoke from the chart. The following night we had a grand meeting, which closed with many questions, well answered. Brother M. is the right man in the right place, according to my judgment, and I pray that he may do all of the congregations as much good as he did us. I consider him sound in the truth. On Sunday he had two meetings. The 3 o'clock meeting lasted until nearly 7 o'clock. I think all were benefited.

We hope that Brother M. or some other brother as well posted will visit us again soon. He gave me a satisfactory solution of every text brought up, except Psa. 49:19, which he says he will speak to you about.

Your brother in Christ, M. L. STAPLES.

REPLY: Psa. 49:19, 20 must be interpreted in the light of its connections and in harmony with all the declarations of Scripture. These who "perish like the beasts"—hopelessly—and who shall never after "see light," are not men who have died in ignorance of God, as the heathen (at home and abroad); they are specially declared to be such as when "in honor" appreciate it not.

Father Adam, when perfect, was "crowned with glory and honor" (Psa. 8:5), but lost this in sin and degradation by disobedience. Restitution to "honor" and life in God's favor was redeemed for all by our Lord's sacrifice, and this honor and life are reckoned as *offered* or given back to a man when he is brought to a knowledge and opportunity of regaining them; and those thus reckondly honored again through Christ, who do not appreciate it so as to accept it, are subjects of the second death—will perish as the beasts and never see light. Or the "they" of verse 19 might be understood to refer to the earthly riches and "glory" of verse 17; these will never more be seen as his. Any other views would seem to conflict with verse 14, which distinctly says, of mankind in general, that "the righteous shall have dominion [rule] over them in the morning"—when the Millennial day has dawned. This agrees with the Bible as a whole, which assures us that "all the families of the earth shall be blessed" with the gracious knowledge and opportunities of the New Covenant, when "the saints shall judge the *world.*"—EDITOR.]

DEAR FRIEND:—I take the liberty to enclose a couple of clippings from the San Francisco *Examiner*, as showing that the promised light is breaking. People are beginning to see as they never saw before; and by and by their hearts will have to confess the power of Christ. Oh! that they would give in willingly, and sooner. My infidel friends keep me supplied with their literature, well written and powerful, but so misleading, so false. I return the compliment with TOWER, tracts, etc., and so the battle goes. I read the DAWNS over and over again, they are ever fresh as their fountain head, the Bible. How welcome are the TOWERS; they deal with living questions, and are always good.

Twenty years yet remain. It seems to me a long time. I cannot imagine any one wishing it to be million of years hence. The reign of injustice, of sin, has already been full long. Let us welcome the new day, and cry, as the saints under the altar, "How long, O Lord?" (Rev. 6:10) The hard times here in this truly Golden State would be hard to describe. The people have been driven to the verge of revolution. Starvation stares the once happy and prosperous farmers in the face. So little money circulates that it may be said to have disappeared. The future has no ray of hope for the worldly. Yet this cannot be the end, and prosperity, after a fashion on a lower scale, no doubt will return by and by. I

find this a good opportunity to start the DAWNS and TOWERS, where during prosperity there would have been "no time" to read them, and I think some fruit will yet come of it.

I enclose a clipping containing an account of the strange death of a spirit medium. This phase of Satanic power is surely on the increase. I am ever on the watch on this line. Work on the second Tower of Babel is also progressing; viz., the coming together of rulers, church and state, and various plans for the salvation of man by man. The signs are multiplying; for verily is it not a deluge of blood that is coming? —Rev. 6:10.

How I have longed since a youth to take up the sword and fight for the oppressed; but the teachings of your books are against such a course, and I am forced to admit you are right; for history stands as a proof that none of the patches put on governments are lasting: ultimately oppression again comes to the front, if possible in a worse form; and the last revolution to right the wrongs of the nations must end in anarchy world-wide. How I pity the brave and earnest men who will go into it! How great will be their disappointment! Yet my whole bent has been that way. This is the point where your books hit me hard. How much we owe to those who of yore took up the sword and fought for the rights of man; yet it seems now we must not do it. In the near future I hear "the thunder of the captains and the shouting," and the "cause" on the surface, no doubt, will appear as right as any ever fought over. It will be impossible to show others what we see and know; and I hear the word "coward!" It is a hard thing. Perhaps I am climbing a hill in advance. My friend, Captain H., feels about the same as I do on this subject. He does not think he could help but go.

[If Brother H. grows strong in faith he will gain strength thereby to be an "overcomer" of this spirit, which is part of the spirit of the world—of the natural man. Besides we see a more excellent way of dealing with these matters—God's way; and as we receive of his spirit we prefer his way and will follow it, at any cost.—EDITOR.]

On another subject. In his answer to Job (Chapters 38-41), God was speaking of *actual* things throughout; and I think that the snow and hail (38:22, 23) indicate actual snow and hail. If this could be sustained, would it not point to the actual (literal) fulfilment of part of the prophecies and revelations?

[We consider that a number of symbolic prophecies are intended to have both a literal and a symbolic fulfilment; but the above expression by Job seems to us to be *figurative* language and not prophetic.—EDITOR.]

Yours in the hope of the better day, A. R. PEARSON.

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VIEWS FROM THE TOWER

THE RELIGIOUS VIEW

As in Christianity the tendency for the past twenty-five years has been markedly toward agnosticism—every new invention and discovery seeming to further call in question the reliability of all things old—and as ambitious doctors of divinity and professors of theological Seminaries have improved the opportunities thus offered by the tendency of public sentiment to push themselves into notice by their so-called "higher criticism" of the Bible, and as this is leading to a *crisis* as between those who are Christians in *faith*, as well as in name and morals, and those who are Christians in morals and name and ceremony only—denying the *ransom* and its atonement and other fundamentals—so it is with Judaism.

Judaism has been passing through a similar experience. The leading Jews led by Rabbis now call themselves "Reformed Jews;" and a "Reformed Jew" is one who, while of the blood of Abraham, repudiates entirely his faith; while of the nation organized by Moses, denies his Law. In a word, they are generally infidels, and many of them atheists, who merely maintain circumcision and other rites as national characteristics, and whose meetings on Sundays are as social or literary clubs.

The "orthodox"—law-obeying, prophecy-believing—Jews are beginning to awaken to the fact that he is not a Jew who is one in outward matters only, and they are inquiring upon what grounds the unbelieving Jews claim to be Jews at all.

A leader and spokesman has arisen in their midst, Mr. Leo N. Levi, who as much as seven years ago through the Jewish press addressed the Rabbis on this subject in behalf of "orthodox" Jews generally. His thirty questions on the subject of *What constitutes a Jew*, the Rabbis have tried, but in vain, to answer, some claiming in substance that for any man to say that he is a Jew is sufficient. Others add that a moral life, but irrespective of faith, is essential to his being a *true* Jew.

(This reminds us of the similar disregard of the quality of *faith* amongst Christians of the "new theology" and "higher-criticism" schools of thought. At the Parliament of Religions, 1893, it was claimed that reverence for holy things and good moral character constitute Christianity, and not *faith* in the Bible and its teachings respecting Christ and his work for men. It was inquired upon what ground the Jews, Mohammedans, Buddhists and Confucianists could come together as *one* church, and it was suggested that the name of Christ might be dropped as well as his doctrines.)

A Hebrew Convention was held in New Orleans on the 3rd of December of last year, and from the speech of its leading orator, the Mr. Levy above mentioned, we quote some excellent passages which, if he expresses the sentiments of any considerable number of Hebrews, or if his sentiments should make the deep impression which their value deserves, will greatly assist that people in coming to the condition which Scripture indicates must be theirs very shortly; and which will prepare their hearts for the reception of Messiah at his second advent in its Millennial kingdom majesty. This is the class whose eyes will open first to the light of the Millennial dawn. He said, as reported by the daily press:—

"From their exalted positions the Rabbis in turn lead and drive us, with appeals and denunciations, and we hearken and heed or remain obdurate as the case may be, with never an opportunity to say one word by way of rejoinder. Today, from this rostrum, in the presence of and in the name of the laymen of our faith, I venture for once to 'talk back.'

"As children we were taught a simple faith from a simple catechism, prepared by those charged with the duty of studying, knowing and expounding the religion of our fathers. The education bestowed upon us by our progenitors, we in turn must bestow upon our descendants. We cannot escape the obligation if we would, we would not if we could. Neither can we escape the obligation to be honest with our children, and to require their teachers to be honest with us. It is our duty as it is our privilege, when we have reached man's estate, to catechise those who have catechised us and who will catechise our children. We are entitled to know *what* we are asked to believe and *why*. We are entitled to know *what* our teachers believe and *why*. And when we ask, we are entitled to replies that even our children can comprehend, instead of answers that not even we can understand.

"I have already shown that the so-called Reform Rabbis in the United States are not generally in accord, and they are unable or unwilling to define Judaism, and to indicate the common ground upon which they all stand, however great their differences may be upon minor matters. In many instances they have suffered themselves to become intoxicated by the iconoclastic and revolutionary spirit of the age. They have yielded themselves to the superficial skepticism of the present era, which is, after all, but a repetition of the same manifestions at different periods of the world's history. Whenever a man has made great progress in the subjugation of nature to his own wants, he has set up his own reason, his own intellect, as an object of worship. The human understanding is set up by a process of deification to be worshiped by itself. It undertakes to test every proposition by its own powers, and whatever it is not able to grasp, conceive or comprehend, it rejects as necessarily untrue.

"Even in the time of that great philosopher, Montaigne, it was the case, and of it he says:

"'"'Tis a very great presumption to slight and condemn all things for false that do not appear to us likely to be true; which is the ordinary vice of such as fancy themselves wiser than their neighbors. Reason has instructed me that resolutely to condemn anything for false and impossible is to circumscribe and limit the will of God and the power of nature, within the bounds of my own capacity, than which no folly can be greater. If we give the names of monster and miracle to everything our reason cannot comprehend, how many such are continually presented before our eyes! Let us but consider through what clouds, as it were, groping through what darkness, our teachers lead us to the knowledge of most of the things which we apply our studies to, and we shall find that it is rather custom than knowledge

that takes away the wonder and renders them easy and familiar to us, and that if those things were now newly presented to us we should take them as strange and incredible, if not more so than any others.

"'He that had never met a river imagined the first he met to be a sea; and the greatest things that have fallen within our knowledge, we conclude are the extremes that nature makes of the kind. 'Things grow familiar to men's minds by being often seen, so that they neither admire nor are inquisitive into the things they daily see (Cicero).' The novelty rather than the greatness of things tempts us to inquire into their causes. But we are to judge with more reverence, and with greater acknowledgment of our own ignorance and infirmity, of the infinite power of nature. How many unlikely things are there testified by people of very good repute which, if we cannot persuade ourselves absolutely to believe, we ought at least to leave them in suspense, for to condemn them as impossible is by presumption to pretend to know the utmost bounds of possibility.'

"The innovations which find their genesis in such a mental process as is here condemned are necessarily diverse and without cohesion, because the mental process differs in the ratio of the minds in which they occur. And when to this erratic mental process is added an abnormal thirst for novelty, it is readily conceivable how great and how numerous must be the consequent errors.

"Lord Bacon in his essay on Innovation justly appreciates and gives warning against this tendency, in the following words:

"'Beware that it be the reformation that draweth on the change and not the desire for change that pretendeth the reformation; and lastly that the novelty though it be not rejected yet be held for a suspect.'

"It would be easy to show how the greatest minds of every age have reached the conclusion that there can be no greater folly than to limit one's faith to facts that the mind can comprehend and fully explain. It would be equally easy to demonstrate by authority that the understanding or reason can not safely be relied upon as a guide to conduct. If reason is set up as an object of worship or even as a guide to conduct, it should possess the quality of constancy, it should operate uniformly in all men, and in all men possessed of the same data it should reach the same conclusion. But, on the contrary, nothing is so inconsistent as reason. It not only operates differently in different men, in different eras, but it operates differently in the same man at different times. If truth or the conception of it is to depend upon the constant changes in the operations of the human intellect, it is unworthy of man's aspirations. But the truth exists whether men apprehend it or not, and it cannot be measured by man's capacity to apprehend it.

"Mr. Edison, one of the foremost, if not the foremost man of his time, one who has done more to distinguish this age, than any other; one who has mastered more mysteries of nature than any other man of his time, has truly observed that 'We don't know a millionth part of one per cent about anything.' Again, he has said, 'I find that the conceit of man is in the inverse ratio to the square of his knowledge.' This is but stating in a different way a proposition accepted of all wise men, that the greater our learning, and the greater our wisdom, the more we appreciate how little we know, and how much is beyond the capacity of man to know. Nothing could so clearly demonstrate the inconsistency and the importance of reason as the subject of this discussion. Men who have refused and do refuse to believe those things which their reason cannot comprehend or explain, find themselves totally unable by resort to their reason and understanding, to explain so simple and historical a fact as the essential nature of Judaism.

"It is a common error to claim that a want of faith is peculiar to men of great learning and wisdom, and that the enlightenment of this age is responsible for the decadence of faith. That this is an error is easily shown. Faith is no easier or harder now than it was aforetime. The discoveries of this age render it no more difficult to believe the Bible now than in times gone by. The ethical qualities of the Bible are not impaired in the least by any discoveries of science in this or any other age; and as to the narrative portion of the Scriptures, scientific discoveries have not augmented the difficulties over what they were two thousand years ago. It was as difficult for the human mind to comprehend and believe some portions of the Bible twenty centuries ago as it is now. Skepticism has always arisen from the deification of the human intellect by superficial thinkers who do not realize that with the infinite the most exalted mind compares no better than the lowest. It is true that increase of knowledge involved the decrease of superstition and in the decadence of superstition faith necessarily suffered. Superstition bears the same relation to faith that alchemy does to chemistry. It is doubtless true that chemistry has suffered by reason of relation to alchemy, but it would be the height of folly to entirely set aside and decry chemistry, because it was once aligned with the spurious doctrines of false science.

"True wisdom dictates that we should separate the wheat from the chaff, that we should rid ourselves of the false and guard the true. This distinction which wisdom demands has not been observed by many so-called Reform Rabbis in the United States. With them there has been no preservation or constructive process. It is not to be gainsaid that even those who have departed radically from the traditional faith of their fathers have preached virtue and righteousness of conduct. But upon what basis? They have not derived it from God, nor from his law, but from their own minds. They have based it upon utility, man's nature, man's natural rights, duties, etc., leaving it at last without any warmth or vitality which stir the emotions and influence the heart. The religion which they have taught is like an artificial flower which may deceive the eye for a time, but when closely inspected excites the keenest disappointment.

"There can be no religion without faith, and that faith cannot be limited by man's power of comprehension. Even when it involves something beyond the comprehension of the intellect it is not repugnant to reason, for it is altogether reasonable that revelation and miracles should have occurred for the ends for which they did occur. To deny that they could have occurred is to deny the omnipotence of the Creator and to limit his power to those achievements that man can understand.

"Moreover, the extraordinary occurrences that men reject on the ground of reason were in no sense more wonderful than those which we see every day and unhesitatingly accept. They differ only in their rarity from phenomena that are daily apparent. The faith that is made to accommodate itself to the powers of comprehension in the individual begins and ends nowhere, for, as has been shown, the power of comprehension is constantly changing and necessarily the faith must change with it. The faith that is based on reason alone, as reason is defined by the so-called reformers, is in the highest sense unreasonable, for it has no stability and cannot be imparted to others. No man can teach a faith that has such narrow limitations, neither can he inspire faith in his reason, for to inspire faith in his reason he must have reason in his faith. The Jews in America cannot with safety permit the demoralization which exists in their synagogues to continue. If they desire to preserve their ancient religion and impart it to their children, they must insist that their spiritual leaders shall *define* that religion, adhere to it themselves, and teach it to the congregations. Such a demand made by the members of each congregation upon their respective ministers will, doubtless, result in much temporary demoralization, acrimony and strife. Many of those who are now posing as Jewish Rabbis will doubtless find that they must recede from some of the propositions they have held, or must separate themselves from Judaism. But when that is accomplished we will no longer see the sacred doctrines of Judaism assailed from Jewish pulpits to Jewish hearers by so-called Jewish Rabbis. Time and again have the priests, among the Jews, taught false doctrines, time and again have they been compelled to recant or depart from the Jewish fold.

"When Ezra came, he found the law being violated by the priests, and disregarded by the people, and with the aid of Nehemiah, he drove out the false priests and led the people back to an observance of the law. History repeats itself and in this country there will arise some one who, animated with the spirit that governed the life of Ezra, will point out to the people wherein they are disregarding the law, and by inspiring the people with love and obedience for the law will cause them to scourge from the pulpits the false priests who are scandalizing the ancient faith. The people are ripe for the coming of such a leader. They have come to distrust their Rabbis. They have come to regard with indifference the doctrines which are preached from the pulpit. They find themselves unable to teach morality to their children except upon grounds of expediency. They find in short that they have departed from their ancient bearings, and are drifting without rudder or compass; they are beginning to look with suspicion upon Rabbis who recommend themselves almost exclusively by their skill in oratory, by their grace of diction, by their capacity to entertain, but who are wanting in the true elements of the ideal Rabbi.

"The ideal Rabbi, for whose coming they are longing, will be a man imbued with a perfect faith in God's law as writ-

ten in Torah; he will study it with a broad and liberal mind, seeking always to comprehend the will of the Creator to the end that he may observe it; he will be imbued with this faith and filled with this understanding, devoting himself to teaching and practicing the ancient religion, not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's highest nature. To him eloquence will consist in deeds, not words; to him entertainment will only be incident to instruction; to him theology only an aid to piety; to him ceremonies will be divinely ordered means to a divinely ordered end; to him the human intellect will be infinitely small compared with the infinite mind of God: to him man will be most clearly distinguished from the animal in that he has received by revelation the will of God. Such a man believing, following, teaching and practicing the doctrine, the rites, and the ceremonies of Judaism will stand forth before the eyes of the Jews as a leader to be followed. Around him will be gathered disciples eager to learn and eager to follow, and the multitude will take from his lips, and from the lips of his disciples, the truths which have been hidden from them so long. And as in the days of Ezra, after many years of indifference the people will gather in the temples to pray with a truly worshipful spirit. It is only then that the doubts, the vexations, the groanings of spirit which now so commonly manifest themselves among the people will disappear; then will the people rest their doubts, their difficulties and their troubles upon the altar of their faith, accepting whatever betides as the will of their Creator."

Amen! say we, and add, Under such a leader the outcasts of Israel will again become the objects of divine favor. Out of Zion shall come forth the Deliverer, and he shall turn away ungodliness from Jacob. It is the Messiah that Israel needs. No other competent rabbi will be found. Thank God that the set time to remember and bless Israel is nigh; soon they shall be saved from their blindness, and "what shall the receiving of them be but life from the dead?" "God hath concluded them all in unbelief that he might have mercy upon all."—Rom. 11:15, 26-31.

SEEKING FELLOWSHIP WITH ROME

The following letters show the tendency of Protestants to cease protesting and to seek reconciliation as true daughters of their dear "Mother," the Church of Rome.

Taunton, Mass.

"Dear Cardinal:—You are, without doubt, familiar with and interested in the fact that there is a movement among the Protestant churches toward reunion. If such a reunion is to take place, why may it not include the Roman Catholic church? Has not the Roman church some foundation to propose upon which we may all stand? Can not she meet us with concessions which may be temporary, if she believes us wrong, until we learn of Christ and his plans more perfectly?

"Of one thing I feel sure, that personally I have a growing tendency to look more and more carefully for the good in all branches of the Christian church, and I apprehend that I am not alone in this. Sincerely yours,

GEORGE W. KING, *First M. E. Church.*"

To this the Cardinal replied as follows:

Cardinal's Residence, Baltimore.

"Rev. Geo. W. King, Dear Sir:—In reply to your favor I beg to say that your aspirations for the reunion of Christendom are worthy of all praise.

"This reunion would be only fragmentary if the Catholic church were excluded.

"It would also be impossible; for there can be no union possible without a solid Scriptural basis, and that is found in the recognition of Peter and his successor as the visible head of the church.

"There can be no stable government without a head, either in civil, military or ecclesiastical life. Every State must have its governor, and every town must have its mayor or municipal chief with some title.

"If the churches of the world look for a head, where will they find one with the standard of authority or prescription except the Bishop of Rome?—not in Canterbury or Constantinople.

"As for the terms of reunion, they would be easier than is commonly imagined. The Catholic church holds to all the positive doctrines of all the Protestant churches, and the acknowledgment of the Pope's judicial supremacy would make the way easy for accepting her other doctrines. You are nearer to us that you imagine. Many doctrines are ascribed to the church which she repudiates.

Faithfully yours in Christ, *J. Card. Gibbons.*"

To this the following was sent in reply and by consent of both gentlemen the letters were made public in the interest of the union desired:

"Dear Cardinal: Your reply has been read with much interest. May I not now inquire if it would not be a wise and valuable thing for the Catholic church to set forth to the Protestant churches a possible basis of union (describing the matter in sufficient detail) somewhat after the order of the Chicago Lambeth propositions of the Episcopal church? I know how much the Methodist church, and indeed the entire Christian church, is misunderstood by many, and I conceive it more than possible, inevitably, that the Catholic church should likewise be misunderstood and misjudged in many things. Cannot the Catholic church correct this misunderstanding on the part of Protestants to a large degree at least, and would not this hasten the desired reunion?

"I believe the present divided condition of Christendom to be full of folly, shame and disgrace, and have no objection to a central authority under certain conditions of limitation or restraint. Sincerly yours, GEORGE W. KING."

ROMAN CATHOLIC VIEW OF PROTESTANTISM

The Roman Catholic view of Protestantism, and its present tendency Romeward, is commented upon by the *Catholic Mirror* in a manner that speaks for itself of the "Mother's" (Rev. 17:5) view of her wayward "daughters," and their inability to keep house unless they more closely pattern after her crafty methods. They will not return to her, however, but they will unite themselves and more independently follow her deceitful policy. The *Mirror* says:—

"In a recent article under the title of 'Religious Fads' the writer endeavored to show that the intelligent minds of the day are drifting from Protestantism into any new phase of belief which may claim their allegiance as satisfying the moral and intellectual cravings.

"Upon consideration, the subject broadens its scope, taking in not only the large percentage of gifted men, but all the rank and file, the mediocre intelligence and the illiterate that go to make up the demos—the masses.

"Sociology has become the leading study of the age as well as its controversy. Before it the apparent conflict of religion and science fades into insignificance. As a writer in the *Westminster Review* has put it:

" 'The arena has changed from the professor's chair to the trades-union, the socialist club, the anarchist den. The whole social body is gravitating toward the scene of strife. The pace of the whole thing is quickening till sober judgment and cool measures become almost impossible. It is a battle between Briareus and the gods. Briareus, the many-headed and many-handed giant of Labor, and the gods of Plutocracy.'

" 'Can religion nerve and deliver this generation, face to face with dangers so threatening?'

"This many-handed and many-headed giant [the labor problem] has risen to such a degree of prominence in the social world that its voice must be heard. This age is essentially the age of the people, and the wage-earners and breadwinners constitute a very large percentage of the people as compared with the owners of capital.

"Each succeeding year witnesses new troubles and disasters growing out of the conflict of labor with capital, some of the most harrowing results of which are the destruction of life and property. The state is called upon to suppress violence; punishment is justly meted out to the offenders, but the trouble has not ended. Arbitration is resorted to, and the difficulties are presumably settled. Would to God that so easy a solution were possible! The wound is only partially healed, it is bleeding beneath, for the cause of the evil has not been eradicated.

"In this dissatisfied and discontented condition, led on by the counsel of malignant men, the sons of toil band together and mediate the overthrow of all good order and of society.

WHO SHALL LEAD THEM?

"From the history of the past, it is not difficult to understand which has the greater hold upon the masses, Protestantism or Catholicism.

"Not many years ago all England was aroused by one of the greatest labor troubles the world has witnessed. In vain did the state exercise its power to suppress it. The giant was increasing in proportions day by day. The ministers and bishops of the established church lifted their voices in protest —they were unheard. The saintly archbishop of Westminster, Cardinal Manning, left the quiet of his retired life, and going among the people, many of whom were not of his flock, he spoke to the excited multitudes, condoled with their misfortunes, gave of his scanty means to their immediate relief, and counseled temperance and patience. The result was instantaneous. The people who had shortly before threatened destruction to the nation, who were bringing upon themselves endless woe and misfortune, retired peacefully to their homes and the trouble subsided as quickly as it had originated.

"Witness again not later than last summer in our own land the enormous proportions of the railroad strike, and the prominent part which the Catholic clergy took in influencing the sons of toil to desist from unlawful acts. Will it be said that force of arms had greater power than the timely admonition of God's anointed?

"Has Protestantism produced a treatise upon the labor problem which from a purely ethical and social standpoint can compare with the now celebrated Encyclical of our holy Father, Pope Leo XIII., in which he, the head of millions of people over the whole face of the globe, comprising alike the rich and the poor, capitalists and laboring men, sets forth in incontrovertible terms the individual rights of each, the principles which must guide them in seeking the desired results, and the evils which will certainly follow from the rejection of the said principals. Truly it is the Catholic church who is the mother of them all.

"The day-star of Protestantism is waning. She has lost her hold upon the foremost intellects of the day who seek refuge in some of the numerous fads of the time. She has lost her hold upon the masses by her indifference to their wants and social grievances.

"With the lapse of a generation, or perhaps sooner, who shall say but that Protestantism is a thing of the past, buried without epitaph or memorial other than the sad recollection of the once unprofitable existence?"

Without offering either denials or excuses for Protestantism we can assure the laboring classes and the capitalists in the light of history past and present that the policy of the church of Rome is thoroughly selfish. She squeezes large sums from the rich, but craftily remembers that the pennies and dimes wrung from the poorest millions of the civilized world amount in the aggregate to more than the larger sums from the fewer wealthy. She now as always stands aloof from both classes, offering the one class immunity from present difficulties and the other quicker release from purgatorial pains upon condition that they fill her coffers and recognize her authority. She prefers the position of *Arbitrator*, because there she can hold control of all parties and manipulate matters the better in her own interest.

Papacy, with Satanic cunning, balances herself upon every great public question, so that she can speak for either capital or labor, government or people as may seem best policy at the moment, to keep herself in favor with the majority. She builds orphanages and hospitals wherever they will pay, by giving her not only a reputation for charity, but by drawing from the public treasury large sums of money for their support,—and for other uses.

If we want to see evidences of her love for the poor and the ignorant we must look to Italy, Spain, Portugal, Austria, Hungary, Poland, Western Ireland, Mexico and all of Central and South America. She loves them so much that she keeps them poor and ignorant. And it is the millions of these, her blinded dupes, that chiefly threaten society, and the control of whom the Catholic priesthood frequently use to their own advantage as above cited. A leading iron manufacturer (a Lutheran) told the Editor that his firm always contributed liberally to the support of the Catholic church in the neighborhood of his mill; because "no one else can control those ignorant Catholic laborers, who necessarily form a large part of the employees at every mill."

In Mexico and Brazil the government has had to interfere and stop the priests from robbing the poor benighted laboring people who, after selling their produce, would give liberally for Masses to get their relatives out of Purgatory and to secure for themselves Indulgences and then get drunk and squander the remainder amongst storekeepers until they could not pay their government taxes. The poorest servant girl is required to go regularly to Masses and would be insulted and refused a seat if she did not put at least ten cents into the treasury.

This is the good "Mother," and these are her good methods for holding down the masses by the screws of ignorance and superstition which she will teach Protestants to copy so as to bring back the peace of ignorance.

THE ROMAN CHRISTIANS PROTESTANTS DESIRE TO EMBRACE

The saloon business, which is spreading poverty, disease and discontent throughout the whole world, yields large revenues to the Catholic treasury. Saloon keepers generally belong to the communion of saints to which Protestants are turning with longing eyes. On this point, under the head of "Birds of a Feather," the *Omaha Christian Advocate* says:

"It has often been said that if the Roman Catholic church would take a stand against the saloon it would do more good than all the efforts that are now making to abolish that nuisance. But this church is going to do nothing of the kind, for the simple reason that a vast deal of its revenues are derived from the unholy traffic in intoxicating liquors. The following figures showing the relation of the Roman Catholics to the saloon business in the city of Philadelphia are furnished by a reliable correspondent with the assurance that they can be depended upon. They make 'very interesting reading.'

"Sixty-five per cent of the manufacturers of alcoholic liquors for beverage in the city of Philadelphia are Roman Catholics, and of the brewers 75 per cent are Roman Catholic communicants and pay revenue to the Roman Catholic church.

"In the same city there are 8,034 persons in the retail liquor business, selling liquor over the bar for drinks, as follows:

2 Chinamen	Not Roman Catholics.
2 Jews	Not Roman Catholics.
18 Italians	All Roman Catholics.
140 Spaniards	All Roman Catholics.
265 Negroes	200 of them Roman Catholics.
160 Welsh	125 of them Roman Catholics.
285 French	All Roman Catholics.
497 Scotch	435 of them Roman Catholics.
568 English	543 of them Roman Catholics.
2,179 Germans	All Roman Catholics.
3,041 Irish	All Roman Catholics.
205 Americans	They commune nowhere: a majority of them are of Roman Catholic parentage.

Of this number, 3,696 are women, all foreigners but one, as follows:

German	1,104, All Roman Catholics.
Irish	2,558, All Roman Catholics.

Of the 8,034 total, 6,418 have been arraigned for crimes."

THE SOCIAL VIEW

The strike in Brooklyn, of the motormen and conductors of the electric street-car lines, against what they consider unreasonable arrangements respecting hours and pay, has the attention of the civilized world. We sympathize with the employees in that the conditions were unreasonable; but we cannot sympathize with their rioting, destruction of property and injury of others who even less favorably situated were glad to get the work they used their liberty to refuse.

Such questions are difficult to adjust while the rule governing all is selfishness. But since the car lines are corporations created by the state, they are properly subject to state regulation—which might include a provision respecting minimum wages and maximum hours. But no such arrangement having been made, the employees probably see no relief except by the exercise of brute force.

The brutal conduct of the exasperated mob, including the strikers' friends, male and female, in the use of sticks, stones, firearms, red pepper and horrible curses, shows that the veneer of civilization is very thin, and indicates to a slight extent what may be expected when the great trouble shall have increased the despair, venom and frenzy. The Scriptures point us to the French Revolution and the destruction of Jerusalem A. D. 70, as inferior illustrations.

Although the strike is practically ended, Judge Gaynor's just and wise opinion will be of interest to all. He holds that the street railroads are chartered by the State as public servants, and that to hold their charters they must accommodate the public, regardless of profits and dividends. They may bargain with men for hours and wages as much to their own advantage as possible, but must not stop, nor run less cars than public convenience requires. They must pay wages required by their employees until they have *found* others willing and able to do the work for less, so as to avoid stoppages, etc.

The effect of this decision will undoubtedly be to make the railways and all chartered public servants more careful and moderate in their dealings with their employees.

Selfishness caused the unreasonable terms, selfishness fought them and caused the strike, and selfishness, on the part of the public, leads to a decision modifying the conditions. It is difficult, and always would be, for selfishness to bring any satisfactory conclusion to any question. It is insatiable. We long and hope for the time when "A King [Christ, and the church, his body] shall reign in righteousness, and princes [the overcomers of the former dispensation] shall execute judgment;" and we pray, Thy kingdom come, thy will be done on earth as in heaven, O Lord.

* * *

The resignation of the President of France created quite a stir; but the prompt election of his successor, without commotion or bloodshed, gave evidence that the present social order is not as near its conflagration and wreck as many

have surmised. The Scriptural dates will be found consistent with the facts. A. D. 1914 will be soon enough to expect complete collapse; although radical changes from the present order, experiments with various impractical social theories, etc., may be expected six or eight years sooner.

"TO WAGE WAR ON INFIDELITY

"Catholic and Protestant Union at Bay City, Mich., for the Extermination of Bigotry

"Special to the Chicago Record.

"Bay City, Mich., Jan. 16.—Something of a sensation has been caused here by the union of Catholic priests and Protestant ministers in a movement for the extermination of religious intolerance and bigotry. A memorial declaring the principles of the compact has been signed by five priests and ten Protestant preachers. After several preliminary meetings a general invitation was extended to the clergy of both cities, and a representative body met at St. James' rectory, at which the situation was freely discussed, and all admitted that much moral energy was lost through prejudice and in consequence the cause of Christianity was weakened.

"It was acknowledged that all those who believe in the divine mission of Jesus Christ should direct their united force against the common foes, infidelity and immorality. The memorial declares that it is unnatural that the members of the same body should tear one another to pieces. They should protect and assist one another. The means to attain this end are declared to be of two kinds: 'Fraternal meetings of the ministers of the different churches, with a view to becoming better acquainted and for devising means whereby to carry on our mutual work; public lectures on 'Christain Unity,' 'Christian Tolerance,' 'Christian Charity,' and kindred subjects, the lectures to be delivered alternately by priest and minister.' It is said that this union is without precedent in this country."

The above is in full harmony with what we have been expecting. Its lesson is two fold. First, it shows how ready are the two ends of the ecclesiastical heavens—Catholicism and Protestantism—to "roll together as a scroll." (Isa. 34:4; Rev. 6:14) Second, it shows that all not disposed to unite with either side of the "scroll" are not only liable, but likely, to be classed as "infidels," not only by unionists, but also by the worldly. How evidently the time is hastening on when a religious, social, political and financial "boycott" will be waged against all who will refuse to worship either the "beast" or his Protestant "image." (Rev. 13:15-17) But those who already feel some of the boycott, and those who soon will feel still more of it, may take comfort in the Lord's appreciation of their fidelity as expressed in the promise of Rev. 20:4,—that of such are the heirs of God and joint-heirs with Christ in the kingdom soon to be established for the blessing of mankind, the restitution of all things.

And yet those who will have to do with the "boycott" will doubtless be as ignorant of the parts they are really playing in the great drama as was Saul of Tarsus who, when persecuting the true saints, verily thought that he was doing God service. Such as are as honest as he will doubtless be stopped in the way and see the great light of the Millennial morning: but the vast majority, "blind leaders of the blind," will fall into the Adversary's snare, fight against God and share the "plagues" and great trouble coming upon Babylon. (Rev. 18:2, 4) "For this cause God shall send them strong delusions, that they should believe a lie, that they all might be judged [openly condemned] who believed not the truth, but had pleasure in injustice."—2 Thes. 2:11, 12.

INTERNATIONAL PROTESTANT FEDERATION

Rev. Dr. Henry Lunn, an English clergyman, has just come to the United States "to interest American clergymen of almost all denominations in the International Movement for a federation of all Protestant churches." This movement has "grown out of the now famous Grindewald Conference." Dr. Lunn arrived on Jan. 19, and brings with him "the cordial indorsement of Archdeacon Farrar and a number of other English clergymen of note." Dr. Lyman Abbott, of the Plymouth church, Brooklyn, among other clergymen had been notified of his coming. Dr. Lunn's first explanation of the proposed scheme is fixed for Jan. 27, from Mr. Beecher's old pulpit.

From this it will be noted that our suggestion of some time ago that the coming union will not be an *amalgamation*, but a *federation* is holding good. Mr. Lunn is the first (aside from the TOWER) to use the word "federation," in connection with this Union movement, so far as we have observed.

ONLY THE HUMBLE SHALL SHARE THE KINGDOM

FEB. 10, MATT. 18:1-14. (Mark 9:33-50; Luke 9:46-50.)

Golden Text—"It is not the will of your Father which is in heaven, that one of these little ones should perish."

The subject of this lesson is one worthy of the most careful and prayerful consideration of every child of God, and especially of all those who are in any way tempted to ambition and rivalry or vain glory in the Lord's service. While the humility of the Lord's apostles is very marked in their subsequent career, in the beginning of their course they were all to some extent influenced by old ideas which it was the object of Christ's teaching gradually to eradicate.

After the peculiar experiences on the Mount of the Transfiguration and the selection by the Lord of three of their number for that notable occasion, the question of relative prominence in the kingdom was naturally suggested to their minds, and apparently it led to a dispute which manifested some selfishness. It was to correct this disposition, and to show its antagonism to the spirit which must prevail in the kingdom of God, that our Lord sought an opportunity to converse with them on the subject. (Verse 1 and Mark 9:33, 34) "And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace [certainly not indefinitely, for that would have been showing disrespect to the Master; but there was a brief silence which indicated some embarrassment]; for by the way they had disputed among themselves who should be greatest." By and by one of them inquired, "Who is [to be] greatest in the kingdom of heaven?" Then followed the lesson, so important to the apostles, who were subsequently to be specially exposed to great temptations to ambition and rivalry among themselves for the chief place in the estimation and in the hearts of the people of God—the kingdom in embryo—among whom they were all to be leaders and teachers—chosen witnesses of God. And the Lord would have them be not only witnesses of his truth but exponents also of the power of his spirit in transforming the heart and moulding the character into graceful conformity to the divine will. But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition.

Verses 2-4; Mark 9:35. "And he sat down, and called the twelve, and saith unto them, If any man desire to be first [*i. e.*, if he manifest the spirit of rivalry], the same shall be last of all, and servant of all." The spirit of rivalry being the very opposite of the spirit of love and meekness which must characterize all who shall be counted worthy of the kingdom, this statement is seen to be the logial sequence of such a course; for if such a one shall ever enter the kingdom he must first have that disposition thoroughly eradicated; and if it be deep seated or long cultivated, it may take considerable time and discipline to accomplish it, while, meantime, others, not so afflicted, may be engaged in the more rapid development of those graces of character and of mind which fit them more and more for extended usefulness and exalted service, thus necessarily leaving the one under discipline to be the last and least instead of the first and foremost. Thus viewed, the saying, He that humbleth himself shall be exalted; and he that exalteth himself shall be abased (Luke 14:11), is seen to be the statement of a philosophical principle of divine law. Let us, therefore, as the Apostle Peter urges (1 Pet. 5:6), humble ourselves under the mighty hand of God, that he may exalt us *in due time.*

"And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, Verily, I say unto you [the manner is impressive and solemn: it is as though he would say, I want you to take this lesson to heart and ponder it well], Except ye be converted [*i. e.*, unless ye turn away entirely from this self-seeking spirit of rivalry], and become as little children, ye shall not [even] *enter* into [much less be *greatest* in] the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness.

The maintenance of such a spirit after the dormant powers of childhood have expanded and brought the world, with all its attractions, allurements, ambitions, hopes, etc., within the mental grasp of *the man*, after the intellect has been quickened by the pulsations of life until he begins to realize that he is the peer of his fellows, and that he has

advanced in the acquirement of knowledge and the development of skill and ability even beyond many other men, is indeed the evidence of that self-control and self-discipline which invariably bespeak a noble character.

The possession of such a spirit indicates (1) That the man is not overestimating himself. Though, in comparison with the ignorance of his childhood, he may have made considerable progress in the acquirement of knowledge and the development of his faculties, perhaps beyond the majority of his fellow men, he sensibly considers that he is still only on the shore of a boundless sea of truth, and that if he has outstripped the speed of some of his fellows it is only because of some superior advantages of birth or education of which his benevolent soul would gladly see all men partakers. He views himself as God sees him—as a very imperfect man, striving in much weakness to measure up to the standard of a perfect man, and realizing that his best efforts still leave him far short of the mark of perfection. And so he is humbled, in consideration of his failures, rather than puffed up, by comparing himself with those of still lower attainments.

(2) It indicates a tender consideration and love for other men which cannot vaunt itself or behave unseemly toward them. It regards inferior learning and lack of intellectual development with that gracious sympathy and helpfulness which seek rather to supplement what the illiterate have, and to conceal their lack or deformity, than to expose their ignorance; while it cheerfully recognizes moral and intellectual equals, and pays due deference to superior attainments. It has nothing to do with the false standards of excellence which the world sets up, but, measuring self by the divine standards, it lives apart from, and far above, the spirit of the world—above its strifes, ambitions, bickerings, envies and selfishness; and, in the language of Paul, it has learned that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, to think on these things (Phil. 4:8), and not to think of self too highly, but to think *soberly*.—Rom. 12:3.

Such, our Lord declares, must be the spirit of all who will be permitted to enter into the kingdom of heaven; and he who cultivates it most will be the greatest; not, however, by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness, and is of itself a great achievement. It is just such loving generosity and meekness as this that will be necessary on the part of the "royal priesthood" of the Millennial age, to co-operate with Christ in the great work of lifting up the fallen to the high privileges of perfect manhood.

Verse 5. "And whoso shall receive [recognize and show kindness to] one *such* little child [the least and humblest of God's children] in my name [because he is mine], receiveth me." That is the Lord's valuation of even the least and humblest. How it helps all of us to realize his love!

Verse 6. "But whosoever shall ensnare [beguile and lead astray—from the truth, the spirit of the truth, or holiness of life] one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea."

Such a warning needs no comment: if any one should find in his own heart the least intimation of such a disposition, let him quickly halt in his erring way and earnestly pray God to renew a right spirit within him.

Verse 7. "Woe ["great tribulation"—"a time of trouble such as never was since there was a nation"—is coming] unto the world because of [wilful] offenses [offences against sufficiency of light to avoid them]; for it must needs be that offenses come [because men's hearts are not right], but woe to that man [that wilful sinner] by whom the offense cometh."

Verses 8, 9. See our issue of February, '93.

Verse 10. "Take heed that ye despise not [that ye do not hate or in any way persecute] one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." ("Are they not all ministering spirits sent forth to minister to them that shall be the heirs of salvation?") And (verse 14), "It is not the will of your Father which is in heaven, that one of these little ones should perish." The intimation is plain that any persecution or ensnarement of these will surely be observed by the Lord, and the evil-doers will in due time be brought to justice. Though the Lord may permit persecutions to severely try his saints, it shall only accomplish their purification; for "all things shall work together for good to them that love God, to them who are the called according to his purpose."

Verses 11-13 tell of the loving zeal of our good Shepherd in seeking and caring for his sheep. Let us rejoice in his care and diligently hearken to his voice.

THE GOOD SAMARITAN

FEB. 17, LUKE 10:25-37.

Golden Text—"Thou shalt love they neighbor as thyself."—Lev. 19:18.

The question introduced in this lesson is the great question which should enlist the most serious attention of every man—"What shall I do to inherit eternal life?"

The one who here propounded it was an Israelite, to whom pertained the promises of God for eternal life, on condition of perfect obedience to the divine law. He was one also who, with the rest of his nation, was vainly trusting in the law for salvation, and opposing the new and only way of life through Christ. Consequently, the Lord, to whom the query was addressed, referred the inquirer to the law for the answer. "He said unto him, What is written in the law? how readest thou?" As a recognized theologian and public teacher he must have some understanding of so important a matter. The answer was politely deferential to the office of the inquirer, and at the same time very adroitly put; for the lawyer was not a sincere inquirer, but one anxious only to lead the Lord into an entangling argument and to make him appear before the people as an opposer of the divine law.

The answer quoted from the law was a correct one, including the two great commandments on which hang all the law and the prophets (Matt. 22:36-40); 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." True, according to the law, those were the conditions of eternal life; but neither the lawyer nor any other man, except the perfect man Christ Jesus, was able to fulfil the conditions, though not until convinced of his inability to do so would the man be ready to accept God's way of salvation through Christ, who, by his great sacrifice, once for all, was about to blot out for believers the handwriting of ordinances which was against all Israel; viz., the condemnation of the law—nailing it to his cross.—Col. 2:14.

Seeing that the man's heart was not in the right attitude, the Lord did not proceed to preach to him the gospel of salvation, but, seizing the opportunity which his second inquiry offered—"And who is my neighbor?"—he sought to lead him and those who stood by to the realization that every man is neighbor to every other man; that the whole human family is linked together by the ties of brotherhood, and therefore, every man should have a brother's sympathy, love and benevolence.

This simple truth, the Lord showed by a forcible illustration, was not one of those things hard to be understood, unless the heart had grown selfish instead of benevolent and kind. The simple, unpretentious Samaritan had comprehended it and had acted the neighborly part, while the ostentatious priest and Levite, with all their loud professions of piety, ignored it, though their effort to evade the responsibility by passing by on the other side of the roadway proved that they understood the neighborly obligation, of human brotherhood, which, in their selfishness, they vainly sought to shirk.

Commending thus the neighborly spirit of love, pity and benevolent generosity manifested to so large a degree in the Samaritan, the Lord's final answer was, "Go, and do thou likewise." Go, thou, and seek a change of heart—from hard, unpitying selfishness disguised under the flimsy robes of showy profession, to simple brotherly kindness and charity, which, operating toward a brother-man, a creature of God, whom thou hast seen, will thus the better enable the to love supremely the righteous God whom thou hast not seen. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20.

There are several important lessons to be drawn from this incident—(1) We note how, *in meekness*, the Lord instructed those that opposed themselves. (2 Tim. 2:24-26) He did not bluntly say to his insincere inquirer, Your heart is not right, you have an evil mind and are full of pride, hypocrisy and conceit, and have no ear for the truth on this subject: but

rather he sought carefully and wisely to lead his opposer to this realization and to consequent repentance.

(2) We observe how the Lord endeavored to make known and recognized truths stepping stones from which to advance to higher truths—to lead gradually and logically from the known to the unknown, and to gently push aside prejudices and overcome them, rather than to rudely jostle them and harden the heart to increased opposition.

(3) We see that he did not make the truth obtrusive, but that his words were always words in season.

(4) Finally, we note the special teaching of the lesson—that love, which operates benevolently and kindly, *i. e.*, neighborly, toward all men, recognizing the obligations of human brotherhood, and the golden rule to do unto others as we would have them do to us, and which regards God, the fountain of all goodness, with supreme reverence, is the only condition of heart that can ever inherit eternal life. But the further lesson, which the unbelieving lawyer did not get, because he was not ready to receive it, was that, though he could not, in his fallen condition, meet the full requirements of God's law, there was provision made for his weaknesses and shortcomings through Christ if he would accept such provision.

Let us mark these valuable lessons, heeding our Lord's instructions and carefully noting and copying his methods in all our dealings with each other and with fellow-men.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER:—I am glad that I am able to inform you that we are still strong in the faith, and growing in grace: we have good meetings, without strife or contention. Our only regret is, that there are so few of us.

There is a point on which we would like further advice from you. You advise us to mingle with other Christians, in their churches, at prayer meetings and revivals, and to take part with them.

Now, if, as we understand, the nominal church of today is in much the same condition that the Jewish church was in at the time of Christ, is it not *wrong* to help them, knowing as we do that they do a great many things that they ought not to do, if so be it increase their denominational greatness, and that every one that they convert to their way of thinking is being led that much farther from the truth?

The church here (Methodist) will not listen to even a hint about future probation, and would not even allow me to attempt to show whether a certain passage was figurative or literal.

Your brother in the race, J. N. SHOEMAKER.

[REPLY. The spirit of our advice is that we do not hold ourselves aloof from our fellows who *profess* to love the Lord and to respect his Word, whatever denominational names they may have erroneously adopted or whatever creed-fences they may have been deluded into putting around them. We know, from our own experiences, that they need just what we have—"the bread of life" and "the water of life."—the truth; and this we long to give them.

But our love and zeal must not lead us to intrude upon these blinded friends, if they refuse to make us welcome, or to hear our loving message; nor to ignore the truth and remain silent where error is free and where truth is bound hand and foot: we must find other more willing ears or adopt other methods. Above all we must not misrepresent our Lord and his Word and our own honor by professing what we do not believe in the form of a church creed or confession. "He that is ashamed of me and my Word, ... of him will I also be ashamed before my Father and his holy angels."—EDITOR.]

DEAR BROTHER RUSSELL:—I know you are always busy, and for that reason I would not trouble you unnecessarily; but I feel that it would be of great benefit to the church here and in the vicinity, if you would give your opinion upon a point about which there has existed a difference, and which has come to the surface.

The question is, How are we begotten by the Spirit of God? Does the new life come to us as individuals direct from God, or through Jesus Christ, who is "Head over all things to the church?"

A brother recently made this sweeping statement in public: "The Lord Jesus has nothing whatever to do with the selection of the bride." Another brother, when I asked him whether he believed that we could deal directly with God apart from Christ said, Most assuredly; and said in plain terms that this favor was something that the Father gave to each individual after justification by faith, and we were begotten of God independently of the Lord.

Now I cannot see why there should be this difference in view of the plain Scripture teaching. My understanding of the matter is that we have our relations to the Father as sons, only because we are *in* Christ; and if we were out of Christ, we should be in condemnation (Rom. 6); that we are anointed *in him* by God? (2 Cor. 1:21); and that the anointing with the Spirit of adoption comes to us from God *through* Christ the Lord. "He (God) saved us . . . . according to his own mercy, through the bath of regeneration, and a renovation of the *holy Spirit*, which he *poured out on us richly through Jesus Christ*, our Saviour."—Tit. 3:5, 6.

Referring to the type of anointing the High Priest, of which the church are members, we find in *Tabernacle Shadows*, p. 23:—"This oil typified the holy Spirit of adoption whereby we, the real Royal Priesthood, are sealed;" and (p. 32), "As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil—the holy Spirit. . . . . The anointing oil was poured *only upon the Head. The under-priests were not anointed individually.*"

Many similar explanations occur in the *Tabernacle Shadows*, one other of which I quote (p. 54):—

"Just as soon as the sacrifice of Jesus on behalf of his 'body' and 'house' was complete and presented before the Father, after his ascension, came the evidence of his acceptance in the Pentecostal baptism upon the representatives of the church his body, and his house. *And this anointing* (symbolized by the oil), which came upon the church, continues ever since on all the living members of the High Priest's body. This impartation of the divine mind to those consecrated ones was the energy in them which killed each as the Lord's goat. This coming of the holy Spirit, the Lord's power or 'hand' at Pentecost, was shown in the type by the *High Priest* coming to the door of the Tabernacle and laying hands upon the Lord's (Jehovah's) goat and killing it. Just as the *Spirit of the Father* enabled Jesus to sacrifice himself, represented by the killing of the bullock, so it is the *same spirit* or influence of the truth, *through Christ*, upon the 'Lord's goat' class, which enables them to crucify themselves as men—to kill the goat—in hope of the promised glory, honor and immortality of the divine nature."

The manner in which the members receive life from the Head, the branches from the vine, also illustrates how the supply of God's spirit reaches the members of the church. Our sacrifices and death are acceptable only because reckoned in with his perfect offering. Our death and resurrection are part of his. We will be raised by the power of God which raised Jesus, but the power will be *exercised by* "the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy (God given)) by which he is able even to subject all things to himself." (Phil. 3:21) It is *through him* that the Father leads forth those who sleep in Jesus at his coming.—1 Thes. 4:14.

It seems to me that we ought to be very guarded in making radical statements which may not be in touch with the truth at all points. There is danger of stumbling some at the very threshold of present knowledge, by appearing to ignore or detract from the all-sufficiency of the blessed Lord. "You are in the anointed Jesus, who became our wisdom from God, righteousness also, and sanctification and redemption [deliverance]; that as it has been written, Let him who boasts, boast in the Lord."—1 Cor. 1:30-31.

Yours in the one spirit, E. C. MOTT.

P. S. Please explain in the same connection Col. 3:23, 24.

REPLY BY THE EDITOR:—It is well that we keep clearly in view the facts, that the *world* during the Millennium will recognize Christ as their Life-giver or Father (the "Everlasting Father"), and will have no introduction to Jehovah until the close of the Millennium, when those only who shall have reached *perfection* and been found worthy of everlasting life will be presented. But the church, the "bride," the "brethren," the "joint-heirs" of Christ are granted fellowship with the Father Jehovah from the time of their begetting of the spirit, when they *consecrate* themselves, being previously "justified by faith."

This, undoubtedly, is the point which the brethren mentioned have in mind. However, they should not forget that our standings, both as justified men and afterward as sanctified new creatures, are not *actual*, but merely *reckoned* standings, before Jehovah. We can maintain the *reckoned* acceptance only by abiding in Christ. "No man cometh unto the Father but by me;" and "He that abideth in me and I in him, the same bringeth forth much fruit; for without

me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered."

To reject the continual necessity for the covering of Christ's robe of imputed righteousness would be to attempt to stand judgment before God's bar in our own filthy rags of unrighteousness—an impossibility, an absurdity. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) He has provided a shelter for us in Christ which covers our unwilful weaknesses and imperfections; and to reject it first or last would be to do despite to the favor of God therein extended to us.

We commend all that you have said above, dear Bro. Mott, and are glad that you see the subject so clearly. We would add to the texts you have cited just three more, viz., Acts. 2:33; John 5:23 and Eph. 1:6.

Col. 3:23, 24 is in agreement with all this. "One is your Master [Lord], even Christ." Of him we shall receive the inheritance, even as of him we received the foretaste of it. He received from his Father and our Father, his God and our God, all that he has given or will give to us. (John 20:17) And so fully is the will of Christ the Father's will, that to serve the one is to serve the other also. "I and my Father are one" (in purpose), said Jesus.

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VIEWS FROM THE TOWER

THE SOCIAL VIEW

The indications are that Russia has gained considerable in the new Czar. Already he manifests a statesmanlike liberality of thought which has pleasantly surprised the world. It is related that recently in examining papers bearing upon some official appointments the Czar struck out with his pen the sentences relating to the religious beliefs of the applicants, remarking to the effect that their religious views were their own private matter and had no bearing upon their suitability for political office. It is hoped from this that religious liberty may soon be granted to a degree not enjoyed for centuries in Russia. Such a policy would be welcomed by Roman Catholics, Greek Catholics and Protestants, no less than by the Jews.

In harmony with this view we note the removal of Gen. Gourko, Governor-General of Warsaw, and of Count Ignatieff, Governor-General of Kieff. Both of these men were noted for their anti-Jewish proclivities; and the latter had only recently instituted the severe persecutions of the Stundists mentioned in our issue of Jan. 15. The Czar's uncle, the Prince of Wales, visited him at the time of his father's funeral and doubtless lent encouragement to his more liberal views respecting government.

* * *

The Lord-Mayor of Liverpool created a sensation a few days ago in a speech before the Commercial Travelers' Association. Speaking of the need of a higher technical and intellectual culture amongst English workmen, he went on to say that if they did all they could to produce British goods he believed that in two or three years there would not be an idle man in Great Britain. But he feared an unwillingness to acquire this culture and skill, and a disposition rather to do as little work and for as few hours as possible and in a careless manner. "He was afraid there was nothing for it, but to let them (the English workmen) go to the devil."

The gentleman no doubt spoke out boldly what many others have thought, but have not uttered. He says, truly, that his method would give employment to the idle; but he seems not to see what so many overlook; viz., that if the workmen of Liverpool or of all England became more efficient than other workmen the world over, and drew the world's business to themselves by fine work at low prices, it would mean the stoppage of factories elsewhere and idleness of their employees, until they had reached a similar or greater skill and lower prices and should reclaim their trade. Meantime, the constant increase of machinery, population and skill would shortly make matters even worse than now, for the unemployed in Liverpool and throughout the world would be intellectually cultured workingmen who would suffer under deprivations more than at present. This very sort of thing has been in progress for the past twenty years.

No, the Lord-Mayor sees not the real cause of the present social distress. It is but the natural travail and labor incident to the birth of a new order of things, liberating and enlightenment of the race as a whole and the development of inventions, all of which are but preparations for "the day of Christ"—the Millennial kingdom.

* * *

The recent "bread riot" in Montreal, Canada, and on the same day eight mass-meetings of thousands of unemployed men in Berlin, Germany, demanding employment, tell us how wide spread is the present financial depression. Capital refuses to be risked except with profits in prospect; Labor refuses to be used on any less favorable terms than at present, realizing that each step lower would not only be permanent, but would lead still lower. The only help is that suggested in the Lord's prayer—"Thy kingdom come; thy will be done on earth, as it is in heaven." Look up yourself, and lift up the eyes and hearts of others, to the dawn of the Millennium. Through all the present mists behold with the eye of faith the first rays of the promised Sun of Righteousness arising with healing in his beams.

THE RELIGIOUS VIEW

Zion Associations of Jews are being organized in Great Britain as well as in the United States, their central thought being a National Movement—the re-establishment of a Jewish kingdom in Palestine. Jewish journals long silent on this subject, if not opposed to the project, are now devoting space in almost every issue to its consideration. We are glad to see this. It is a "straw," pointing in the direction indicated by prophecy. Trust in the Lord and wait patiently for him, and he will bring to pass all that he has promised. But do not expect it before *his* time, his *fixed* time. While the time to favor Zion began in 1878, the treading down of the Gentiles will not be at an end until 1914 A. D. The interim, however, will be more and more a time of turning away of blindness from Israel;—the blindness which happened unto *all Israel* except the elect remnant, after they as a nation and individually rejected Christ.—See Rom. 9:27-33; 10:1-3; 11.1. 7-11, 25-32.

* * *

The Pope, desirous of devising some scheme for a basis of agreement between the church of Rome and the church of England, summoned Cardinal Vaughan from England to Rome for conference. The Cardinal gave little encouragement to the proposition, even advising that such efforts would be fruitless; but the Pope is not yet satisfied, and proposes a conference with the Catholic Bishops of Salford, Nottingham and Southwark, whose sentiments are understood to be more in harmony with the Pope's sentiments.

One effect will be to draw some of the high-churchmen of England Romeward, while the low-church party will unite with other Protestants in the coming Protestant Federation, from which, however, the word "protestant" will probably be dropped.

The Pope's long expected Encyclical, or General Message, to the Roman church in the United States, has just been made public. Its items of chief interest to us are: (1) It definitely declares Mgr. Satolli the Pope's representative—the United States' Pope. (2) It refers to Protestants here, desires their conversion to Romanism and suggests that Roman Catholics in general win them over by their *examples* in living the Christian *virtues*. This is surely a hint in the right direction: Protestants in general would be glad to see some better exhibition of Christian virtues amongst their Romanist neighbors. Should the Pope's advice operate energetically, it would immediately close about three-fourths of the saloons, breweries and distilleries, and vacate about the same proportion of all the jails and penitentiaries of our land. The Pope is right: such an "example" would convert many Protestants, who would gladly forget the shameful history of the past. But Papacy does not possess the truth which sanctifies, and the few real saints who in past centuries belonged to her communion did not really belong to her faith. The Encyclical says:—

"How solicitous we are of their salvation. . . . Surely we ought not to desert them nor leave them to their fancies: but, with mildness and charity, draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions.

"Great is the force of example, particularly with those who are earnestly seeking the truth and who, from a certain inborn virtuous disposition, are striving to live an honorable

and upright life; to which class very many of your fellow citizens belong. If the spectacle of Christian virtues exerted a powerful influence over the heathens, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?"

(3) It congratulates the church upon its prosperity in the United States, but intimates that *liberty* is not all that it desires, but, in addition, public patronage, etc. The Encyclical says:—

"For the church among you, unopposed by the constitution and government of your Nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for State and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church, in virtue of which, unless men and circumstances interfere, she spontaneously expands and propagates herself. But she would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This would be to make matters stand here as they stood in Europe, during the "dark ages," which Papacy recognizes as its Millennium, the present period of progress and civilization under Protestant influences being recognized by them as the "little season" of Rev. 20:7 in which the devil is loosed in the form of Protestantism.

Many Protestants, while unwilling to return to religious serfdom to Papacy, are convinced that liberty and enlightenment are not always conducive to contentment amongst the masses and would be quite willing to be identified with a Protestant "image of the beast" with sufficient show of strength and authority to awe not only the masses, but also to hold its own against the papal (leopard) "beast,"—still feared even while fellowshiped and fraternized.

But the Lord's program included a new order of things entirely,—"a new heavens and new earth," a new ecclesiastical system and a new social system. The present enlightenment of the people and their incidental discontent are merely means toward the great end he has in view, outlined in the Scriptures. "He shall not fail nor be discouraged until he have established justice in the earth."—Isa. 42:4.

A PROPOSED PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION

Steps are being taken to hold a general convention of Catholics, Protestants and Hebrews during the coming Summer. The date has not yet been fixed, but July is suggested. It is to last one week and to have two general sessions daily, and ten sectional meetings each afternoon. Seven cities are reported as competing for the privilege of entertaining the convention.

Rev. S. G. Smith, D. D., of Minneapolis, is the President and Mr. S. Sherwin is Secretary. They, with Rev. Dr. Edwards of Chicago, Rev. Dr. Bennett of Akron, O., Rev. Dr. Burrill of New York City, constitute a special committee to decide upon the most desirable time and place. "Secretary Sherwin has started a systematic plan of organization which will be carried out in every state and country by counties." The Congress will invite representatives from Central and South America and Canada. Among those who have promised most hearty coöperation are Archbishop Ireland (Roman Catholic), Bishop Mahlin (Episcopalian), Bishops J. H. Vincent, J. H. Hurst and C. H. Fowler (Methodist Episcopal), and President of the Chicago University, W. F. Harper (Baptist).

How rapidly matters are moving! It certainly seems probable that the Protestant Federation will be an accomplished fact within six years. It will be a fellow with Papacy though distinct from it, as the Scriptures clearly show. The time is short wherein to serve the truth.

AGAINST SO-CALLED HIGHER CRITICISM

The Bishops of the Protestant Episcopal church have issued a Pastoral Letter to their people, warning them against "seductions to lawlessless," and against the so-called "higher criticism" of our day which threatens to wreck all faith in the Scriptures on the part of those who are misled thereby. The Pastoral has its good points. We quote extracts:—

"We, your Bishops, having been assembled to take order, under the guidance of the holy Spirit, for the extension of the kingdom of God, have availed ourselves of the opportunity to meet in council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's religion. It has come to our knowledge that the minds of many of the faithful clergy and laity are disturbed and distressed by these things; and we desire to comfort them by the firm assurance that the episcopate of the church, to which, in a peculiar manner, the deposit of faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God. . . .

"The minute and reverent study of the divine Word must always be necessary and will always be profitable. The time will never come when men will not be obliged to combine the separate portions of God's Word, to study the fashions in which they were given, and to consider the operation of the holy Spirit, both in and through the sacred writers; and the time will never come when the honest student of God's Word will not require and will not welcome every critical appliance which the providence of God may furnish, to cast new light on the sacred page. It would be faithless to think that the Christian religion has anything to fear from the critical study of the holy Scriptures.

"We devoutly thank God for the light and truth which have come to us through the earnest labors of devout critics of the sacred text. What we deprecate and rebuke is the irreverent rashness and unscientific method of many professed critics, and the presumptuous supercilliousness with which they vaunt erroneous theories of the day as established results of criticism. From this fault professedly Christian critics are not always exempt; and by Christian critics we mean those who, both by theory and practice, recognize the inspiration of God as the controlling element of holy Scripture."

After asserting that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular, the letter continues:

"Any instruction or any study which makes any part of the Bible less authoritative than it really is, which weakens faith in its inspiration, which tends to eliminate Christ from the utterances of the prophets, or which leads a man to think of miracles with a half-suppressed skepticism, is a pernicious instruction and a pernicious study."

The sound logic of such "Pastorals" will appeal very favorably to a large class of Protestants; and, not having the correct view of the subject, the feeling will arise, would that we had a Pope or a Council of Bishops whose letters to the church would come with apostolic authority. And as the Scriptures show, by and by this desire will result in the general union of Protestants to which the supposed power and authority of the bishops of the Episcopal church will be added as *"life* to the image."

A REFLECTIVE M. E. MINISTER

At the January monthly gathering of the M. E. ministers of Brooklyn, the Rev. J. Rippere of the DeKalb Ave. church astonished the others by the following truthful observation, the force of which seems not to have dawned upon the minds of ministers in general. He said:—

"If the standards of the Methodist church are right, then nine out of ten members are going to hell. We preach and are taught to preach that without holiness and purity no man shall see God. Put that standard up and you must have a purgatory. Our funeral orations are at war with our theology. Our philosophizing cuts the nerve of our conviction."

We are glad that the brother's eyes are opening a little. Although the first effect of the light of reason is to shock and stagger him, it may do him good eventually, by directing him to the discrepancy between the teachings of his Methodist standards and the true standard—the Word of God.

The effect of the error upon a thoughtful mind is toward one of two things;—to look about for a purgatory, or to reduce the meaning of the word *"holiness"* to a level which would permit everyone not an out-and-out criminal to be considered *holy.* Such seems to be the effect upon the majority of ministers; for their funeral orations generally send "the ring-streaked and speckled" Christians (as Bp. Foster styles them) to glory and to "see the Lord," and exclude only the blackest of the black goats. As a consequence holiness is at a discount in all the churches, and those who profess to be of the "sanctified in Christ Jesus" are sneered at as Pharisees who would raise the heavenly standard so as to exclude the unsanctified. One of the ministers at the above meeting (Rev. Dr. Poulson) evidently took a very lax view of holiness; for in replying to the above he said, "We may differ as to the meaning of sanctification." But, we inquire, is there any room for difference of opinion on the *meaning* of such simple English words as *holiness* and *sanctification?* And are not the Greek words which they represent of equally fixed meaning? Only such an emergency would lead intelligent men to quibble about the

meaning of such simple words, to the confusion of themselves and their flocks.

We trust that the Rev. Rippere's eyes may yet open wide enough to see that while only the holy will ever see the Lord, the others will not, as the Methodist standards teach, be roasted and toasted for ever in hell; but that the Millennial age will be the great purgatory in which with many and few stripes the Lord will "thresh the heathen" and bring all to a clear knowledge of himself, to a correct appreciation of holiness, and to a grand opportunity for reconciliation through the precious blood and for return to God and to perfection by the "highway of holiness" then to be opened up for "whosoever will," who has not had a *full* opportunity in the present life.

While this subject is fresh in the minds of the Brooklyn Methodists, we think it would be well for the brethren there to see that all the churches are supplied with tracts on the subject—PURGATORY (No. 17), A REPLY TO BP. FOSTER'S NEW GOSPEL (No. 25), and DO YOU KNOW? (No. 21). The Tract Society will supply the tracts freely. Let the light shine!

THE KING'S HIGHWAY

Under the reign of sin and death there is now a "broad road," in which, under the tendency of the world, the flesh and the devil, almost all mankind are walking in a greater or less degree of selfishness and gratification of the lusts of the flesh, the lust of the eye and the pride of life. Its grade is downward and away from God. Its end is death, in just harmony with the original sentence of sin in Eden. On it none can retrace his steps so as to return to God. He may stop for a time, or even attempt to return, but the grade is too steep, and the influence and pressure of the crowd irresistible; and soon he is on the downward course again—moving slowly or swiftly.

But there is a way of life, into which the pilgrim may turn. Of it our Lord said, "*I am the way*, the truth and the life." There is consequently only one way of return—through acceptance of Christ and obedience testifying thereto. Its gate is Faith, and at present it is a very difficult road to travel, even after it has been found. This gate and way have been open for nearly nineteen centuries. (John 14:6) Comparatively few of the race have ever seen or known of this path; for we are authoritatively informed that "few there be that *find* it." And the reason for this is given,—"the god of this world [Satan] hath *blinded* the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them."—2 Cor. 4:4.

Here is a marvelous thing! Why does the God of love make the gate to the way of life so obscure that only a small portion of the race have any opportunity of even knowing of it?—and so narrow and rugged that when found many are so discouraged with the prospect that they make but little effort to walk therein, and gradually drift back again into the general current of the broad road?

From the ordinary standpoint—the world's standpoint of ignorance and human speculation—there is no reasonable answer to this question. But from the standpoint of the divine plan of the ages, as revealed in the Scriptures, there is a very satisfactory answer.

The answer is, that God's purpose of mercy respecting the world (which entered the "broad road" through Adam's transgression and sentence) is to deal with it as a whole:—to let all have an experience with the wages of sin (death), and then through Christ to end the reign of sin and death under Satan, and inaugurate a reign of righteousness and life under Christ,—the kingdom of God. Thus seen, the "narrow way" now open (which only a few see, and in which but a "little flock" walk in faithfully when they do find it), is not meant to be the way of life for the race in general. It is provided only for a special class, called variously in Scripture—"the Church of Christ," "the Bride," "the Temple of the Living God," "the Elect" or Select, "the Body of Christ," the "little flock" to which it is "the Father's good pleasure to give the kingdom." The gate of Faith is made obscure to insure that those who enter shall be faith-*full*. The way is rugged and difficult to insure that all who continue in that way faithful to the end shall be "overcomers,"—shall be of strong character. The special service for which these are being selected demands that they shall be tried as gold is purified, in the furnace of discipline, that they may be found vessels unto honor and meet for the Master's use, when his time shall come for them, with their Lord and Redeemer, as "the seed of Abraham" to extend the blessing of God to all the families of the earth (the dead as well as the living) (Gal. 3:16, 29) and when they with him shall be the kings and priests unto God who shall reign on the earth during the Millennial age, to bind Satan's power (Rev. 5:10; 20:1) and to open the eyes of those whom he has so long blinded and deceived. By these God will prepare a favorable way for all.—Isa. 62:10.

WHEN CHRIST IS KING—WHAT THEN?

When our Redeemer shall have taken to himself his great power and established his kingdom,—after the last member of "the church which is his body" shall have been perfected and glorified with the Head upon the throne (Rev. 11:17; 3:21),—after the great "time of trouble such as was not since there was a nation" shall have swept away present institutions and humbled the pride of man in the dust and brought the world into a teachable attitude, then the broad road to death will be abolished and instead the way to death (second death) thereafter will be hedged about and made narrow and difficult, by reason of the speedy and just *retribution* which then will promptly follow every attempted violation of Immanuel's laws. The narrow way to immortal life will also have terminated, having served its purpose by selecting the "little flock," the "royal priesthood," through persecution for godliness and fierce oppositions from the world, the flesh and the devil. Then Satan will be "bound" (restrained from deceiving mankind) and "the world" will be forced to respect at least outwardly the laws and kingdom of God. The "flesh," the weaknesses men labor under as the result of the fall, will alone stand between men and perfect happiness,—and full arrangements are provided by the Mediator-King for assisting the fallen flesh back to perfection. The way of life will then be a highway, cleared of every impediment—the highway of holiness.

The various arrangements of the Millennial kingdom will at first make the road to death difficult (to insure that only the wilful shall go by it into the second death); and the same kingdom arrangements will make the way to life easy of access. Its gate of faithful obedience will be clearly seen and easily accessible to all; and its name correspondingly will no longer be the narrow way, but the King's highway of holiness, leading to life everlasting, and open to all who desire righteousness.—John 10:16.

As the prince of darkness (Satan) rules now over the broad road and its blinded millions whom he leads *downward* to death, so there the Prince of Light (Christ, Head and body) will rule over mankind, for whom he will open up the highway of holiness, upon which millions will go *upward* to life eternal. It is as a means to this end that he is selecting his church, is causing the great trouble to come upon the world, and will shortly bind Satan for the thousand years of his reign. And, more than this, he will open the blinded eyes that *all may see* the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ.—2 Cor. 4:6.

When Satan no longer has power to deceive men and to put good for evil and evil for good; when the eyes of their understanding have been opened to see and appreciate "the true Light,"—until "every man that cometh into the world" has been thus enlightened (John 1:9; 1 Tim. 2:6); when the knowledge of the Lord fills the whole earth as the waters cover the depths of the sea (all *covered*, but some more deeply than others); when there shall no longer be necessity to teach, every man his neighbor, saying, "Know the Lord," because *all* shall know the Lord from the least to the greatest (Jer. 31:34); when the Lord's kingdom shall have come and his will is done on earth *as* it is done in heaven—instead of the message of the Gospel being limited to a few, all will know the plan of God; and the evidences of its truth will be so clear and convincing that none will have excuse for disbelief; for the conditions will be such that doubt would be more difficult than is belief at present. Nevertheless a personal acceptance of "the way" (Christ) and of the conditions of the New Covenant will be required of each individual thus enlightened.

Not only will men learn unquestionably that Christ died for our sins, the just for the unjust, that he might bring us to God; but more, they will *see* and feel the restitution work begun, in themselves and in their fellows. (Acts 3:19-21; Ezek. 16:48-50, 53-55, 60-63) They will see righteousness ruling the world *unto* or toward life, instead of as now sin reigning and all of its influences tending *unto death*. They will see great changes in the climate of the earth because "he that hath the power of death, that is the devil" (Heb. 2:14), will no longer be "the prince [ruler] of the power of the air" (Eph. 2:2), and "the wilderness and the solitary place shall rejoice" and "the earth shall yield her *increase*" (Isa. 35; Ezek. 34:27); for the microbes of destruction and disease shall be restrained and "nothing shall hurt nor destroy" in all God's holy Kingdom.—Isa. 11:9.

Sickness and pain and all diseases will yield to the power of the Great Physician upon the throne; and he will not permit death to befall any except those who shall intelligently and willfully refuse his offers of full restitution, by rejecting the terms of obedience required under the New Covenant then open to all. And even these shall be liberally dealt with, for our Lord willeth not the death of him that dieth, but would rather that all should turn unto him and live. Accordingly, while all will be forced to "bow," in at least outward recognition of that kingdom, and to "confess" it a blessed improvement upon the reign of sin unto death (Rom. 5:21; 1 Cor. 15:26), yet their *will* must remain their own and their progress in restitution beyond the common advantages will depend upon their willingness or unwillingness to come into accord with that kingdom and its righteous arrangements. Concerning these we are expressly told by the Prophet, that if still sinners when a hundred years old they will be cut off (in the second death—*destruction*—from which there is to be no ransom and no resurrection); but that to die at that age then, would be like a death in infancy now;—because the smoking flax he will not quench, nor break the bruised reed; and all who shall then show any evidence of love and consecration to the Lord may continue to enjoy the kingdom blessings at least until the close of that Millennial age.—Isa. 65:20.

As the Lord now sends seed-time and harvest, sun and rain, upon the just and unjust, so then, to a certain extent (*i. e.*, for one hundred years each), the restitution blessings, that is, the equitable laws and other public arrangements for the education and uplifting of the masses, and the climatic conditions more favorable to health, will be common to all men. But, although plenteous in mercy, the Lord "will not [continue] always [to] chide [correct]; he will not keep [hold back] his anger [his righteous indignation against wilful sin and sinners] forever." "Every soul which will not hear [obey] that Prophet [Teacher] shall be destroyed from among the people."—Acts 3:23.

But although the condition of things in the Millennial age will differ greatly from present conditions so as to be almost the reverse, yet the laws of God, like himself, change not: it is merely the conditions that will have changed. God's law, when exercised by our Lord Jesus and his church ("Do ye not know that the saints shall judge the world?" 1 Cor. 6:2), and tempered with mercy (because of man's fallen condition for which as Redeemer our Lord paid the price in his own death) will be the same law in every particular that it always has been. It cannot change, for the same reason that God himself cannot change;—because it is *perfect*, and to change it in any degree would be to make it imperfect.

That law is love. Full obedience to it means perfect love—controlling every thought, word and deed; partial obedience means a measure of love. At the beginning of that new era the world in general will be loveless as at present—controlled instead by selfishness; for the heart of the natural [fallen] man is enmity against this law of God which represents God's character. When present-day selfishness shall have blossomed and gone to seed in the great time of trouble now impending, it will become apparent to all that, however selfish their hearts may be, their deeds must thereafter conform more closely to the principle of love—doing to others as they would have others do to them. It will thus be with a *practical* lesson that the new King will introduce the law of his kingdom. Then loving deeds and words will be made compulsory upon all, though their hearts (wills) may still be tainted with selfishness; for God does not now, and never will, force the wills of his creatures. But those who at end of the hundred years' of trial remain obstinate in heart, and only obedient outwardly, under compulsion, shall be judged hopeless "sinners," and will be cut off from all further trial for life; for the principle will still hold that, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: the wrath of God abideth on him."—1 John 3:36.

"In that day" an *intellectual* unbelief in Christ and the offer of salvation will be an impossibility (Isa. 11:9); for "even the devils believe and tremble;" but belief, in the sense of acceptance of Christ as the Lord who *bought* us, and hearty obedience to the letter and spirit of his requirements, will be the condition upon which any may obtain everlasting life—provided and intended only for those who *love* God; which implies a love of his character and his laws.—Isa. 47:14-21.

But perfect love and obedience in letter and spirit will not be realized by the world then on trial, until the close of the Millennial age; for perfection of being is necessary to a perfection of obedience; and that entire age will be necessary to the full restitution or bringing back of such as accept the Son to the perfection and divine fellowship lost six thousand years ago. And as from the first moment of the death-sentence Adam and the race were no longer fully alive, but dying, so, although the reign or kingdom of life will continue during the entire age to lift the obedient out of death toward life, yet perfection of life will not be attained until the end of the process of uplifting or restitution;* and none will get that grand gift of God except such as are *perfected* in love—not only in word and deed, but also in the very deepest thoughts and intents of their hearts. Such as thus believe the Son, accept of his grace and are conformed to his image, and such only, shall see *life*, in the full and absolute sense, and be presented unto the Father perfect and unreprovable in love, when Christ shall deliver up the kingdom, having thus accomplished the work begun by him nearly three thousand years before, when he bought the world with his own life, that he might give life unto all them that obey him.

But while the giving of everlasting life to the worthy ones of the world will be at the close of the Millennial age, and in the nature of a reward of obedience in the school of Christ, in fashioning themselves after the pattern of the Redeemer's character, yet that everlasting life will be *reckoned* to each one who accepts of Christ and comes to any degree of heart-harmony with his requirements, from the moment that he thus accepts the terms of the New Covenant.

The various temperaments and various degrees of degradation of fallen men guarantee that their hearty acceptance of Christ and his regulations for their blessing will differ, as is now the case with those who come to the knowledge of the truth. Some will respond quickly, some slowly, some not at all. But the Lord's provision, that all shall have at least a hundred years of opportunity under the clear light of "the Sun of Righteousness" (Mal. 4:2; Luke 1:78, 79), guarantees against the loss of any for whom there could be any hope that they would develop characters fit for an eternity of fellowship with God. Nor will it be merely those who promptly and fully accept the Lord that will be continued beyond the first hundred years of trial, for we are assured that "the bruised reed he will not break, and smoking flax he will not quench." That is, if there is any tendency to hold on, to appreciate and to make use of the divine favors, if there is even a smouldering spark of love toward God and righteousness, the Lord will not break off such a one, but will fan the spark if perchance it might become a blaze of love which would purify the heart and eventually bring every thought into captivity to the will of God. He will pursue this course until "he shall bring forth judgment unto truth."—Isa. 42:3.

Those who most quickly and most fully accept the new conditions will more quickly and more fully taste the joys of salvation and the Lord's favor, and have the peace of God rule in their hearts. Thus the measure of "light" sinned against in the present life determines not only the amount of heart-hardening, but also the time and amount of difficulty the person will experience in getting his heart softened again.†

Those who will be "cut off" during the Millennium will be such as when given full opportunity to enter upon the King's highway of holiness will refuse to "go *up* thereon." Satan's broad road of the present time is a downward one, but the King's highway in the Millennium will have an upward grade. Now, men can go downward to death almost without effort; but to reach the prize of life at the end of the highway will require effort. That "highway," however, will require less effort and overcoming than does the "narrow way" of the present age. It will be less steep, for several centuries may be had for gradually developing character in likeness to the Lord's, whereas now the development must be effected in much less time to constitute the pilgrim an "overcomer" and a worthy associate with the Lord in the throne. Now, there are "stumbling-stones" to faith in the "narrow way," to test the faithful in trust and endurance, and there are "lions" of opposition to threaten, and to turn back discouraged, all except the "peculiar" people whom the Lord is now selecting for the peculiar work of the future, as his bride; but of the King's highway it is declared, "No lion shall be there, nor any ravenous beast;" and the stumbling-stones shall all be gathered out, and mountains of difficulty shall be leveled, and valleys of despair and discouragement shall be filled up, that the King's highway may be most favorable;—that all the redeemed of the Lord (who will accept the gift of life upon the conditions of its offer) may go up thereon to

* Thus it will be seen that the statement of Rev. 20:5, "The rest of the dead [aside from those associated with Christ in the kingdom at the beginning of the Millennium] *lived not* again until the thousand years are finished," is a true enough statement when *life* is properly understood to mean their perfection in life and their acceptance to eternal life by the Father at the close of the Millennium. The fact remains, however, that this clause of Rev. 20:5 is not found in any Greek MS. of earlier date than the fifth century;—nor is it found in the ancient Syriac.

† See "The Retributive Character of Divine Law," June 1, '94.

perfection.—Isa. 35:8-10; 62:10; 40:4, 5; 51:11; 25:6-8.

It must not, however, be supposed that progress along that easy "highway," with everything to aid in the development of character, and with nothing like opposition or temptation to test its strength, would be sufficient evidence of heart-loyalty to God and his laws to prove that all who will reach the end of that age, are worthy of everlasting life; even though in the use of its elixirs of life,—its pure air, nutritious foods, inspired skill and conformity to its divine laws and regulations—they shall have attained human perfection,—physical, mental and moral.

The testings of the present "narrow way" are step by step; but the testings of the King's highway will be specially two—at the beginning and at the end: first, as to who will start to go *upward* on it and keep on going upward; and finally a test of all who shall have gone up that highway to its farther end—to the end of the Millennium. Such will then be tested or proved as to their fitness for *everlasting* life. (1) Those who, when all the conditions of knowledge and obedience are so favorable (as God has promised they shall be—so that the conditions in general shall make the road to life a highway), will make no effort *upward* will be cut off after one hundred years of opportunity and testings and reproof, as unworthy of further testing or further Millennial privileges. (Isa. 65:20) (2) The object of the test of those who shall have gone up the highway to its farther end will not be to prove which are sinners, either open or covert; for none of them will be transgressors of God's law, the evil doers having been cut off long before, at the end of a hundred years trial; and no doubt it will surprise many of them when they learn that God has purposed their trial at all. What! Test those who for hundreds of years have been living in harmony with God's law, and constantly blessed by it? Are not those centuries of obedience a sufficient proof of loyalty to God? Will there be further tests? If so, why?

We answer that their obedience for centuries had its corresponding reward of blessings and enjoyments experienced during those centuries. They are still God's debtors. God does not *owe* them everlasting life. Everlasting life is a *gift* of God through Christ: it is one of the things, however, prepared for those who *love* God, and the test at the end of the Millennial age will be a test of love;—to prove the degree of love and consecration that has been developed as a *character* in those who have seen and enjoyed so many of God's favors. Not outward perfection merely, but inward perfection will be the test; and that some who will have reached outward perfection will not have developed the inward perfection of heart or will, even with every favorable opportunity, is evident from the results of the test. (Rev. 20:9) So, too, Adam was perfect before his trial in Eden, but he had not developed a consecrated will or character fully submitted to the Lord. Satan was perfect as an angel of God, but he developed a character or will antagonistic to God's. And God's purpose is that the trial or judgment both of angels and men shall be so thorough, so complete, that not a single creature who is not in absolute heart harmony with God and his laws shall receive everlasting life and pass into the ages of eternity beyond the Millennium. All not possessed of characters (wills) in full, absolute harmony with God's will, must die the second death. And yet they will have enjoyed much, and will have much for which to be thankful.

In no other way could the Lord continue his creatures in his own likeness as free moral agents, and yet guarantee that when the Millennial reign of Christ shall have caused the former things of sin to pass away, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Praise God for the lengths and breadths of his great and gracious plan of salvation through Christ;—for the narrow way of the present with its severe trials and temptations and its great prize of life in joint-heirship with our Lord the Redeemer; and praise him too for the great highway of holiness which by and by shall be prepared and opened by the Christ to all the redeemed, that whosoever will may not perish, but have the gift of God, eternal life.

The test at the close of the Millennium is *symbolically* represented in Rev. 20:7-10. Satan will be permitted to attempt to deceive *all*, whose number will then be as the sand, but what proportion he will succeed in leading astray is not stated.

The Lord's Word does not indicate the nature of the movement, but we do not suppose that Satan and his followers will go up and surround the beloved city (the capital of the earthly phase of the kingdom) with any thought of war, or with intent to use physical force. They could not be so foolish, after so long an experience with the power of God's kingdom. We surmise that they will err in their calculation of when the thousand years of Christ's autocratic kingdom will end, and when the dominion of earth will be restored to *mankind* in general to be exercised as a republic—in full harmony with the divine law. Miscalculating the time, they may feel that the rulers of that time (Abraham, Isaac and Jacob and all the prophets) are prolonging their rule unwarrantedly. And the surrounding of the beloved city may signify a "demonstration," or appeal for their rights, such as has often been made by present-day workmen—surrounding Parliament or council chambers with remonstrances against infringements of their claimed rights. Such peaceful remonstrances in the present time against wrongs or oppressions are not sins, but such a demonstration on the part of perfect men after centuries of benefits and blessings at God's hands would indicate that their *hearts* were not fully submitted to the Lord; for the right hearted would say to such an invitation,—No: we may have been mistaken in our understanding of the Lord's word, or in our calculations of the time;—but if God sees best to continue us as "servants" rather than to grant us the full liberties and privileges of "sons" (Rom. 8:21), we will trust the wisdom, love and power which have so abundantly provided for us thus far—even while we were yet sinners—and will not even harbor in our hearts a wish to change any of the Lord's arrangements, much less would we join in any demonstration or protest against the Lord's arrangements.

Only those who under such a test would manifest *heart-harmony* with God are of the class for whom everlasting life has been prepared as a gift of God. Such will be received and blessed after the test; but the others will be cut off in the second death. If it be objected that these committed no great crime, we answer, neither was the transgression of the perfect Adam a gross crime; but the eating of the forbidden fruit was a disobedience; and disobedience and transgression on the part of *perfect* beings is a just cause for a refusal to grant such the great boon of life everlasting.

CHRIST, AND THE MAN BORN BLIND

——FEB. 24, JOHN 9:1-11.——

Golden Text—"I am the light of the world."

The question of the Lord's disciples (verse 2) was the expression of a common opinion among many of the Jews, and one also entertained by Job's friends,—that all suffering is the direct penal result of some personal sin. But this man, having been born blind, they reasoned, must have been so afflicted on account of some sins of his parents.

The Lord, both in this instance and on another occasion (see Luke 13:1-5), clearly disclaimed the idea. While it is true that some afflictions are the direct results of personal sins and are the promptly administered penalties designed for the warning and correction of the offender, such is not always the case. This is the age of the triumph of evil and the persecution of righteousness. (See Mal. 3:15; Psa. 73:2-17; 1 Tim. 5:24, 25) Afflictions often come upon the Lord's most devoted saints to try them and prove them, to test their loyalty, zeal and faithfulness, and to refine and cultivate the Christian graces and establish character.

In the particular instance of this lesson, the affliction is said to have been permitted for the special purpose of manifesting the power of God through Christ in his recovery. He was raised up blind for this purpose, just as Pharaoh, being a suitable character in which to manifest the power of God in another way, was raised up to the throne of Egypt.

In this illustration of the giving of sight to the blind we have a sample of the great work of restitution to be performed in the Millennial age. Then not only will the blind eyes be opened, but the deaf ears will be unstopped, and the lame man shall leap as a hart and the tongue of the dumb shall sing; and even all that are in the graves shall hear the voice of the Son of man and shall come forth. (Isa. 35:5, 6; John 5:28, 29) And not only will the bodies of men be thus blessed, but their minds and hearts will be similarly liberated from the fetters of ignorance, superstition and sin. This is the work of God to be accomplished when the kingdom shall be established in the earth under the dominion of his anointed Son and Heir.

That great work of his future reign the Lord on this and various occasions illustrated, that through such illustrations the faith of his disciples in this age might be confirmed.

The statement of verse 4 calls to mind also the statement of the Prophet Isaiah (21:12), to which the Lord evidently referred. The coming night would be one when "no

man can work:" and it behooved the Lord and all the members of his body, the church, to make use of the opportunities in hand for doing that portion of the Father's work which is to be accomplished in the present age, before the foretold night cometh.—"The morning [the Millennial morning] cometh, and also the night [the dark night of great tribulation which shall immediately precede the dawning of the glorious day]."

Jesus said (verse 5), "As long as I am in the world, I am the light of the world;" and to his disciples, who were to continue his work after he should leave the world, he said (Matt. 5:14). "Ye are the light of the world." Thus through Christ and the church the light would continue to shine in the world in the midst of its darkness until the predicted night would come, when the world that has loved darkness rather than light shall be overwhelmed by it, and in the midst of its shadows, reap the fruit of its own sowing.

The means which the Lord used to effect the cure of the blind man had no intrinsic healing virtue, but they served to fix the attention and to test the faith of the man in the great teacher. Had he had no confidence in Jesus he might have despised the means and ridiculed the idea that the anointing with clay and the washing in the pool of Siloam would accomplish such a miracle as the giving of sight to one born blind, and so never have been healed. But the spirit of faith and meekness led him rather to hope and obedience and the blessed result of vision.

Then followed his grateful testimony. How different from the caviling, dishonest disposition of the opposers that stood by. The account of the noble testimony of this healed one fills our hearts with warmest admiration. He bravely faced the opposition, reasoned with the opposers, boldly affirmed his own most reasonable faith, and took the consequences, being cast out of the synagogue.

It was then—in the time of his persecution for righteousness' sake—that the Lord found him and established and confirmed his faith in himself as the Son of God, the long-promised Messiah. Thus it is ever with those who faithfully endure hardness as good soldiers of the Lord Jesus. The reward of his presence and loving approval is ever with them.

THE AWAKENING OF LAZARUS

——MARCH 3, JOHN 11:30-45.——

Golden Text—"I am the resurrection and the life."—Verse 25.

In this lesson is brought before us the glorious doctrine of the resurrection—a doctrine which finds no place in any religious system except Christianity, nor in any religious standards of authority save the Bible. While the doctrine of redemption is the central doctrine of the Christian system, the doctrine of the resurrection is the end of our faith, our glorious hope through Christ. Eliminate this doctrine from the Bible, and our faith is vain.—1 Cor. 15:14.

And yet, strange to say, Christians in general have almost lost sight of this doctrine, as the natural consequence of several popular errors. As the Prophet Isaiah (28:15) expresses it, they have made a covenant with death, and with the grave they are at agreement. Instead of regarding death as the Word of God presents it—as the "enemy" of our race, "the wages of sin," they have come to regard it as "the angel God hath sent to carry mortals home," and as a step in a process of evolution to higher conditions. With the idea that the destinies of both the good and the evil are fixed and entered upon unalterably and everlastingly at the moment of death, they have no use for a resurrection, even though they know that the Scriptures teach it and even though a majority of them profess to believe it.

But what saith the Scriptures? Hear the Prophet Isaiah (28:18): "Your covenant with death shall be disannulled, and your agreement with [*sheol*] the grave shall not stand; . . . . the hail [hard, forcible truth] shall sweep away the refuge of lies, and the waters [of prevailing truth] shall overflow the hiding place [of error]." Even so shall it be in this harvest time of judgment upon "Christendom."

The awakening of Lazarus from the "sleep" of death was but a foreshadowing of the power and purpose of God for the liberating of all the prisoners of Sin and Death in his own appointed time, through Christ and his kingdom.

When Jesus wept at the tomb of Lazarus it was in sympathy, not only with his bereaved friends, but also with the many similar scenes of sorrow which must thus afflict mankind before the dawning of the then far distant glorious day of resurrection.

For a fuller exposition of the Bible's teaching concerning resurrection—"the first resurrection," the general resurrection, the character and the object of each, see our issues of April 1 and Oct. 15, 1893.

WHAT LACK I YET

——MARCH 10, MARK 10:17-27; MATT. 19:16-30; LUKE 18:18-30.——

Golden Text—"Seek ye first the Kingdom of God."—Matt. 6:33.

We have in this lesson an illustration of the great difficulty of getting a full, fair view of one's self. Hence the value of every applied test of character. These tests open our eyes to our real condition of heart as we could not otherwise realize them. Sometimes the test comes in the shape of a searching question which leads the thoughtful to a close scanning of his ways—as, for instance, the Lord's repeated question to Peter—"Lovest thou me?" Sometimes it is a direct showing of the line of duty through difficulties and dangers from which the flesh shrinks; and sometimes it comes in tempests and storms of persecution which prove the heart's loyalty to God and its powers of endurance. But in whatever shape the tests of character are applied to us we have reason to be thankful for their good office in the better acquainting us with our own hearts.

This young man who came to Jesus inquiring, What lack I yet? was, evidently, one who was in many respects very exemplary. From his youth up he had carefully observed the divine law, and had sought scrupulously to fashion his character in conformity to its precepts. And now he had heard the teachings of the Galilean claimant to the Messiahship and had observed the testimony of his miracles—the power of God witnessing to the truth of his claims. And, notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly, saluted him with that reverence due to so great a teacher, and sincerely inquired what he should do to inherit eternal life.

The inquiry, especially under these circumstances, indicated most commendable candor, thoughtful consideration, and realization that by the deeds of the law no flesh had yet gained the life it promised for obedience, as well as faith in the new and wonderful teacher to show him more perfectly the way of life. All of these were most promising indications of discipleship. "Then Jesus, beholding him, loved him." A life of moral purity, sincerity, thoughtfulness and truth had left no marks of degradation but had given to the countenance that frankness and nobility which always accompanies a transparent character.

The Lord's reference to the law brought the quick response, "All these things have I kept from my youth up: what lack I yet?" He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. That was a long step in the direction of full consecration to God. His heart was very nearly right; but still there was a lack: his attitude, although he did not realize it, was not that of entire consecration to the will of God; and in answer to his sincere inquiry the Lord sought to show him wherein he lacked, what was the weak spot in his character.

This he did by applying a test which instantly discovered to him the fact that he loved self more than either God or his neighbor; consequently that he had failed to keep the law in those two important principles upon which hang all the law and the prophets—viz., supreme love to God, which manifests itself in singleness of purpose to do his will and please him; and love to the neighbor as to self, which in the present age implies self-sacrifice and daily cross-bearing in imitation of Christ.

"And he was sad at that saying, and went away grieved; for he had great possessions." No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. A crisis had come in the young man's life which he failed to pass successfully, and thenceforth the beauty of character so far attained must surely decline. We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching.

"And Jesus . . . . saith unto his disciples, ... How

hardly shall they that have riches enter into the kingdom of God!" He had been showing the way into the kingdom—the way, not for this young man only, but for every man who would lay up the treasure of such a hope. Every aspirant to the kingdom must travel this narrow way of sacrifice, and with one motive of supreme love to God and desire to bless his neighbor as himself. He must go, and sell all that he has and give to the poor, and take up his cross daily and follow Christ. The simple significance of this to all of us is a life of loving devotion to the good of others, along the lines of God's plan and prompted primarily by love to him. "Go, sell *all that thou hast*"—all thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee; and then, having dropped all the weights of earthly ambition, take up thy cross and follow Christ; for the labor of love and sacrifice for others will not bring its due reward of gratitude in this age, but, on the contrary, it will bring ingratitude and even persecution, as it did to our Master. But, no matter, "the servant is not above his lord:" like the apostles who followed closely in his footsteps, we should be able to say, "Being reviled, we bless; being defamed, we entreat; being persecuted, we suffer it."

It should be considered also that to follow Christ is not to make unwise disposition of our possessions and talents, but, as wise and faithful stewards, to use them to the best possible advantage in his service. To feed the poor would not necessarily mean to feed the hungry with the bread that perisheth, but first, rather, to feed the spiritually hungry with the bread of life. In a word, it signifies to spend self for the highest good of others, not looking for any present reward, except a sense of the Master's approval.

The Lord indicates that though it is very difficult for the rich to enter into the kingdom, it is not impossible. With men, it might seem impossible that a man could have riches and use them conscientiously;—be a sacrificer. Riches of any kind—whether of money, or reputation, or friends, or anything upon which the heart has been set, form such barriers to the formation of truly noble characters—after God's own heart—that the natural man, unaided by divine grace, cannot surmount them. But, nevertheless, however insufficient we may feel in ourselves, we need only to remember that "our sufficiency is of God:" it is

"When thy weakness leaneth
On his might, all seems light."

No matter how heavy may seem the cross, how severe the trial, or how weak we feel in consideration of it, if we simply and sincerely surrender ourselves to God, he will carry us through: with him, with his grace and guidance, it is possible for the weakest and the most severely tempted and tried to make their calling and election sure. He will infuse courage into fainting souls; he will apply the balm of his consolation to wounded hearts; he will grant wisdom to him that asketh it; and he will furnish the armor of God to every true soldier of the cross. O blessed promise! with God it is possible to enable even those tempted with the subtle influences of riches of any kind to run the race of self-sacrifice with diligence and patience to the end.

Then let the sincere inquiry of every child of God be, "What lack I yet?" Surely there is none so perfect that he lacks nothing. And when in answer to our inquiring prayer the Lord applies some test to prove our standing before him, let us bravely determine that by his grace we will not draw back; for it is written, "If any man draw back, my soul shall have no pleasure in him;" and again, "No man having put his hand to the plow and looking back is fit for the kingdom of God."—Heb. 10:38; Luke 9:62.

"You cannot manufacture a conscience out of expediency, the voice of conscience says not. It is better not to do so; but—Thou shalt not."

"It is the crushed olive that yields the oil, the pressed grape that gives forth the wine; and it was the smitten Rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace."

"We are in hot haste to set the world right and to order all its affairs. The Lord hath the leisure of conscious power and unerring wisdom, and it is well for us to learn to wait."

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THE MEMORIAL SUPPER

THE ANNIVERSARY OF OUR LORD'S DEATH

The Lord's people, scattered abroad, who trust for salvation in the value of his ransom-sacrifice at Calvary, will take pleasure in celebrating on its anniversary the great sin-offering made once for all. The time this year will be Sunday, April 7, after six o'clock, P. M.—answering according to the Jewish calendar, to the hour at which our Lord instituted the *memorial*, in "the same night in which he was betrayed."

The church at Allegheny will celebrate the Memorial as usual at 8 P. M.; but no arrangements have been made for a general gathering, nor for subsequent meetings. Indeed, we believe that those who would attend can generally do more good by meeting with the little groups in their own neighborhoods, and contributing what they can to the interest and spirit of those smaller gatherings.

VIEWS FROM THE TOWER

RELIGIOUS VIEW

The Roman Catholic priest, Rev. A. P. Doyle, representing the Order of the Paulist Fathers, will be remembered as the one who not long since delivered an address to the students and faculty of Union Theological Seminary,—introduced by Prof. C. A. Briggs, of "higher criticism" notoriety.

"Father Doyle" and his colleagues have for some time been holding a Roman Catholic "mission" in the church of St. Paul, New York City, and upon its termination a "mission for Protestants" was started and held for a week, closing Feb. 10th. Of the latter the New York *World* says:—

"The mission has been successful far beyond the expectations of the priests. There were about 500 non-Catholics present. A space near the pulpit had been reserved for them. The question box was well patronized, and the answers given each evening appeared satisfactory, judging from the fact that about fifty persons expressed their desire to be enrolled as converts. This is the first time anything of this kind has been tried in this city, though Father Doyle has met with much success through the West."

It should be noticed that the reapproachment between Catholics and Protestants is wholly to the disadvantage of Protestants. They are willing to conciliate Rome in almost every way;—they retract the statements of the past, that the church of Rome is the scarlet woman of Rev 17:4, or the Antichrist of 2 Thes. 2:3-10; 1 John 2:18; 1 Tim. 4:1, and they even apologize for their name *Protestant* and are ashamed of it. They would not think of proselyting Catholics, and are abandoning foreign mission fields where Catholics are at work, so as not to conflict. Catholics, on the contrary, consistently, make no doctrinal concessions, but advance their "missions," etc., as Protestants retreat.

The fact is that, while Papacy holds all her old errors of doctrine and is, therefore, as much as ever the Antichrist* of Scripture, she has been forced to more civilized methods during the past century. Protestants have had considerable less to learn of civilization, but, as for doctrines, they have lost almost all those which distinguished them from Romanists, and now hold but little that conflicts. The main distinction or ground of original protest was respecting the *sacrifice* of Christ. Papacy held that Christ's sacrifice at Calvary was for past sins, original sin, and that it not only should be *commemorated* yearly on Good Friday, but also that it could and should be *repeated* by the priests, for the special sins of individuals, congregations, etc. Protestants held that there could be but *one* sacrifice for sins forever (Heb. 7:27; 9:28; 10:10; 1 Pet. 3:18), and that while it was proper to *commemorate* that one sacrifice it was as impossible as it was unecessary to repeat it; and that *faith in the one* sacrifice, and not repeated sacrifices, is the true basis of forgiveness of sins. They accordingly *protested* against this false doctrine as blasphemous, and properly applied to Papacy the names, symbols and denunciations of Antichrist, given in the Scriptures.

Papacy still holds her original position, and is therefore as worthy as ever of all the denunciations of Holy Writ and the protests of God's faithful people. But leading Protestants are abandoning faith in *any sacrifice* for sins, and hence are not disposed to quibble more with those who claim that every priest may repeatedly re-create the Lord and re-

* See MILLENNIAL DAWN, VOL. II, Chap. 9.

peat the sacrifice, than with those who faithfully hold the "one sacrifice for all." They hold that *no* sacrifice was needed; that our sins were not *paid for* by our Lord's death; that our lives were not *bought* with the price of his life;—that he merely suffered as a martyr for the cause of truth, as many others suffered before and since. Thus the Protestant doctrine of *justification by faith* in the precious blood of Christ once shed has been abandoned.

We do not say that all Protestants have thus abandoned the Lord, denied that the Lord bought them, and "counted the blood of the New Covenant wherewith they were sanctified an ordinary or common thing, like that of other martyrs; but we do say that nearly all the "great" ones have already done so, that more than one-half of the ministers and prominent laymen are already on that side of the question, even if they do not always express themselves boldly, and that in a very little while, under the lead of such men as Prof. Chas. A. Briggs, Prof. W. R. Harper, Prof. Henry Drummond, Dr. Lyman Abbott and others, Protestants generally will soon be as much a part of the Antichrist, denying the *ransom* entirely, as are the laity of Papacy, who, while admitting the *ransom* merely claim that it was insufficient and needs supplementing with fresh masses or sacrifices.

In view of these facts, is it any wonder that intelligent men who reject the Gospel of the *ransom*, and accept instead the evolution theory, are willing and anxious to destroy the evidences of their former faith, by dropping the name Protestant and by withdrawing from Papacy the charge of being Antichrist?

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

* * *

A sharp contrast between the attitude of Roman Catholics toward Protestants and that of so-called Protestants toward Roman Catholics is shown in the telegraphic news of the day, as follows:

On the evening of Feb. 26, an ex-priest, named Slattery, and his wife, an escaped nun, were lecturing at the Masonic Temple in Savannah, Ga., telling what they knew of the under-workings of Papacy, etc., etc., when a mob surrounded the building, breaking the windows with bricks, sticks and stones, and threatening the lives of those within. The Mayor of the city, a Jew, did what he could with the police at his command to restore order, but without avail. The militia had to be called out and, after charging the mob with fixed bayonets, it was dispersed, the Protestants attending the lecture were liberated and the lecturers were escorted under military protection to their hotel, which in turn had to be closed and guarded.

Almost at the same hour a very different scene occurred at Columbus, O. There the Roman Catholic Bishop, by special invitation, addressed the Young Men's Christian Association. He had a large, enthusiastic and applauding audience, which seemed to specially appreciate the Bishop's declaration of his patriotism, and love of liberty and respect for the laws of the land, which he declared to be Roman Catholic teaching. (He little knew how quickly his words would be belied by the conduct of those taught by his church for years—their disregard for the liberty and rights of others, and their lack of respect for all laws.) His audience evidently relished the fact that this was the first occasion on which a Y. M. C. A. had ever *protested* against Protestantism in this style.

The laity of Rome evidently have not yet generally learned that the crafty Pope Leo has inaugurated a new method of capturing Protestants—who he wisely sees are retrograding, doctrinally at least—that sticks and stones and curses and massacres and faggots are to be discarded, at least temporarily, and Protestants are to be caught with guile. And possibly the ecclesiastics do not so much mind it, if occasionally the laws of the country as well as the laws of liberty and decency are violated in squelching some one who has the temerity to expose some of the holy (?) things done by them in secret behind convent walls and away from the public eye and ear.

These are important signs of the times corroborative of the Scripture teachings voiced in these columns.

SOCIAL VIEW

The Pope's last Encyclical, condemning secret societies, is regarded oppositely by two parties amongst the Archbishops. The party unfavorable to secret societies accepted it promptly as the Pope's ultimatum on the subject and promptly published it as such to those under their jurisdiction. The other party, headed by Cardinal Gibbons, contends that the infallible Leo merely "submitted" the letter as a suggestion on which he wishes their criticisms before pronouncing *infallibly* on the subject.

* * *

We noted some time ago the decline of *Trades Unionism* in Great Britain, and now note the same tendency in the United States. The reports of several labor societies show heavy declines in membership, particularly the *Knights of Labor*. Scarcity of money for dues and distrust of leaders and officers are potent factors, but additionally so is the growing conviction that the power of these societies is very limited, and that the questions to be solved must be treated from a higher and broader platform—the interests of the masses must be considered, not merely in provinces and states, but continentally, if not indeed universally; for the telegraph and the steam engine have practically annihilated distance and brought the labor of the whole world into direct competition.

The look of hope is now more toward various vague Socialistic theories, all of which must soon prove vain and delusive. The *true* hope of "the groaning creation" as expressed by St. Paul is the church, the sons of God, glorified. (Rom. 8:21, 22) It is the kingdom of God (Dan. 2:44, 45; 7:13, 14, 18, 27), for which our Redeemer himself taught us to watch and pray, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." It is the same for which St. James tells us to wait patiently, saying, "Be patient therefore, brethren, unto the presence of the Lord." But at the same time he intimates that connected with the *presence* will be judgments and vengeance upon many; especially does he prognosticate dire trouble upon the rich in connection with the righting of the affairs of earth.—Jas. 5:1-8; Dan. 12:1.

* * *

On Feb. 25th a member of the German Reichstag proposed an amendment to the Anti-Socialist Bill, to make it a crime for anyone to deny the Deity or the Immortality of the Soul, publicly, in speech or in print; prescribing a penalty of a fine and two years' imprisonment. Since Deity is generally understood to mean Trinity, to deny the latter might eventually bring the penalty.

We have no thought that the suggestion will become a law,—not yet; but it shows the reaction of sentiment now in progress, which will surely creep into the laws of "Christendom" before long, probably within ten years. Germany had the honor of a leading part in the Great Reformation. Can it be that she will dishonor herself by taking a leading part in the Great Retrogression?

CHRISTIAN COMMON SENSE

"Wherefore, be ye not unwise, but understanding what the will of the Lord is. . . . . Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were formerly darkness, but now are ye light in the Lord; walk as children of light (for the fruit of spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord."—Eph. 5:17, 6-10.

Common sense is the homely designation of a mental product which ought to be, and is, very generally appreciated among men. It simply signifies good mental perception. It is valuable to the man in business, to the woman in the home, to the farmer, the mechanic, the lawyer, the doctor, the teacher, the pupil—to all men and all women.

Common sense takes cognizance of facts, conditions and circumstances, notes general principles, conceives ideas of utility and propriety, notes the worthy objects of aspiration and ambition, and shapes its course of action accordingly. It is a common name for wisdom; but as to whether it is truly wise depends, not alone upon a good balancing of the mental faculties, but even more upon the right heart condition.

There is, however, what the Bible terms worldly wisdom (1 Cor. 3:19), which is simply foolishness with God; for it wilfully closes its eyes to the broadest principles of righteousness and truth whose effects reach on into eternity, and with childish indifference to futurity, and even to the highest present interests, operates only for the fleeting present gratification, regardless alike of the interests of others and the highest interests of self.

It is not this "foolish," worldly common sense, however,

that we wish to consider, but Christian common sense—that kind of common sense, which, under the searchlight of God's Word, has discovered its human weakness and imperfection and has come to God for "the spirit of a sound mind," assured by the promise of his Word—"If any of you lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him."—2 Tim. 1:7; James 1:5.

Christian common sense, then, is good mental perception under the control of a heart in harmony with truth and righteousness, which notes the principles and precepts of the divine law and purpose, accepts God's wisdom as to utility and propriety, and from this high standpoint judges of truth and righteousness, and acts accordingly. If a particular course of action be proposed, Christian common sense perceives its merits or demerits according to the principles and teachings of God's Word; and so, likewise, if a doctrine be announced as divine truth, Christian common sense applies to it the tests of the inspired law and testimony and decides upon its truth or falsity accordingly.

It is the exercise of this faculty that the Apostle, in the above text, is urging upon the church for her protection against errors of doctrine and of conduct; for all through the age they were to beset her path, and she must wisely discriminate between the false and the true, the bad and the good. Nor does he in any way indicate that such discrimination may be exercised by the church representatively in the person of a single individual, or of a number of individuals in the capacity of councils, synods, conferences, etc. This has been the mistake—the worldly wisdom—of the great nominal church, Papal and Protestant. But *individually*, every man in Christ is expected to use *his own* Christian common sense, and for its right use he is accountable directly to God.—See 1 Thes. 5:21; Gal. 6:4.

"Wherefore," Christian brethren, "be ye not unwise, but understanding what the will of the Lord is." We have before us the open book of the divine revelation, and never in the church's history has God left his people without teachers—helps, index-fingers to point his flock to the principles and precepts of his Word, and to help them to compare scripture with scripture. But side by side with the true teachers there have always been the false; and side by side with the truth they place the error; and it is your individual Christian common sense that must decide the matter for yourself—"prove all things and hold fast that which is good." "Let every man prove his own work, and then shall he have rejoicing in himself, and not in another." And thus himself rejoicing in the truth, he may become an aid to others to bring them to the same conviction and rejoicing. Indeed, as we have seen, it is the mission of all in Christ thus to build one another up in the most holy faith and character.

"GOD IS NOT THE AUTHOR OF CONFUSION"

And now for some proving—some exercise of Christian common sense upon a proposition which is publicly presented for the acceptance of Christian people. It is the preposterous and blasphemous assumption that all of the sin and iniquity of the whole world is directly chargeable to God, and not to men. Upon this hypothesis is built up "another gospel (which is not another)"—a theory of salvation on the score of *justice* (?), to take the place of the gospel of God's *grace* which we have received, which is on the principle of love and mercy, as taught by all the holy apostles and prophets. The line of reasoning, briefly stated, is that God is the author and instigator of all things, evil as well as good, sinful as well as righteous;—that he alone is responsible for all the sin and iniquity that is in the world, and for all the misery incident to and resulting upon mankind. They thus delude themselves, contrary to all Christian common sense and Scripture teaching, for a purpose: that they may introduce their own theory of salvation. For instance, they say, God having *caused* all the sin will be bound in simple justice to abolish it eventually; and when God wills that men shall not sin, then, say they, there will be an end to sin. Thus God is made out to be the only sinner, the *wilful* sinner, and man is represented as his tool or puppet—now influenced toward and compelled to do sin, and by and by to be influenced toward and compelled to do righteousness.

Of course this theory has no use for a ransom. It puts the precious blood of Christ, which the Bible declares was shed for the remission of sins, at a large discount—it is "a common thing," of no more value than that of any other man. Indeed, in this view the ransom doctrine would be a stupendous fraud on God's part; for why punish men for sin which he had compelled, or why accept a ransom for his own sin. Rather, these claim, God will be bound in justice to change his course and release mankind, both from sin and from degradation and the death to which it has subjected them.

The proposition seems so preposterous and blasphemous to Christian common sense, that a refutation would appear quite unnecessary were it not for the fact that the suggestions are so artfully covered with disquisitions on the wonderful love and providence of God, that some are caught by the bait and held in the snare,—because they fail to use their Christian common sense.

The scripture upon the wresting of which this "new gospel" is built is part of 2 Cor. 5:18—"And all things are of God." Upon this the following daring exegesis was offered some time ago by one A. P. Adams, and is still urged upon Christians as "New Light."

"When you think of it seriously, it seems that Paul was rather unguarded and careless in his language; it would seem as though he ought to have modified and limited his statement somewhat; say, for instance, all *good* things are of God. But no, the apostle makes the sweeping, unqualified statement—'All things are of (literally, *out of*) God;' and so important did he consider this truth that he repeats it no less than *seven* distinct times. See Rom. 11:36; 1 Cor. 8:6; 11:12; 2 Cor. 5:18; Eph. 1:11; Heb. 2:10.

"Now, was the Apostle careless and a little too bold in these utterances, or did he mean just what he said, and are they true *absolutely?* I say unhesitatingly, *Yes*, to the latter questions. The more we learn of God's works and ways the more we shall understand that, in a sense, absolutely *all things* are of God, or, as some put it, God is in everything. This is the doctrine of God's universal, all-pervading, ever constant Providence. 'His tender mercies are over all his works.' 'He worketh all things after the counsel of his own will.'

"This doctrine of God's providence is a most positive and important one; there is no doctrine of Scripture that is more plainly supported, by the most emphatic statements, repeated over and over again, as referred to above; and no Christian would think of doubting it, were it not for the fact that its full acceptance leads to some very startling and, to some, *even shocking* conclusions. 'What!' they say, 'all things are of God? absolutely *all* things? the bad things as well as the good? all the *crime*, and *sin*, and *wickedness?* Surely it is blasphemous to say that such things are of God! Paul never could have meant that we should take him absolutely; we must use our own judgment and reason in such matters, and correct these sweeping statements, for it *cannot* mean that absolutely *all* things are of God.' And yet that is the way the Apostle puts it, over and over again. Was he ignorant and careless? No, *he was neither;* he was *right*, and the Scriptures and experience and observation fully bear him out in his statements, *strange* and *startling* as they may seem."

Now, let Christian common sense get to work on this proposition. Its very first appearance, as the writer himself suggests, is startling—unpleasantly so, even shocking; and this first premonition of evil bids us beware and carefully prove what is the testimony of the inspired Word upon the subject. We find this expression, "all things," over eighty times in the Apostle Paul's epistles; and if it must be taken in an absolute, unqualified sense in the above instance, it would be equally necessary to so consider it in every other case, which course would lead us to some very strange and indeed absurd conclusions. For instance, the following—

2 Cor. 4:15—"*All things are for your sakes.*" What? "absolutely all things"—all the bad things and all the good things, all the wickedness and crime and sin and misery and degradation, and all the wealth and wisdom and honor of this world? This would be all things absolutely and without qualification—a manifest absurdity. The Apostle's reference is to the fact that all the arrangements of the divine plan and their harmonious operation through Christ are working together for our sakes—that the abundant grace of God bestowed upon us through Christ Jesus, might, through the thanksgiving of many [of the world to be blessed by our exaltation], redound to the glory of God.

1 Cor. 8:6—"But to us there is one God, the Father, *of* whom are all things. . . . . and one Lord, Jesus Christ, *by* whom are all things." The statement here is as sweeping in one case as in the other. If "*absolutely* all things"—good, bad and indifferent—are "*of* God" (inspired or instigated by him), then it is just as true that "*absolutely* all things" (all the wicked and all the good things) are "*by* (performed by) Jesus Christ." Can Christian common sense accept that?

1 Cor. 13:7—"Charity believeth *all things*, hopeth *all* things."—"*Absolutely* all things?" Does charity love or believe all falsehood, hypocrisy and deceit? and does she hope for more and more untruth and every deceivableness of unrighteousness? And is this the nature of that attribute which the Scriptures accredit to God, saying, "God is love?"

1 Cor. 6:12—"All things are lawful unto me." What!

"absolutely all things?" Is it lawful for me to cheat, to steal, to bear false witness, to kill, or to do evil that good might come? The Apostle Paul (Rom. 3:8) resents this latter charge brought against him, and calls it slander. Evidently he did not consider that "absolutely all things" were lawful unto him; nor did he suppose that any sane man would so interpret him. The matter under consideration was that of the brethren in Christ going to law with one another. This the Apostle Paul is opposing, not however on the ground that it is *unlawful* to do so, but that it is *inexpedient*, in that its tendency is to bring the cause of Christ into disrepute. "All things [that is, all the advantages of civil law, said he], are *lawful* unto me [I have as much right to its protection, etc., as any other man], but all things are *not expedient* [for the cause of Christ and for my personal influence as a representative of that cause]." "Why," then, he inquired, "do ye not rather take wrong . . . . and suffer yourselves to be defrauded?" etc. The Apostle presupposed some common sense on the part of his readers; as, for instance, in 1 Cor. 15:27—"He [Jehovah] hath put *all things* under his [Christ's] feet." The statement is obviously not literal, but symbolic of the subjection of all authority and power to Christ. Common sense sees this; and another thing the Apostle Paul indicates which common sense ought to see is that his sweeping assertion that Jehovah hath put *all things* under Christ, is to be understood with that degree of allowance which would exclude Jehovah himself, who did put all things under him. This he says is "manifest:" it is manifest to that Christian common sense, which, instructed of God in the principles and purposes of his plan, recognizes Jehovah as God over all.

Take another illustration: "One believeth that he may eat *all things*." (Rom. 14:2) Shall we suppose that some in the Apostle's day believed in eating "absolutely *all* things?"—all the cattle and horses and men and houses and trees and mountains?—*absolutely all things?* Or shall we use a grain of sense and read the connections and find out that the Apostle was speaking by way of contrast of some whom he calls weak brethren, who would eat nothing but vegetables ["herbs"], while others had no such conscientious scruples and, as we would say, "ate anything and everything."

This same common sense, with even a very slight acquaintance with the principles and teachings of God's Word and with only a small measure of his spirit, should be able to see the blasphemy of this teaching and the absurdity of its application to the above scriptures. The Apostle James (1:13) says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." And Isaiah (5:20, 21) adds, "Woe unto them that call evil good [as they do who say that the evil in man is the working of God in him], and good evil [imputing evil to God whose "work is perfect"—only good]; 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!" It is indeed a serious thing to wrest the Scriptures. The Apostle Peter indicates that many who do so, do it to their own destruction.—2 Pet. 3:16.

But it is specially affirmed of 2 Cor. 5:18, that there at least the term "*all things*" is absolute and unqualified,—"And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Surely nothing in the context affords ground for the supposition that the Apostle would charge God with the wickedness and sin of the world. On the contrary, he is showing our new standing in Christ, who "died for all" (verse 14), but would have us note that while the work of redemption was done by our Lord Jesus, it was planned by the Father himself. *All* the features of our redemption are *of God himself*, who reconciled us to himself *by* Christ Jesus. Christian common sense can see clearly enough that the various features of our salvation are the *all things* of which the Apostle writes: "All [*these*] things are of God." The statement of 1 Cor. 8:6,—"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him"—is a repetition of the same thought.

The significance of 1 Cor. 11:12—"For as the woman is of the man, even so is the man also by the woman, but all things are of God"—is that neither is independent of the other, but both are dependent upon God, the Creator of both.—Verse 11.

Eph. 1:9, 10—"God hath purposed in himself that in the dispensation of the fulness of times he might gather together in one [under one head] all things in Christ, both which are in heaven, and which are on earth, even in him." This is parallel to the statement of 1 Cor. 15:27—"all things" in both cases signifying the whole intelligent creation, human and spiritual. Nor should this be understood to mean *absolutely all* men and all angels, for the Lord through the pen of the same writer has elsewhere shown us that only *all* who submit themselves to Christ *willingly*, and in harmony with the New Covenant, will be granted any place under Christ in the great eternity before us. All others, as unworthy, will be cut off from life in the Second Death. (Acts 3:23) It is for this very reason that "the judgment of the great day"—the Millennial day—has been arranged,—to judge who are worthy and who unworthy of eternal life under Christ. Hence here the sense is, "that he might gather together all things [worthy] under Christ."

The "*all things*" of the succeeding verse signifies, all the conditions and circumstances of the present and past, which, under God's overruling providence, are made to work together for the final accomplishment of the divine purpose. He is "*operating* all things according to the counsel of his own will." Even the wrath of men and devils while not in any sense *of* God shall thus be *operated* or controlled by God's providence and made to praise him; and the remainder, which would in any way thwart his ultimate purposes, he will restrain.—Psa. 76:10.

Heb. 2:10 (*Rotherham translation*)—"For it was becoming in him for the sake of whom [are] the *all things*, and through means of whom [are] the *all things*, when many sons to glory he would lead, that the Princely Leader of their salvation he should through suffering make complete." Nothing could be farther from the sense of this passage than to suppose that the Apostle meant "*all the sin and crime and wickedness*" of the world are for the sake of God and through the means of God. The thought, on the contrary, is that all things as they shall ultimately be re-united under Christ in God, are to be so for God's sake, because such has been his purpose, his pleasure; and that all will be thus brought to perfection and harmony by his means—his plan and his power carrying that plan to completeness through Christ Jesus, our Lord. Having such a plan, a part of which was the high exaltation of the church to the divine nature, it was proper that he should thoroughly *test* the obedience of all so exalted. Even our Lord Jesus, always loyal and faithful, should be no less an *overcomer*, and no less proved, than the sons of glory of whom he is the Princely Leader. Wherefore God's arrangement included him also (as well as the many being brought under his leadership), that all who would attain to the grand perfection of the divine nature must be proved worthy through their endurance of suffering and resistance of sin.

Rom. 11:36—"For of him, and through him, and to him, are *all things*." A glance at the preceding verses shows that the Apostle is not teaching that all sin, wickedness and crime are of and through and to the Lord; but, on the contrary, he refers to certain *blessings* and favors which are yet to come upon Israel. (Verses 25-27.) Though they sinned and with wicked hands slew the Lord of life and glory, and brought upon themselves God's wrath and indignation, which were manifest in their national rejection, trouble and overthrow, yet, after all, God has a way for bringing a blessing upon them, as well as upon all mankind, through Christ and his church glorified (verses 30, 31) who, during the Millennium, will extend mercy and full salvation to all, opening the blind eyes and unstopping the deaf ears. Such a view of God's wisdom and goodness leads the Apostle to the exclamation of verses 33-36 which conclude with the assertion that this plan is not of human device, nor even by human assistance; for no man would have dreamed of such a wonderful blending of justice and mercy. But all this was planned of God, and is by him being carried out through Christ, and shall, when completed, be to his praise.

The above passages, then, do not teach what the writings we criticise claim, but are in perfect harmony with every principle of truth and righteousness expressed in God's Word.

GOD'S SUPERVISION OF ALL THINGS

That the eyes of the Lord are in every place, beholding the evil and the good, is unquestionable. "The Word of God is a discerner of [even] the thoughts and intents of the heart: neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." (Prov. 15:3; Heb. 4:12, 13) That God could interfere with and stop all forms of evil is undoubtedly true; but that he has not yet so interfered is manifest; and that the time will come when all evil shall be fully restrained is his distinct promise. Hence it is as proper to say that God *permits* sin, wickedness and crime, as it would be false and slanderous to say that he causes, creates, instigates or is in any sense the author of such things.

"Let no man say, when he is tempted, I am tempted of God; for God tempteth no man. . . . . Every man is tempted when he is drawn away of his own desires [for wealth, power, revenge, etc.] and enticed. . . . *Do not err*, my beloved brethren. Every *good* gift and every *perfect* gift is from above, and cometh down from the Father of lights, with whom there is no change or the least variation. . . . For the wrath of man worketh not the righteousness [right will or mind] of God." (Jas. 1:13-20) Nevertheless, God has repeatedly shown us how even the wrath of man has been overruled by him to accomplish his *good* purposes.

The declaration of the Prophet (Psa. 76:9, 10), which assures us that in the great time of trouble, when the Lord shall arise to judgment and to save all the meek of the earth, he will cause the wrath of man to praise him and the remainder, which would not praise him, shall be restrained, is only, we may believe, the expression of what has been the principle of God's dealing throughout all the past, since sin, wickedness and crime began. The truth is, that so far from creating sin or inciting to wickedness and crime, God's actions, where he has interfered at all, have been toward the restraint of sin. The deluge was for the restraint of sin; so also the destruction of Sodom, the destruction of Korah and his band, the destruction of the Canaanites; and the captivities, famines, etc., permitted to come upon Israel were designed to have the same effect.

And in almost every instance the cause is stated. At the time of the deluge the whole world, except Noah and his family, had become corrupt, and their thoughts were evil continually. Of Sodom it is declared that the sin thereof was great, and God "took them away as he saw good." (Ezek. 16:50) His way was *good* for two reasons: first, in that it made an *example* of them for the restraint of those who should afterward live ungodly (Jude 7; 2 Pet. 2:6); and second, because God's "*due time*" for bringing them to a knowledge of his gracious provision for them and for all under the New Covenant (sealed, or made of force, by the precious blood of Christ) had not yet come. Besides, in his due time, during the Millennium, they shall be awakened, when they and all shall be under the restraints of Christ's kingdom, and have a full opportunity for attaining life everlasting.—See Ezek. 16:48-50, 53-55, 60-63.

THE DESTRUCTION OF THE CANAANITES

In connection with the destruction of the Canaanitish nations (the Amorites, Hittites, Jebusites, etc.), we are told that the Lord would not bring Israel into their land, but left his people in Egypt (where they learned valuable lessons in humility), because the iniquity of the Canaanites was *not yet come to the full.* (Gen. 15:16) Each nation, seemingly, was permitted to go only so far in sin and there was stopped. And the stopping of sin furnished repeated illustrations, types, suggestions, and outline hints of God's general plan for the final destruction of evil and the permanent establishment of righteousness in the world.

Thus the due time for Israel's release from the bondage of Egypt (which fitly typified the bondage of sin) was also the due time for a chastisement of Egypt, and the Lord made use of the opportunity to show his *power* both for the deliverance of his covenant people and for the overcoming of all opposition. Hence he "*raised up*" to the throne of Egypt that member of the royal family who was most bold and defiant, and who would resist God's plan the most and the longest, in order to make of him and his army a *type* of Satan and his evil servants ever seeking to enslave and hold in bondage those who desire to make a covenant with God. The deliverance of the one class by God's power and the overthrow of the other class were not only in harmony with principles of righteousness then, but they were also exemplifications of a fuller work of division and separation to be made in God's due time between him that serveth God and him that serveth him not.—Mal. 3:18.

So, too, the entrance of Canaan by Israel and the overthrow of the Canaanites, whose iniquity was come to the full, was not only a righteous act, but it was also a *type* of how, when the real land of promise (the earth—during the Millennial age) is reached, all the old sinful ways and institutions must be eradicated; and these things are typical also of the case of the Christian of today,—of how, when he by faith leaves the world, Egypt, and enters into possession of God's promises, he must wage a war of extermination against the old sinful propensities of his fallen nature.

When thinking of God's course in permitting sin for a time, we should remember that the heart of fallen man is prone to sin—malice, envy, pride, strife, hatred, lasciviousness, and that the sinful propensities are ever ready to take advantage of any opportunity. That God has *permitted opportunities* for evil is, therefore, true; but that he *inspires* sinful thoughts, desires and deeds is utterly false.

Let us glance at some illustrations cited as proof that God inspires sinful deeds.

JOSEPH'S EXPERIENCES

Joseph's brethren sold him into slavery, and when they afterward found him the lord of all Egypt, they feared greatly the punishment of their crime. But to quiet their fears Joseph said, "Be not grieved nor angry with yourselves, that ye sold me hither: for *God did send me* before you to preserve life." (Gen. 45:5) But, we answer, no ground is found here for charging the crime of Joseph's brethren upon the Almighty. Stephen, filled with the holy spirit, declared (Acts 7:9) that their course was not inspired by God, but by *their own envy;* which fully agrees with James 1:13, 16.

Shall we then say that Joseph made a mistake in the statement he made? No; both Joseph's and Stephen's statements are correct. Joseph's brethren were full of envy and they premeditated his murder, but God caused *fear* to operate upon the mind of one of them, through whose suggestion the envious brethren took a different course of action and sold Joseph for a slave. Thus God's part in no sense altered the moral responsibilities of Joseph's brethren; nor did it inspire an evil thought. It merely *turned the evil thought* into another channel (to sell, instead of to murder him), which would not conflict with God's plan in reference to Joseph, his servant. It is merely an illustration of God's power to *overrule* without interfering with the moral character of men.

So, too, with all the other affairs of Joseph. Because Joseph was taken from prison to Pharaoh's throne, it is not to be argued that God was the inspiring cause of the criminal charge of Potiphar's wife, on account of which Joseph was sent to prison. On the contrary, God could have brought Joseph to the throne of Egypt in a hundred different ways wholly aside from Potiphar's wife and Joseph's envious brethren. The way adopted was the *natural course of events* which God overruled and turned; so that without interfering with the wills of any, his will for *good* was carried out.

Thus it is that God causes even the *wrath of man* (the disposition of the sinful race) to praise him, while the remainder which would interfere with his plans he restrains. When, in the future, it shall be made clearly manifest to all that the efforts of evil men against God and against his children were all overruled and used of God for some testing or other expedient blessing toward those who love and serve him, then the present wrath of men will begin to praise the Lord by showing his wisdom and goodness.

JOB'S TRIAL AND INTEGRITY

It is claimed, but equally without foundation, that Job's case is another proof that God is the author of "all sin, wickedness and crime." The account given in the first and second chapters of the Book of Job, which represents Jehovah and Satan communing together relative to Job should be regarded as a dressing of facts in figurative language for the purpose of giving certain lessons with clearness. God would teach us that *we are not to attribute* our calamities to him, to evil or viciousness on his part; that they are merely permitted to come upon us for our testing, and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby.

How much Satan has to do with calamities of the present time (the storms, earthquakes, etc.), aside from his general precipitation of all these upon man through his leading of mother Eve into sin, is not clearly shown in the Scriptures.* But though it is intimated that he has much to do with all of man's calamities, both indirectly and directly, the lesson furnished in Job's case shows that, in the case of God's people at least, Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God *permits.*† And we have the blessed assurance that he will permit only such calamities as will serve to develop us, and to test our trust and obedience.

As Job said (chap. 2:10), so may all of God's people say under affliction: Shall we receive blessings of the Lord's hand and refuse chastisements and painful experiences if he sees best to *permit* them? Shall we not rather trust the Lord and

* For this reason we cannot give to Heb. 2:14 the full force implied in our common version. Had Satan the *power of death* fully in his control, we may be sure that the saints of God would have perished from the earth long ago. However great a power he may exercise over the *world*, we know that his power does not extend to the *Church*. John 1:30, 13:1; Phil. 1:25; Matt. 10:27-31) In this instance it seems evident that the word translated *power* would have been better translated *dominion*. Satan's dominion is the dominion of death—*i. e.*, death is the sure result to all who serve and obey him.

See "Is Death a Penalty or a Consequence?" in our issue of Aug. 1, '94

† See "Special Divine Providence," Aug. 1, '93; "The Book of Job," Mar. 15, '93.

patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and that whatever he permits must be for our good if we are rightly exercised under it?—Heb. 12:11.

"SHALL THERE BE EVIL IN A CITY AND GOD HATH NOT DONE IT?"

This text is also misused to prove that God is the instigator of all things, good and bad, including "sin, crime and wickedness." It is found in Amos 3:6.

A literal rendering of it reads, Shall there be calamity in a city and the Lord have naught to do with it? Another similar text quoted in evidence is Isa. 45:7—"I make peace and create evil: I the Lord do all these things."

To comprehend these two texts, two things must be borne in mind: (1) the proper significance of the word "evil," and (2) the special covenant relationship of Israel to God.

First, the primary signification of the word "evil" is, according to *Webster*, "Anything that directly or remotely causes suffering." Its synonyms are injury, mischief, harm, calamity. "Moral badness" is a secondary definition of the word "evil." by the same authority.

This secondary meaning grows out of the first as a matter of course: all badness is evil, whether it implies moral perception and accountability or not. The decay or badness at the heart of an apple is evil, just as truly as the decay of morals at the heart of a man. The one is a physical evil implying no moral quality or responsibility; the other is a moral evil and does imply moral responsibility.

How any one could from a *good* motive pass by the evident sense of the word "evil" in these texts of Scripture, and attempt to prove that the Almighty inspires all the *sin, crime and wickedness* of every city and time it is difficult to conjecture. It looks like a deliberate wresting of scripture to support a blasphemous theory.

In this text the word *"evil"* stands in opposition to the word *"peace,"* and hence carries the thought of trouble, war or some similar evil opposed to peace. If *moral* badness were meant, the contrasting word would be righteousness or goodness. This is a rule of language.

Second, when we consider that these words of Jehovah relate specially to Israel, his typical and covenant people, we have a clear light thrown upon them. As God has a special interest in and care over all his Spiritual Israel, bound to him by the ties of the New Covenant, so he had a special care over fleshly Israel as a nation under the conditions of their Law Covenant, while that covenant was in force and before they as a people were cast off from his favor. Under the New Covenant each *individual* son of God is a subject of special supervision, chastisement and correction, while under their Law Covenant Israel as *a nation* was corrected and chastised.

A reference to the terms of the Covenant between God and the nation of Israel will show this. The Lord's declaration or promise to them was that, if they as a nation would observe the laws which he gave them, he would be their God, and their shield and defender from all evils, wars, pestilences, famines, etc., and would bless them with peace, prosperity and plenty. But if they should neglect God's statutes, and should become idolaters and promoters of evil like the nations about them, God declared, as a part of his covenant with them, that they should be afflicted with sicknesses, famines and pestilences, and be delivered into the hand of their enemies. See the particular description of the blessings promised and the evils threatened in Lev. 26:3-25, Deut. 11:13-28; 28:1-8, 15-23, 36-49.

Although the Lord had so particularly warned Israel what to expect, they seem to have gotten the idea that their blessings and calamities were matters of chance and circumstance, as with the godless nations about them; and in the above text (Amos 3:6) God points out to them that, according to his covenant with them, their calamities could not come without his knowledge, nor without his permission. This is clear also from the context (verses 1-3): "Hear this word that the Lord hath spoken against you, O children of Israel—against the whole family which I brought up from the land of Egypt, saying, You only have I known [recognized, covenanted with] of all the families of the earth: *therefore I will punish you for all your iniquities.*"

Instead, therefore, of this passage teaching that Jehovah is the great sinner, the inspirer of all "wickedness, crime and sin" in every city, it teaches the very reverse of this—that the evils mentioned were *calamities* which God would permit or bring upon Israel because of their iniquities.

The lesson of Isa. 45:7 is similar. The Lord, having chastened Israel by seventy years' captivity in Babylon, points out that the circumstances leading to their return to their own land are no less remarkable, none the less of him and by him, because accomplished through Cyrus, the heathen warrior. The spirit of war and the lust for power and gold which hold sway among men and nations are not inspired of God; but when the time for Israel's deliverance came, God permitted the hosts of the Medes and Persians to come against Babylon and prospered the way of the more noble and benevolent Cyrus to the seat of power, at the proper time to permit him to decree the restoration of Israel to their own land at the end of the predicted seventy years of desolation.

In this case, as in others, no room is found for charging the Almighty with "sin, crime and wickedness." He in no degree interfered with the moral sense of Cyrus or of Israel, but, as always, merely took advantage of the aims and desires of carnal men and overruled their courses (not their motives) to the accomplishment of his plans to bless and heal his people, whom he had previously, according to his covenant, permitted Babylon to conquer and captivate.

We assert on the foregoing evidence that God's Word conscientiously interpreted is a full vindication of the divine character; that even the texts cited to sustain the blasphemy clearly and emphatically contradict it; and we warn all to beware of theories—their own or other men's—which make necessary a defamation of the divine character for their support; that charge God with being the instigator and author of "all the sin and wickedness and crime" of the world, in order to prove that he *must* by and by retract and work righteousness in all, and preserve all everlastingly, and that without a ransom. Let God be *true* though it make every man a liar.

GOD THE OMNIPOTENT

As surely as all men are fallen and imperfect, so surely their reasoning faculties are unsound, except as guided by the Lord's Word—"the spirit of a sound mind." But a certain class of thinkers, neglecting to use reason inside the bounds of God's revelation, entangle themselves in their own unsound reasonings.

They ask: (1) Is not God all-wise? Certainly, we answer. (2) Is he not all-powerful? Assuredly, we reply. Well, then, say they, (3) if he be all-wise and all-powerful, can any thing occur in the world contrary to his will or contrary to his power? Must we not settle down to the conviction, held for many centuries past by people called *Fatalists*, that whatever happens, from a mosquito bite to an epidemic, or from a snowflake's fall to an earthquake or a tornado, is of God; and that all nature is fulfilling his will? Must we not surmise, too, that all the thoughts and deeds of men, both good and bad, are inspired of God? And if these arguments be admitted, are not all mankind like so much clay in Jehovah's hands, which he can and does fashion one way for good or the other way for evil? And if so, are not all our efforts for good or for evil futile? Since God is all powerful, who can resist his will for good or for ill? Is it not, therefore, the only wise course to stop all effort for good or for evil, and merely follow the good or bad impulses which arise within us?

We answer that this is simply reasoning in a circle and without reference to God's revelation of his character and plan. To take such a view as the one we are criticizing was bad enough in the darkness of the remote past for those to whom Jehovah had offered no revelation concerning his will and plan, and his attitude toward sin and righteousness; but such a leaning to pure conjecture, totally ignoring Jehovah's own statement of his exercise of his power, is inexcusable among Christians today.

While it is true that Jehovah has all power, and that none can resist his will, yet it is also true that he is not now exercising his power in every matter, nor compelling his will to be done in all things.

Jehovah assures us that sin is rebellion against him and his just provision for our good; that though he has the power to destroy the sinners, he has a more gracious plan with reference to them, to be accomplished through Christ; and that though he could have made men otherwise, he preferred to give them the noble quality of intelligent beings, namely, *free moral agency*, or the power of *choice* between sin and righteousness.

This quality of free moral agency thus inherent in the race must of necessity be brought to the test of choice, by the presentation of the alternatives of obedience or disobedience to the Lord; and for a wise purpose this test came first to our first progenitor, in whom we all were; and when he fell into sin and incurred its condemnation, St. Paul tells us that the sentence of death passed upon us all; for "who can bring a clean thing out of an unclean? Not one." (Rom. 5:12; Job 14:4) Thus the whole human creation was made subject to frailty (to the inherent taint of sin and its condemnation to death), not

willingly (for both the taint of sin and the condemnation passed upon them all before they were born), but by reason of him (Jehovah) who (by permitting the temptation and the fall in the beginning) hath subjected the same *in* hope (not *hope* on God's part, for he has knowledge,—but in subjecting man to frailty God, in his arrangements, gave man a basis for hope for a future deliverance from bondage to sin and death), that, as *by the one* man condemnation passed upon all men unto death, so also the free gift of pardon and life *by one*, Jesus Christ, might abound unto all (who would accept it in faith and obedience) and thus the whole creation (all the willing and obedient) shall (through Christ) be delivered from the bondage of corruption (death), into the glorious liberty of the children of God (freedom from sin and death).

In permitting sin and its consequences for a time, God has subordinated his love of righteousness, his good pleasure, temporarily for man's experience and instruction in the principles of righteousness which underlie his government.

During the present time, that we may see how the course of sin would result, the Lord ignores much that is abominable in his sight and does not swiftly mete out the deserved punishments. But he declares that "He will not always chide [reprove], neither will he keep [hold back, restrain] his anger forever." (Psa. 103:9) Though it may at present appear as though the Lord is slack in the fulfilment of his promises, in regard to both well-doers and evil-doers, such is not the case. The Lord is not slack, as men count slackness, says the Apostle (2 Pet. 3:9), but is plenteous in mercy, not desiring that any should perish, but that all should turn unto him and live. Nevertheless, every good deed shall in due time be remembered and rewarded, and every malicious deed punished: "Vengeance is mine, I will repay, saith the Lord."

God is merely biding his time, letting his will and word and character be misunderstood by some and misrepresented by others, letting men have an experience with doing their own wills and trying their own plans and theories, that thus the *lesson* of sin and its tendencies and results may be clearly seen and appreciated both by angels and by men. Then the Lord will arise and through his Anointed Son will display his power and make known his will. He will lay righteousness to the line and justice to the plummet and will sweep away every refuge of lies. (Isa. 28:17) His *will* shall then be done on earth as it is done in heaven. (Matt. 6:10) A knowledge of and experience with righteousness will be forced upon men by Christ's Millennial reign; all shall come to a knowledge of the truth; all shall see the effects of righteousness clearly contrasted with their former experiences under sin and selfishness.*

God has an object in thus permitting man to try rebellion and selfishness, and afterward under the Millennial reign of Christ forcing all to have an experience with the different results, when his will is done on earth as it is done in heaven. It is to select from among his creatures those who, after receiving full knowledge of righteousness, will love the good, the right, the pure, the holy, and abhor the sinful. God seeketh such to worship him; for they can and will worship him in spirit and in truth. After they have been fully proven, it is his good pleasure that they shall live forever, and he promises them everlasting life and communion with himself. All others he will cut off from life in the second death, because he has no pleasure in them that love evil: "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 it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. 37:9-11.

Thus we see the fallacy of the circle-reasoning of those who would judge the Lord merely by their own weaknesses and not by his Word. How grand the view which the Scriptures present—that Jehovah and his will and all his works are wholly on the side of purity, justice and truth, and that he is in no sense practicing or endorsing sin, or causing others to practice it, or in the slightest degree favoring it; but that, on the contrary, while reproving it and explaining its tendency and results, he for a time restrains his indignation and justice and permits men to work out their wilful, sinful plans, and to learn, if they will, from *experience* the lesson that sin is ever an evil, and to be shunned.

GOD'S STATEMENT OF HIS WILL AND GOOD PLEASURE

Let us now permit God's Word to tell us the things which he brings to pass, and in which he takes pleasure.

God has *pleasure in uprightness.*—1 Chron. 29:17.

He has *pleasure* in the prosperity of his servants.—Psa. 35:27.

He takes *pleasure* in his people who reverence him. Psa. 147:11; 149:4.

It is his *good pleasure* to give the kingdom to his little flock.—Luke 12:32.

He called them to this kingdom honor according to the *good pleasure* of his will.—Eph. 1:5.

It is his *good pleasure* to work in those who are fully consecrated to him, to guide them both in willing and in doing his will.—Phil. 2:13.

In such as he counts worthy he will fulfil all the *good pleasure* of his goodness.—2 Thes. 1:11.

The words, deeds and character of our Lord Jesus illustrated to us what pleases God. In him he was well *pleased.*—Matt. 3:17.

Christ was an example for all who would *please* God.—1 Thes. 4:1.

The testimony to those who have loved and served him in righteousness and truth is, that they *pleased* God.—Heb. 11:5.

God is *pleased* with all the plaintul though joyous sacrifices which the "little flock" make in his service, following in the footsteps of their Redeemer and Lord. With such sacrifices God is *well pleased.*—Heb. 13:12-16.

Of his own *will* begat he us by the Word of truth.—Jas. 1:18.

Our Master declares that whosoever shall do the *will* of the Father is his brother.—Mark 3:35.

And this is the *will* of God, even our sanctification.—1 Thes. 4:3; 5:14-23.

Through the fall, we have lost appreciation of God's will, and hence are exhorted to study to prove what is that good, acceptable and perfect *will of God.*—Rom. 12:2.

This is needful if we would stand complete in the *will of God.*—Col. 4:12.

That we might be willing, if the *will of God* be so, to suffer for righteousness' sake.—1 Pet. 3-17.

It is also the *will of God* that by well-doing ye should put to silence the ignorance of foolish men.—1 Pet. 2:15.

This to the intent that we should not live henceforth according to the desires of men, but according to the *will of God.*—1 Pet. 4:2.

Because he (and only he) that doeth the *will of God* abideth forever.—1 John 2:17.

Wherefore let them that suffer according to the *will of God* [for righteousness' sake] commit the keeping of their souls in well-doing unto him, as unto a faithful Creator.—1 Pet. 4:19.

And ye have need of patience [during this period in which Jehovah permits sin and opposition to his will to flourish], that after ye have done the *will of God,* ye might receive the promise.—Heb. 10:36.

That we may have confidence in him, and respect and trust him, he has made known to us the mystery of *his will* (plan) concerning his good pleasure which he purposed in himself—that in his due, full time he will subdue all things by and under Christ; that evil and sin are permitted to oppose his will only for a little season; that shortly the lessons because of which evil is now permitted to triumph will be learned; and that throughout all the ages to come righteousness, *his will,* shall be done.—Eph. 1:9, 10; 2:7.

This mystery of *God's will,* though still hidden from the world, was to be fully appreciated by his saints during this evil day and was to be the ground for their faith, patience and endurance. They were to wait for the Lord from heaven and to expect deliverance from evil, both for themselves and the world, through him who gave himself for our sins, that he might deliver us from the evil of this present period, according to the will of God our Father.

Not only were the saints to have this knowledge of the coming triumph of Jehovah and righteousness, but they were to confess to the Lord in prayer their appreciation of the fact that present evil is not of his will, nor of his government, and their faith to the contrary that all holy desires will be fulfilled when his kingdom has come and when *his will* is done on earth as it is now done in heaven.—Matt. 6:10

GOD'S PLEASURE TOWARD THE WORLD

God, our Saviour, *desires* all men to be saved and to come to an accurate knowledge of the [this] truth.—1 Tim. 2:4.—*Diaglott.*

His good desires and plan, however, are all centred in Christ; hence he has appointed no other name by which we must be saved, and no other condition than faith in his blood (in his ransom-sacrifice) and obedience to his precepts of righteousness. No man can come unto the Father except by him. He that hath the Son hath life, and he that hath not the Son of God hath not life.—John 14:6.

To this end, the sympathetic love of Jehovah toward all

* See "The King's Highway"—last issue

his fallen, disobedient creatures was manifested in the gift of his Son to be our redemption price—even while we were yet sinners. For the same reason, as a part of the same will of Jehovah concerning men, he has arranged to establish his kingdom on earth, and that his King and representative shall reign to bless men, to bring them to a knowledge of his goodness, his perfection, his hatred of sin and his desire toward all that they might be saved from death and some fully back into harmony with him, and of his provision through Christ for them all to do so.

Yet God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. Therefore he has been pleased to appoint a day [the Millennial day] in the which he will *judge* the world in righteousness. The Judge of all is to be the Christ—Jesus and his church; and the work shall be so thoroughly done that no lover of righteousness shall be sentenced to the second death, and no lover of evil shall escape that sentence.—Acts. 3:23.

The destruction of the incorrigible after the final test will be in demonstration of God's unceasing hatred of sin. He is not a God that has pleasure in wickedness. (Psa. 5:4.) "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should turn from his way and live?" "I have *no pleasure* in the death of him that dieth, saith the Lord God. wherefore turn and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked *turn from his way* and live."—Ezek. 18:23, 32; 33:11.

Having thus illustrated the use of Christian common sense in proving what the will of the Lord is as expressed in his Word, let us again commend to all the exhortation of the Apostle quoted above—"Wherefore be ye not unwise; . . . . let no man deceive you; . . . . walk as children of light," etc. And remember always that "the fruit of the spirit [of God] is in all goodness and righteousness and truth," and let no cunning sophistry of the evil one persuade us to ignore our Christian common sense in the study of the divine Word; for as the Apostle tells us (1 Tim. 4:1), "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils:" let us not be of them to fall with them. Remembering also (1 John 3:8) that "he that committeth sin is of the devil," what shall we say of that doctrine which ascribes to Jehovah the authorship of "all the sin, crime and wickedness" in the world? Surely this doctrine is not of him, nor does it find shadow of support in his holy Word.

"As for God, *his way is perfect:* the Word of the Lord is tried; he is a buckler to all those that trust in him." Ascribe ye greatness unto our God. He is the Rock, *his work is perfect;* for all his ways are judgment: *a God of truth,* and WITHOUT INIQUITY, *just and right is he.*"—Psa. 18:30.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—I read with interest your article, "The prize set before us," in TOWER of July 1st. '94. There are still features of it, however, which are not clearly seen. It is obvious that God's requirements of obedience are the same in all ages, whatever the reward may be, whether the earthly or the heavenly; but the immortality that was "brought to light in the gospel" has not been understood during the last eighteen hundred years as we now understand it. Many who gave their lives in the service of the Master were believers in the innate immortality of man, and expected at death to be translated and be as the angels. Not dreaming of the high privilege of being made partakers of the divine nature, they did not comprehend the philosophy of surrendering the human in order to obtain the divine, yet virtually did give their lives in his service as they understood service, though really propagating the errors (as we now see) of immortality, hell fire, etc. The question is: Did God overlook these errors and reckon their intentions as acceptable? and will he grant to them that which they never expected?

[REPLY.—Let us reason out our answer, carefully guarding every conclusion by the teachings of the inspired Scriptures, that our conclusions be not merely our own judgment, but the mind of God on the subject.

(1) Justification. by faith in Christ as Redeemer, was indispensable then as it is now. Whether or not the *philosophy* of the ransom was clearly seen in all its details then or now is not the question; but whether or not the FACT *is accepted,* that we are fallen from divine favor into sin and under its penalty, death, and that the death of our Lord as our ransom-price brings forgiveness and reconciliation to all who believe that *fact* and strive to forsake sin.

(2) God's will for his believing people justified by faith in the ransom is still, and always has been the same, as the Apostle stated it; viz., "This is the will of God concerning you. even your *sanctification.*"

(3) To produce this *sanctification* in *believers* God has given unto us exceeding great and precious promises, and declares that it is the *truth of his Word* that is to produce the sanctification of character which is acceptable to him.

(4) The question then is, Did God's people of the past have a *sufficiency of the truth* to produce sanctification of character, acceptable to God?

We answer that the sanctification required by the Lord's call in this age is that *we be conformed* to the image of his Son our Redeemer. We have reason to believe that some all the way along these past eighteen centuries have attained to this requirement, and hence have been acceptable with God. They did not *need* as much truth to sanctify them as they would require if they lived in the present time, when the world the flesh and the devil are quickened by knowledge and selfishness into such activity as was never before known. Ah! it requires a great deal of truth to stand firmly as a soldier of the cross today, when Satan is spreading snares and traps through "higher criticism," falsely so-called; for it is lower criticism from such as are mentioned by the Apostle as blind and unable to see afar off since they have forgotten that they were purged from their old sins—from Adamic condemnation—and instead have reached the conclusion that man's fall has been upward and that hence he needs no redemption with the precious blood of Christ.—1 Cor. 1:18-20; 2:6-12.

(5) Therefore the amount of truth now needed and supplied to God's household, and *necessary* to their sanctification and protection from the foretold "scoffers" of the end of this age, who even deny that the Lord *bought* them (2 Pet. 2:1), is much more than was necessary or provided to those in former times equally dear to God, and equally acceptable in sanctified character.

(6) As the apostles declared, the peculiar trials of the end of this age necessitate the whole armor of God that the man of God may be thoroughly furnished. And now to be in darkness, in ignorance of the divine plan, would not only mean that we are exposed to attack and liable to fall, but furthermore, it would imply that we are not of the "brethren" who it is declared will not be in darkness now, and that we are not of the "household of faith" which it is declared will now be specially fed with "meat in due season"—"things new and old."]

Another question: Those who in their lifetime consecrated their lives to God, but who, owing to infirmities or environments, were never able to comply fully with their consecration,—by what fires are they to be purified? or will they simply drop back to the earthly plane (I speak of those of the past)? or shall they go into the land of silence? or what? It is hard for me to see how these two classes [the "little flock" of overcomers and the "great company"] have been forming all along during the age since the first advent, without the knowledge necessary to fit them for either. If you deem it profitable to the "little flock" to give us through the TOWER an explanation of the way the Lord has been perfecting these classes before the present light was seen, please do so.

[REPLY.—The latter part of this question we will consider answered with the previous one; the former part we will now consider.

It seems to us that any who have *no* opportunity for suffering with Christ or rendering service cannot be of those "called;" for the terms are distinctly stated in the inspired Word,—If we suffer with him, we shall also reign with him; the *sufferings* of this present time *work out for us* a far more exceeding and eternal weight of glory (2 Tim. 2:12; 2 Cor. 4:17); we are heirs of God and joint-heirs with Jesus Christ our Lord, *if so be* that we *suffer* with him, that we may also be glorified together (Rom. 8:17); and as "the spirit testifies beforehand, the sufferings of Christ and the glory that should follow," and as in our Lord's case it was needful that he should suffer before entering his glory, so those whom he redeemed and then called to be his joint-heirs must be "partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."—1 Pet. 1:11; Acts 17:13; 1 Pet. 4:13.

These sufferings are not such as are common to humanity—sickness, etc., incidental to sin and its penalty death—but sufferings *for Christ's sake,* which means activity in Christ's

service. Whoever, therefore, can find *no opportunity* to render service to Christ and to suffer something of self-denial, etc., in that service, has no opportunity for making a calling and election sure, and hence may consider himself as not being one of those "called" to suffer and afterward to reign.

But having drawn these lines sharply, according to the apostolic copy, let us note for a moment how many opportunities are afforded us for service and suffering. All may not suffer in exactly the same way, nor for the same cause, although it be still for God's cause. The Apostle shows this, saying, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used."

Who can not suffer in one or the other of these ways, *if he be willing?* If he have the ability and opportunity and will use them in the direct service of the truth—either by telling the gospel orally or by circulating the message in printed form or by writing of it to his friends, he will surely bring upon himself the disfavor of neighbors and friends, and persecution open or secret. He will *suffer* for his faithfulness even though he "suffer *joyfully.*" If he have no ability as a public speaker, or a private talker, if he cannot write, if he be lame or sick, so as to be unable to circulate the printed page, he can at least share the reproaches of the truth by declaring himself the friend of the Lord and of those soldiers of the cross who are publishing the truth and being reviled therefor. Thus, at very least, *all* can suffer who will, and all will suffer who have been begotten of the truth and are not ashamed of the Lord, the brethren and the truth. And he that is ashamed is not fit for the Kingdom.

However, let our service and suffering be according to wisdom and love—to as good purpose as possible. In our services we should be careful not to interfere with the liberties of others. "Let none of you suffer as a busybody in other men's matters." And let us also be careful not to make our sufferings subjects for boasting, as though seeking the praise of men, or of continual complainings to other members who are themselves perhaps suffering more acutely. If we suffer, let it be *as unto the Lord.*

But perhaps the question is more respecting the ability to comply *fully,* than the ability to comply at all.

We answer, if we can comply at all (and we have shown that all can comply), then we *can comply fully.* It is not a question of, *Can* we comply? but of *Will* we comply? and only those who will and do will be classed as "overcomers" and win the great "prize of our high calling." Such as fail to go on to serve and to suffer in one of the ways specified by the Apostle (yet who do not "draw back" in the sense of repudiating the precious blood of Christ, nor in the sense of returning to "wilful sin" as "the sow that was washed to wallowing in the mire"), will be of the "great company"* who will come up to life through great tribulation, and who will "suffer loss" —the loss of the Kingdom glory and divine nature.—1 Cor. 3:15.]

A further inquiry: In your judgment, should a man be baptized into the *death* of Christ who is so related to his family and to society that his time is necessarily taken up with worldly duties and cares, and who is consequently unable to do much harvest work, although if his own preferences were consulted and it were not for his family, he would much prefer to engage in harvest work? Has a man who has consecrated himself to his Father's business any right to engage in the ordinary duties of life? Can he do so and fulfill his baptismal vow?

Dear Brother, you can imagine how deeply I feel on this subject, when I tell you the case is my own. I have neglected baptism because I feared to take the vow lest I should fail to fulfill its obligations. Oh, that I knew the will of God concerning me! If you can help me into the light in this matter I shall be glad.

I send greeting to you and Sister Russell to whom I owe so much. May the Lord long spare you to feed the flock.

[REPLY.—It is our selves, dear Brother, our hearts, our all (justified by our Redeemer's merit), that we present to the Lord in baptism. And it is this that God accepts. Whether therefore your all be little or very little, it is your *all*—all that you can render to the Lord, consistent with those obligations of life which he recognizes with approval. And amongst these are the duties of a husband and father, if you have such obligations when the truth reaches you. But *after* having consecrated himself to the Lord it would certainly be consistent for one to avoid all provisions for the flesh that would war against his own spiritual welfare or hinder his opportunities for spending his time and energy in the Lord's service, in accordance with his baptismal covenant.

Thus seen, God's requirements are a "reasonable service;" and we advise, dear brother, that you enter it promptly and render such service as you can, earnestly, heartily, prayerfully; and if faithful in the little opportunities, no doubt God will open to you greater ones.]

Your humble brother who desires to do the Master's will,

W. A.

* Concerning these and the trouble through which they pass, see M. DAWN, VOL. I, and "TABERNACLE SHADOWS OF BETTER SACRIFICES," pp. 59-61.

ZACCHEUS THE PUBLICAN

——MARCH 17; LUKE 19:1-10.——

Golden Text—"The Son of man is come to seek and to save that which was lost."—Luke 19:10.

Several observations in view of this narrative claim our special attention; viz., (1) The desire and earnest effort of the publican to learn of Jesus; (2) The courage and generous kindness of the Lord in running against the popular current of public sentiment to bless an outcast from the public favor; (3) The proper attitude of heart in coming to Jesus, as illustrated in the publican; and (4) The reward of obedient faith.

Zaccheus was a Jew (verse 9). He was the chief among the publicans or gatherers of revenue for the Roman government. The taxes levied by the Romans on subject nations were farmed out to men of wealth, who, for a specified sum, paid at once into the Roman treasury, secured the privilege of collecting the taxes of a particular city or province. These contractors in turn engaged other sub-contractors or tax-gatherers. This system gave the widest scope for extortion and justly elicited the general public condemnation, as through the abuses of the office the very name publican or tax-gatherer came to be associated with the idea of dishonesty and extortion. As a class, therefore, they were ostracized and despised, though doubtless there were some conscientious and upright publicans.

Among them were many who seemed impressed by the Lord's public ministry and who heard him gladly. (See Luke 3:12; 5:29; 7:29; 15:1; 18:19) Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. Zaccheus was so anxious to see the Lord that he made considerable effort to do so, and that effort was not unnoticed or unappreciated. Evidently it was not a lukewarm curiosity.

(2) The Lord's courage in withstanding erroneous public sentiment is very marked. How bravely and how kindly he did it! and how heedless was he of the murmuring crowd who said, "He is gone to be guest with a man that is a sinner." So he would have his followers "mind not high things" —popular ideas, methods, etc.,—"but condescend to men of low estate"—the despised, the poor and the unpopular. He would have us identify ourselves with them fearlessly and openly. True Christian fortitude is a grace which dignifies and ennobles every soul that cultivates it.

(3) The attitude of heart which Zaccheus manifested in coming to Jesus was that of an earnest seeker after truth and righteousness. He freely acknowledged and repented of his sins, and expressed his determination, not only to forsake them, but proposed also, so far as was in his power, to undo any damage done to others by restoring anything he had unjustly appropriated, and that with large interest—"fourfold." Probably this interest was measured by him by the amount of former extortions.

That was surely a true repentance, and it brought the quick response of blessing—"This day is salvation come to this house." The additional phrase,—"forasmuch as he also is a son of Abraham,"—was in reference to the fact that the gospel was to be preached *first* to the house of Israel—"to the Jew first, and afterward to the Gentile." It was in keeping with the Lord's statement on another occasion, "I am not sent, but to the lost sheep of the house of Israel" (Matt. 15:24), and his commission to the apostles—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matt. 10:5) The Syro Phoenician woman might eat of the crumbs (of truth) that fell from the rich man's (the Jews') table, but it was not meet to take the children's meat and give it to the (Gentile) dogs (Matt. 15:26); and when the apostles were finally sent to preach the gospel to all the world they were told to *begin at Jerusalem.*

Why? Because the Lord strictly observed the times and

seasons which were indicated in the Father's plan. A certain time of special and exclusive favor was determined upon Israel (Dan. 9:24-27), and that time must be closely observed. So our Lord would have us carefully note the times and seasons and all the directions of the divine plan if we would be in co-operation with him. Such work is the only work that will abide (1 Cor. 3:12-14) and that will meet the divine approval.

Two words in the golden text are very notable—"seek" and "save." The Lord was seeking to reach the heart of Zaccheus when he (at that time a man distinguished and very prominent before the public as a great prophet and teacher) offered to be the guest of one popularly despised and hated. The gracious offer, together with the tone and manner of a *perfect* gentleman, seemed at once to win his heart. Ah, there is a way to many a heart if we seek to find it. Blunt, coarse, rough ways are repellant, not winsome; and the heart must be won before the soul can be saved; for "with the heart man believeth unto righteousness."—Rom. 10:9, 10; Prov. 4:23.

Oh, with what care should we deal with the hearts of men, when we know that eternal interests are at stake. We need to deal with them carefully, not only to win them for Christ, but also to help to hold them for Christ against the strong current of temptation from the world, the flesh and the devil. And if we need to exercise this care to win men for Christ by the manifestation of his spirit of love and kindness in us, how much greater is the responsibility of helping to hold them for Christ and to speed them onward in the Christian life! When the feet of a weak brother have well nigh slipped and he is stumbling over the stones of severe trials, how disastrous may be the effects of unkindness or impatience or any lack of manifestation of the Master's spirit towards him; and how great is the responsibility thus incurred! Let us imitate the Master's care in seeking the heart; for the seeking is more than half the work of saving, so far as the will of the individual is concerned.

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VIEWS FROM THE TOWER

Dr. Horton, in the *Methodist Times*, says:—"On the church of England it is impossible to rely. She is permeated with the Roman virus. Her clergy denounce the Reformation. Whatever love they had for the Gospel of Nazareth and the Son of Man is dying away. They are fascinated by the gospel of Rome and the Vicegerent of Christ. The apostasy is not yet complete, but its progress is amazing. I venture to say that but for the accessions to the church of England from the Nonconformist churches at this time Protestantism would be as good as dead within her borders. And those accessions cannot continue. Presently the Nonconformist churches will claim and use their own sons, and will not be able to spare them for a Romanised establishment. The hope of England lies in the free churches, in the homes of the Spirit of Christ which have been provided and kept by the Spirit of God against this time."

* * *

On Feb. 25, Archbishop Ireland addressed the students of the University of Chicago in the chapel,—Subject, "Religion, Science and Good Citizenship."

The Chicago University is under Baptist patronage. What Romanism does not know about true "Religion, Science and Good Citizenship" would fill many volumes; and, judging from the past, a Roman Catholic Archbishop should make a remarkable instructor upon these subjects!

According to an article which has been going the rounds of the Press over the signature *A. Tyler*, this same Bishop Ireland on the occasion of his last visit to Rome encouraged the Cardinals there in the following (*patiotic?*) words:—

"We can have America in ten years, and I give three points for your consideration—the Indian, the negro, and the public schools. The importance of the possession of America cannot be overestimated. It is a providential nation. The movements of the modern world have their highest tension in the United States. The natural order is seen here in its best, and here displays its fullest strength. The church, unhampered by dictates of government or by despotic custom, can, with freedom, choose its arms, and, making straight for the opposing foe, bring the contest to a speedier close. I am aware there are those among us who do not partake of my hopefulness. What can be done, they say, in America? Catholics are a handful. What can be wanting? Why should we fear or hestitate? We number 10,000,000—a powerful army, if the forces are well drilled, and their latent strength put in action. Catholics in America are loyal to the faith, brave in confessing it, self-sacrificing in its interests, devoted to their chieftains; when combined efforts are called for, ready, and at all times prompt to obey when orders are given."

* * *

As a sign of the times we note that the Socialists of France are adopting a form of *civil* baptism for their children. In the town of St. Denis, where socialism has quite a hold, the Mayor, himself a socialist, recently baptised as many as nine children in one day—using a socialist formula, with the express statement that the parents desired to withdraw them from the guardianship of the church. The account says, "The god-parents took a pledge to bring up the children 'in the love of labor and liberty and the sentiment of fraternity necessary to make them good citizens and fervent republicans.'"

Not only with these, but with many of the "leading lights" here, who follow more conservative lines, the idea is growing, that "the doctrines of Christ" and "faith in his blood" belong to a religion which has been outgrown; and that the true religion for the future, and the only one that will gain the attention of the masses, is the gospel of social revolution—humanitarianism and utilitarianism. All who see clearly the true gospel of redemption through the precious blood and as a result, by and by, the offer to all men of restitution (Acts 3:21), and these alone, are prepared to point out clearly to the deluded that they have mistaken the false, earthly systems of men for the church of God whose names are written in heaven, and that the only hope of the groaning creation is described by St. James (Chap. 5:7, 8) and St. Paul.—Rom. 8:22, 21.

THE HIGHER CRITICS IN BAD COMPANY

"It has just leaked out," says *Truth*, "that at a Baptist congress in Detroit lately the higher critics got a deserved set-back. This is the story.

"President Harper [of Chicago University] and President Andrews, of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood of Rochester arose in reply. He spoke briefly, completely answered the higher critics, and then said, 'I have here an article written almost exactly one hundred years ago. I will read it and tell you the author.' He read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, *in almost exactly the language of Harper and his friend.* He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed after a long pause, 'The author of this paper was Thomas Paine.' The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape. . . . . It was carefully kept out of the papers for some reason."

* * *

Prof. Drummond, in his *"Natural Law in the Spiritual World,"* after cautiously advancing the doctrine of Evolution—so guardedly that many of his readers absorbed his suggestions without realizing what they implied of Scripture contradiction—has now thrown off the mask and declares his anti-Scriptural views in his new book, *"The Ascent of Man."*

How could we expect this learned gentleman (See Isa. 29:14) to be interested in, or to appreciate, the Bible doctrines of *redemption* and *restitution* from the FALL? (See Acts 3:21) Far easier for him would it be to forget all the greatness of the past—the statesmanship of Moses, the wisdom of Solomon and Confucius, the logic of Paul and Socrates and Plato; the poetry of the Psalmist, Job and Shapeskeare; the "lost arts" of manufacture, elastic glass, tempered copper and Damascus steel; and the musicians and sculptors and painters of the past; and to think only of the greatness of the present so-called "brain-age." Far easier would it be for him to conclude that St. Peter and "all the holy prophets since the world began" were mistaken, deluded, and that he and all the "higher critics" are correct. Because, forsooth, the "times of *restitution*" which

Peter and all the holy prophets and apostles hold forth as the hope of the world, would, according to these self-styled critics, be a return to ape-hood. Truly the words of the Lord are fulfilled—"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

THE CATHOLIC CHURCH AND THE SOCIAL STRUGGLE

"In a recent number of the *Forum*, Prof. Goldwin Smith directed attention to the belief current throughout Europe that a wide-reaching and violent social upheaval is not far distant. Whether the movement will result merely in temporary collision and disorder, or in complete revolution, depends of course upon the relative strength of the disruptive agencies and of the forces arrayed upon the side of the existing order. At first sight an immense preponderance of material power would be attributed to the upholders of the present social system, but the history of the French Revolution proves that such preponderance cannot be maintained unless there is a corresponding moral power behind it. That this moral support must come mainly from the Roman Catholic church is the averment made in an interesting article contributed by Mr. Charles Robinson to the *American Magazine of Civics*.

"It would be, indeed, a mistake to say that no European Catholics are infected with socialistic doctrines. A wing of the Centrist or Catholic party in Germany has evinced considerable sympathy with socialism, and the same thing may be said of a section of the Clerical party in Belgium. These sporadic phenomena are doubtless explicable by the fact that Catholics and Socialists encountered for many years in Belgium a common opponent in the liberalism of M. Frere-Orban, and in Germany a common oppressor in Prince Bismarck. Such inclinations, however, to fellowship in feeling and action seem destined to be transient, for the reason that the causes which produced them have ceased to operate. Liberalism of the Frere-Orban type is now almost extinct in Belgium, and Bismarck made the journey to Canossa before he retired from public life. Moreover, the head of the church of Rome, whom every Catholic is bound to obey, has declared himself of late in the most distinct and authoritative terms on the side of the social system which has individualism for its basic principle. Catholicism, therefore, is already in theory, and will presently become in fact, a unit in resistance to the social solvents which range from the collectivism that professes to seek the fulfilment of its aims by constitutional means alone, to anarchy of the most irrational and malignant type.

"On the other hand, no Protestant denomination has yet taken an unequivocal position with regard to the contest between socialism and individualism. Not even in Germany have the so-called Christian Socialists, among whom Chaplain Stöker has been so conspicuous, received any official rebuke from the Lutheran and Evangelical churches. Although, too, we might *deem it probable that most of the Protestant sects will be eventually enlisted among the protective forces of society*, yet, as Mr. Robinson points out, there can be nothing simultaneous, coherent, and effectual in their traditional dissensions. The moral support, then, which is indispensable to the retention of material power by the defenders of the existing order, must come principally from the church of Rome. In a word, it is not liberalism, as Gambetta thought, but socialism that may see in Catholicism its chief enemy.

"Mr. Robinson does not fail to note the striking change in the attitude of European statesmen toward the Catholic church, since they have begun to apprehend the approach of a revolutionary epoch. Crispi in Italy and Castelar in Spain have publicly acknowledged the necessity of securing the coöperation of Catholicism, if the politicio-social fabric reared on parliamentary institutions and the individual right of property is to be upheld. The Opportunists, who formerly were the most implacable assailants of the Catholic church in France, are now disposed to welcome the conciliatory overtures of Leo XIII. and to form a species of alliance with the so-called "rallied" Republicans. In the Reichstag only the other day a bill permitting the Jesuits to resume educational functions in Germany was passed for the second time; and, should it now be sanctioned by the Bundesrath, the last vestige of the Falk legislation, aimed against Catholics, will have disappeared,. These incidents are indications of a general awakening to the magnitude of the service which the Catholic church may render, should the existing social system be seriously threatened."—*New York Sun.*

* * *

Protestants are rapidly preparing for federative union and to take hand in protecting both the good and the bad of the present social structure. The world, especially the rich and aristocratic class, is turning to the great religious systems for help. And religious people generally are and will more and more be inclined to assist, because they clearly see that the wreck of society would be a general calamity to the poor as well as to the rich; and because they believe that it would greatly retard mission work for the conversion of the world—which they think to be their special commission; and all this because they do not recognize the times in which we are living. As with the Jews in the end of their age, they "know not the time of their visitation." They know not that the Lord's time has come for the transfer of the control of earth from the princes and kings of the earth (and especially from the great prince of this world, who now worketh in the hearts of the children of disobedience—1 Thes. 5:2-4; 2 Pet. 3:10) to the control of Christ, the King of kings and Lord of lords, "whose right it is."

"But ye [faithful, watching], *brethren*, are not in darkness that that day should overtake you as a thief"—although it will come upon all others as a thief and a snare.—1 Thes. 5:1-5.

Although you are powerless to rectify the evils of the present social order, while numbers and power and influence unhold it, you are waiting for God to do this according to his promise, and not in vain you pray continually, "Thy kingdom come, thy will be done on earth as it is [done] in heaven." You know, too, that the conversion of the world under present conditions is hopeless, and you are waiting for the King of glory to take full possession and to bless *all* the families of the earth with the knowledge of the Lord, which shall fill the whole earth as the waters cover the great deep.

While your influence must always be *for* godliness, for contentment and for peace, yet you may sustain your hearts and the hearts of others with the Lord's promises of deliverance. And even though the trouble be severe, "such as was not since there was a nation," you need fear no evil; for the Lord is the refuge and habitation of his people, and for them all things shall work together for good. Your hearts are sustained by such promises and by the prospect of the glory and blessing of the Millennial age which will be thus introduced by—

"The signs and groanings promised
To precede a second birth."

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather [all] the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealousy* [justice, anger]. For *then* [following this great trouble, upon the ruins of present systems, I, the God of heaven, will set up my kingdom and] I will turn unto the people a pure language [the unadulterted *truth*], that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9.

* * *

Evidently Protestants are feeling the jibes of the world, that their forces are too scattered to be of much avail in the coming "battle of the great day of God Almighty." In evidence note the following items.

EX-PROTESTANTS WORKING FOR CHURCH UNITY

"The Rev. Dr. Lunn, editor of The Review of the Churches, London, England, and President of the Grindewald Conference, has returned to the Murry Hill Hotel, after conducting a most successful series of meetings in Boston, Toronto, Chicago, Washington, Baltimore and Philadelphia.

"In several of these cities the recommendation of the Grindewald Conference, that Whitsunday in each year should be observed as a day of special prayer for unity, and as the occasion for each preacher to give a sermon dealing with the good qualities of some denomination other than his own, has been enthusiastically adopted.

"The ministers of Chicago, Washington and Baltimore all unanimously agreed to observe Whit Sunday in this manner, and in Washington an interdenominational association has been founded as the result of Dr. Lunn's visit.

"Dr. Lunn will address a meeting of ministers, and laymen on 'English Movements Toward Christian Unity.'"

—*New York Times.*

* * *

"The *Rams Horn*, of Chicago, has offered a prize, $100 in gold, to anyone who presents the best plan and creed to unite the churches of Christendom. It is specified that the plan of organization or government or federation shall not exceed 500 words, and that the statement of creed (which

may be in the language of Scripture) shall not exceed 500 words. A preliminary examination will select the best twelve papers, which will be referred for final award to a committee composed of John Henry Barrows, D. D., LL. D., George Dana Boardman, D. D., LL. D., Bishop Samuel Fallows, Bishop John H. Vincent and Joseph Cook."

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy."

THE JEWISH VIEW

The movement in New York City for the conversion of the Jews is at present principally represented in the mission work of the converted Jew, Hermann Warszawiak. Considerable progress has been made of late, and now it has been decided to erect a building specially suited to the needs of the work. It will be called, "The Christ's Synagogue," and will have a separate entrance to, and special apartments for, a Jewish Missionary Training School. A library, a gymnasium, etc., will add to its attractions for the younger Hebrews.

We rejoice in every good work, including such efforts to turn away blindness from Israel. And this, as we have elsewhere shown, is due to come about when the Gospel Church has been completed. But we would rather see them remain "blind," than see them deluded into the *no-ransom* views of Antichrist. We know not what gospel Mr. Warszawiak is preaching, but we trust that it is the old theology, of which the cross of Christ is the center. With the Jewish mind in its present skeptical state, it would be no difficult thing to lead many of them to acknowledge *pseudo*-Christianity. Many will admit that the great Jew, Jesus, whose name is claimed and whose character and teachings are generally reverenced if not obeyed throughout Christendom, was a *martyr* to Jewish prejudices, etc., if only you do not make it a condition that he shall believe that this Jesus *died for the sins* of the Jews and the whole world. There "the offense of the cross," mentioned by the Apostle, comes in. Leave out the cross, the *ransom*, and many Jews are ready thus to join in what we may be excused for calling, "Christian Infidelity."

But by and by, as soon as the Gospel church, the bride, has been selected, the true Gospel will be preached with demonstration to the whole world, and again it will be "to the Jew first;" and then, through the Jews, to others of the world—the Gospel that in Christ the sin-offering types of the Jewish law have their fulfilment, and that in Christ the promises to Abraham must all be fulfilled. (Gal. 3:16, 29) This is the Gospel that must ultimately open the eyes of the "blind."—Rom. 11:25-31; Isa. 29:18; 35:5; 42:7, 16.

* * *

Urging Jewish scholars to study the New Testament, the *Jewish Messenger* says:—

"The subject should receive more attention than it does in our seminaries; the day is past to regard it as dangerous. We Jews have no right to be so self-satisfied as to refuse new light, if it be good and wholesome, from any source. Perhaps Judaism as it is in the lives of the great mass of us would have more depth, beauty, and spirituality if we did not shut ourselves in an intellectual ghetto and call that process loyalty to religion."

* * *

Miss Barlee, who has been connected with the London Jews' Society in Jerusalem for about ten years, thus describes the changes which have taken place during her residence there:—

"Innumerable houses have been built outside the city walls, and new colonies formed. Rows of new houses are to be seen in places where, when I first came, I used to pick wild flowers among the rocks and stones. Progress is written upon everything. The Jaffa Railway, now an established thing, ceases to be an object of wonder to the native population; new lines will soon be open in other parts of the country; a boat now crosses the Dead Sea, and lately I received a letter from Kerek in Moab, where postal communication with Jerusalem has been established. In Jerusalem itself, civilization has made rapid strides, carriages of every description are now flying to and fro in the different new roads. It would seem that the Lord's time to favor Zion is at hand."

SOME BETTER THINGS

Though wintry wind the yellow leaf displaceth,
For Spring's sweet harbingers it maketh room;
Ere long the tender bud the forest graceth,
New verdure waketh from old Nature's tomb.

The snowy blossom from the orchard fadeth,
'Tis then the earnest of fair fruit we find;
Though morning mist the landscape overshadeth,
The sunlit mountain-peaks are just behind.

Lo, in the crimson West the glory dieth,
And from his throne Day's monarch hath withdrawn!
Herein the promise of the sunrise lieth—
Already we are waiting for the dawn.

O heart bereaved, some better thing remaineth,
Though God should seem thy treasures to remove;
Some better thing his gracious hand retaineth,
He will not fail the children of his love.

Some better thing! Thy life-joy all departed—
Its glory trailing sadly in the dust;
O cleave to him,—the Saviour tender-hearted;
Thou canst not understand, but thou canst *trust*.

Perchance he leads to depths of self-abasement,
And storms awake, and billows round thee roll.
Give thanks! Contrition is the open casement
Through which the Dove of Peace shall reach thy soul.

O patient heart, thy best, thy brightest bringing,
With full consent upon his altar lay!
Some fair new blessing even now is winging,
All unobserved, its sure and noiseless way.

Thy purpose crossed, each sunny prospect clouded,
Still to his changeless promise learn to cling.
Although his plan may be in darkness shrouded,
Jehovah hath reserved some better thing!

THE MEMORIAL SUPPER

With Christians generally it is customary to celebrate Good Friday as a memorial of our Lord's death, and Easter Sunday as a remembrancer of his resurrection. But with the early church every Sunday was a remembrancer of our Lord's resurrection, while his death, symbolized in the Last Supper eaten the evening before the crucifixion, but "in the same day," was celebrated annually, as the antitype of the killing of the Jewish Passover lamb,—on the fourteenth day of the first month, lunar time, as reckoned by the Hebrews. Desiring to return to the "old paths," many WATCH TOWER readers, in every quarter of the world, adopt and practice this custom of the primitive church. Its appropriateness is beyond question even by those who for one reason or another have seen fit to adopt more modern customs and to celebrate it quarterly or monthly or weekly or daily,—according to human judgment, caprice or theory.

Only two of these theories claim Scriptural authority, and they alone, therefore, require answer.

(1) Those who hold that the Lord's death should be commemodated daily have no other argument than that the Apostle declared, "*As often* as ye do this ye do show forth the Lord's death until he come." They forget that three or four times a day or even hourly would be more "*often*," and therefore more proper, according to their definition of this word "often." The fact is that the stress lay upon the words "do *this*," as our Lord said,—"*This* do ye, as oft as ye drink it [annually], in remembrance of me." (1 Cor. 11:25) The Lord's disciples as Jews were accustomed to the killing and eating of the Paschal lamb, at a specified time annually, and our Lord wished that henceforth they should recognize him as the antitype of that lamb,—his death as the antitype of its death and the passing over, or justification from death to life, of the church of the firstborn (Heb. 12:23) as the antitype of the sparing of the firstborn of Egypt.

To "do *this*,"—*i. e.*, to celebrate the Passover,—was the *command* of the Law to the Jew; but our Lord in setting his followers free from the Law Covenant and accepting them under the New Covenant did not *command* them to "do *this*," nor to do anything but "love,"—which he declared to be the fulfilling of his law of the New Covenant. But he did say, "As oft as ye do this [yearly—never oftener,

and never less often did the Jews celebrate their Passover], do it [henceforth, not in remembrance of the typical Passover and the typical lamb slain and eaten, but] in remembrance of me,"—"the Lamb of God which taketh away the sin of the world," by whose death and blood of sprinkling you are passed over, from death unto life, and by the eating of whose flesh (figuratively speaking) ye shall obtain strength for the journey out of the kingdom of darkness, sin and oppression, the dominion of Satan (typified by Pharoah) to the heavenly Canaan under the lead of the Lord's Anointed, whom Moses and Joshua typified.

(2) Those who celebrate the Lord's death every Sunday well know that more appropriately that day commemorates the reverse idea,—the *resurrection* of our Lord from death; but they think that they find justification of their course in the "breaking of bread" every first day of the week, practiced by the early church. But they hastily draw a wrong inference: those "breakings of bread" were only ordinary lunches or "love-feasts" eaten for a double purpose—to satisfy hunger, but apparently, specially, because they met on that day to celebrate the Lord's *resurrection;*—because it was in the "breaking of bread" that he had twice made himself known to them on that notable day when his communion and expounding of the Scriptures had driven away their fears and enkindled hope and caused their hearts to burn within them with the hope that maketh not ashamed. (Luke 24:32; Rom. 5:5) It was in connection with the eating of natural food that twice again before his ascension, our Lord made himself known to the disciples and instructed and refreshed them, and probably both were on the first day of the week.—John 20:26; 21:13.

Is it any wonder, then, that the early church formed the habit of gathering every first day of the week to commune with the Lord in spirit; and is it any wonder that they repeated the "breaking of bread" and any other features that would keep vividly before their minds the scenes and thoughts of their first experience and heartburning? It is not surprising. But that had nothing whatever to do with the annual Passover, which to the early Christians took on a fresh importance, because "Christ our Passover" had been slain. (1 Cor. 5:7, 8) Christ our Passover represented his sacrifice by both bread and wine, as symbols of his flesh and his blood; but the accounts of the love-feast or "breaking of bread" make no mention of the wine,—and not the slightest hint that these were meant to commemorate the sufferings and death of our Lord, the Head, and the church, which is his body.

But we, as Christians, do not celebrate the Jewish Passover and the deliverance from Egypt, nor do we kill and eat the typical lamb. With the Jews the lamb, its selection on the 10th day of the month and its killing on the 14th day were separate from the Passover *festival,* which began on the 15th and lasted for a week. The Jews celebrate specially the festival: we memorialize the death of the great Lamb of God, and understand the Jewish seven days *festival* to be only typical of the complete and everlasting joy resulting from our present eating of our Lamb with the bitter herbs of persecution during this Gospel night, waiting for deliverance early in the Millennial morning. Surely when the blindness of fleshly Israel begins to turn away, nothing will appeal to them more forcibly than that Christ is the antitype of the Passover lamb, and that the blessings flowing from his death are the antitypes of the Passover blessings.

We follow the Jewish method of reckoning the date—the same that our Lord and the primitive church followed—and it is very simple. The Jewish (ecclesiastical) year begins in the Spring,—with the first appearance of the new moon after the Spring equinox. There they begin to count their month. This year the new moon of Spring will appear on the 26th of March, and consequently the fourteenth day of the first month will be April 8th. But as in the Hebrew reckoning the day beings at six o'clock of the preceding day, it follows that the fourteenth of Nisan will begin at six P. M., Sunday, April 7th. About 8 o'clock on that evening, therefore, would be the anniversary of the Lord's Supper.

At this hour, in accordance with our usual custom, the Church at Allegheny will celebrate the memorial of the greatest transaction upon the pages of history;—the transaction which means so much to all who *trust in the ransom* given once for all, but which has so little meaning to others. No arrangement is made for a convention or general gathering at the time; but friends passing through the city are always welcome. The same course is recommended to the scattered ones of like mind everywhere: that they meet with brethren residing near them, and celebrate with as nearly as possible the simplicity of the model given us by our Lord over eighteen centuries ago.

Let us each call to mind that the bread and wine not only symbolize our Lord's sacrifice on our behalf, but also that as his body or church we are members of the one loaf now being broken for others;—that thus we are to share with our Lord in sacrifice, and by and by share also his glory—"If so be that we suffer with him, that we may also be glorified together."—Rom. 8:17.

"COME, MY PEOPLE"

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."—Isa. 26:20.

There is an affectionate tenderness about these words of our heavenly Father which helps us to realize his great love for his people, and his special care over them. Through his prophet, taking the standpoint of the end of this age, he is forewarning us of a great time of trouble which is just imminent (verses 5, 6, 21)—"a time of trouble such as was not since there was a nation" when the whole present order of things, civil, social and religious, shall be swept with the besom of destruction. Yet in the midst of it all he would have his people in rest and peace in him, as saith the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."—Verses 3, 4.

And again the Lord had another of his prophets put into our mouths those beautiful words of trust and confidence—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present social order] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof. . . . . The Lord of hosts is with us, the God of Jacob is our refuge." (Psa. 46.) Surely, "like as a father pitieth his children, so the Lord pitieth them that fear him."—Psa. 103:13.

But while appreciating very gratefully this special love and care for us as his people, in the comfort, encouragement and protection afforded us by our heavenly Father in the midst of the world's great tribulation, we would come far short of having his spirit if we should regard the matter with self-complacency, forgetful of his great love for the whole world also, which, vailed behind the clouds of his righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of his wrath may prepare for their everlasting healing. If God so loved the world as to give his only begotten Son, "that whosoever believeth in him should not perish [eternally], but have everlasting life," he loves them still, and it is his love that wields the rod for their correction. So also would he have his people regard his judgments, and while rejoicing in the sunshine of his favor, because by faith and obedience they have come into an attitude which can receive it, he would have them share his spirit towards the world; and while the blows of his righteous indignation fall heavily upon them, he would have us point them to the cause of their calamities and to the only remedy—"In returning [to God] and rest [in him alone] shall ye be saved, in quietness and in confidence shall be your strength." "Be still," saith the Lord, "and know that I am God; I will be exalted among the nations. I will be exalted in the earth."—Isa. 30:15; Psa. 46:10.

But who are those whom the Lord is pleased to designate by the endearing name, "My people?" Does this class include every one upon whom his name is named? No, for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psa. 50:5)—all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be true loyal and obedient children by his assisting grace.

To be numbered among the people of God is a very great privilege; but it means much more than many seem to understand—much more both on their part, and on

God's part. On their part, it signifies, not merely a name to live, in some great organization which bears the Christian name, but that they have become sons and heirs of God through Christ, that they have fully consecrated themselves to God to follow in the footsteps of his dear Son, that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that, in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their leader and head, Christ Jesus.

On God's part is signifies the fulfilment of all his gracious promises to such through Christ, both for the life that now is, and for that which is to come. It signifies that in the present life we have his fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end, and that afterwards we shall be received into his glorious presence and everlasting rest and joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of his favor is beyond computation. Through all the age God has permitted his people to be scattered as sheep in the midst of wolves, and as wheat in the midst of tares; but now the harvest of this age is come, and their gathering together unto him is due. They have been growing in the midst of that great organization, the nominal Christian church, which God calls Babylon (confusion), but which men call Christendom (Christ's kingdom). Upon this great system which has appropriated the name of Christ while misrepresenting his teaching and his spirit (although in possession of his Word of truth and of many advantages of precept and example from his saints so long permitted to dwell in her midst), God is about to pour his indignation, which will involve the whole world with it; but before doing so, he forewarns his people to come out of her (Babylon), that they be not partakers of her sins, and that they receive not of her plagues. (Rev. 18:4.) But while calling them thus to come out of Babylon, he calls them also to come into another place, or condition rather—"Enter thou *into thy chambers* and shut thy doors about thee: hide thyself . . . . until the indignation be overpast."

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psa. 91:1-9) This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in his precious Word and his promised providential care.

"When all around our souls gives way,
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psa. 31:20) Here we find rest, peace, light and joy, which the world can neither give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian church to walk alone with God; and many are the reproaches which such must endure for his name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them, and "sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread" (Isa. 8:13); and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

It is well, especially in this time of greatest need, that the Lord's people should consider the value of this portion of the Christian's armor, and that the doors of their faith should thoroughly shut them in to the secret place of the Most High. When the reproaches fall thick and fast, when they are told that they have left the faith and gone after fables, that they have incurred the Lord's displeasure, and that their sufferings for Christ's sake are the penalties they deserve, when their names are cast out as evil and they are separated from the company of those whom they have long regarded as the Lord's people, because they bear his name, ah, then is the time for firmly grasping the shield of faith and for adopting the triumphant language of the Psalmist:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . . Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. . . . . In time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock. . . . . When my father and my mother [my most trusted human friends] forsake me, then the Lord will take me up." "The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." —Psa. 27:1, 3, 5, 10; 23:1, 4; also 56:4.

It is to inspire such a faith as this that the Lord has offered us, in addition to all his precious promises, so many encouragements to simple, childlike trust in him, and that he has bidden us turn a deaf ear to the reproaches of men, saying—"Hearken unto me, *ye that know righteousness, the people in whose heart is my law;* fear ye not the reproach of men, neither be ye afraid of their revilings. . . . . I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord, thy Maker, that has stretched forth the heavens and laid the foundation of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? . . . . I have put *my words* in thy mouth, and I have *covered thee in the shadow of mine hand,* that I may plant the heavens [establish the new heavens], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new kingdom—the new heavens and earth], Thou art *my people.*"—Isa. 51:7, 12, 13, 16.

What condescension on the part of the Almighty to thus consider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of his consolation. He would not have one of his children whom Christ has made free to come again under the bondage of "the fear of man which bringeth a snare." (Prov. 29:25) He would have every man in Christ realize his liberty from sin and superstitition and his solemn accountability to God for all his thoughts and words and doings.—"Sanctify *the Lord of hosts himself,* and let *him* be your fear, and let *him* be your dread."

Just here the words of the Apostle Paul (1 Thes. 5:21; Gal. 6:4) are worthy of special notice—"Prove all things; hold fast that which is good," and "Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another." Thus every individual in Christ is reminded of his own personal responsibility in matters of faith and conduct. Not until he has proved what is truth and righteousness, accepting the Word of God as the only standard of authority, is it proper to take a resolute stand; but, having proved "what is that good and acceptable and perfect will of God," nothing should be able to unsettle his faith or turn him from the line of duty, and no fear of man should bring him again into the snare of bondage to superstition or human traditions or opinions of others. If each individual prove his own work—his faith in the doctrines and his conduct in life—by the square and compass of God's Word, "then shall he have rejoicing in himself and not in another"—*i. e.,* his faith, no matter through what privileged human agent or agency it may have been received, will be so established by the Word of the Lord that it will be *his own,* and in no sense dependent upon another.

It was the neglect of this principle, of the right and duty of the individual judgment in proving all things by the inspired Word, that brought upon the church the snare of the great apostacy, which set up infamous popes to dictate in matters of faith and conduct and subvert the consciences of men. Let us remember the command, "Sanctify *the Lord of hosts himself,* and let *him* be your fear, and let *him* be your dread." Let us fear and dread to displease him; let us see to it that we know and love righteousness and that we have the law of God, not in our heads only, but also in our hearts, for so shall we ever find acceptance with him; and to such, who in faith continually rely upon the Lord, who go forth, strong in the strength which he supplies through faith, to do valiant service for truth and righteousness, comes also the blessed assurance, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

While the storm of trouble that is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to him, entering more fully into the secret place of communion and fellowship and rest in him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes;

and while they patiently endure its effects upon their temporal interest, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in his blessed assurance that his wrath will be thus revealed only *"for a little moment,"* and then will his righteous kingdom be manifested in power and great glory, and they shall shine forth as the sun in the kingdom of their Father.—Matt. 13:43.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Oh blessed invitation! Lord, we will trust in the covert of thy wings.

LOVE THE ESSENCE OF DIVINE LAW

MARCH 24, ROM. 13:8-14.

Golden Text—"Abstain from all appearance of evil."—1 Thes. 5:22.

Verses 8-10 need no comment. The truth of the statement, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," is obvious to all. Love delights to bless, and against its pure and benevolent instincts there is no law. It recognizes the rights and liberties and proper relationship to God and fellow men of every individual, and in no sense interferes with those inalienable privileges of any of God's intelligent creatures; but rather delights in the largest development and most rapid progress of every individual. It is noble, generous, free, frank, unselfish, kind, tender-hearted, pitiful, helpful and true.

This noble benevolence, Paul says, we owe to every man.—"Owe no man any thing but to love one another." This debt we owe, not only to our brethren in Christ, but also to our brethren of the human family. Originally God created man in his own image, and though that image has been sadly defaced in all, he has planned to restore it, and himself so loved the world, even while they were yet sinners, that he redeemed them at great cost. And if God so loved the world, then we also should love them with the same benevolence, kindness and tender compassion; and if we love God and have his spirit we will delight to do so.

Verses 11-13 remind us of the near approach of the day of Christ when virtue will meet its just reward, and when sin and selfishness will be exposed in all their horrid deformity. Therefore, the Apostle urges, we should put on the armor of light, that we may stand approved in that day.

Verse 14. Put ye on the Lord Jesus Christ—put on his loving, generous, noble, pure spirit: study and copy his life, which was an illustration of the perfect law of God; and, while so doing, ignore so completely the desires of the old nature as to make no provision for fulfilling them, thus manifesting the singleness and fixedness of the purpose to follow him.

The *Golden Text* is a plain and timely precept to all who would live godly—"Abstain from all appearance of evil." It would not be consistent with righteousness to do otherwise than abstain from the appearance of evil, as well as from the evil itself. If we love righteousness and hate iniquity we will hate the very appearance of evil ourselves, and will shun the appearance as we would shun the thing itself. We will shun it, not only because we desire to have others think well of us, but because we love purity and delight in moral excellence.

REVIEW

MARCH 31.

Golden Text—"Take my yoke upon you and learn of me." Matt. 11:29.

We trust that all our readers who have been studiously pursuing the lessons of this quarter have indeed taken upon them the yoke of Christ, and that they have been learning of him, not only in an intellectual way, but also through the medium of the heart. Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away.

May this intimate communion and fellowship with Christ impart to us each more and more of his own spirit, so that the world may take knowledge of us, as they have of others (Acts 4:13), that we have been with Jesus; and let the prayer of each be,

"Lord Jesus, make thyself to me
A living, bright reality!
More real to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BRO. RUSSELL:—We had for our lesson last Sunday, "On Trial for Life." Can it be possible that if I do not attain the high calling, I shall die the second death? I had always supposed that if I failed to attain the prize of the high calling I would get the spirit nature; that is, so long as I remained under the ransom. Is there not a second prize, or is there no other life for us?

[In reply we refer the brother to the TOWER for July 1, '94, "The Prize set Before Us."—ED.]

My life has not always been an overcoming one, in the warfare between the new and the old natures; and I have had no assurance that I would attain the reward of the high calling; but I did receive some comfort from the thought that I would be with the "great company;" and now you have taken that from me. But though I have not always walked as obeying the high calling, I do love the dear Lord with all my heart and love his truth and all his saints, and would give my life for any of them; yet for all that I have not assurance that the dear Lord would give it me, and it would be too bad, after serving the Lord for so many years, to be at last a castaway. The thought makes my heart fail within me, and I have again covenanted with the Lord that with his help I will be a better man, and I have resolved to live nearer the fountain of divine grace and to pray without ceasing. Pray for us here, as a church. We all feel a desire, as never before, for a more consecrated life and to walk in the spirit. We will all be more careful to walk in the narrow way. Your brother, ADOLPH FOYEN.

[REPLY.—You have correctly understood the article in question. The human nature once consecrated to the Lord a sacrifice—exchanged by his grace for the new nature, the spiritual,—is gone from our grasp entirely and forever. Whatever life we gain thereafter must be spiritual life or none. Hence the Lord and the apostles always present the matter as a race for *life*, and declare that the gospel is to us, either "a savor of life unto life, or of death unto death"; and speak of those who draw back, not as drawing back to an earthly hope of restitution, but as drawing back unto *perdition*—destruction.

But our heavenly Father's plan has so safeguarded us that none will be total failures here, except those who would also fail of life there,—in the Millennium. While the way to joint-heirship is very "narrow," as the prize to be gained is very valuable, yet the Lord's provision for the "great company" of the consecrated, who fail as "overcomers," his arrangement for their special scourging as sons and for bringing them through great tribulation for the *"destruction* of the flesh" which they did not overcome and *"sacrifice"* as they had covenanted to do, will be so complete that all who would be worthy of life at all will be purified and made white and tried, and be "saved so as by fire," though their works shall suffer loss—the loss of the great prize of joint-heirship with Christ. See the letters and answers in last issue. See also again the article to which you refer and one in our issue of Feb. 15th—"The King's Highway;" also, "The Scape Goat Class" in TABERNACLE SHADOWS.

These are good resolutions, dear brethren: Any who run for anything less than the great prize of our high calling are making a mistake. God's way is not only the best in the end, but the best all the way to the end. Those who, though loving the Lord and righteousness, cling to the desires of the world and the flesh, and endeavor to drag these along in the race, are never satisfactory to the Lord nor to themselves. And they find "the *destruction* of the flesh" a much more severe ordeal than its "sacrifice" would have been; for the Lord's smile is upon those who joyfully sacrifice

what they can in his service. Go on, dear brethren, the King is your Brother, as well as your Lord, and his "grace is sufficient for you." He says, Be thou *faithful* unto death, and I will give thee a crown of life. Faithfulness means to the extent of your ability: and none of us should expect to be owned at all of the Lord unless willing to do according to our *ability* in his service. The love of Christ constraineth us to do no less than this.]

DEAR BRO. RUSSELL:—Your kind favor of the 14th ult. with letter of Bro. Green came duly and was read with much interest.

Relative to meetings to be held at Carroll: It will give me pleasure to lead them whenever I can, and I have so informed Bro. Goodbury. Bro. Allport is also desirous that I should start a class at W———.

Enclosed please find check to cover our "Good Hopes," also twenty-five subscriptions to ZION'S WATCH TOWER.

During last year a considerable number of tracts (No. 12) were distributed at church doors on Sunday mornings, and we have reason to believe that some good has been accomplished. As a consequence a number of DAWNS have already been sold. Our meetings have also been held regularly. The attendance has been good, sometimes as high as twenty.

Wishing you a happy and prosperous year, I am your fellow-servant and brother in the truth. H. N. RAHN.

DEAR BRO. RUSSELL:—In reading the article in TOWER for Feb. 1. on "Seeking Fellowship with Rome," I am reminded of an editorial in the New York *Evangelist*, Jan. 31, which shows how the contagion is spreading amongst all the "daughters" who seem to be developing so much "love" for the old "mother." The editorial in question was upon the Pope's recent American Encyclical. Among other good words for the "old mother," the Editor says:

"There is neither weakness nor corruption in St. Peter's chair today, and there is much of wisdom, *much we may be glad to recognize without any disparagement to Protestant principles*, which is worthy of respect. Why should we not *rejoice* if the prospect is that, by virtue of this necessity to accommodate itself to the American spirit and American institutions, such a change may be brought about in the ancient church as may be tantamount to an internal, if not an external reformation? The church of Rome, with all its faults and all its errors, *is a part of Christ's church.* It has done *a glorious work*, in some periods of the world's history. We should not be Christians if we did not hope that *it may yet have a glorious work to do.*"

I have underscored some of the most notable words. How it must make the "faithful" smile to read these words of love—especially when they recall those "glorious periods" past—the Inquisition, the Crusades, the Massacre of Bartholomew, the slaughter of the Huguenots and Waldenses, the fires of Smithfield, and all the other "glorious periods" when noble men and women were horribly tortured and put to death, simply because they loved God and his Word of truth!

How clearly passing events in the "ecclesiastical heavens" go to show the truth of our view of God's plan,—that he has "spewed" the systems—Babylon—out of his mouth. Truly the "voice of the Bridegroom and the bride is heard no more in her." They "know not the time of their visitation."

With Christian love, yours,

J. A. MITCHELL.

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VIEWS FROM THE TOWER

RELIGIOUS VIEW

Even in this day of rapid changes on every subject the changes on religious subjects constantly cause surprise. The secular press properly recounts as sensations the novel methods by which so-called ministers of the Gospel and ambassadors for Christ are seeking to draw men after themselves by "tickling" their itching ears. One clergyman recently preached a bicycle gospel and illustrated it by using a bicycle in the pulpit. Another introduced a quotation from one of Shakespeare's plays and acted the part of Richard III. by falling as if dead upon the pulpit platform, as do theatrical professionals. Another has startled and almost magnetized, not only his congregation, but also the worldly of his city by declaring that dancing, card-playing, billiards and theatre-going are not only not great sins, but positively virtues to be pursued as elements of Christian happiness. He said, "The Bible does not say that men and women are not to enjoy *to the full* the pleasures of the world. They are intended for the Christian." "*Satan* . . . . in all his craftiness comes to us and says, 'If you become a follower of Christ, you must give up these pleasures'—to keep lovers of pleasure from joining churches" This Presbyterian minister wanted to build up a large membership, a healthy looking church from the worldly point of view, and was letting down the bars to get more goats into the flock. Indeed, we may presume that the goats already so outnumbered the sheep that the few true sheep of Christ were oddities—"peculiar people," and that nice goats had become the standard with this shepherd. Such conduct and teaching draws some, but will arouse and repel others;—those of whom the Great Teacher said, "My sheep hear my voice, and I know them, and they follow me. . . . . And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."—John 10:27, 5.

The true sheep hear the shepherd's voice, saying, "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "As many as are led by the Spirit of God, they are the sons of God." "Now the just shall live by faith [not according to the course of this world, but contrary to it]; but if any man draw back, my soul shall have no pleasure in him." "Whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world, even our faith." "All that will live godly in Christ Jesus shall *suffer* persecution." "Men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. [At this] rejoice and be exceeding glad; for great is your reward in heaven." "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—2 Tim. 3:12; Matt. 5:11, 12; 7:14; 16:24; 1 John 2:15; Rom. 8:14; Heb. 10:38, 39; 1 John 5:4.

The Lord's course is said to be an example for his true followers, who are exhorted to follow him, to "follow the Lamb whithersoever he goeth and to "walk in his footsteps, as he hath set us an example." How much of his time was spent in self-indulgent pleasure-seeking, in attending theatricals, playing billiards, etc.? Only so much as we find in his life, are we to copy. But so surely as being a true Christian means anything, it means to walk *not* according to the course of this world, but to be renewed by the transforming of our minds to the good, acceptable and perfect will of God, illustrated in the Lord Jesus Christ,—so surely as it means self-sacrifice and full consecration to the Lord, it means also the avoidance of even foolish talking and jesting, and the laying aside of all weights and hindrances which would impede us in our race for the prize set before us in the gospel.—Eph. 5:4; Heb. 12:1.

Another well meaning but much mistaken man, Bishop Fallows, has started what he terms the first "Home Saloon," in Chicago. In it he sells imitation beer, flavored like the genuine with hops, but devoid of alcohol. To make is as much as possible like a regular "devil trap" is his aim; so it supplies free lunch, billiard tables, games and cigars, and adds, we believe, hot coffee.

Two ministers in New York City (Rev. Drs. Rainsford and Rylance) have gone still farther, and on March 14th addressed a mass meeting favoring the permitting of saloon-keepers to open their saloons on Sundays—before and after the usual morning church service hour.

What is the meaning of all this? There is but one answer. It is—False doctrine; a false conception of the true situation, and a consequent fumbling in the dark. The teaching of the Lord and the apostles, that the object of the gospel is to select or elect a "little flock" of saints, who, when tried and made white, will, with their Lord and Redeemer, constitute the "holy nation" and heavenly kingdom, which, during the Millennium, as the promised "seed of Abraham" (Gal. 3:16, 29) and "royal priesthood," shall *bless* all the families of the earth with the clear knowledge of the truth, and grant to all the world the trial for life made possible by Christ's redemptive sacrifice—this Gospel has been lost to sight; and, *instead*, the view is held (contrary to all the evidences), that *all men* are now on trial for eteral *life* or *death*.

With such wrong views, no wonder ministers leave off attempting the "*perfecting of the saints* for the [present and

future] work of ministry" (Eph. 4:12), and instead try to clean up the world, the flesh and the devil a bit. To these, the preaching of a "narrow way" that few find seems inconsistent, because they have imbibed the erroneous idea that all who do not find the "narrow way" will never find any way to life. They do not see that after the experiences of the present "narrow way" of this Gospel age of the church's trial has sifted and separated from among men, and polished and prepared through self-denial the heirs of glory who are to be joint-heirs with Jesus Christ their Lord —then will come the world's trial under more favorable conditions, but for the lesser glory and honor; that then, instead of the present narrow way, the grand highway of Isaiah's prophecy (Isa. 35:8) will be opened up, on which every facility will be offered to every member of the redeemed race to accept the New Covenant and under its gracious provisions have life everlasting.

* * *

On Sunday, March 3, Cardinal Gibbons preached a discourse on the Bible, in which he complimented it as the book above all others and the treasury of the heavenly science. He commended it to all Roman Catholics, clergy and laity alike. Our object in mentioning this is to point out the great *change* of policy in the church of Rome on this subject. We say policy, not principle, for the principles of that institution never change, though its policy is always adapted to its own evil ends with a shrewd reference to circumstances and conditions. It is only a few years since Roman Catholics, by the Council of Baltimore, were given permission to read the Bible. It is only about twenty-two years since Bibles were openly burned by priestly orders in Spain, and only a little while, a couple of centuries, since men and women were by them hunted to death and burned at the stake for having and reading that Book of books which the Cardinal now commends.

We would be glad to think that real reform is taking place, and that Roman Catholics are learning to love that which once they hated and persecuted; but the light of history forbids such a conclusion. The experiences of past centuries should and do teach us that Rome's conduct has always been marked out by *policy*. And so we believe it is now; she is working another policy for her own aggrandizement.

What will she gain, and what could she lose, by outwardly making friends with the Bible?

She may gain much; she expects to lose nothing. She sees the trend of Protestant teachings toward "higher criticism"—infidelity. She knows from experience that the masses of the people are conservative, and will by and by shrink back from so ultra a position;—and meantime she is favoring Christian union, adopting the Bible, etc., and when the time shall come, which will be soon, for a revulsion of sentiment, she expects that the masses of Protestants will recognize her as the one safe hiding-place.

Besides, she may well reason that, if Methodists, Presbyterians and others can read the Bible, and yet each hold as firmly as ever to his sectarianism, so can and will Roman Catholics cleave to the traditions of their system, no matter what they find in the Bible when they read it. Alas! how true the reasoning, how safe the power of priestcraft, and how little likely it is to lose its hold upon the laity!

* * *

Here is an illustration of another class of Protestants. While the "great teachers" are becoming "higher criticism" infidels, and those of the laity who will think for themselves are becoming skeptical, another class, calling themselves "holiness people," are discarding the Bible in another way, —claiming that their own minds are superior guides without the divine revelation. Note the following extract from the *Galt Daily Reformer*:—

"Simcoe, Canada, March 8.—The 16th annual convention of the Canada Holiness Association convened yesterday afternoon. The convention was opened by singing and prayer by the president, Rev. N. Burns, B. A., of Toronto. Mr. Burns in his remarks alluded to the distinctive mission of the Association, which was to teach and practice that each individual could know from God what is truth for himself, personally, independent of tradition, or even the Bible. Vice-President Dickenson and Mrs. Truax spoke along similar lines."

Alas! how evidently the great enemy is leading God's professed people captive, some in one direction and some in another; some blinded in one way and some in another. "When the Son of Man cometh shall he find *the* faith on the earth?" Only with a "remnant," as in the end of the Jewish age.

The following cablegram explains itself:—

"London, March 23.—The interview between Viscount Halifax, President of the English Church Union, and the Pope yesterday is regarded in Roman Catholic circles here as really of great importance and significant of the enormous strides the Catholic church has made recently in England. In a recent cable letter *The Dispatch* correspondent noted the number of English clergy who have taken orders in the Roman church during the last two years. The mere fact of Lord Halifax's visit would have raised a storm in the English church a few years ago, but it hardly excites comment in today's newspapers.

"The Church Union has in its membership 3,000 of the Anglican clergy and 30 bishops. Lord Halifax is reported as asking the Pope to send 'a tender and gracious message to the Anglicans in the forthcoming encyclical.' On what ground and with what purpose is not explained."

In a fourteen-column article in the *Church Times*, Lord Halifax recently advocated church re-union. He expressed the opinion that—

"The Pope desires nothing so much as to take the first steps for the reunion of the church, and by means of a reunited Christendom to find the solution for the political, social, and religious difficulties of the time. Surely, it is our duty to do our utmost to further such wishes. Surely there was never a period in the history of Christendom when there was a more favorable opportunity for the realization of such desires."

THE SOCIAL VIEW

The announcement of the Czar of Russia, that he will uphold aristocracy as ardently as did his father, greatly disappointed the hopes of those who looked for him to favor Republican institutions in Russia. However, he is showing his interest in the general welfare by arrangements for compulsory education and free schools.

* * *

"Speaking recently at a banquet, the Pope's delegate, Mgr. Satolli, concluded by saying that the opinion was certainly growing that we were nearing a most critical point in history, and that in this country, especially, great problems would soon demand positive solution. All the horrors of a social revolution were predicted by men renowned for accurate and calm thinking as Prof. Goldwin Smith and Prof. VonHolst. The apostolic delegate held, with a recent magazine writer, that the Catholic church alone held the true solution of the terrible problem, which lies on the threshold of the twentieth century, and that it belongs to the Pope alone to pronounce a social *pax vobiscum*."

* * *

"General Booth, of the Salvation Army, a close observer of men and things, expressed himself as follows to a reporter of the *Toronto News*, when asked respecting a prophecy made by him since his arrival in Canada to the effect that the 19th century would close with greater horrors than did the preceding century:—

"Any one who knows the world and society, and hears the rumblings of discontent, if he is not blind, can easily see and forecast serious results. The masses are dissatisfied, and they are determined that their wrongs shall be righted. They have been gaining power to this end for many years by extending the franchise, and unless Governments, and those who control affairs, can bring about harmonious relations amongst all classes, there will be an outburst such as the world has never known."

* * *

All men are coming to see what our readers have for fifteen years been viewing from the Watch Tower of Zion through the telescope of God's Word. And now, as showing men the futility of hope in their own efforts for the *relief needed*, the world is witnessing the general disintegration of labor unions. A labor paper, the *Chicago Dispatch*, says:

"The labor union is rent by internal dissensions and bickerings, and unless the hard feeling engendered during the past six months is eradicated the hopes of the workingmen in the battles to be fought this spring are small indeed. . . . . Ninety-nine per cent of the quarrels and splits in the labor movement are caused by the failure of ambitious men, totally incompetent to be elected to office. These, with the assistance of the disorganizers, have been doing their work well."

The effect will be a general discouragement for a time, in which hope will be smothered; until finally, the pressure becoming too general, as well as too heavy, the explosion and disruption mentioned by General Booth and the Pope, but long ago predicted by the Lord, will come to pass.—Dan. 12:1; Jas. 5:1-4; Zeph. 3:8, 9; Matt. 24:21, 22.

THEOLOGIANS BECOMING RATIONALISTS

Dr. Lyman Abbott's paper in a recent issue says:—

"One of the most significant signs of the times is the change of attitude among scientists toward religious questions. Those who keep pace with scientific thought, and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad, have been struck by the radical change which has taken place in the last twenty years. What now strikes one in the attitude and spirit of a great many scientific men is a spirit of reverence toward the religious side of life."

While we agree that it is a fact, that the leading scientists and the leading theologians have come into closer sympathy of thought within the last twenty years, we account for this in a totally different manner. We hold that it is the theologians, and not the scientists, that have changed and made warfare between the two unnecessary.

If these theories of Professors Darwin and Huxley have been changed within the last twenty years, we know nothing of the changes. But who is not aware that all the theologically great (Isa. 29:14) have surrendered to the Darwinian theory, that man was not created in God's image, but had apes for his parents, and is merely one or two evolutionary steps in advance of them? Who is not aware that as fast as Darwin's theory of evolution took hold, it displaced the Bible theory of a *fall* of mankind into sin and death, and substituted the reverse theory—that man never fell at all, but has been coming grandly upward out of the bad condition in which his ape parents started him, to his present development; and that death, so far from being the penalty of Adamic sin, is really another step in evolution into a higher condition than manhood?

Who does not know that Rev. Henry Ward Beecher, Dr. Abbott's predecessor in Plymouth church pulpit, was one of the first theologians to surrender to science, and that he publicly said to his congregation, "If Adam fell at all, he fell upward; and if you believe that legend of the Garden of Eden, the eating of an apple, original sin, etc., you have no farther use for my preaching?" Who does not recall Mr. Beecher's public recognition of Robert Ingersoll about the same time?

Who is so blind that he cannot see that the leading theologians have not only rejected the Bible account and accepted the deductions of science, falsely so-called, respecting the origin of man, but that many of the foremost of them, Mr. Abbott among them, have endorsed the so-called "higher criticism" views of Professors Briggs, Smith, Harper and others, which are substantially the views of Paine and Voltaire respecting the Bible—that it is not of divine origin or authority, and that the utterances of its writers are to be generaly rejected, although a good thought may here and there be gleaned from the rubbish by the aid of these professors, so very wise and almost infallible in their own eyes?

And yet, knowing all this, one of these gentlemen tells us, as above, that a radical change has taken place in scientific circles, in their attitude toward religion. No wonder that a change has taken place! It would be strange indeed if the scientists would keep up the fight after they have captured their opponents—and more, after those once opponents have become their strongest allies, astounding them continually with their vigorous attacks on the Bible from the inside,—while drawing their salaries and holding their titles as Doctors of Divinity. Verily, while the trusted Doctors are administering poison to the trusting patients on the inside, the outside assailants can afford to keep quiet.

In evidence that Dr. Abbott's views have changed, we quote from a religious dictionary edited by him and published exactly twenty years ago—in 1875. Therein he says:

"We think that science *confirms at every point* the great religious teaching of the first chapter of Genesis."—Page 233.

But the first chapter of Genesis declares not only that God purposed to make man in his own image, but also adds, "So God created man in his own image, in the image of God created he him." Dr. Abbott now rejects this, the greatest religious teaching of Genesis I., claims that man was not created in God's likeness, did not fall from it and hence needed not to be redeemed nor restored to it; but that, evolved from an ape and in much of the ape's likeness, man has been going up to manhood grandly for six thousand years.

We might here remark that it is because what is true respecting Dr. Abbott's surrender to infidelity is true also of nearly all prominent ministers in the pulpits of Christendom, that we think worth while to point out these matters so particularly. The poor "sheep" under guidance of such blind guides are following to the ditch of unbelief, as surely as did a similar class at Jesus' first advent.—Matt. 15:14.

In further evidence that the *change* has been on the part of the theologians and not on the part of the scientists, we quote again from Dr. Abbott's book, published just twenty years ago (page 792), as follows:

"The doctrine of redemption is embodied in the promise with which the angel of the Lord accompanied his prophecy of the birth of Christ: 'Thou shalt call his name Jesus; for he shall save his people from their sins.' The doctrine of redemption, then, is that the human race have *come into bondage* to sin and sinful habits and propensities, and at the same time under just condemnation of God's law, because of them [See Rom. 5:12]; and that God has sent his Son into the world, not only *by his death to atone for their past sins*, so that they may be freely forgiven for the past, *but also* by his present power as a risen Saviour, spiritually dwelling in the hearts of his people, to deliver them from the power of sin, and enable them to become followers of him in their lives and conformed to him in their character."

How beautifully and simply the above question expresses the truth upon this subject!—man's sin, his just condemnation, the atonement by the *death* of our Lord as a ransom-sacrifice, the forgiveness and reconciliation thus effected, and the new life in his people fashioned after his as a copy. Alas! that one who so clearly saw the truth should so greatly change in twenty years as to say, as he did on Sunday, March 3rd, as reported in the New York *Times:*

"I mean what I say, it was not by his death that Christ saved the world, but by laying down his life for the world. Passion week began when he was baptized."

Here Dr. Abbott distinctly denies the value of our Lord's death as the basis of reconciliation between God and the sinful, fallen race, and claims that it was the three and a half years of our Lord's ministry, his conduct and teaching (and not his death as man's ransom) that saves the world. The evolution theory led him to this position. Having rejected the doctrine that man was created in God's image and that the race in Adam fell from it into sin and just condemnation, and having accepted the theory that all men have been advancing from apehood toward God's likeness by evolution, he would be compelled by the force of logic to deny that Christ's death *redeemed* anything or *atoned* for anything; for if the present development of our race is progressive, and according to divine arrangement, the race has no sin to be atoned for or forgiven. But Dr. Abbott and his hearers were not yet ready to cast the Word entirely aside, so he proceeds to endeavor to show that our Lord's work for the race "was *not by his* DEATH" as a propitiation [satisfaction] for our sins, as the just *for* the unjust, but by his *consecrated living* during the three and a half years following his baptism. We have already pointed out that, as in the case of the church, each consecrated one is reckoned as beginning the sacrifice from the time that he consecrates himself even unto death, so with our Lord and Redeemer his sacrifice, which *ended* at Calvary, was *begun* at his consecration at baptism.* But the entire plan of redemption would have been a failure, and our race would have remained "strangers and foreigners" to God, "without God and having no hope" had not Jesus *died* for men.

But that Dr. Abbott totally rejects the value of the *ransom*-price, Christ's death, and holds that merely the good words and deeds of our Lord were all that was needed and all that benefited men, and that his *death* at Calvary was of no *redeeming* value, but merely an evidence of his devotion, is clearly shown by other statements, as follows:

"The crucifixion was rendered necessary by the fear and hate of men. . . . If the world had been willing to take Him and follow, the world might have been saved without a drop of blood or a throb of anguish."

It was with these words that this wandering star in the ecclesiastical heavens led a large congregation of professing Christians to the celebration of the Lord's Supper. Because his mind had been poisoned by "science, falsely so-called," and perverted from the simplicity of the doctrines of Christ, "as the serpent beguiled Eve." this once able man becomes a sophist who deludes his flock, so that when they read: "Without the shedding of blood there is no remission of sins," and again, "This is my blood of the New Covenant, shed for many for the remission of sins," they will, under his instruction, conclude the very reverse to be the truth, that his death was not necessary either for the forgiveness of their sins or their reconciliation, but merely their obedience to his example.

Every child of God who has gotten awake to the present situation should lift up his voice like a trumpet and call the attention of all the true sheep to the misleading of their blinded shepherds. Tell them that the true Shepherd is calling, "Gather my saints together *unto me*—those that have made a covenant with me by sacrifice."

* See TABERNACLE SHADOWS, page 43.

THE MEMORIAL SUPPER

Our advice that the little groups meet as usual for this larger gatherings, was not from any lack of cordiality toward all. *Solitary ones*, deprived of fellowship and meetings, who celebration on the evening of April 7th (see last issue) and that there be not a deserting of the home meeting to attend desire to celebrate with us, will be very warmly welcomed.

SPECIAL HOURS FOR ALLEGHENY CHURCH SERVICES, SUNDAY, APRIL 7TH

BIBLE HOUSE CHAPEL, 58 ARCH ST.

Preaching service at 10:30 A. M. to be followed by a baptism service, and that by a German service.

At 7 P. M. a Prayer and Testimony meeting of which the central thought shall be the Apostle's words, "I determined not to know anything among you save Jesus Christ and him crucified."—1 Cor. 2:2.

At 8 P. M., after explanatory remarks and prayer, the Memorials of our Lord's body and blood will be served.

The afternoon is recommended to be used for personal and private meditation upon the great transactions which closed our Lord's ministry, and led up to the all-important finishing event, his death, by which our *ransom* was secured. And let us not neglect to make it a time of self-examination, as well as of *communion* with our Lord in the spirit of prayer. "Watch and pray, lest ye enter into temptation," said our Master on this occasion; and experience has repeatedly proved that *at this season every year* God permits Satan to specially sift the wheat. (Luke 22:31, 32.) Let us not only avail ourselves of the great Mediator's aid (Heb. 7:25), but also seek to be so filled with his spirit that in the sifting we may be able to come off conquerors, through him that loved us and *bought* us with his own precious blood.

In coming to the evening meeting we suggest that each seek to continue the meditation and avoid conversation.

All who trust in the precious blood of Calvary, and who are fully consecrated to the Lord, will be cordially welcome.

AS TO SERVING THE MEMORIAL EMBLEMS

A Brother writes, inquiring for an appropriate order of service in connection with the celebration of the Memorial Supper, and, as the subject may be of interest to many, we publish a portion of our reply, as follows:—

After opening the meeting, let as competent a one as is present give a little talk upon the import of the ordinance and then on the emblems, beginning with the bread and what it symbolizes—informally, and just as lengthily or briefly as circumstances indicate, endeavoring to set forth the real meaning of what is done. Follow with the remark that the Lord, in instituting the Memorial, first gave thanks; then either return thanks yourself or ask some one else present to do so. Then follow with some such expression as the following,—After having eaten the Passover Supper, the typical lamb, our Lord "took bread, and blessed it, and break it, and gave to the disciples, and said, Take, eat; this is my body." Suiting the action to the word, break a piece of the bread (preferably "unleavened bread" purchased from Hebrews, or else soda biscuits, which are unleavened), and hand it to those who will serve it, or serve it yourself, according to the size of the company.

It is generally well, we think, to have a little interim of silence for meditation—a few moments. Then let some one give thanks for that which the cup emblemizes. Then say, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is the blood of the New Covenant, which is shed for many for the remission of sins." (We advise, as preferable, either grape juice or a mixture of the latter with a very little wine and sugar,—so little that the flavor of the alcohol cannot be detected—as a safeguard for any who may have had in the past a craving for liquors.) After passing this emblem, again leave a little space for silent reflection, and then say: It is written, "And when they had sung an hymn, they went out." Let us do likewise,—in thought following the course of the Lord during that eventful night in the Garden of Gethsemane, the prayer with the disciples and admonishing them to watch and pray, the betrayal, arrest, trial, crucifixion, etc.

Sometimes it may be found profitable, instead of speaking, to read from the WATCH TOWER—Mar. '91, page 36; March 15, '95, page 71, and other issues where the memorial has been treated editorially.

HOW ARE THE MIGHTY FALLEN!

We clip the following from the New York *Times*. It is no doubt a faithful report of recent utterances of Dr. Lyman Abbott in the famous Plymouth Church pulpit. How sad to see that a man once so able a defender of the Scriptures and so well informed respecting them is now so blinded as to make the serious misstatements shown below. We discuss the subject because these are *general* errors into which Christendom as a whole is rushing, blindly following such leaders. We quote:

"Traditional theology supposed that God made man perfect; but what is meant by perfect, traditonal theology does not disclose. The idea of man being created perfect has been carried to such an extent that I know of an instance in which a Methodist minister in Connecticut stated to his congregation that so great was Adam's perfection that he had a knowledge of the telegraph.

"Adam, although perfect from the point of view of traditional theology, fell when he was tempted with an apple, a temptation which even a school boy is able to resist.

"Evolution takes a very different view of man, and holds that he is the result of a slower process in which his lower physical and his lower moral attributes and conditions have been lifted up to their present higher conditions.

"The doctrine of the fall of man from a state of perfection is not to be found in the Bible outside of the third chapter of Genesis. Christ never refers to Adam's fall. John, Peter, Matthew, Jude and the others never do. St. Paul does so only once, and then mentions it incidentally to illustrate only.

"It is generally asserted and believed that sin came through Adam. It is as universal as humanity, and, therefore, grace came.

"I am not a believer in the perfect man of traditional theology. I am a believer in evolution, and I tell you frankly that I do not believe in the third chapter of Genesis. I consider it to be a legend of the early writers, which some early poet took up, like the Arthurian legends were taken up, and worked into it a sort of spiritual life, and that as such it has come down to us.

"When Paul came to portray the drama of sin, he had nothing to say about the first man Adam on original sin."

The Lord truly declared through the Prophet (Isa. 29:14), "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The most ignorant member of Mr. Abbott's congregation would not probably have blundered into so foolish and untruthful a statement respecting the teachings of the Scriptures.

Let us search the Scriptures. Let us see whether or not our Lord, Peter, Matthew, John, Jude and Paul knew nothing and wrote nothing concerning the fall of Adam, and "never refer" to it, except St. Paul "only once," and then to "illus trate only."

Mr. Abbott says, "*only once*," as though he thought that his audience ought to forgive St. Paul for lying just once, as he did it "to illustrate only." But if St. Paul's plain teachings belied the facts just once, for illustration or other purpose, it would be sufficient to shake and break all confidence in him as one of those twelve apostles inspired and infallibly guided in all of their doctrinal utterances by the holy Spirit, so that we might be sure that in building upon their testimony, we were building upon the *foundations* of faith which God himself had established.—See Rev. 21:14; Matt. 18:18; Eph. 2:19-22.

OUR LORD AND HIS HOLY PROPHETS AND APOSTLES DID PREACH THE FALL

First of all, we remark that the doctrine of the fall of man in Adam did not require statement, as if it were a new doctrine; for the Jews already believed it, having been instructed therein by Moses and the prophets, whose writings were read "in the synagogues every Sabbath day." (Acts 15:21; 13:27) The fact that our Lord endorsed the teachings of Moses without exception, and declared that not one jot or tittle of the law could pass away unfulfilled, was quite sufficient endorsement by him of all that Moses wrote in the third chapter of Genesis, as well as in all the other chapters of the Pentateuch. The doctrine that Adam had sinned and fallen from divine favor and that all mankind as his offspring shared naturally in Adam's curse, and, as a result, had all been "born in sin and shapen in iniquity," was the very essence

of Jewish belief upon and into which were fitted the various typical sacrifices for sins, atonements and washings from uncleanness.

The Prophet David acknowledges the perfection in which man was created, saying: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands." (Psa. 8:4-6) He acknowledges also the fall, saying, "Behold, I was shapen in iniquity and in sin did my mother conceive me." (Psa. 51:5) Having the same view of the fall, Job asks, "Who can bring a clean thing out of an unclean?"—Job 14:4.

Solomon the wise declares: "Lo, this only have I found, that God hath made man *upright;* but they have sought out many inventions."—Eccles. 7:29.

All the promises of a new heavens and earth—of a time when the wilderness shall blossom as the rose and the knowledge of God fill the earth, and his favor be offered through Christ to all who will go up on the highway of holiness, are but so many promises of Eden and Paradise to be *restored,* and were so understood by the Jews, and so spoken of by our Lord and the apostles, and so symbolically pictured in Revelation.—Rev. 2:7.

Our Lord distinctly declares that he came "to seek and to recover that which *was lost.*" Thus he teaches man's original harmony with God and his loss of life and of God's fellowship; and that his own mission was to restore the original conditions. He declares also that he came to give his life a *ransom* [*lutron anti*—a price in offset] for all. This is another declaration of man's original perfection, and of his fall into sin and its penalty, death, and of his need of a ransom therefrom. Because if man's life were not under divine sentence, it could not be ransomed or bought back; and if under divine sentence, the implication is that at some time in the past man had been tried; and if tried, that trial implies a condition fit for trial—a condition of capability for obedience—the very perfection and trial and fall recounted in Genesis.

The Apostle Peter teaches the fall when he says: "Ye were *redeemed* . . . with the precious blood of Christ." He taught the same thing in unmistakable language when, in his discourse at Pentecost, he spoke of the "times of *restitution.*" Restitution means to put back as before. If there had been no fall from perfection, and if Peter and the people who heard him had not so believed, he would not have mentioned *restitution* (Acts 3:19-21) as a part of the Gospel hope which he was commissioned by the holy Spirit to preach. We may be sure that if under the inspiration of the holy Spirit the Apostle Peter had the evolution view of Dr. Abbott, Prof. Drummond, *et al.* (that man was created about on a par with the monkey), he never would have mentioned *restitution* as a glorious hope to be anticipated as part of the Millennial blessing. Would Dr. Abbott preach *restitution*? Did he ever preach from these words of Peter as a text? We presume not. It would fit very poorly with his theory; for if the past six thousand years have been spent in *lifting* man up from an ape-like condition to intelligence, *restitution* would mean the undoing of it all, and a return to ape-likeness; and not to the God-likeness, in which the Scriptures declare that man was created, from which he fell, to which he has been redeemed, and to which, if he *will,* he is to be restored. And yet, astounding fact! the Apostle Peter declares not only that he believes in restitution, but that God has spoken of it; not only once, but "by the mouth of *all his holy* prophets since the world began." (Acts 3:19-21) No wonder, then, in view of so general instruction by God for so long, that the people knew of the fall so thoroughly that it was unnecessary for our Lord or the apostles to make it a special subject of discourse, although all of their utterances were in harmony with it and implied it.

Dr. Abbott is willing to concede that the inspired Apostle Paul mentions the fall "only once," and he seems willing to forgive that once because it was "to illustrate only." If Dr. Abbott would not use bald untruths to illustrate his discourses, why offer such an excuse for St. Paul?

But if mention of the fall be an error, Dr. Abbott will have to forgive St. Paul more than once. If mistaken at all on this point, St. Paul, as well as the others, was *much mistaken;* for, as we will show, he mentioned the matter several times. Note the following instances and ask yourself whether it was natural or mental blindness (Isa. 29:11, 14) that hindered Dr. Abbott from seeing any but one of these. We wonder which one of the many he saw—

"Through the offense of one many be dead."—Rom. 5:15.

"Adam was not deceived, but the woman being deceived was [first] in the transgression."—1 Tim. 2:14.

"The serpent beguiled Eve through his subtlety."—2 Cor. 11:3.

"By one man sin entered into the world, and death by [as a result of] sin, and so death passed upon all."—Rom. 5:12; 1 John 2:2.

"By one that sinned."—Rom. 5:16.

"As all in Adam die."—1 Cor. 15:22.

"By one man's offense death reigned by one."—Rom. 5:17.

"By the offense of one judgment came upon all."—Rom. 5:18.

"By one man's disobedience many were made sinners."—Rom. 5:19.

St. Paul referred to the fall every time he mentioned *justification,* or the ransom-sacrifice by which we are reckonedly justified; as, for instance, when he said: "I delivered unto you first of all that which I also received [first of all], how that Christ died for OUR SINS, according to the Scriptures."—1 Cor. 15:3; Jude 3.

With the testimony of St. Paul, of St. Peter, of our Lord Jesus and of "all the holy prophets since the world began," corroborating the account of Genesis 3, we advise Doctor Abbott, and all who have determined to reject God's revelation on the subject and to adopt instead human speculation and philosophy and "science falsely so-called," that they would better cut loose from the Bible entirely. Their claim of allegiance is injurious to the Book and to the Lord's cause in general, and is very discreditable to themselves, their honesty, etc., leading them to make such untruthful statements as the one we quote at the head of this article.

But so far from falling from the esteem of men, Dr. Abbott is being lionized by the ministers and school men of *all* denominations. Amongst the speakers at a banquet of the "Methodist Social Union" on February 1, at the St. Denis Hotel, New York City, Dr. Abbott's name was first in the announcement. This only indicates how general among the worldly-wise is the falling from grace now in progress—denying the fall of man and consequently the *redemption* from the fall by the precious blood of Christ. But we are assured that some things highly esteemed among men are an abomination unto the Lord; and surely this is one of them.—Luke 16:15; Heb. 10:29.

We are here reminded of our Lord's words: "When the Son of Man cometh, shall he find *the faith* on the earth?" (Luke 18:8) Evidently not to any great extent. "Let him that thinketh he standeth take heed lest he fall."—Psa. 91.

"In God I have found a retreat,
Where I can securely abide;
No refuge no rest so complete,
And here I intend to reside.

"A thousand may fall at my side,
Ten thousand at my right hand;
Above me his wings are spread wide,
Beneath them in safety I stand.

"His truth is my buckler and shield;
His love he hath set upon me;
His name in my heart he hath sealed;
E'en now his salvation I see."

OUR LORD'S TYPICAL TRIUMPH

—APRIL 7, MATT. 21:1-17; LUKE 19:29-48; JOHN 12:12-19; MARK. 11:1-11.—

Golden Text—"Hosanna: blessed is he that cometh in the name of the Lord."

The lessons of this quarter carry our minds step by step through the painful scenes attending the last days of our Lord's life in the flesh, ending with his crucifixion, and then introduce us to the risen Lord, mighty to save, having the keys of death and the grave. In the course of the last quarter we saw his rising popularity with the masses of the people, attracted by his miracles and astonished and fascinated by his teachings; and, with them, we have marveled at the gracious words that proceeded out of his mouth, and have hung upon his words, and our hearts have burned within us while the spirit of God has applied to us also the balm of his counsel. And now as we mentally proceed with him through the last few days of his human life, let its solemn scenes bring our hearts into yet closer fellowship and sympathy with that wealth of love and tenderness which so freely sacrificed all things for our sakes.

Three and a half years of public teaching and works, which testified to the truth of his claims as the Messiah, ending with the raising of Lazarus from the dead, culminated in a seeming triumph which raised high the hopes of his disciples and of many in Israel that now their king, their Messiah, had indeed come, and that the glory of Israel foretold by the prophets was soon to be realized. In this state of the public mind the Lord saw his opportunity to fulfill the prophecy of Zech. 9:9 by publicly essaying to assume the kingly office. And not only were the circumstances thus propitious, as foretold, but the time had come.

According to God's covenant with their fathers (Acts 3:25, 26), the Gospel of the kingdom was to be to the Jew first. Yet God knew beforehand that, as a nation, they would neither appreciate nor accept it, and by his Prophet foretold that only a remnant of the nation would prove worthy of the covenant favor, and that the rest would be blinded (as they were by their prejudices and hardness of heart), while the great covenant blessing would be accepted and realized by some from among the Gentiles, who should be accounted the seed of Abraham to whom pertain the promises—children not according to the flesh, but according to the Spirit, having the faith of Abraham; for, as Jesus said, God was able of the very stones to raise up children unto Abraham. See Rom. 9:27; Isa. 10:22, 23; Rom. 11:7, 11, 12; Acts 13:46; Gal. 3:9, 16, 28, 29; Matt. 3:8, 9.

It was on account of this covenant of God with their fathers that Jesus, instructed by these and other prophecies, offered himself thus to fleshly Israel as their king, although he knew that, while the masses would give him a royal welcome and hail him with Hosannas, their unstable and fickle minds, swayed by their false teachers and unwilling to act upon their convictions in the face of opposition, would, only a few days later, cry, Crucify him! crucify him!—John 12:1, 12, 13; 19:6, 7, 14, 15.

Why then, is it asked, did Jesus go through this form of assuming kingly authority when he knew how it would result? We answer that, according to the teachings of the Apostle, this action was performed as a part of that great system of types which foreshadowed good things to come.

This triumphal entry into Jerusalem, together with its chronological order, prefigured the coming of Christ as king, in the end of this Gospel age, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances.* According to this remarkable parallelism, we find the year 1878 A. D. to be the point of time in this age when the king, our risen Lord, was due actually to take his great power and begin his reign.

That such is the accomplished fact we have no hesitancy in stating. We have ample proof from the sure word of prophecy † that the time is at hand for the setting up of the kingdom of God in the earth under the dominion of his Anointed—the church. Around this fact cluster truths of deepest moment, not only to Christians, but to the whole world, if they were only wise enough to hear and heed.

* See MILLENNIAL DAWN, VOL. II, Chap. vii

† See MILLENNIAL DAWN, VOLS. II and III.

Many are blinded to the fact of the Lord's presence, so clearly indicated in the Scriptures, by their misapprehension of the manner of his coming. Expecting to see him in the flesh, and his coming to be announced by the blast of a literal trumpet and visible to the natural eye in the literal clouds, they are unable to see, to recognize, him as having come and as now present, not in the flesh, but a spirit-being, invisible to the natural eye, yet clearly attested to the eye of faith by the sure word of prophecy, and to discern his presence and power in the midst of the clouds of trouble, now so rapidly casting their dark shadows over the whole world. Nevertheless, these are facts, and of most solemn import, especially to all that name the name of Christ. You that are faithful they bid to "look up, and lift up your heads; for your deliverance draweth nigh" (Luke 21:28); while you, professed Christians, who have grown lukewarm and indifferent, and you that are of the world seeking to satisfy your soul's cravings with the husks of worldly pleasure, all unmindful too of the cries of the oppressed and the woes of the suffering, you they bid beware of "a time of trouble such as never was since there was a nation"—a trouble even now imminent.

The authoritative course of the Lord upon this occasion, in overthrowing the tables of the money changers in the temple (Matt. 21:12, 13), saying: "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," as a typical act, indicates what is elsewhere also stated, that in the end of this age judgment begins with the professed house of God (1 Pet. 4:17), and his great displeasure against those who make merchandise of the truth.

Then followed the healing of the lame and the blind who came to him in the temple (Matt. 21:14), showing how the spiritually lame and blind in the church here may also be blessed by his healing touch.—Rev. 3:18, 19.

And when the chief priests (Matt. 21:15, 16; Luke 19:40) expressed their displeasure against those who glorified the new king (as the chief priests—the clergy—do today against those whose blindness and lameness the Lord has healed), Jesus said: "I tell you that if these should hold their peace, the stones would immediately cry out." Why? Because the Prophet Zechariah (9:9) had foretold the shouting and rejoicing, and now the time had come and the prophecy was sure to be fulfilled—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee," etc. So it was in the type then; and so it is in the antitype now. As truly and as necessarily as there was shouting and rejoicing there, so there is and must be now. Great is the joy now among the saints as they recognize the King; and their proclamation of his presence and kingdom is the "shout," heard, if not believed. "Yea," said the Master, "have ye never read out of the mouth of babes and sucklings thou hast perfected praise?" Even so is it now also in this antitype of that day; for it is not from the chief priests, the clergy, of today that the Hosannas rise in recognition of the king's presence and power here, but out of the mouths of the common people—"of babes and sucklings" are heard the notes of praise and jubilee—"Hosanna to the Son of David," who has come to reign, and who is now setting up his kingdom.

THE WICKED HUSBANDMEN

—APRIL 14, MARK 12:1-12; MATT. 21:33-46; LUKE 20:9-19.—

Golden Text—"They will reverence my son."

This parable was very promptly recognized by the Jew as spoken against them (Mark 12:12); and so aptly did it represent their state of heart that its only effect was to arouse them to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfill the final prediction of the parable.—Verse 13.

The foundation of the parable is the very similar language of the prophecy of Isaiah 5:1-7, which is explained thus: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteosness, but behold a cry."—Verse 7.

The parable, briefly interpreted, would read thus: "A certain man [God] planted a vineyard ["the house of Israel" —Isa. 5:7. See also Psa. 80:14, 15; Jer. 2:21] and set a hedge about it [the divine law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the ministration of his faithful servants, all of which served to separate them from ungodly, surrounding nations, and to protect them from their influence], and digged a place for the winefat [or wine press, including the trough in which the grapes were pressed and the vat for the reception of the juice pressed from them. Thus God represents the various advantages conferred upon Israel, such as the worship of the sanctuary, the wonderful leadings of Jehovah, the teachings of the prophets, all of which should have caused the vine, Israel, to yield a large increase of precious fruit and caused her vats to overflow with wine. Well did the Lord inquire through his prophet: "What could have been done more to my vineyard that I have not done in it?"—Isa. 5:4], and built a tower [a watch tower, for the protection of the vineyard—representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion—Ezek. 3:17; Isa. 62:6; Jer. 6:17], and let it out to husbandmen [the priests and leaders of the people, whose duty it was to instruct and to lead in the right ways of the Lord, which they were miserably failing to do], and went into a far country [left the vineyard thus prepared and equipped with every advantage to insure an abundant harvest, which he had a right to expect at the appointed harvest time, in which those addressed were then living]."

The fruits which the Lord had a right to expect from Israel, in view of all his favors to them as a people, were gratitude, love, obedience, meekness and readiness of mind

and heart in the end of the age to follow the further leading into the new paths and the greener pastures of the Gospel dispensation through the long promised and then present Messiah, the Son of God. These fruits, properly cultivated all through the age, would also have been manifested in a proper treatment of the prophets and in giving heed to their counsel and warnings; but the fruit was sadly lacking.

Verse 2. "And at the season [at such times as it was proper to expect some fruit] he sent to the husbandmen a servant [a prophet or teacher], that he might receive *from the husbandmen*—[through their influence; for the rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, although this did not relieve the masses of the people, the individuals of the nation, from responsibility] of the fruit of the vineyard."

Verses 3-5 refer to the shameful handling of those worthy servants of the Lord. See also Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38.

Verse 6. "Having yet therefore one son, his well beloved [the Lord Jesus, who thus spake to them], he sent him also last unto them, saying, They will reverence my son." Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation.

Verse 7. "But those husbandmen [the chief priests and rulers] said among themselves [they plotted privately and deceitfully, saying in substance], This is the heir [this man claims to be the king, the Messiah of the Jews]. Come let us kill him, and the inheritance shall be ours [the desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord]."

Verse 8 was a prophecy of the murderous culmination of the wicked purposes that were even then filling their hearts.

Verse 9 foretells the purpose of God to cast those wicked husbandmen out of their offices and to give his favors to others than the Jewish nation; viz., the Gentiles.

Thus ended the parable with its awful significance of the triumph of evil; for full well the Lord knew that his days were numbered. But he did not wish to leave them with the idea that their triumph would be lasting, and so he called their attention to another prophecy (Psa. 118:22, 23), saying: Have ye not read this Scripture?—The stone which the builders rejected is become the head of the corner: this was the Lord's doing and it is marvelous in our eyes."

This was said in reference to his triumph in the resurrection and his future glory as the king of the whole earth.

Verse 12 shows the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. Not a selfish thought stirred his generous soul. Here was goodness, purity, benevolence, grace, standing on the verge of an awful tragedy, with calmness and composure doing the last works of his earthly life. He had no time for gloomy thoughts or fearful forebodings: he must be about the Father's business. He must give the last words of testimony, of instruction, of warning, and fulfill all that remained to be fulfilled of the prophecies concerning him in the flesh. Then he was ready to be offered for the sins of the world—for just such ungrateful, wicked people as the Jews had proven to be, even under all their advantages, and as the Gentiles also were without those advantages.

But, thank God, he shall yet see of the travail of his soul and be satisfied.

WATCHFULNESS

APRIL 21; MATT. 24:42-51; MARK 13:32-37; LUKE 21:34-36.

Golden Text—"Take ye heed, watch and pray."

Nearly nineteen centuries have passed since our Lord instructed his disciples to watch for his second coming, saying: "Watch therefore, for ye know not what hour your Lord doth come" (Matt. 24:42); and to make sure that the whole church to the end of the age should feel this command incumbent upon them, he added: "And what I say unto you I say unto all, Watch!"—Mark 13:37.

Again he said, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not. Let your loins be girded about and your lights burning."

That the early church lived in joyful anticipation of this longed-for event is manifest from many Scriptures. (See 1 John 2:18; 2 Tim. 2:18; 2 Thes. 2:1-5) And when the Apostle Paul had about finished his course he looked forward to this event as the culmination of his own and the whole church's hope, saying: "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 that love his appearing." (2 Tim. 4:8) To them the appearing of the Lord was the consummation of their hopes, and their one concern was to be found approved of him at his appearing.

But how is it today? Alas! professed Christians have generally forgotten to watch for his appearing. They seem to have concluded that the watching will never be rewarded, and that the time of his advent will never be revealed. Its object—the establishment of his kingdom, the exaltation of the church and the blessing of the world—has been overlooked, and also nullified by erroneous doctrines which have been accepted and which have subverted the truth.

In this state of mind and under the delusions of various errors, they have concluded that it is wrong to study prophetic time with a view to a knowledge of the time of the Lord's return, and to this effect quote the Lord's words: "It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts 1:7) Yes, we reply, and he also said: "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father."—Mark 13:32.

But is it reasonable to conclude that neither the Lord's people, nor the angels, nor yet the Son of God, would ever know the times and seasons of God's appointment? Certainly not. Because the time was long according to human reckoning, and a knowledge of it would therefore have been discouraging, it was wisely kept secret, not only from the church, but also, and for the same reason, from angels and even from our Lord Jesus while in the flesh, and must continue so until the proximity of the event renders the knowledge of the time no longer a cause of discouragement, but, on the contrary, of the revival of hope and anticipation. The Lord surely knew about it after his resurrection when all power in heaven and in earth was given unto him—when there was in such knowledge no longer any cause of discouragement to him, the cross-bearing having ended and the glory begun. And it was to the intent that the Lord's people might know when God would see fit to reveal his times and seasons, that the waiting church was told to watch.

The injunction to watch implies not only some advantage in watching, but also that the manner of the Lord's second advent might be so contrary to the general expectation as to require some discernment on the part of the watchers. The advantages of watching have been to keep fresh in mind the inspiring hope of the church—the reunion with Christ in glory, the reign with him in his kingdom, and the privilege of co-operating with him in the blessing of all the families of earth, and to keep the heart in love and harmony with the Lord and his work. Thus, at his coming, the watchers would be found in readiness to sit down to meat and be served by the Lord, who himself would make known to them the secret of his presence. As at the first advent he was present some time before his presence was declared and recognized, so at his second advent his presence, which was due in 1874, only began to be recognized subsequently as he drew the attention of the watchers to it through the Word of truth.

It is the mistake of those laboring under the delusions of various popular errors, to think that they must watch for the appearance of the Lord again in the flesh, in the body of his humiliation, to see him descend from heaven in the literal clouds, and to hear the blast of a literal trumpet announcing his presence. But those who watch unto "the sure word of prophecy, which shineth as a light in a dark place," know that "though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" that the clouds in which he comes are the clouds of trouble predicted by the prophets (See Dan. 7:13, 14; 12:1; Matt. 24:30; Rev. 1:7); and that the trumpet sound is the sound of "the last trump," "the trump of God," "the seventh trumpet," whose sounding is in the momentous events of this day of the Lord, just as the preceding six were sounded in other historic events; for if, as all admit, the first six trumpets were so sounded, why should we indulge the unreasonable idea that the seventh will be a blast on the air?* Those who have been watching thus

* For treatment of this subject see MILLENNIAL DAWN, VOL. II.

unto the sure word of prophecy, and who have also been watching unto prayer and thus keeping their hearts in a humble teachable attitude, have been and are being made to sit down to meat at the Master's table, to realize his presence, and in his light to read with unclouded vision the wonderful working of the divine plan of the ages and to see the duties and privileges of the hour.

Verses 44-46 show who will meet the Master's approval in this day of his presence. They will be, not only those who believe in him, but who also manifest their faith and love in active service—"Blessed is that *servant*." It is not enough, however, that they be servants of the Lord; for many serve very actively whose works are to be burned in the fiery trials to which they shall be subjected in this day of the Lord (1 Cor. 3:12-15); but they must be wise and faithful servants —servants who study to show themselves approved unto God, rightly dividing the Word of truth; servants who are anxious, not only about the amount of their service, but also that it shall be in exact co-operation with God, directed by his Word and controlled by its principles, and then faithfully performed, with an eye single to his glory.

"Blessed is that servant whom his lord at his coming shall find so doing. Verily I say unto you that he will appoint him over all his possessions." The whole storehouse of divine truth shall be open to such to be ministered by them to others of the household of faith. This is the present reward of the wise and faithful servants in the time of his presence, and thus they begin to enter into the joy of their Lord now—the joy of being taken into full confidence with God, of comprehending his deep and wide designs and co-operating with them (Luke 12:37); but the fulness of their joy will be when they pass beyond the vail of the flesh and are made like him and see him as he is.—1 John 3:2.

Verses 48, 49 are a solemn warning to those who are thus blessed against a possible falling away from even such a favored condition. As long as we are in the flesh we will have to war against its sinful proclivities. With the increase of knowledge pride may reassert itself or arrogate to self the honor of finding out God by searching, and, to a considerable extent losing sight of the great reward of faithfulness at the end of the present pathway of humiliation and sacrifice, seek to gratify present fleshly ambitions with the prestige gained by the knowledge of the truth. Such a one virtually says *in his heart:* "My Lord delayeth his coming"—the coming in the glory of his kingdom, his personal presence being already recognized. That is the language of such conduct, whether it find expression in words or not; and then follow the unseemly acts to which pride, ambition and self-righteousness stimulate —he begins to smite his fellow-servants (to act tyrannically over those who are faithful, and generally because they are faithful), and to eat and drink with the drunken (to imbibe more and more of the spirit of the world, the spirit of selfishness, and to become intoxicated with it). Thus tyranny and selfishness go hand in hand, as in the notable instance of the inquisitions and indulgences in the church of Rome. The only proper course for the Lord's * people at any time is to have "no confidence in the flesh," and to watch against its old ambitions under all circumstances, and to pray, lest we enter into temptation.

Verse 50, 51. The penalty of falling away from such high privileges, and that in the face of a knowledge of the Lord's presence and the very near approach of his kingdom and glory, is, as might well be surmised, a severe one—a penalty which such a one must shortly realize when, in the overwhelming trouble that shall ere long put an end to all human ambitions, he comes to his sober senses and realizes that he has sold his birthright and is cut off from his former position in the body of Christ and appointed a portion with the hypocrites in the great tribulation with which this harvest period closes. God forbid that any of those at present rejoicing in the truth should thus fall away, now when the kingdom and its glory are so near. Yet it behooves all to watch and pray lest we enter into temptation.

* See our issue of July 1, '94, page 217.

VOL. XVI ALLEGHENY, PA., APRIL 15, 1895 No. 8

VIEWS FROM THE TOWER

The five items below are from the columns of *The Gospel Message*. We are glad to see that some of Zion's Watchmen are awake and not afraid to "Sound the Alarm!"

THE DRIFT OF THE TIMES

"A western Bishop of the M. E. church in conversation with one of our county workers in Nebraska said that verbal inspiration was one of the most dangerous doctrines ever taught, that it was the cause of more abominable heresies than most any other doctrine, being associated with such ideas as the second coming of the Lord, and the rest of those things, and urged another worker—a Methodist—to stand by the church of his fathers.

"If this Methodist worker should stand by the church of his fathers, he would probably not be in speaking distance of this present, Bible-destroying Bishop, for, thank God! Wesley, Fletcher and the fathers believed the Bible to be very words from God, and earnestly desired and looked for the second coming of Christ. . . . Sound the alarm!

* * *

"The First Congregational Church of Denver has just installed Dr. John P. Coyle as pastor. During the examination previous to the installation services he would not admit that Christ was the Son of God more than any other good man. That he lived in closer personal relationship with God and in greater conformity with his will and nature than any other who ever lived, he acknowledged, but no more. Answering the question, 'What do you mean by believing in the Lord Jesus Christ?' he said: 'Coming into the same kind of personal relationship with him that some poor fellow does who cannot get along without depending upon Brother Uzzell' (This brother is pastor of a church that does much to supply the needs of the poor). He also stated that he regarded Christ as a consummation of the development of the world at the time when he came. . . . At the conclusion of the examination the committee retired and discussed the situation nearly two hours, the final vote standing fourteen to five in favor of his installation as the new pastor. . . .

"We say it deliberately, and after due consideration, we believe that it would have been better for this church to have installed some noted infidel, for then a less number would likely be deceived and led away into the arms of the Adversary. Thus the teachings of those destroyers of the faith—Professor Herron and his associates—are being worked out in Congregationalism, and the end is not yet. Sound the alarm!

* * *

"A leading Y. M. C. A. in western Iowa analyzed its membership in the official organ of the Associations, and under denominations placed Catholics, Unitarians and Jews, along with Methodists, Presbyterians, Congregationalists, Baptists, etc., with no distinction whatever.

"A southern Y. M. C. A. General Secretary writes us of his dissatisfaction with his present work, and states that he is crowded from early morning until late at night with finances, gymnasium classes and the social and educational departments, and even the religious work is becoming such a display with catchy attractions that it is hard work to get a religious meeting (so-called) without a brass band, and the less spirituality there is the more it is liked, even by those who seem to deplore such a state of affairs.

"All classed in together, and all given over to worldly sides of the work, that the Society may be made to *go*, and be counted a success before men—these are certainly not the marks of a *Christian* organization. It is, however, gratifying to know that all the Associations have not reached this place, but such is certainly the downward tendency of the day; and lest many of our Christian young men be carried down the stream, the servants of the Master will do well to—Sound the alarm!

* * *

"Christian Science is developing rapidly. The teaching of the advocates of this unscriptural sect leads them into peculiar positions. In Burlington, Iowa, the disciples of this theory have requested that the authorities excuse their children from attendance upon the classes in physiology, maintaining that there is no such thing as a material body: they do not want their children to be taught to believe in lungs, livers and stomachs as actually existing. Of all the silly fads which intelligent people have been guilty of advocating, this fad of Christian Science seems the silliest: its very name is a misnomer, for they deny the Christ. If they have no bodily organism it seems a wanton waste of money to purchase food —they might better use their cash for the propagation of their doctrines. . . . Sound the alarm!

"A short time ago a prominent Presbyterian minister in eastern Kansas made the opening speech for a Hebrew fair. There were present Jews, Roman Catholics, Congregationalists, Presbyterians and other classes of people, and among other things he said, 'This meeting shows me that the people are rising above sectional differences and are becoming more acquainted with good ways along this line; it is a sign of progress and that man will soon be free. I love to meet men as men; God is the Father of all and not of any particular church. Such feelings better men and refine women, and I am glad to see all kinds of people here for the benefit of this church. I congratulate you on your Rabbi; he is the best minister you have ever had; he is a man of God; stand by him; he stands before you as a representative of the Almighty God.' The Rabbi then thanked the minister, saying, 'He is my brother, broad-hearted and world-embracing. I am glad to see such a union to bring offerings to the High Priests of Benevolence.' As he concluded his remarks the minister stepped to his side and the two grasped hands for a few seconds, after which the minister announced, 'This fair is now open.' Among the attractions there were to be voting contests with prizess—the most popular young lady to be given a side saddle; the most popular minister to receive a fine clock, etc.

"Has this Presbyterian minister forgotten Calvary?—Does he intend to deny his Lord and Master? Our Saviour said, 'No man cometh unto the Father, but by me,' and instead of preaching Jesus of Nazareth, Israel's crucified Messiah, to this poor Christ-rejecting Rabbi, he closely associates with him in the foolishness of a church show, and publicly tells him he is 'a man of God.' Such words seem almost to be blasphemy against God's only begotten and well beloved Son. May God forgive him, and raise up some faithful Gospel preacher in that city to—Sound the alarm!"

WHEN REVILED, HE REVILED NOT AGAIN!

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

From various quarters come jibes and misrepresentations and bitter invectives against MILLENNIAL DAWN, the OLD THEOLOGY tracts, ZION'S WATCH TOWER and the Editor. We keep a file of these, and wonder how much shame and confusion of face will come to their authors when, very shortly, "every hidden thing shall be revealed," and the Lord shall make manifest to the world the now secret motives which actuate men in their opposition to truth.

In sending these to us (and we are always glad to receive them), the brethren often express their confidence that we will "reply" on the subject. But, since the WATCH TOWER was started, we have carefully refrained from *personalities* except what we deemed necessary by way of explanation to keep the flock from being deceived,—nothing more; nothing as a defense or bombast of ourselves, nothing of an attack upon others. We attack *false doctrines*, and, in the event of their being promulgated by well known, public men, we give their names. (As in the case of Dr. Abbott, Bishop Foster, H. W. Beecher, Prof Drummond, *et al.*) But we never discuss *men*, nor personal affairs, their or our own. We are—Set for the defense of the Truth, and the overthrow of Error, pertinent to the Gospel; not for self-defense, nor for attack upon others.

Our readers may rest assured, however, that if any criticism be made which in our judgment would *need* answer, it will be given. The so-called criticisms of MILLENNIAL DAWN so far are merely invectives apparently prompted by malice, which can command neither Scripture nor logic, and can use only epithets. They are worthy of silent pity or benevolence, according to the standpoint of the writers. The best answer to anyone inquiring concerning such misrepresentations is to hand him a copy of the DAWN to read. That will be answer enough for people desirous of comprehending the subjects.

And we write thus for you, as well as for ourselves; for all associated with the truth bear some of its reproaches (Psa. 69:9), and will in due time share the rewards with our Lord and Head.

Let our watchword be, Onward! in the *name* and *love* and *service* of our King of kings. "Be of good courage, and he shall strengthen your heart."—Psa. 31:24.

THE JUST SHALL LIVE BY FAITH

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them who believe to the saving of the soul."—Heb. 10:38, 39.

There is a solemn significance about these words of the Apostle which the thoughtful Christian will not fail to perceive. Those addressed are not worldly people, but consecrated believers, justified by faith in Christ as their Redeemer. By faith they have passed from death unto life; to them old things have passed away and all things have become new; they are new creatures in Christ Jesus; they are sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, following in his footsteps of self-sacrifice, even unto death. They are begotten again to a hope of life (eternal), to an inheritance incorruptible and undefiled and that fadeth not away—an inheritance, however, into which they are not immediately ushered, but which is reserved in heaven for them.

The promises of God made to this class are exceeding great and precious, and if they are really believed they cannot fail to powerfully influence the life; but if they are not received, it is manifest that they can have no power over the life. And more, if they be not fully believed, if they be not personally appropriated, they are not applicable, and no one can hope for anything in them. This is clearly intimated in the above words of the Apostle—"Now the just shall live by faith." It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, by the same means, we must *continue* to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, following the leading of the holy Spirit through the Word of truth.

In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the holy Spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance and encouragement of all the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world—apart from its spirit and its fellowship. This is what it is to walk by faith. It signifies a course of life quite contrary to the usual order of the world, which is to walk by sight and after the desires of the flesh. Men of the world look at the things that are seen: they judge of their relative values, but only with reference to temporal interests, entirely ignoring their eternal interests and the claims of the Creator upon them. Lacking faith in the divine Word, they lack substantial hope beyond the present; and upon their own judgment of the relative values of earthly prizes and their hopes of winning them, they exercise themselves in their pursuit, leaving the questions of the future and of present responsibility to God practically out of consideration.

But not so is it with the true child of God. He walks by faith and not by sight: he looks not at the things that are seen, but at the things that are unseen (2 Cor. 4:18), ever bearing in mind that the things that are seen are temporal, uncertain and unsatisfactory, while the things that are unseen are eternal, sure to the faithful, and of inestimable value. He is living, not for the present, but for the future—for the things revealed to the eye of faith in the promises of God, all of which are yea and amen in Christ Jesus, to them that believe. In this life of faith the motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world; but they are such as depend entirely upon faith. If the Christian's faith be overthrown he must of necessity to that extent cease to live the life of faith; that is, he will cease to be actuated by the same motives, etc., which his faith previously inspired. And if, through unfaithfulness, his spiritual vision has become dim, so that he can no longer see or rightly estimate the value of spiritual things, the world, the flesh and the devil are still busy presenting allurements and deceptions to lead him farther and farther away from God, in whose favor alone is life.

Weariness in well doing and desire for the rewards of

unfaithfulness are first steps in drawing back from the way of faith and also from the favor of God. In the light of our text, this drawing back is a most serious matter. The intimation of verse 39 is that it is a drawing back unto perdition, destruction—"If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

The drawing back may at first be a very slight departure from the narrow way of sacrifice—only a looking back, perhaps, with a sigh for the things behind, a little slowing up of speed in the race set before us; then a little disposition to compromise the truth in favor of the cravings of the fallen nature. Thus the way is prepared for the arts of the tempter, who is quick to note our weak points, and to take advantage of them in a manner best suited to our case. Subtle errors are brought to bear against the judgment; pleasing allurements, with a show of righteousness, are presented to the fleshly mind; and, almost imperceptibly, the soul forgets its "first love" for the Lord, and its first zeal in his service, and drifts away from the truth and the spirit of it, being no longer led of the holy Spirit of God.

Few indeed are the children of God who have never been tempted in this direction; for we all have the treasure of the new nature "in earthen vessels," and between the new and the old natures there is a constant warfare; and only by continued vigilance can the new nature keep the old in abeyance. In the wearisome life-long struggle we often need our Father's chastening hand to guide and keep us in the way. "What son is he whom the Father chasteneth not?" By instruction, discipline, experience, he leads us on, and if at heart our disposition is to be led of the spirit—to gratefully receive the instruction, humbly accept the discipline, and meekly profit by the experience, then will the Lord have pleasure in leading us on from grace to grace and from victory unto victory. To merely stand and battle on the defensive is *very* wearisome, and gains no victory. To gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an *aggressive* warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. *Love*—love for the Lord, for the truth and for righteousness—must inspire us, or we shall never be victors. Love alone will keep us faithful even unto death, and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is *fully submitted* to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle says (Jude 21), we must *keep* ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

In such faithful obedience to the truth, and earnest endeavor to conform to its principles, the way and the truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness—into life everlasting.

The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider Scriptural and therefore true; it is the *assimilation* of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. This is what it is to "believe to the saving of the soul." "As many as are led by the Spirit of God, they are the sons of God." And however we may realize our insufficiency of ourselves to overcome the world, the flesh and the devil in this seemingly unequal contest, let us remember, for our encouragement, that he who has begun a good work in us will carry it on to completion, if we humbly submit ourselves to his leading and discipline. Our Lord's promise is that he will not suffer us to be tempted beyond what we are able to endure. Let us hold fast our faith and our confidence in his sure word of promise—hold the truth in righteousness and faithfulness, and we shall not be of them who draw back and mind earthly things.

THE MEMORIAL CELEBRATION

By many the sentiment was expressed that the Memorial celebrated on the evening of the 7th at Bible House chapel, Allegheny, was the most impressive and enjoyable of any ever held here. The program mentioned in our last issue, page 2, was followed. The morning discourse was from the words:

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, 'They parted my garments among them, and upon my vesture did they cast lots.' And, sitting down, they watched him there."—Matt. 27:35, 36.

Sister Russell took notes of the discourse, and at some future time portions of it may be reproduced in the TOWER. The morning session, although unusual and less convenient for some of the friends, was well attended,—about one hundred and twenty-five being present—and, on the whole, the arrangement worked very favorably, giving a quiet afternoon for meditation.

Previous opportunities having been afforded for baptisms among the usual congregation, the majority of those immersed were visiting brethren and sisters from near-by towns. One brother, however, came nearly four hundred miles. Twelve were buried in the likeness of the Lord's death, emblemizing in water the burial of their wills into the will of their Redeemer, and thus outwardly confessing him and pledging themselves before men to be dead with him, that they may share also in "his [the first, *i. e.*, the *chief*] resurrection."

The evening service was well attended—about two hundred being present. We missed the pleasure of meeting with a number of earnest ones from abroad, enjoyed when we used to have the general Conventions at this Memorial date; but we believe that our loss was the gain of the little companies scattered here and there who specially need the very talent which used to be with us on such occasions. This service was introduced by a praise and voluntary testimony meeting in which a number told of the Lord's goodness, their deep appreciation of present truth, and their increased determination to let the love of Christ constrain them to his service—the service of his truth and of his brethren.

The Memorial Supper followed at eight o'clock. The simplicity of our Lord's ordinances (Baptism and the Memorial Supper) was remarked;—so different from the rituals and ceremonies of men as practiced, not only by the heathen religions, but also as practiced by some who bear the name of Christ: no altar, only a linen-covered table; no candles, but instead the true light of life—Christ; no incense, except the true incense which God accepts through Christ's merit—the prayers of the saints; no priests, except "the royal priesthood" memorializing the death of the great "High Priest of our profession [order];" no gorgeous robes, no vestments, except the robe of Christ's righteousness.

Then we noticed the appropriateness of the emblems, the *unleavened* bread representing the sinlessness, the purity, of our dear Redeemer—the fruit of the vine representing the blood of the New Covenant. We noticed how necessary is this *bread* from heaven; it is indeed bread of eternal life—none can ever get eternal life without it. (John 6:53) We considered *how* we had already eaten the true bread, Christ, and how we appropriated his virtue and merit—by accepting by faith, as his gift of love, the blessings secured for us by his death—"a ransom for all."

We considered the Lord's statement concerning the "cup" of which our Lord said, "This is my blood of the New Covenant, shed for *many* for the remission of *sins*." We saw how our Lord's words contradict the words of many who speak in his name, and who declare that his blood, his death, has nothing to do with forgiveness of sins. We saw, too, that his words contradict the teachings of some who declare that all men will be everlastingly saved, and who fail to note that there are special conditions specified; viz., the *New Covenant*. We noticed also that his words contradict equally the view of others who claim that all except the "little flock" of this Gospel age will be eternally lost; for our Master declares that his blood was shed for the remission of the sins of *many* under the terms of the New Covenant.

Then the emblems were partaken of, and we departed for our homes, after singing,

"Nearer, my God, to thee, nearer to thee"—

thinking meanwhile upon what our Lord endured for us, and judging that it is but a reasonable service now that we suffer with him and lay down our lives for the brethren in such little services as we can render; thus testifying our love and devotion to him who redeemed us.

GOD NOT THE AUTHOR OF SIN

A brother who was greatly helped by the vindication of God's character in the article, "Christian Common Sense," in our March 1 issue, refers us to Job 42:11 as a positive statement that the *evil* which befell Job was brought upon him by Jehovah.

In reply we quote from our issue of Aug. 1, '94, page 245, as follows:—

"Satan is indeed the prince of the air, the present heavens —ecclesiasticism, both heathen and nominal Christian—and only the Lord's "little flock" are kept, so that the "wicked one

toucheth them not," as plainly stated in John 5:18.

"But in another sense Satan is prince of the air power, literally. When Job was given into his hand to be tried, he manifested his power of death. He caused fire to fall from heaven (probably a bolt of lightning), and destroyed several of Job's servants and his sheep. He caused a great wind (a cyclone or tornado) to come upon Job's house, and thus killed Job's sons and daughters.

"Satan's object evidently was to make Job suppose that God caused those calamities and thus to cause Job to feel bitter and resentful against God, and to "curse God and die;" or to shake his faith in there being any God. Indeed, that such was Satan's object is implied in the narrative; and Job's friends, although God-fearing men, were deceived into this view, and tried for days to convince Job that his afflictions were the work of the Lord. But of Job it is written, 'In all this Job sinned not, *nor charged God* foolishly [with being the author of his calamities.]'—Job 1:22."

Nevertheless, Job knew to recognize his adversities as God-permitted (Job 2:10); because Satan could do no more than God would permit him to do.

However, the brother only partially grasped our argument; which was *not* that God never causes calamities, such as Job experienced, such as Israel experienced, and such as are promised in the judgments of the "Day of Jehovah;" but that God never commits sin (*moral* evil), nor influences nor compels men to do so.

We do not wonder that the real points might be confused in some minds in which christian common sense rules, to whom it would be too absurd—nay, too blasphemous—to suppose that the Holy One, who is the very standard and pattern of righteousness (1 Pet. 1:15, 16), could be the author and instigator of "all sin, wickedness and crime," as some are declaring is the "new light" into which they have come and into which they are striving to lead others.—See 2 Cor. 11:14.

Another inquiry is with reference to the Hebrew word rendered *evil* in Isa. 45:7 and Amos 3:6, which in our issue of March 1 we showed had reference to *moral* evil, sin.

We reply,—The word in Hebrew is *ra*. It is translated thirty-two different ways in our common version, thus:—Adversity, affliction, calamity, distress, grief, hurt, ill, mischief, misery, sorrow, trouble, wicked, wickedness, evil, etc.

Thus it will be seen that like our English word *evil* it might be used in referring to anything not good, undesirable; and both in the Hebrew and the English we should be obliged to judge from the context whether moral evil (sin) or physical evil (pain, trouble, etc.) is meant. We showed beyond question in our article referred to that the context showed that *physical* evil (trouble, calamity, etc.) is the only meaning which can be drawn from "evil" in the texts cited as *proof-texts* (Isa. 45:7; Amos 3:6) by those who would blasphemously, as well as foolishly, charge God with being the author and instigator of "all the sin and wickedness and crime" of the world.

An illustration of the use of *ra* where it does signify sin, wickedness and crime may be found in Isa. 5:20. It there, however, seems to apply to those who are traducing God's character—calling his good *evil*, calling his righteousness *sin*, and in general confusing themselves and others by calling darkness *light*, and light *darkness*. Verily, "If the light that is in thee becomes darkness, how great is that darkness."—Matt. 6:23.

[We still have over 1,000 copies of our March 1 issue which we will supply *free* to our readers to loan to people disturbed by the blasphemous doctrine it opposes and exposes. An occasional one whose *head* has been confused by sophistry, but whose *heart*, as well as his tongue, is still loyal to the Lord, may be reached; but our experience is—not many. Whenever the blasphemous words have eaten "as doth a canker" (2 Tim. 2:17) into the heart, so that they *love* darkness rather than light, when both are before them,—prefer to think of God as the one from whom cometh every evil thought, propensity and act, rather than to recognize him as the Light wherein is no darkness—you may conclude that not only is the head confused, but that the heart also is radically antagonistic to both the spirit and the Word of God. Turn from such, notwithstanding their "feigned words," and turn to and fellowship "him that hath an ear to hear" and a heart to love the first principles of the Gospel and only such further teaching as is in full harmony with those first principles. As our Lord did, let us give special attention to "Israelites indeed, in whom is no guile."]

THE LORD'S SUPPER

APRIL 28, MARK 14:12-26;—MATT. 26:17-30; LUKE 22:7-30; I COR. 11:23-25.

Golden Text—"This do in remembrance of me."

Verses 12-16. The first day of unleavened bread when they killed the Passover lamb, was the 14th of Nisan (See March 15 TOWER, page 71). The Feast of Passover began on the 15th and lasted for seven days; the day beginning at sunset—6 P. M., of the preceding day. (Exod. 12:18-20) The prohibition of the use of leaven during this time was a reminder (1) of the haste with which they fled from Egypt, not having time to wait for bread to rise (Exod. 12:34, 39); and (2) of their sufferings in Egypt, on account of which it was called the bread of affliction. (Deut. 16:3) But (3) its chief significance was the putting away of sin, leaven being incipient putrefaction and hence a symbol of impurity. (1 Cor. 5:6-8; Matt. 16:6) Considering Israel in its typical character and their deliverance from Egyptian bondage as a type of the deliverance of the world from the bondage of sin and death, this feast is seen to be a type of the world's proper condition in the Millennial age. Having, through Christ, experienced the great deliverance from the present bondage of sin and death and the great time of trouble, it will be required of all that they put away from them the leaven of sin and, in grateful remembrance of their deliverance, keep the feast (rejoicing in and partaking of the good things of God), not with the leaven of selfishness, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The killing of the passover lamb, which prefigured the sacrifice of Christ, was always done on the 14th of Nisan (Exod 12:6); so also the sacrifice of Christ was accomplished on this same day, thus fulfilling the prediction of the type. The sacrifice of the lamb prefigured the sacrifice of Christ for the salvation of "the Church of the *first-born*," and the subsequent deliverance of the whole groaning creation of which the nation of Israel was a type.

During the passover week hospitality was recognized as a duty in Jerusalem: hence the readiness with which the Lord's request for a room was granted. Probably the man was a believer, as verse 14 would seem to indicate; or there may have been some previous arrangement with him, as verse 15 seems to show.

Verses 17-21. The strife to be greatest, mentioned only by Luke (22:24), probably began when they were taking their places at the table, each desiring to be nearest to the Lord and so manifesting somewhat of a selfish spirit. This was made the occasion of a very touching illustration of humility on the Lord's part, and the enforcement of the truth upon the minds of the disciples that without this very necessary qualification they could not enter the kingdom of heaven.—John 13:5.

The attitude of the disciples upon the Lord's announcement that one of them should betray him showed at once the effect of this lesson on humility. They were not overconfident, but each seeming to fear his own stability, inquiringly turned to the Lord saying, not, Lord, is it this one or that one? but, Lord, is it I? They had the spirit of self-examination.

The hardness of Judas' heart and the depth of hypocrisy manifested in the coolness with which he heard the Lord's warning (verse 21) and in the deliberate plotting and wicked perseverance in evil are in marked contrast with the humble, loving spirit of the eleven. It is an illustration of the hopelessness of a soul willingly submitted to the power of Satan. Verse 21 leaves no ray of hope for his restoration. See also John 17:12. The goodness of God only hardened his heart and therefore there was no remedy.

Verses 22-24 point out the very obvious import of the emblems, bread and wine. The broken bread represented the sacrifice of Christ's humanity for our redemption, the benefits of which sacrifice we must individually appropriate by faith, such appropriation being symbolized by the eating of it. The cup, the wine, which symbolized his shed blood, the blood of the New Covenant shed for many for the remission of sins, had the same significance as the broken bread, our partaking of it also meaning our appropriation of the benefits of his sacrifice, thus securing our justification. So the Lord declares, saying, "Except ye [thus by faith] eat my flesh and drink my blood, ye have no life in you." (John 6:53) And to this significance the Apostle Paul (1 Cor. 10:16, 17) shows another; viz., our participation with him, as members of his body, in the sacrifice:—"The cup of blessing for which we bless God, is it not a *participation* of the blood of the Anointed One? The loaf which we break, is it not a *participation* of the body of the Anointed One? Because there is one loaf, we the many, are one body; for we all partake of the one loaf."

After the Supper followed all those words of instruction, consolation, comfort and hope, and the touching prayer reported by John (13:33-38; Chapters 14-17). It was a season never to be forgotten by the disciples, one whose influence was very manifest in their subsequent course.

Verse 25 foretells the final triumph of Christ and the church when the sufferings of the present time are all ended. Then their feasting together will have a new and blessed significance, being commemorative of the heroism of their faith and their fidelity to the divine purpose under the most crucial tests, and a rejoicing together in the victory of that faith.

Verse 26. "And when they had sung a hymn they went out into the Mount of Olives." Instead of dispersing they went out together. Observing the Lord's sadness and forebodings, the eleven sought to comfort and help him with their love and sympathy, while Judas went on his diabolical errand.

THE AGONY IN GETHSEMANE

MAY 5, MARK 14:32-42;—MATT. 26:36-46; LUKE 22:39-46; JOHN 18:1.

Golden Text—"The cup which my Father hath given me, shall I not drink it?"

As we consider the solemn scenes of this lesson, let it be with reverence and deep gratitude, remembering it was our load the Master bore, that it was the chastisement of our peace that was upon him, and that with his stripes we are healed.

The narrative, so familiar to every Christian, is one full of precious lessons, especially to those who, by his grace, are endeavoring to follow in the Lord's footsteps. We observe (1) that when the Master realized that his hour of betrayal and fierce temptation was close at hand, having first comforted, counselled, and prayed for and with his disciples, his next strong impulse was to seek a solitary place for prayer and communion with God, that he might find grace to help in time of need. (2) We note also his love for his disciples, and his desire for their love and sympathy in return. "Having loved his own, he loved them to the end." And because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. Leaving all but Peter and James and John at the entrance of the garden, as a sort of outer guard against the sudden intrusion of his betrayer upon his last hour of prayer, he advanced with the three—the three in whose ardent natures he seemed to find the most active and consoling sympathy—and, with an earnest appeal to them to watch and pray, he left them and went about a stone's throw beyond. Three times did he rise from prayer and return to them in anguish of soul to feel the touch of human sympathy, saying, "My soul is exceeding sorrowful, even unto death." It was a sorrow, an agony, which, of itself, would have worn him out shortly—an intense mental and nervous strain which caused him to sweat great drops of blood.

It was no sign of weakness in the Master that he thus craved human sympathy. His was no coarse, stoical nature, insensible to pain and shame and loss; nor was it a proud, self-centered nature which stood aloof from human fellowship, although those with whom he associated were so far beneath his glorious perfection. Gracefully he condescended to men of low estate, and esteemed them brethren beloved, of whom he was not ashamed. His was a refined nature, keenly appreciative of all that is lovely and pure and good, and correspondingly sensitive to pain from everything to the contrary of these. Human degradation and human woe must continually have borne heavily upon him during all his earthly life. But in this awful hour all the griefs and burdens of the whole world were rolled upon his shoulders, and he was to suffer as though he himself were the sinner—to suffer death, extinction of being, trusting alone in the Father's grace for a resurrection. Into this one hour were crowded, not only the mental realization of death and the physical agony and shame, the cruelty and torture of a horrible death, but also the sense of desolation to be experienced when even his beloved disciples, overcome by fear and dismay, should forsake him; and the sorrowful reflections upon the irretrievable loss of Judas, and upon the course of the Jewish nation—"his own" people, who despised him and were about to call down upon their own heads the vengeance of his blood, saying, "His blood be upon us and on our children." He foresaw the terrible calamities that in consequence must soon overwhelm them. Then the degradation of a whole guilty world, which must continue to groan and travail in pain until by his sacrifice he should gain deliverance for them from sin and death, caused him to feel the burden of responsibility to an extent which we can only approximate, but cannot fully comprehend. And in addition to all this was his knowledge of the fact that every jot and tittle of the law with reference to the sacrifice must be perfectly fulfilled according to the pattern in the typical sacrifice of the day of atonement.* If he should fail in any part of the work, all would be lost, both for himself and for men. And yet, though a perfect man, he realized that the flesh, however perfect, was unequal to the task.

How much depended upon our Lord's fortitude in that awful hour, alone and defenceless in the darkness of overwhelming night, awaiting the certain arrival of his betrayer and the will of his persecutors maddened with hate and full of the energy of Satan! Oh, how the destinies of the world and of himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without divine aid, therefore it was that he offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, by a resurrection. The necessary comfort was provided through the Prophet Isaiah (42:1, 6), by whom Jehovah said, "Behold my servant whom I uphold, mine elect, in whom my soul delighteth: . . . . I the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee [from falling or failure], and give thee for a covenant of the people, for a light of the Gentiles. . . . He shall not fail nor be discouraged."

When the fearful ordeal in Gethsemane strained the powers of endurance almost to their utmost tension his prayer was only, "If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done." Then, though the cup might not pass from him, an angel came and ministered to him. Just how, we know not, but probably by refreshing his mind with the precious promises and prophetic pictures of the coming glory, which none of his disciples had sufficiently comprehended to thus comfort him in this hour when the gloom of thick darkness settled down upon his soul, crowding out hope and bringing a sorrow exceeding great, "even unto death." Ah, it was Jehovah's hand upholding him, blessed be his holy name! according to his promise, that he might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. It was not a courage born of stoical indifference to pain and shame and loss, but a courage born of that faith which is anchored fast within the vail of the divine promises and power. With his eye of faith upon the glorious victory of truth and righteousness, when he should see of the travail of his soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realizing sense of the rewards of faith and faithful endurance to the end, he could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which he overcame, even his faith, and so we also are to overcome.

Now commenced the realization of the dreadful forebodings of Gethsemane. Mark his calm, dignified fortitude, as he addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken him had he not voluntarily placed himself in their hand. Notice, too, his kind consideration for the bewildered and weary disciples, and his loving excuse for them, "The spirit truly is willing, but the flesh is weak," and his request to the Roman soldiers at the time of his arrest that they might be permitted to go their way (John 18:8), that so they might escape sharing in his persecutions. So through all the trial and mocking, and finally the crucifixion, his courage and solicitude for the welfare of others never failed.

As we thus view our Lord under a trial so crucial, and mark how the hand of Jehovah upheld him, let it strengthen the faith of all who are endeavoring to walk in his footsteps, to whom he says, Be of good cheer, I have overcome the world: and this is the victory that overcometh, even your faith. (John 16:33; 1 John 5:4) Has not the Lord, Jehovah, commissioned his angels also to bear up the "feet" of the body of Christ, lest at any time they be dashed against a stone (lest some overwhelming trial should prove too much for them)? (Psa. 91:11, 12) Yes, as surely as his hand upheld the Head, our Lord Jesus, so surely will he bear up the feet. "Fear not, little flock: it is your Father's good pleasure to give you the kingdom," though through much tribulation ye shall enter it. The angels are all ministering spirits sent forth to minister for them who shall be heirs of

* See TABERNACLE SHADOWS, page 39.

salvation. Though their ministry is unseen by us, it is not therefore unreal, but potent for good. Our fellow-members, too, in the body of Christ are all the Lord's active messengers to each other, thus in turn sharing the privilege of bearing up the feet.

But to have this help in time of need we must invoke it. Every day and every hour is indeed a time of need; hence our necessity of living in an atmosphere of prayer—to pray without ceasing. And if the Lord needed often to seek retirement from the busy scenes of his active life to be *alone* with God, to keep the close bond of loving sympathy established, surely we need to do so; and in so doing we shall always find grace to help in time of need. In seasons of heavy trial the darkness may indeed so deepen upon the soul, as in our dear Lord's case, as almost to shut out the stars of hope; yet if, like the Lord, we hold on to the omnipotent arm of Jehovah and meekly say, "Nevertheless, not my will, but thine be done," his grace will always be sufficient; and with the Psalmist we can say, Though my flesh and my heart fail, yet God is the strength of my heart and my portion forever (Psa. 73:26); and, with the Lord, our hearts will respond—"The cup which my Father hath given me, shall I not drink it?"

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—This morning, in thinking over the subject of "present experience," or "present privilege," I thought, I will write of it to one of the brethren; then I thought, I will write it to the church at New York; then again I thought, No: I will write it to Brother Russell for the church in general. So here it is:—

KNOWING AND DOING

—JOHN 13:17.—

Practical and perfect obedience (on our part to God) "is a consummation devoutly to be wished." It is, it seems to me, one of the most timely, vitally important and intensely interesting subjects that can engage our attention at this season of the Christian year, when we have again been privileged to "Do *this* in remembrance of *me*."

It is not enough simply to resolve or determine to do right or to obey God. We may sing:

"I want to touch lightly the things of this earth,
Esteeming them only of trifling worth!
From sin and its bondage I would be set free,
And live, my dear Saviour, live only for thee!"

But unless we go further, and actually make advancement in character, we will prove failures, and finally be completely shipwrecked.

"If ye *know* these things, happy are ye if ye *do* them." (John 13:17.) Our Lord, here, as in other places, lays special stress on obedience, as do also all of the New Testament writers. Many seem content simply to know these things. Alas! how many there are who stop with a knowledge of God's plan, as it is now revealed and understood, seemingly unmindful of the latter clause of this text. Their lives are not conformed to the Word, nor to the likeness of Christ. (See Rom. 6:17, *Diaglott;* Rom. 8:29; 12:1, 2) It would seem at first that they really desire to be moulded and fashioned into the image of God's dear Son, but they go no further. They are not willing to pay the price: *obedience* is the price. They are not willing to endure the self-sacrifice and self-denial required by their covenant; for the "high calling" costs all we have, though it is also worth all it costs. But these forget, or disregard, our Lord's words: "Happy are ye, *if* ye *do* them!"

How prone we all are to desire and to acquire knowledge, at the expense of our spiritual development, and of the chief "fruit of the spirit," love—forgetting that "knowledge puffeth up, but love edifieth." Knowledge does not bring, nor produce, happiness. Obedience does. This we know, not only from our text, but by experience as well.

We must bear in mind, however, that obedience is prompted by love; even as he said: "If ye love me, keep my commandments;" or "If a man love me, he *will keep* my words." Our love, then, is the measure of our obedience, and *vice versa.*

Perhaps some one will say, "Oh! but you forget that he takes the will for the deed," and that it is written: 'Blessed is the man to whom the Lord will not impute sin.'" No, we do not forget: we are well aware of that glorious truth; but we claim that there is great danger, right here, of "presumptuous sins."—Psa. 19:13; read also Rom. 2:1-6; 6:12-22.

Let us now notice some other texts on the importance of obedience. In Mark 3:34, 35, our Lord does not say, whosoever shall hear, or understand, or desire to do, nor even try to do, but "whosoever shall *do* the will of God, the same is my brother, and my sister, and mother." What a privilege! Is it not worth striving for?

Luke 6:46: "And why call ye me, Lord, Lord, and *do* not the things which I say?"

John 15:14: "Ye are my friends, if ye *do* whatsoever I command you." What an honor to be the Lord's friend!

Matt 7:21-27: Here we are taught that works are not always obedience; in other words, "Obedience is better than sacrifice." Many there are who are consecrated to a system, or to a work, who are not fully consecrated to *him.* How earnestly we should desire and strive to be "wise" in his estimation!

James 1:25: "Blessed," not in his profession, not in his desire, nor yet in his determination; but blessed in his *doing.*

John 14:21-23: Here is an experience to be coveted.

Gal. 6:9—not in well-meaning, but in well-*doing.* So in 1 Pet. 4:19.

Col. 3:23: "And whatsoever ye *do,* do it heartily, as to the Lord, and not unto men." Oh, to measure fully up to this experience!

Heb. 2:3: Simply to neglect is fatal. We must stand (Eph. 6:13, 14), or progress. To stand, in this "evil day," requires the "whole armor!" and, to progress, we have to (beside having on the whole armor) "pray always" and "watch," as in verse 18.

When tempted in any line or to any degree, "Let us fly to the Word."—Matt. 4:4. Here are some of the "exceeding great and precious promises," upon which we may stand. Please read them carefully.—2 Cor. 12:9, 10; 2:14; 1 Cor. 10:13; 1:26-31; 2 Cor. 9:8; Phil. 4:19.

We will never (while in the flesh) be exempt from temptations; but it is not a sin to be tempted: "He was tempted in all points like as we are, yet without sin!" We must expect a constant and a hard fight. Satan is so persistent. The poet says truly:

"Yield not to temptation; for *yielding* is sin.
Each vict'ry will help you some other to win."

So also there is truth in the old proverb, "We cannot prevent the birds from flying over our heads; but we can prevent them from building their nests in our hair." And the Scriptures exhort us to "Resist the devil, and he will flee from you." "Neither give place to the devil." "Above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (one)." "Take us the little foxes (*i. e.,* wicked thoughts, etc.,) that spoil the vines." "Love thinketh no evil!" (Oh, for instant and constant victory!) Whatsoever things are pure, lovely, etc., think on these things. See also 2 Cor. 10:5.

"All for Jesus, all for Jesus! all my being's ransomed powers.
All my thoughts, and words, and doings; all my days and all my hours."

As one recently wrote, "By never permitting wrong thoughts to have a place (in our minds or hearts), one can overcome much more easily. I speak from experience." Or, as another said, speaking from another standpoint, 'We realize more and more the necessity for the development of *positive* traits of the divine character, as well as the maintenance of our loyalty and integrity (to him) in the crucial tests to which the world, the flesh and the devil subject us. Oh, the sweet joy and peace that brighten our pathway tonight!" We must not only "cease to do evil," but we must "learn to do well"—really *do* good works; be "rich in good works;" "always abounding in the work of the Lord."

We all desire to be more spiritual-minded; but how can we? Answer: By feeding constantly on the Word, and by following closely in Christ's footsteps. (1 John 2:6; 3:3; 1 Pet. 1:22; Acts 10:38) A recent letter voiced my sentiments: "How I long for a higher life, a closer walk with God, a more realizing sense of Christ's presence. It does seem as though I were not living as high as I ought, or as is my privilege. I see so clearly the necessity of the *willing* sacrifice. I feel the need of higher, spiritual teaching."

Praise God! that we are growing up "in the unity of the Spirit" and to "the unity of the faith." (Eph. 4:1-13.) Verse 13 should describe our present experience; or, better, our present experience should approximate that description. And, "speaking the truth in love, may [we] grow up into him in all things, which is the Head, even Christ."

As a fitting close for this subject of obedience, I present this, as our motto for the coming year—"What would Jesus do?" And for a definite and complete answer, how appropriate his own words: *"I do always those things that please him!"* (John 8:29.) Amen! And may God Almighty help us so to do!

Your brother, "all for Jesus," JAMES A. WEST.

DEAR BROTHER:—It is evident that not a few of your readers are solicitous in regard to their spiritual state and prospects; and well they may be, for the time is short, and the issues are tremendous.

In my own mind it lies in this way. When the Lord would open my eyes to the truth, he found in me a will at variance with his. I was born with it, and my evil acts were generated by it. My whole life and activity were inspired by self-will; and what was externally correct was vitiated at heart, because done in alienation from the life and will of God. The carnal mind minded not the things of God.

But, on acquaintance with himself and myself, I saw that, not only is his will sovereign, but righteous—holy, just and good; while mine, being variant from his, was essentially vicious, and could end only in ruin. "For desire, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." It follows that the universal welfare, in earth and heaven, demands the universal prevalence of God's holy will. His claim to our loyalty and obedience is coincident with our truest welfare, and enforced by true love. Hence I renounced my self-reliance, self-assertion, self-seeking, and sank my whole self-will into his righteous will. I desire nothing more than his will, I accept nothing less. That he has a will about it, that covers all my case, enthuses me. I am of value in his sight when I am of his mind and will, and act on his plan; he is mine, and I am his; and I can trust his infinite wisdom and power to do all for me that is in his heart of love. Why should I ask more? how can I accept less than he so freely offers? I find it my wisdom to refer it all to his own wisdom and sovereign pleasure. Neither do I envy any other one's fortune. He has a dispensation for you, and also one for me—both conceived in consummate wisdom, and provided for of sovereign grace. Your fortune is fitted to you, and mine is suited to me. And when the Lord's will is done in you, and in me, and in every other one wise enough to submit theirs to his, then every star will shine in its own place and magnitude—even though one star may differ from another star in glory.

Every life, therefore, is a standing success when free and whole-souled choice has been made of the whole will of God—no matter what its worldly circumstances. The endeavor after the obedience of love—as complete as its surrender of will—will be accepted of the Lord, despite the imperfections arising out of nature's infirmities. He is accepted in the Beloved, complete in Christ, and justified freely by the grace of God through the redemption that is in Christ Jesus.

For myself, therefore, I do not specify, nor bargain with the Lord. What he offers freely I accept thankfully. I will neither go beyond nor stop short of all his will. I take him at his word, and trust him for all that grace of life that is in Christ for us, and which his holy Spirit administers in every soul that offers itself to him. When he fills me, all else is shut out; and when his work is done, all is done. The redeemed of the Lord are guided into all truth. All are complete in him, and satisfied with him. He sees in them of the travail of his soul, and is satisfied.

Great things are present, but greater ones are ahead. How blessed to be on the Lord's side, and to have the Lord on our part in these tremendous times, and thus to escape the things that are coming upon the earth! J. R. LENTE.

DEAR BROTHER RUSSELL:—Since receiving the tracts we have been at work among our Methodist friends, and as a result our supply (4,000) of No. 25 is exhausted. We still have a number of *Do You Know?* but will be glad to have at least 5.000 more of No. 25, and such others as you feel disposed to send.

Our friends here all seem glad to help spread the truth, and I am glad to say that it is having a sanctifying influence on our own lives and hearts, and that we rejoice that we have the privilege of serving our Master, even though it is in doing some of the small things. But, as I said to Sister Wise last night, the plan of the ages has become a part of my very life. How precious does the old story become to us, who are in Christ Jesus! How gratifying it is to note the unfolding of God's great plan day by day! Truly the Lord is good! Your brother in Christ, C. A. WISE.

DEAR BROTHER RUSSELL:—While Brothers Wright and Causer have been finishing here, I have been down to Bedford. It is a little place, of about three thousand. I was there not quite nine days, and took 195 orders, and think I will have better success in delivering there than here, where I have had to work against more opposition than ever before; for even some of the colored ministers oppose the truth very bitterly. While I cannot say that this opposition and loss of orders have made me feel good, I realize that in view of the life of our Lord and his faithful followers, and the things which they suffered in living a godly life, if I am a follower of the Lord I cannot expect it otherwise; and so I strive to take it patiently; and my earnest desire is that when opposition to the truth waxes stronger I may, by the grace of God, endure faithfully to the end.

When I view the favor that my heavenly Father has bestowed upon me, in leading me out of gross darkness into his marvelous light, in opening my eyes to an appreciation of our high calling and in enabling me to apply the precious truth to myself, I am greatly comforted, and I experience that peace and joy which the world cannot give or take away. And not by words alone would I show my appreciation of God's grace to me. By my actions, by my daily life in his service, would I prove what is that good, acceptable and perfect will of God.

Please take from my account One Hundred Dollars and apply it where it is most needed. I thought to save what money I could in view of going to New Zealand in the interests of this gracious Gospel (as you remember I spoke to you about it), but seeing the amount of work to be done here, I would rather submit to the leading of the Lord as circumstances may direct. S. J. RICHARDSON.

DEAR BROTHER AND SISTER RUSSELL:—It is about a year since I came into the light of harvest truth. How wonderfully God has been leading me—more and more fully into the light.

I sometimes ask myself these questions: Am I the same man that I was one year ago? Why is it that all my earthly surroundings have so changed? I seem to see everything in a different light. Earthy objects do not seem so real as before.

Oh! it does seem that God has drawn me to himself, that I have caught a glimpse of the glories of the heavenly kingdom; and as the truths of the spiritual kingdom are revealed to me more and more, I can say from the heart, "Heaven is my home." Heavenly hopes grow brighter as earthly hopes fade away. And, while here, I rejoice to be counted one of the harvest laborers, though but a humble one. I can never do enough.

Sometimes it is necessary for me to surrender or stand boldly for the truth. Through the grace that is given unto me, I always choose the latter. If I had built my faith on *Millennial Dawn* only, I should long ago have proved an unfaithful member of the "one body." Thank God! I have searched his Word to learn whether these things are true or not. My dear friends, it is God's work in which we are engaged. I never start out selling *Dawns* or distributing tracts without first asking him to bless my efforts to aid in spreading the blessed truths of the coming kingdom. I have sold thirteen of the DAWNS ordered of you, and have loaned several among my neighbors. I sell four or five in a half day, and eight or nine when I can give a whole day to the work—which is not often. I could sell many more than that, only many poor people are not able to buy. May God bless them. The good news of the kingdom is received more gladly by the common people than by the rich, even as at the first advent.

Dear friends, may God's richest spiritual blessings be showered upon you. Forgetting the present "light afflictions," let us press forward toward the great prize.

Yours in the blessed hope, W. B. LINDSLEY.

DEAR BROTHER:—For more than a quarter of a century I had been an active worker in church and Sunday school and a diligent Bible student; but as I always approached and viewed the Bible through erroneous doctrines, the effect produced on my mind was one of confusion. When I either read or heard from the pulpit of God's promises to gather his people together into their own land, or that every one should be brought to a knowledge of the truth, or other similar statements, this thought always thrust itself into my mind: "What benefit is this to the thousands of millions who are already dead, and who will yet die, before this gracious time comes?" As I could never find an answer to this, I fell at last into a state of spiritual apathy, content to drift along and teach doctrines which I did not comprehend and only half-believed, my only consolation being that these things would all be cleared up in the next life.

Eighteen months ago a DAWN, VOL. I., was put in my hand by a neighbor. It opened at the chapter on Restitution, and after reading a few sentences my interest was aroused. As I went along, again and again I said to myself, "It is too good to be true." And when I reached the end I resolved that I would not leave a stone unturned until I had satisfied myself whether or not your views and statements were in harmony with the Word of God.

Within six months I had read VOL. I. more than a dozen times, and VOLS. II. and III. four or six times each, comparing the references with the Bible, to see if you had used any of

them in a strained sense. Afterward I read the entire Bible through, so as to view it as a whole; and I became thoroughly satisfied that your statements are in harmony with the original Scriptures, with the accepted character and attributes of God, and also with reason and common sense. And this cannot truly be said of any other system of religious belief with which I am acquainted.

Since I have been thus enlightened, the Bible appears to be an entirely new book. Once it was a duty to read, now it is a pleasure. It seems as if for twenty-five years I had been trying to read it at night by the light of the stars only, and that now the light of the glorious sun shone full upon it.

Mrs. W. and I are still alone in our immediate neighborhood, but we feel and know that we have God on our side; and within a radius of a few miles we have the encouragement and fellowship of more than a score of others who are living and rejoicing in the light of present truth. This is a privilege which has not been always enjoyed by some of us. Bro. Edmonds says he was entirely alone for more than six years after he was led into the light, and he now appreciates the privilege of meeting those of like precious faith almost daily.

We are trying to let our light shine among our friends and old religious associates, but the results thus far have not been very pronounced. I have a number of DAWNS out, but nearly all my friends take hold of the matter in a very sleepy manner. Some only read snatches here and there, and of course miss all the force of their systematic reasoning. One who has given me the most encouraging hopes has carefully read VOLS. I. and II., and is now engaged on VOL. III. He is a Methodist, but says he has been satisfied for years that the orthodox teachings were wrong, yet felt somehow that it was not specially his business.

I can get any number of listeners when I talk on the new truths, but I can not get the same persons to search and prove the truths for themselves. The restitution prospects are embraced the most eagerly, and those who are afraid to believe usually hope that it may prove true. The last new tract, "Do You Know," is a most excellent one, and I think I can make good use of one hundred among such as I know to be thoughtful and religiously inclined, with a request to read as a personal favor.

I have prepared a series of discourses on these Bible truths, and purpose inviting in my friends and neighbors to listen to them; and if they do not bear any fruit now, they will in 1914.

My dear brother, as a slight encouragement on your toilsome way, I wish to assure you what a blessing the visits of the WATCH TOWER are: how eagerly we look for them, how they are devoured and re-read again and again, and what palatable and strengthening food we find them.

Your brother and friend, SMITH WALKER.

DEAR FRIENDS:—Please send TOWER for one year to ———. He was a notorious infidel, but now, thank God! he is firmly grasping the truth. The other day he told me, "Each day I see a little more plainly than I did the day before." Yours fraternally, W. HOPE HAY.

MY DEAR BROTHER:—"One of the characteristics of religious activity in our day is the mobilization of young workers in church work. The annual national and international assemblies of these societies attract world-wide attention and interest. These assemblies bring together as many persons as the national political conventions, and few cities now have halls large enough to accommodate them."

The above editorial, from the Philadelphia *Ledger*, goes to substantiate the truth of the final massing of the sects. One word particularly drew my attention—"mobilization."

I am much pleased with the interest manifested by the brothers and sisters here. They are taking a firm hold on the truth; yet the adversary still darkens the intellect of some with reference to "Babylon." Brother Sears has done a most excellent work—I think a harvester's work.

You will find enclosed an order slip for DAWNS. An old acquaintance of the family stopped me on the street this afternoon, and greeted me thus: "What is the name of that book you have been reading, that has so changed your views in religious matters, and where can I procure a copy?" We walked up the street together and had (I trust) a very profitable talk. He told me, among other things, that he was somewhat of a skeptic at present. On leaving I handed him some tracts. I find there is a good field in this direction, and keep a record of the tract given to a person and the date, so that I know how to approach that one again.

Yours in the Faith once delivered to the saints.

L. J. WILCOCK.

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VIEWS FROM THE TOWER

Recently, says the *Catholic Mirror*, at a meeting of the Sunset Club, Chicago, Howard L. Smith, a prominent Protestant, surprised his hearers by predicting that

"The church of the future would be the Catholic church. He based this not so much on his own knowledge of Catholicism. The church of the future would be due to organization. The Catholic church, he said, would overcome the broken sects of Protestantism as easily as the regular army would defeat a mob of strikers. Independence in religion was chaos in religion. Let each man be his own pope, and you have religious anarchy, which is the same thing as sectarianism. Catholicism and Agnosticism [Infidelity] would divide the twentieth century between them."

How remarkable it is that the very liberty which the Bible commends is regarded by many as "religious anarchy." In the early church each believer was expected to prove individually every item of his belief. They were to accept nothing as a congregation, nor as a denomination. Thus each was to be bound only to Christ, and, so far as others were concerned, each one was to stand fast in the liberty wherewith Christ makes free, and not to be entangled with any human yoke of bondage. They had no denominational "ties," no clerical "fetters," no creed "yoke," no traditional "chains." Each one united to Christ could not do otherwise than "love the brethren," and "love the truth," as well as love the Lord; and this love constituted the only bond that held their hearts and lives together. Love to the Lord made them attentive to his Word through the apostles, and watchful for his providential leadings in all who attempted to teach them in his name—attentive to prove all that they heard, to reject all not in harmony, and to accept and hold fast all that, according to that standard, they found "good."

But now the general sentiment is *union:* small unions and large unions are proposed; and all who would return to the primitive method of individual liberty will more and more be anathematized as "heretics" and "religious anarchists," just as they were during the dark ages when the *outward union* was most complete. Let all who are the Lord's stand fast in the liberty which his truth alone can give; but let them avoid arrogance, and in meekness "speak the truth in love."

* * *

The following from *The Sun* (Baltimore) explains itself, and indicates that the way back to Rome can be made sufficiently smooth for English high church clergy.

"A gentleman writes from Italy: I hear that Pope Leo is devoting considerable time daily to the study of the literature bearing upon the question of Anglican orders. He is disposed to abolish the law of compulsory celibacy for the secular clergy, confining its obligation to members of religious orders who take vows of poverty, chastity and obedience. It is not generally known that secular priests make no vows, though the law of the Roman church forbids them to marry, and annuls their marriages if contracted in defiance of its precepts. This is a point of ecclesiastical discipline which applies only to the secular clergy of the Latin rite.

"It is well known that the Oriental clergy of the various Eastern rites who are in communion with Rome are allowed to marry, provided they do so before reception of the order of priesthood. His Holiness, therefore, in order to facilitate the reunion of the Anglican church with the Roman, is favorable to the extension of the same privilege to the secular clergy of the Latin rite. In point of fact, the sovereign pontiff is well aware that the law of compulsory celibacy has become a dead letter among the parochial clergy throughout South America, from Mexico to Patagonia, and to a great extent also in Spain, Portugal, Italy, and the dependencies of those countries. Cardinal Vaughan and the Anglo-Roman Bishops generally are unfavorable to any change in the existing discipline, but Dr. Brownlow, Bishop of Clifton, and Dr. Hedley, Bishop of Newport and Menevia, are believed to entertain the same sentiments as the Pope on this question."

* * *

A Catholic priest was recently appointed to teach "The

Philosophy of St. Thomas," in a Protestant University of Amsterdam.

Lord Acton, a Roman Catholic, was recently appointed Regius Professor of Modern History in Cambridge University.

* * *

The Episcopal church of the United States proposes a change of its constitution. It is proposed to district the United States into "Provinces," in each of which there shall be a legislative body competent to manage all of the affairs of the Province (as do the State Legislatures in civil affairs). It is proposed to have a more definite *head* and *mouth* than ever before for doctrinal utterances;—that all questions of doctrine shall be submitted to the House of Bishops, whose decisions shall be final. Furthermore, it is proposed to elect one of the bishops a *chief*, to be called *Primus*, and in position therefore to correspond to the Roman Pontiff.

This means that four thousand ministers and nearly half a million communicants shall, even more completely than at present, give up the liberty wherewith Christ proposed to make them free, and come completely under a yoke of bondage. It means probably much more. It is probably an outline or skeleton of the great Protestant Union, sure to come, clearly outlined in God's Word as an image or likeness to Papacy.

THE SOCIAL VIEW

In Manitoba about one-fifth of the population is Catholic, and four-fifths Protestant. It had been the custom to divide the school funds of the State and let each sect have its own schools; but this was abandoned in 1890, and a free secular school system was introduced, similar to that in vogue in the United States. The Roman Catholics have since been fighting to get their share and have their separate schools. They appealed to the Canadian Parliament in the matter, and afterward to the Privy Council of Great Britain, and have been supported in their demands. But the people of Manitoba are so pleased with their present unsectarian schools that they threaten rebellion rather than abandon them.

A leading Manitoba paper says,—

"The restoration will never be made: Manitoba has too keen a sense of justice, too much regard for truth and equity. . . . . As a civilized people attempting to realize in a measure the ideals of the nineteenth century, Manitobans will not quietly submit to the preposterous demand that they should turn back the wheels of progress three hundred years."

* * *

Both France and Spain have been on the verge of revolution during the past month. Indeed nothing is more evident than that *discontent* and *revolt* are the order of the day in matters religious, political, social and family. What little there is of national cohesion in Europe seems to be largely the result of fear of each other. Take away that fear, and disband the armies as has been proposed, and the result would surely be general revolution and anarchy within two years, probably within one year.

Thus we see the social "earth" ready for the great social conflagration predicted in God's Word—"the day that shall burn as an oven," in which "the proud and all that do wickedly [unjustly] shall be as stubble," the great "time of trouble such as was not since there was a nation." But not yet: the conflagration must not come, the winds of war must not seriously blow, until the servants of God have first been "sealed in their foreheads" (intellectually) with the truth. Then the great storm predicted for twenty-five centuries will come "as a whirlwind." But meantime men speak of the assured peace of Europe, while France finds that her army is inferior to that of Germany by over one hundred thousand men, and proceeds to increase her army as an assurance of peace; and Great Britain finds that her navy is insufficient to maintain her dignity as the mistress of the sea, and will increase her navy.

* * *

It seems a difficult matter for human brains to arrange laws which will protect the weaker elements of society from the mentally, physically and financially stronger elements without violating *principles* of justice and equality. For instance, the Illinois Legislature passed laws to prevent the employment of women in factories more than eight hours per day. The object was to benefit women by such restriction, and to do away with "the sweating system." But the Illinois Supreme Court has decided that the help cannot be constitutionally afforded in this manner; that such a law would be a restraint of a woman's right to work as long as a man may work if she pleases,—a discrimination as between men and women the State constitution forbids.

It is a sad case: competition and necessities on the one hand are grinding the life out of fellow beings, yet when benevolent people would render help justice, which all are bound to respect, says, Holding that men and women are *equal*, no legislation for or against either sex can be allowed.

The U. S. Income Tax decision is somewhat similar. The tax is upon incomes above $4,000 per year, under the general sentiment that those people who are by reason of superior ability or position so much more favorably situated than the masses should in justice pay a larger proportion of the expenses of government, etc.

The U. S. Supreme Court has been called upon to decide as to the constitutionality of that law. A portion of the Court holds that the law is entirely unconstitutional—that no tax can be applied to one man that does not apply to another in equal proportion; that if, for instance, an Income Tax of two per cent. be collected, it must apply *proportionately* to every man, whatever his income. The remainder of the Court upheld the law so far as it relates to profits or income *not already taxed;* but held that income from bonds and from real estate, having already paid taxes, cannot constitutionally be taxed again more than the real estate, bonds, etc., of others.

In a word, the Constitutions, State and National, were designed to secure *liberty* and *equality* to all, male and female, rich and poor. If laws could be made to discriminate between males and females on one point, other laws might be made that would reduce one sex to slavery and make the other sex the masters. And if laws could be made to pinch the rich, the time might come when laws would be passed to pinch and enslave the poor. Hence these Constitutions were formed to prevent any partiality.

The fact is that mankind are not at all *equal;* and hence, all being free, the inferior either in strength or intellect, as well as the superior in heart and benevolence, are apt to suffer more or less from the intellectual and financial giants, and need a *paternal* government that will recognize the inequalities and protect without enslaving the inferiors. But where can such a government be found? Who can be trusted? The one and only hope before the groaning creation is that set before us in the words: "Thy kingdom come, thy will be done on earth as it is done in heaven." Ah, yes! when that Millennial kingdom comes, it will be indeed "the desire of all nations," although now they know it not.

* * *

The London *Spectator*, after telling of the ravages of influenza during the past winter doubling the death rate, suggests that the world is resting in a fancied security as to safety from plagues such as have visited the world in the past,—for instance, "the black death," with which physicians could do little,—that such or worse may come again, and gives some reasons for fearing them. It mentioned a fever approaching Europe from Russia, and now says:—

"The disease which, when we write, had just crossed the German frontier, has now reached the low quarters of Berlin, causing many deaths and much suffering. It is a fierce fever which attacks the mouth, causing the loss of all teeth in a few hours, after which it kills, or departs leaving its victims toothless. Dr. Virchow believes it to be the "foot and mouth disease of cattle," probably transmitted to the human subject by diseased milk. It is, however, infectious, and moves Westward. We shall know more about it in a few days; but if it reached our shores, it would be a terrible addition to our stock of painful complaints,—and, we repeat, there is no reason, except our short experience of exemption, why it should not."

The Scriptures indicate that pestilences, as well as physical convulsions, will mingle with anarchy in making up the sum of the great trouble approaching, which will be a judgment from the Almighty to reduce the world to humility and submission, and make mankind ready to hear "Him that speaketh from heaven," whose voice shall thus "shake the earth [society], and also the heavens [ecclesiasticism]."

CELEBRATIONS OF THE MEMORIAL

WE have heard from about 70 celebrations of the Lord's Memorial Supper by various little companies of the consecrated. These varied from two to two hundred in Allegheny, and two hundred and fifty in New York, where the Brooklyn friends also met. As usual on such occasions, there were a number of immersions. Altogether the occasion seems to have been specially blessed to almost all from whom we have heard;—not excepting a few isolated ones who met with the Lord alone.

However, let us not forget that this is specially a season of temptation, and let us continue to "watch and pray," to "stand" and to assist others to stand.

PERFECT THROUGH SUFFERING

"Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."—Heb. 5:7-10.

We take up the examination of this scripture under the following five heads:—(1) In the days of his flesh; (2) What he feared, and from what he was saved; (3) He was a Son; (4) In what sense he was made perfect; and (5) To whom he is the author of eternal salvation.

These words of the Apostle give us an insight to the experiences of our dear Lord which help us to appreciate the load he bore for us in days of his flesh. We notice particularly this expression—

"IN THE DAYS OF HIS FLESH,"

because there are some who claim that in our Lord's existence there can be no distinction between days when he was in the flesh, and days when he was no longer in the flesh; for, say they, his resurrection life is his humanity, his flesh, glorified. Others there are who claim that he had no existence prior to his human life. But the reverse of both these ideas is not only implied in this statement of the Apostle, but is also definitely expressed in other scriptures, e. g., "Forasmuch as the children are partakers of flesh and blood, he also himself likewise *took part of the same;*" he "was *made flesh,* and dwelt among us;" "Though he was rich, for our sakes he became *poor.*" Then he said, "*My flesh* I will *give* for the life of the world." (See Heb. 2:14; John 1:14; 2 Cor. 8:9; John 6:51) Yes, his human body was the body of his humiliation the "body prepared" for sacrifice (Heb. 10:4 5), and which was sacrificed; and which, being sacrificed, was never taken back: it was *given* as the price of our redemption. Therefore he no longer lives the life in the flesh, the human life, but, having sacrificed that, he is now highly exalted and ever liveth as our divine high priest. "Yea, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more."—2 Cor. 5:16.

His humiliation, therefore, was not an eternal humiliation, but was followed by a glorious exaltation, even to the divine nature and to the glorious body which belongs to that nature—"the express image of the Father's person" (Heb. 1:3), who dwelleth in light which no man can approach unto, but which Christ's faithful followers may one day see; for it is written that "we shall be like him, and see him as he is"—not as he was. For this he prayed while he was yet in the flesh, saying, "Father, I will that those whom thou hast given me shall be with me where I am, that they may behold my glory."—John 17:24.

And yet, though changed, our Lord is the very same Jesus; for, says the Apostle, "He that descended [into the grave] is *the same also* that ascended up far above all heavens, that he might fill all things." (Eph. 4:10) The change of nature from the human to the divine no more destroyed his identity in this case than did his change from the spiritual to the human nature at his incarnation. Of himself he said after his resurrection, "I am he that liveth and was dead, and behold I am alive forevermore."

It is with grateful hearts that we accept the statements of Scripture that the Son of God was indeed made flesh; and we thank God also that his days in the flesh were numbered and few. With him, as with us, they were "few days and full of trouble." Especially after his consecration to the work of sacrifice, they were days of affliction, sorrow, disappointment and trouble, days that led him often to the throne of the heavenly grace to find help in time of need. It was our Lord's custom, therefore, often to seek the place of prayer after the busy days of service were ended. The mountains and the deserts were his closets, and not infrequently he spent the whole night in prayer.

It was from these seasons of secret communion with God that he drew spiritual strength, consolation and comfort. They were seasons of precious communion when he could open up his heart to the Father as to no one else; when he could tell him all his sorrows and burdens and fears; and when the Father manifested himself to him in tokens of loving approval and sustaining grace.

WHAT HE FEARED, AND FROM WHAT HE WAS SAVED

What, says some one, in surprise, did our Lord have any fears? Yes, the above words of the Apostle indicate the great mental conflict through which the Lord passed on our behalf "in the days of his flesh." This conflict began in the temptations of the wilderness, immediately following his baptism, and reached its culminating point in the garden of Gethsemane, where, probably as never before, "he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

That which the Lord feared was not that the love or the promises of God would fail. He knew that "without faith it is impossible to please God," that God is a covenant-keeping God, and that all his conduct and dealings are founded on the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But he knew, too, that the plan of human salvation was all made dependent upon the obedience of the anointed high priest to every jot and tittle of the law concerning him, as shown in the typical service of the tabernacle.* Not only must the sacrifice be made, but it must be made and offered exactly as prescribed. If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (See Lev. 9:16), if he had forgotten or ignored any part of the directions, or if he had substituted some feature of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted: he would have died, and could never have come out and blessed the people.—Lev. 16:2, 3.

Thus we see that in undertaking the great work of redemption, the high priest not only bore in himself the issues of life and death for the whole human race, but for himself as well. Figuratively speaking, he took his own life also in his hands. No wonder, then, if, under the weight of his responsibility, the Lord feared. The tension of the great trials to which he was subjected was too great for even the perfect human nature unaided by divine grace. And therefore it was that he so often sought the place of prayer. Consider the great fight of afflictions through which he passed—the subtle and deceptive temptations in the wilderness,† the contradictions of sinners against himself, and the base ingratitude of those he came to save: consider also his poverty, his loss of friends, his labors and weariness, and homelessness, his bitter and relentless persecutions, and finally his betrayal and dying agony. Surely the tests of endurance and of obedience to the exact requirements of the law of sacrifice under these circumstances were most crucial tests. What carefulness it wrought in the Lord; for he feared, lest the promise having been left him of entering into the rest that remaineth and the glory to follow the day of atonement, he should come short of the full requirements of his office as a priest to render acceptable sacrifice. So also, says the Apostle (Heb. 4:1), should we fear lest a promise being left us of entering into his rest, any of us should come short of it.

When the Lord came to the last night of his earthly life, then it was that the questions came to his mind with increased force, Have I thus far done everything in exact accordance with the will of God? and now, in full view of the agony it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? and can I do it all so perfectly as to be entirely acceptable with God in my own righteousness? Can I endure to see my disciples scattered and dismayed and my life-work apparently destroyed, my name and the cause of God covered with infamy, and my enemies triumphant and boastful?

Such was our Lord's last conflict. Doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of his weakness and weariness to discourage his hope and to fill his mind with fears that after all he should fail, or had failed to do the work acceptably, and that a resurrection therefore was by no means certain. No wonder that even the perfect human heart sank before such considerations, and that an agony of emotion brought great drops of bloody sweat. But did he yield to the discouragement and give up the struggle when the crucial test was thus upon him? No; he took these human fears to his heavenly Father, "to him who was able to deliver him out of death," in order that his human will might be reinforced by divine grace to go forward and complete his sacrifice acceptably to God—to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb so to open not his mouth in self-defence.

And his prayers to the Father were not in vain: "he was heard in that he feared." Though his words were few

* See TABERNACLE SHADOWS, page 78.

† See our issue of Aug. 1, '94.

because no words could express the emotions of his soul, his chastened spirit was all the while making intercession for him with groanings that could not be uttered. (Rom. 8:26) And God sent an angel to comfort and minister unto him; to assure him still of the divine favor, and thus to give him fresh courage, strength of mind and steadiness of nerve to endure all that was before him, even unto death. With this assistance of divine grace our dear Lord went forward from that moment with undaunted courage to finish the work that was given him to do. Calmly he could come now and say to his beloved, but weary and bewildered, disciples, "Sleep on now, and take your rest." The bitterness of the mental conflict was now over, and the light of heaven shining into his soul had chased away the deep gloom that had hung over him like a funeral pall, making him exceeding sorrowful, even unto death. Yes, "he was heard in that he feared," the fear was all taken away, and, strong in the strength which God supplied, he felt that he was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the law in doing it, and hence that his salvation *out of* death, his resurrection, was sure.

This fear on the Lord's part was not a sinful fear: it was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1) It was a fear begotten, not of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, of the inflexible law which righteously affixed the reward of eternal life and glory to his fulfilling of his covenant of sacrifice, while at the same time he began to realize that of himself as a human being, though perfect, his heart and flesh would fail unless reinforced by divine grace. The Psalmist expressed this fear of the Lord, and the source from which his help came, when he said, "My flesh and my heart faileth: but God is the strength of my heart and my portion forever." (Psa. 73:26) It was a filial fear, a fear entirely compatible with his relationship to God as a recognized Son; for

THOUGH HE WERE A SON

yet learned he obedience by the things which he suffered. His continual recognition by Jehovah as a Son was a guarantee of his perfection, and to sin at any time would have been to forfeit that relationship. On the same principle, we, the church, are recognized as sons of God, because we have the righteousness of Christ imputed to us by faith.

And yet, though he was a recognized Son, and hence perfect, without sin, the Apostle speaks of him as being *made perfect*—as being perfected in *some sense* through a process of experience—of experience of humiliation and suffering. In what sense, then, we inquire, was he perfected? The answer is implied in the words of the text—"Yet learned he *obedience* by the things which he suffered; and, being made perfect [in this lesson], he became," etc. Although he was a recognized Son of God in whom the Father was always well pleased, and one who had never disappointed in the slightest degree the fondest hopes of that righteous Father; although he had always recognized the Father as the source of his being, and the fountain of all wisdom, goodness and grace, and as that superior Being to whom he owed the deepest gratitude for life and all its manifold blessings, in whom also dwelt all wisdom and honor and glory and power, and whose perfect will was therefore the supreme law, the expression of the most perfect righteousness and truth, the profoundest wisdom and the deepest love and grace; to whom, therefore, was due the most loyal and loving obedience at all times and under all circumstances; and although he was a Son who had always recognized and delighted to do the Father's will; yet he was not counted perfect in the sense of that established and demonstrated character which was the necessary requirement for the priestly office to which he was called. For this office he must be proved beyond all peradventure by the severest tests, and that before many witnesses, in order that all might know the strong foundation upon which they could build their hopes. It was for this purpose that his sense of loyalty was put to the severe test which it met in Gethsemane. Possibly even our Lord himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the fiery ordeal his character, always perfect to the full measure of its testing, gained by divine grace its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

It should ever be borne in mind that perfection of being and perfection of character are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his prestine beauty; but in the work of character-building he soon failed, and hence lost his perfection. Character cannot be developed wholly without trial. It is like a plant: at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating through the applied knowledge of his character as a good foundation for faith and inspiration to obedience; and then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And, little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace until it is finally fixed, developed, established, perfected—through suffering.

In the case of our Lord, this valuable plant of character, perfect in its infancy, maintained its perfection through all the tests applied to it, until it was finally made perfect in completeness, being established, strengthened, settled. This brings us to the last topic of our text, viz.,—

TO WHOM IS CHRIST THE AUTHOR OF ETERNAL SALVATION?

"And being made perfect, he became the author of eternal salvation *unto all them that obey him;* called of God an high priest after the order of Melchisedec."

There is much food for thought in this introductory phrase, "And being made perfect,"—and that, too, as previously shown, through the painful discipline of suffering. Being thus made perfect, he is now a suitable one to fill the office of a high priest, a mediator between God and men. This office, it is declared, he will fill on behalf of all men who obey him. The disobedient and wilful, who do not love the right ways of the Lord, and who have no desire to walk in them, will receive none of the benefit of his mediation; but to those who do obey him he will be "a merciful and faithful high priest; . . . . for in that he himself hath suffered, being tempted, he is able to succor [to assist, comfort, relieve] them that are tempted."

Ah, that was why he was first made perfect through suffering. The heavenly Father knew through what suffering, ignominy, shame and sorrow his beloved followers all through the Gospel age must pass. His omniscient eye foresaw the fagot, the torch, the rack, and the thousand refinements of cruelty with which Satanic ingenuity would fight the church on her journey through this wilderness to the promised land. He foreknew how the fiery darts of the wicked, even bitter words, would wound them (Psa. 64:2, 3), and therefore "It became him [Jehovah] . . . . to make the Captain of their salvation perfect *through sufferings.*" (Heb. 2:10) He was tempted in all points like as we are, yet without sin, so that we might know that we have a high priest who can be touched with the feeling of our infirmities, and so come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. (Heb. 4:15, 16) Ah, how carefully and wisely our heavenly Father foresaw and considered the interests of all his people! Through these glimpses of his character and dealings we can see how true were our Lord's words to his disciples,—"The Father himself loveth you."

But, aside from the process of perfecting for the office of priesthood,—through suffering,—there is the *fact* of the perfection of our High Priest, to be considered for our comfort, satisfaction and consolation. He is one who, though when surrounded by sin and tempted in all points to sin, yet "knew no sin; neither was guile found in his mouth." He was "holy, harmless, undefiled and separate from sinners," yet acquainted with our griefs and bearing our sorrows. Through bitter experiences he was perfected as our High Priest—to mediate for us (1), by presenting to God an acceptable sacrifice which made our salvation a legal possibility; (2), by undertaking to cleanse, purge and purify us until we also can stand approved of God and blameless—a glorious church, without spot or wrinkle or any such thing.

The absolute perfection, both personal and official, of our great High Priest, and the fact that he was ordained of God for this office, is the strongest possible demand and incentive for the church's obedience to him, just as the

heavenly Father's perfection and office were the all-sufficient reasons to our Lord for his obedience to the Father. God has not set over us a novice, nor one actuated by selfishness, nor by any ignoble motive; but he has made us a great High Priest whose every command is wise and good and in love calculated to lead us on from grace to grace until we also, like him, shall be established, strengthened, settled.

The discipline through which he leads to this glorious end must of necessity be, in some measure at least, such as he himself experienced, a discipline of suffering. And since the church is called, not only to perfection in righteousness, but also to share with Christ in the priestly office as members of his body, it is theirs also to follow him in the pathway of humiliation and sacrifice, even unto death. To obey him now, in this age, signifies all of this; for this is the will of God and the will of Christ, even our sanctification.

In submitting ourselves fully to this great High Priest, the church has the fullest assurance of his love, of his perfect integrity of character and purpose, of his superior wisdom and grace, and that in all things he is actuated by the purest and loftiest principles of virtue, love and benevolence. Never once has he been swayed from the most exact line of perfection, though assailed by the fiercest temptations. Every exhibition and testimony of his character inspires the fullest confidence, so that obedience to him signifies progress toward perfection at every step of the way. And to those who follow in this way he is the author of eternal salvation. Praise God for such a High Priest!—glorious in his perfection and glorious in his office, one touched with the feeling of our infirmities, but himself having no infirmities, no shortcomings, no sins. If he were an imperfect human being with only some superior qualifications, but liable like ourselves to err, to fail in judgment, or to be moved by selfishness or inferior considerations of policy, or who with a beam in his own eye would seek to extract the mote from ours, well might we fear to commit ourselves to his direction, and wonder why the Almighty gave us such a high priest. But our High Priest is not so. His perfection is testified by Jehovah himself, and his great love for us has been manifested in a thousand ways, chiefly in that *he gave himself for us.*

Previous to his incarnation the evidences of our Lord's loyalty to the will of God—which always was the law of righteousness—were the acts of delightful service in cooperation with God in the works of creation and in things pertaining thereto. The humbling to human conditions was a step down from that exalted service, yet cheerfully and gladly undertaken. Then followed the trials of his earthly life; and last of all came the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, save by the mercy and love of God, to whose wisdom, love and power he commended his spirit. (Luke 23:46) It was indeed a crucial test, and though at the time he evidently could not see the necessity for every feature of it (Matt. 26:39, 42, 44), he nevertheless knew that the love of God was too great to allow a needless pain to afflict his beloved Son, and therefore he trusted him where he could not at the time trace his inscrutable ways.

AN EXCELLENT PLAN

FOR a few years past we have supplied the Scripture text calendars at very low prices; but this year, being unable to secure them at prices that would suit the majority of our readers, who are poor, we got none. Many have expressed regret at not having them, and in our own family we at first experienced quite a loss; but now have found a substitute which serves us much better in some respects. It is this: We sing one of the hymns from *Poems and Hymns of Dawn* every morning before breakfast. This, with the rendering of thanks at the breakfast-table, constitutes our family worship for the day (being preceded by such personal prayer or communion with the Lord as each may desire,—and the same before retiring at night).

Since very few of the hymns are original, and since they represent the choice thoughts of many of God's saints for the past three thousand years, we may speak freely of them and say that we consider them most beautiful, soul-cheering and spiritual-life awakening. They are prayer, thanks and praise combined, in which all our hearts and voices can and do unite.

We commend this plan to you all. Try it for a week. The collection is so choice that you can scarcely make a poor selection, and if you continue it for a week you will probably want to continue it indefinitely—until we all join our hearts and voices in glory, singing, Allelujah! to him who loved us and bought us with his own precious blood. To those who cannot sing well now, who must wait until their stammering tongues are changed, but who can and do make melody *in their hearts* unto the Lord, we suggest the reading aloud of one of the hymns, or, better still perhaps, of one of the poems in the forepart of the book.

Try this! we believe that there is a blessing in it for all who are in heart-harmony with the Lord. It will help to lift your minds from earthly things and the cares of this life and to *fix* them upon the things eternal.

PRIESTCRAFT OPPOSED TO LIBERTY

Some of the friends write us that their friends, ministers, etc., upon learning that it is the custom amongst us to celebrate the Memorial of our Lord's death, in little groups, or even alone when there are no others who appreciate and desire to commemorate it, have expressed astonishment, and pronounced such doings sacreligious;—declaring that only the "clergy" have the right to administer to themselves or others the emblems of our Lord's broken body and shed blood.

We reply that the entire expression of our Master's will, and the only authority upon the subject, is found in the New Testament; and there we find no restriction, no limitation, except such as every true Christian can answer to,—*faith* in the precious blood of Christ, and *consecration* to the Redeemer's will and work.

The entire theory and arrangement marked by the terms "clergy" and "laity" is of Papal origin, and was arranged with the special object of binding and blinding God's children by taking from them the very liberty wherewith Christ made them free. Our Lord made no restriction as to who should serve it or give thanks for it, but intimated that all were to be ready to serve and in honor to prefer one another. His simple expressions were "eat *ye all* of it," and "drink *ye all* of it." Neither did the Apostles place any restrictions on the matter, nor say that when the *clergy* may please to prepare and bless and distribute, the laity may eat of the Lord's Supper. What restrictions did they place, if any? Like the Lord, they placed none, but advised that "a man *examine* HIMSELF" as to his worthiness to partake of the emblems. (1 Cor. 11:28) It was not the "clergy" that were to examine and determine who might partake, but each one whom the Son had made free was to use his own freedom and examine himself before God and in the light of God's Word.

The Apostles knew nothing about "clergy" and "laity," and those words do not occur in the holy Scriptures: they were a part of Papacy's invention for keeping the masses subject to the priests. The Apostle Peter, whom they falsely style the first pope, contradicts all such popish ideas by declaring that the entire church, including the very humblest one united by faith to Christ the Head, constitute together God's royal priesthood, God's holy nation, God's peculiar people.—1 Pet. 2:9.

As a part of the scheme of the Papal priesthood for their own exaltation as a special or "clerical" class, it was assumed, without the slightest warrant of Scripture, (1) that there was a special or "clerical" class; (2) that only such are authorized to teach, preach, baptize, bury the dead, read the Scriptures, or arrange for a celebration of the Lord's Supper. The evident design was to fasten with the cords of priestcraft and superstition the infant a few days old (for the baptism of *believers* was changed to sprinkling of infants), and to keep those tightly drawn until the last spark of consciousness expired; and then the theory of masses and prayers for the dead was not only to get money but also to teach that the priestly cords extended beyond the present life, beyond the grave, and that the eternal blessedness or misery of every being was at their disposal. Can we wonder that our ignorant priestridden fathers of the dark ages feared the priests and regarded them as beings of a different nature from themselves?

One of the strongest of these superstitious cords was the one associated with the Lord's Supper. This cord was doubled and twisted several times and made very strong and sacred, under the claim that literal bread and wine had to have a miracle performed upon them so as to change them into the *actual* body and blood of the Lord Jesus; for it was and is yet claimed by Papacy that in their Mass Christ is recreated

by the priest, and then killed or sacrificed afresh each time the Mass is celebrated for those special persons or sins for whom the Mass is performed.

The doctrine of the trinity added to the homage paid to the priesthood; for it was said, and with reason, that *if* the priest can *create* Christ out of bread and wine (by merely pronouncing a few Latin words over it), he must, if Christ be God the Father, be considered able to create the great Creator of the universe by virtue of special power and authority of office conferred upon him. No wonder the people, the "laity," worshipped the "clergy," and reverenced and obeyed them as though they were God. But the people were not thereby lifted up and blessed; for nothing but the truth *sanctifies*, and the truth makes free and is in opposition to bondage.

The great Reformation of the sixteenth century made a wonderful and blessed change in many respects, not only with those who became Protestants against these enslavements of priestcraft, but also in that those still fully enslaved were thereafter less tightly bounden.

But even those who thought that they had gotten free had been only partially released. Some of the cords were snapped asunder at once, but others were replaced by smaller and less noticeable cords, which nevertheless are very strong upon Protestants. They still retained the words "clergy" and "laity;" and, although robbed of much of their power, those words still imply a wide gulf between two classes of sheep in the Great Shepherd's fold.

Hindrance to Bible study was a cord that was snapped promptly, but some Protestants still seek to restrain that liberty by implying that only the clergy are competent to explain the meaning of the Bible. The Protestant clergy still seek to give the inference that none but the "clergy" are commissioned to preach, but they rarely express themselves plainly upon the subject, knowing that the Bible recognizes no such special "rights" as they would wish the common people to infer. So, too, generally by inference and custom, they give the impression that baptism and burying of the dead belong to them. And while Protestants wholly reject the Papal doctrine of the Mass, and with it the thought that Christ is recreated by the officiating minister or priest, so as to be sacrificed afresh, yet they carry with them a portion of the shadow of the error. They have a feeling that in some way which they cannot explain, and for some reason not given in the Bible, it would be *sacrilege* for any one not of the "clergy" class to pass the emblems of the Redeemer's body and blood. Well, priestcraft is surely in danger wherever the Word of God is clearly understood; and ZION'S WATCH TOWER is published for no other purpose than to help God's benighted children out of the blindness and bondage put upon them by Satan, and to assist them into the light and liberty wherewith the Son makes free.

JESUS BEFORE THE HIGH PRIEST

——MAY 12, MARK 14:53-64.—MATT. 26:47-75; LUKE 22:47-65; JOHN 18:2-27.——

Golden Text—"He is despised and rejected of men."—Isa. 53:3.

Mark 14:53. Jesus was first led to Annas (John 18:13), who, although deposed by the Romans, was the rightful high priest according to the law, the office being for life, and he was probably so regarded by the Jews, who, therefore, sought counsel of him first. His son-in-law, Caiaphas (the same who had prophesied that it was expedient that one man should die for the people—John 18:14), was the acting high priest appointed by the Romans. Apparently, Annas agreed with the general sentiments of the rulers, and, after asking Jesus a few questions about his doctrine and his disciples, sent him bound to Caiaphas.—John 18:19-24.

Since it was contrary to the Jewish law to hold a session of the Sanhedrin for the trial of capital offences by night, and this being the night of the paschal supper, making it still more objectionable, it is clear that this was an irregular meeting of this assembly of the nation's representatives, drawn together by common consent to participate in the crime of condemning their Messiah, Jehovah's Anointed. From it, however, were carefully excluded, evidently, a few such men as Joseph of Arimathea, Nicodemus (John 19:38, 39; 7:50, 51) and probably a few others known to be favorably inclined toward the new teacher. They probably knew nothing of it.

Verses 55-59. What an astonishing fact is here stated: that the great men of the most favored nation on earth—the learned men, the wise men, the rulers, the men of years and experience, the religious teachers—should thus deliberately, and of long premeditation, wickedly conspire against the purest and most noble character that had ever graced the earth. Not only had they frequently deputed emissaries to catch him in his words as he taught in public, but finally they had bribed an apostate disciple to betray him and a band of Roman soldiers to arrest him, although there was no charge against him. And then this august, learned and dignified assembly, having secured their hated prisoner, busied themselves to find some two witnesses whose testimony should agree together, according to the requirement of the law (Deut. 19:15), in order to his condemnation. They found many who willingly bore false witness against him, but none whose witness agreed together.

Verses 60-62. Failing in their effort to satisfy this requirement of the law, the high priest then endeavored to force Jesus to criminate himself, saying, "Answerest thou nothing? what is it which these witness against thee?" But he (wisely) held his peace and answered nothing, knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. And, further, he had no disposition to defend himself, knowing that his hour was come for the sacrifice of his life. But when further urged to express himself by the inquiry—"Art thou the Christ, the Son of the Blessed?"—knowing that his reply would be like the signing of his death warrant, he deliberately answered, "I am," and added this prophecy—"And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This prophecy compassed the certainty of his death and resurrection, and pointed to his return in the end of the Gospel age in power and great glory—the power and glory of his kingdom, which he had previously affirmed was not to be of this world, or dispensation, of which Satan is the prince (John 14:30), but of the world to come, wherein dwelleth righteousness.—Heb. 2:5; 2 Pet. 3:13.

This frank and fearless acknowledgment of his divine origin and appointment as the long predicted Messiah, the Saviour of Israel and the world, was taken as blasphemy, and the hypocritical high priest, whose very robes were symbolic of the blessed one who stood in their midst fulfilling to the letter the predictions of the prophets, rent his clothes in token of astonishment and horror at such blasphemy, saying, "What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death"—the prescribed punishment for blasphemy.—Lev. 24:16; Deut. 18:20.

Thus fell the Jewish hierarchy into the ditch of unbelief and crime, and the masses of the people, who had shifted upon them their personal responsibility in the matter of receiving and rejecting Christ, considering first whether any of the Pharisees or of the rulers believed on him, fell with them, crying, "His blood be on us and on our children." Well hath the Psalmist said, "It is better to trust in the Lord [in the word of his truth] than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." Let Christians of the present day heed this in this corresponding period of the Gospel age, when again the unfolding of truth in its due time is bringing the professed people of God to a crisis "which shall try every man's work [of faith], of what sort it is." If we lean upon human props, we shall surely fall; but the word of the Lord endureth forever.

JESUS BEFORE PILATE

——MAY 19; MARK 15:1-15;—MATT. 27:1-30; LUKE 23:1-25; JOHN 18:28-40; 19:1-16.——

Golden Text—"But Jesus yet answered nothing, so that Pilate marvelled."

Since the informal meeting of the Sanhedrin described in the preceding lesson could not give a legal sentence before sunrise, this morning meeting and consultation were merely for the purpose of ratifying the conclusions then reached. They then delivered Jesus bound unto Pilate, the whole company escorting him thither to make sure that their purpose should be accomplished.—Luke 23:1.

Verses 2-5. The wicked shrewdness of the Sanhedrin, in preferring the charge of blasphemy, for its effect upon the people before whom they desired to appear very zealous for the law, while an entirely different, but equally false, set of charges was brought against him before Pilate, the Roman governor, who cared nothing for their religious ideas, is very manifest. The accusation brought before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. They accused him

of seditious agitation, of prohibiting the payment of tribute money, and of assuming the title of King of the Jews, and thus apparently of conspiring against Caesar and the Roman government.

While the second charge was entirely false (Matt. 22:21), the other two had an appearance of truth, and to these were added numerous petty individual charges. But to none of them did the Lord make reply, so that Pilate marvelled that he made no effort at self-defence in the midst of such danger.

Verses 6-14. The several efforts of Pilate to release his innocent prisoner, who, he discovered, had been delivered to him for envy, were unavailing before the boisterous mob who, instigated by their rulers, loudly clamored for his death, and that by the most ignominious and cruel method, crucifixion, so that his memory should ever be covered with infamy.

Verse 15. Then Pilate, who was influenced more by considerations of policy than of principle, willing to satisfy the people, delivered Jesus to be scourged and crucified, yet at the same time protesting the innocence of his prisoner and washing his hands in token of his own innocence in thus delivering up to them this just person. Not until he himself was threatened by the mob to be reported to Caesar as one hostile to the government and a traitor to his trust in encouraging seditions and conspiracy against the government, did he relinquish his efforts to save Jesus.—John 19:12-16; Matt. 27:24, 25.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—Sincerely desiring to render some assistance in the service of the truth revealed in the divine Word, but realizing that there are now few opportunities open to me to engage in the present harvest work, I have concluded to furnish some means by which others better qualified may be enabled to carry forward that work. I own two 80-acre tracts of unimproved land in southern Illinois (Jefferson County). It is my wish that this land should be sold. Accordingly I have deeded these 160 acres of land to you, and desire that you sell them to the best possible advantage, and use the proceeds according to your best judgment in spreading the true Gospel of a *ransom for all*, to be testified in due time, with a full opportunity for all to be blessed thereby with everlasting life by obedience to the terms of the New Covenant, sealed with the precious blood of Christ.

May the Lord graciously accept, use and bless my offering. Your Sister in Christ, CAROLINE BALDWIN.

[Sister Baldwin's gift to the Lord's cause is accepted and greatly appreciated. The land is for sale; and the proceeds will be used to the best of our judgment in the Lord's service. May the divine blessing rest upon both giver and gift.—EDITOR.]

DEAR BRETHREN:—About sixty brethren and sisters assembled here [Chicago] to commemorate the death of our Lord Jesus Christ.

Brother John and I spent a few minutes in trying to show the necessity of our Lord's death, as a man, for the redemption of the human race. You are well aware that a great deal is being said, today, about the example of Christ. but very little about his sacrifice. In fact, his sacrifice is being almost entirely ignored. Why is this? Is it not because we are living in the day when "a thousand shall fall at thy side, and ten thousand at thy right hand?" Is it not because the cross of Christ has become foolishness to the thousands, although it still remains "the power of God and the wisdom of God" unto them which are called? God forbid that we should in any way detract from or belittle the perfect example which our blessed Lord left us. His example was wonderful. Indeed, too much cannot be said about it. It will be well for us to consider Jesus in his perfect character and perfect example, and endeavor to become like him, following in his footsteps. For if we fail to do so, we will be sure to come short of the promised reward, which will be given simply to the overcomers. But while we are considering Christ's character and example, which were absolutely perfect. let us not forget that *we were not redeemed by these.*

The Word of God very plainly teaches that our Lord Jesus was (1) *perfect in character;* holy, harmless, undefiled, separate from sinners (Heb. 7:26); that he was (2) *perfect in his organism;* for he kept God's perfect law, which would have been impossible without a perfect organism, was "crowned with glory and honor" of perfect manhood (Heb. 2:9) and was "without spot or blemish" (1 Pet. 1:19); that he was (3) *perfect in his example,* which we should endeavor to follow. (1 Pet. 2:21) But the Word of God very plainly teaches, also, that while Christ's character, organism and example were all absolutely perfect; and without this perfection he would not have been acceptable to God as man's ransom or substitute in death; yet it required something else to redeem us. "The man Christ Jesus" must *give himself* "a ransom for all."

We were "redeemed [not with the example, but] *with the precious blood of Christ,* as of a Lamb without blemish and without spot (1 Pet. 1:19)—which was "*shed* for many [all] for the remission of sins." (Matt. 26:28) "We have redemption [not through his example, but] *through his blood.*" (Col. .1:14) He has been set forth to be "a propitiation *through faith* [not in his example, but] *in his blood.*"—See Rom. 3:24-26; 1 John 2:2; 4:10.

Thank God for "*the blood of Jesus Christ,* his Son," which "cleanseth us from all sin!" (John 1:7) for *without the shedding of blood* there could be no remission of sins.—Heb. 9:22; Matt. 26:28.

We tried to show how we "ate of the flesh of the Son of man" and "drank his blood," and thereby passed from death unto life (justification); how we became part of the one loaf by consecration; and how, after having become part of the loaf, we are to be broken, "suffer with Christ," in order that we may "reign with him."

Your brother in Christ, M. L. MCPHAIL.

DEAR BROTHER:—The congregations in Brooklyn, Yonkers and New York, including some from other near-by places, united for baptism service and the Lord's Supper. The baptism service was held at a Disciples church in the afternoon. After remarks by Brother Blunden, sixteen symbolized their consecration by immersion. In the evening, previous to the Memorial service, Brother Martin explained portions of the Gospels, showing how our Saviour spent himself unto death for us. Brother Blunden was requested to take the charge of the Memorial service, which he did, introducing the subject and explaining very briefly its meaning. There were at least two hundred and fifty present, and, with very few exceptions, all were in the race for the prize.

It was a grand, spiritual feast for us all. Not a jar nor an inharmonious spirit amongst us. All seemed to receive a blessing. Yours in the one faith, EDWIN C. MOTT.

DEAR BROTHER AND SISTER RUSSELL:—I am glad that a few of us are still striving to walk the narrow way and trust that another year will still find his work in our hands. The interest here is increasing.

We are very much interested in a little girl, not quite 13 years old, that I found in my canvass. When I called at her home, she met me at the door, and insisted on my coming in. She said, "I am very much interested in Bible study, and would like to talk to you." I found her to be very earnest and well versed in the Bible. Since then she has read DAWN nearly through, and accepts it as far as she can understand. She is such a happy Christian, and says she has nothing to live for only to do the Lord's will.

Yours in the Master's service, MRS. L. P. BEELER.

[The above, and other cases show the readiness with which a child's mind, unprejudiced by human philosophies, can grasp the truth. Let us not fail to let our light shine before the children, also.

Seeds sown in childhood, whether good or bad, take deep root and yield most profusely. It is a great mistake to suppose that spiritual development must wait until carnality has taken deep root, so that the remainder of life will be one of degradation or a fierce battle to overcome and root up what was sown in childhood.—EDITOR.]

TAKE TIME TO BE HOLY!

Take time to be holy! speak oft with the Lord;
Abide in him always, and feed on his Word;
Make friends of God's children, help those who are weak;
Forgetting in nothing his blessing to seek.

Take time to be holy! the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct his likeness shall see.

Take time to be holy! let him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still *follow* the Lord,
And, looking to Jesus, still trust in his Word!

Take time to be holy! be calm in thy soul,
Each thought and each motive beneath his control.
Thus, led by his spirit to fountains of love,
Thou soon shalt be fitted for service above.

SCRIPTURE READING

IN our last issue we mentioned as an excellent substitute for the Daily Text Calendar the singing one of the *Hymns of Dawn* or the reading of one of the *Poems of Dawn*. By this suggestion we did not mean to intimate that more elaborate family worship would be improper for those who have the time and opportunity. All that is left to the judgment and convenience of the head of each family. Some who read one or two verses of Scripture possibly get as much good out of them as do others from reading two or three whole chapters in the Bible.

We speak not by Scriptural authority, but simply according to our own judgment, when we advise brethren or sisters who are the heads of households (1) to have, as a family some general recognition of the Lord every morning;—as, for instance, a hymn of praise, or a text or chapter of Scripture, with a short prayer, either at the breakfast table, or before or after breakfast. But (2) we advise that such general worship be not made burdensomely long, but on the contrary, brief and crisp. Let each who desires have his longer and special seasons for reading, meditating and praying to the Lord, alone, and in a way and at times that will not conflict with the interests and feelings of others.

BIBLE ASTRONOMY

A small tract entitled "Bible Astronomy" was recently sent to us by some of our readers, with the request that we help them to see whether or not the theories it aims to support are a part of the gospel, as its author and circulators evidently believe. As the special mission of ZION'S WATCH TOWER is "the edifying of the body of Christ and the perfecting of the saints for the work of the ministry," and as the question, What constitutes the Gospel? is a most important one, we take pleasure in reviewing it here from a Bible standpoint; and from that standpoint only, for two reasons,—(1) because only from the Bible standpoint can we determine whether the theories proposed are a part of the *Gospel;* and (2) because the editor of the TOWER is not an astronomer, and if the subject were to be discussed from a scientific standpoint we should want the most accurate information, from the most advanced astronomers of our day, and from all other reliable sources.

Astronomy is an abstruse science, and one which has commanded some of the ablest minds in all ages; and those engaged in it to any purpose have usually devoted to it the best energies of their lives. Its development has been a very gradual one, through much painstaking study and research, and through many centuries, and it has had its apostles in almost every nation. While much of interest attaches to the discoveries and deductions of those early days, comparatively little progress was made until, in more recent times, the invention and numerous improvements of the telescope brought the starry heavens into closer range of observation, and the advancements in mathematical sciences rendered many astronomical calculations possible which previously could not be obtained. These, together with the accumulated discoveries, deductions and suggestions of all past time, have undoubtedly greatly advanced the science, and placed it on a footing which not only commends its teachings to human reason, but as well honors the great Creator of all things, whose wonderful work in the material universe is seen to be commensurate with his great "plan of the ages" revealed in the Scriptures. The seal of divinity seems to be stamped upon both. Nor should it be a matter of surprise that, while God has been disclosing the wonders of his grace to his people, he has also been paving the way, through scientific research and modern invention, for a more correct idea of his no less wonderful creation.

While it is true that gross error with reference to spiritual things has marked the presumably advance steps of the great ecclesiastics and their followers, we are not to presume that the same is probably true in science, art and mechanics. On the contrary, quite the reverse is true; and for manifest reasons. It is because spiritual things are spiritually discerned and cannot be received by the natural man, and because "with *the heart* (as well as with the head) man believeth unto righteousness," that the efforts to probe spiritual things with the natural mind and the uncircumcised heart are so fruitful only in errors and absurdities. But the great truths of nature are not so learned. Nature yields her secrets to the mind of the natural man, who, with candor and simplicity, by diligent and persistent research, inquires for them. Therefore progress in science and discovery, and development in art are to be expected as the results of diligent and earnest study on the part of the natural man who has the intellectual ability and the favorable opportunities for such occupation. To deny such progress in the world is only to deny the evidence of our senses. Who has not noted the real, practical and beneficial advancement along all the lines of human attainment,—law, medicine, architecture, mechanics, etc., etc. And all this advancement, let us bear in mind, is part of God's plan in this day of his preparation for the setting up of his kingdom.

The tract before us presents a number of Scriptures in support of a theory which regards the earth as occupying a most important place in the material creation, and the sun, moon and stars merely as inferior accessories, the only object in whose creation was to minister to the earth, which is supposed to be a plane floating upon the water;—which in turn must be supported by something tangible, and that in turn by something else, *ad infinitum*.

The theory, in the main, is a very ancient one, antedating all modern discovery and invention. It, however, has no claim to the name "Bible Astronomy," for it did not have its rise in Moses or the Jews, but was promulgated by the Egyptian astronomer, Ptolemy, who flourished at Alexandria about A. D. 130, but whose system has long since given place to that now universally accepted by all the learned scientists, known as the Copernican system, because the revolution was due chiefly to the labors of Copernicus.

The theory to which the writer of this tract has given the dignified name, Bible Astronomy, is more generally known as "the flat earth theory." What we now propose to show is that the scriptures cited to prove that the earth is what it terms a circular plane, and not a globe, do not prove it. When we shall have done this, the subject will still be open for discussion from the scientific standpoint, to the extent of present scientific development, by those who have the time and talent to devote to it; but it will be seen to be entirely separate from the "Gospel of the kingdom," which all of the saints are called to preach, and to which they have consecrated their all of time and energy. Our observation of those consecrated ones who have permitted other themes than "this Gospel" to engross time and attention leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all other subjects, however interesting, to others now, and to the future life for ourselves, when all knowledge shall be ours. Those who for any avoidable cause turn aside from the ministry of the true and only Gospel we have invariably observed are quickly turned out of the way or greatly hindered in their course toward "the prize of our high calling." The Apostle Paul's decision on this point is worthy of the adoption of all the saints; viz., "I determined not to know [talk of or discuss] anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2) Many questions, indeed, might be asked, even by those very ignorant of the subject in general, which we could not answer, not being astronomers; but let no baits of curiosity allure us from the narrow way. We *sacrifice* these pleasures of the pursuit of scientific knowledge to the great ends for which, as new creatures in Christ, we are striving. By and by it will be our delightful privilege to know all things, and to enjoy ourselves to the full in beholding the glory of the Lord, when we shall be like him, and see him as he is, and know as we are known.

Those who think that the Bible teaches that the earth is flat, except for its mountains and valleys (a circular plane), do not claim that any texts of Scripture describe the earth's shape in these terms; but they draw the inference that such is its shape from eight classes of texts, which we will indicate and examine. From them they gather (1) that the sky or firmament is substantial, firm, not ethereal, and a water reservoir; (2) that the firmament or sky is a substantial vault, supporting the throne of God and indeed all heaven; (3) that the terms "up," "down," "sunrise" and "sunset," frequently used in the Bible, are proofs that the earth is the center of the universe; (4) that the account in Genesis teaches that the sun and stars were created merely for ornaments and conveniences to the earth; (5) that the Bible phrase, "waters under the earth," and similar expressions, teach that the earth rests upon the sea; (6) that the expression, "pillars of the earth," indicates a solid foundation; (7) that the record that on one occasion the sun and moon stood still proves that the earth is not a globe; and (8) that the earth is so founded as to be immovable. (9) We will examine a text which they singularly overlook.

Let us now consider these proof texts:—

(1) THE SKY SUBSTANTIAL AND A WATER RESERVOIR

Those Scriptures which speak of a *firmament* above the earth they construe to mean something substantial, or *firm*—not ethereal—as follows:—

"God made the *firmament*, and divided the waters . . . . which were above the firmament."—Gen. 1:7.

"The windows [margin, 'flood-gates'] of heaven were opened" (Gen. 7:11), so that the waters from above the firmament poured forth at the time of the flood.

Reply.—The idea of firmness comes to the English translation from the Latin, and not from the original Hebrew. The Hebrew word from which "firmament" is translated is *raqui*, which does not contain the thought of *firmness*. Its true signification is *expanse*.—See *Young's Analytical Concordance*.

The *air*, a gaseous substance, composed chiefly of oxygen and nitrogen, envelops the earth to a distance of about fifty miles from its surface. The above texts tell us that God separated the cloudy vapors from the waters upon the earth, thus creating the *expanse* ("firmament") or ærial heavens. (See "the fowl of *heaven*," that "fly in the midst of *heaven*," many times referred to in the Scriptures.) The word *expanse* ("firmament") or heavens is also given a wider application at times and made to embrace the infinitude of space. It has been suggested, and apparently with good evidence, that before the deluge the volume of water above the firmament or ærial heavens was much greater than now, and that the waters below the firmament were correspondingly less: that the earth at that time probably had a ring of water, similar to the several rings of Saturn. The theory is that precipitation of the waters of that "ring" produced the deluge, and that the increased weight of the waters upon the ocean caused the upheaval of additional mountain ranges, especially in America.

(2) THE SKY A SUBSTANTIAL VAULT

It is claimed that certain texts imply the flatness of the earth by referring to the sky as a *vault* and as a *curtain*, and that God's dwelling, the "*chambers*" where he "*sitteth*," is just beyond the sky curtain, which is spangled with stars and emblazoned with our sun. To prove this, the following texts are cited:—

"He buildeth his *chambers* in the heaven, and hath founded his *vault* upon the earth."—Amos 9:6. *Revised Version*

"Canst thou with him *spread forth* the sky, which is strong as a molten mirror?"—Job 37:18. *R. V.*

"He that created the heavens and stretched them forth."—Isa. 42:5. *R. V.*

"He that *sitteth* upon the circle of the earth . . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isa. 40:2.

Then the question is asked, "Do not these verses describe the firmament, not as unlimited space, but as a *firm, solid structure* resting upon foundations?—a lofty dome or vault of marvelous workmanship, stretched out over the *circular plane* of the earth, and enclosing it 'as a tent to dwell in'?"

We think not. The language is highly figurative and poetic, such as abounds in the prophets, as well as in the poetry of Job and the Psalms. It is similar to what can be found in the poetry of today, in which such expressions as the *vaulted* sky, the blue *dome* of heaven, the canopy of heaven, etc., are of frequent occurrence and are never misunderstood. And every Hebrew scholar can testify that each of these texts was written in poetic form—as indeed is nearly all that the prophets wrote respecting God and his mighty works. Those who are not Hebrew scholars can, if they doubt it, confirm our statement that these passages are poetic, by a glance at *Young's Bible translation*.

In evidence that such language is in common use by the poets of our day, who apparently do not question the testimony of modern astronomy, we quote as follows, italicising the corresponding words:—

"This moveless scene, heaven's ebon *vault*,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a *canopy* which love has spread
To *curtain* her sleeping world."—*Shelley*.

"Mysterious Night! when the first man but knew
Thee by report, unseen, and heard thy name,
Did he not tremble for this lovely *Frame*—
This glorious *canopy* of Light and Blue?
Yet 'neath a curtain," etc.—*J. Blanco White*.

"Thou dost not strive, O Sun, nor dost thou cry
Amid thy *cloud-built streets*."—*Faber*.

"This majestical *roof*, fretted with golden fire."—*Shakespeare*.

"And they were *canopied* by the blue sky."—*Byron*.

"Clouds on clouds, in volumes driven,
Curtain round the *vault* of heaven."—*T. L. Peacock*.

(3) UP, DOWN, SUNRISE, SUNSET

It is claimed that the terms, "under the sun," "under heaven," "up," "down," "sun*rise*," and "sun*set*," used frequently in the Bible, are proofs that the earth is the center of the universe, around which heaven and the sun, moon and stars revolve.

We reply that this is an unwarranted claim. It is admitted by all that the sun seems to rise *up* in the East, and to go *down* in the West; and by common consent all, even astronomers and almanac-makers, speak of the matter in such terms.

But, be it noticed, these terms of general usage do not favor the "flat earth" theory. Those who contend that the earth is *a circular plane*, and who bring forward these texts, do not believe that the sun, moon and stars go *up* and *down:* their contention is that they go *around above* the earth in a circle, merely passing for a time out of view, because the earth, they say, is so large, and the sun, moon, etc., are so small. The use of such an argument and the quoting of such Scriptures therefore is directly in opposition to their theory.

Similarly, the expression, "four *corners* of the earth," is sometimes used to prove that the earth is not a globe; but, we ask, Would this expression prove that the earth is a *circular* plane? A circle no more has corners than has a globe. The fact is that this expression of the Scriptures is in exact harmony with our modern usage, of speaking of the four "*points*"—North, South, East and West. No sensible person would look for a "point" or a "corner" in those directions any more than he would look for literal North and South "*poles*." Language is a vehicle for *carrying thoughts;* the thoughts must not be jolted out and the empty vehicle alone have consideration.

(4) SUN AND STARS EARTH'S ORNAMENTS AND CONVENIENCES

It is claimed that the statement of Gen. 1:16-18 proves that the sun, moon and stars were made merely for the convenience of the earth and that all reference to other worlds being omitted proves that this is the only world and that the sun, stars, etc., are merely its useful and ornamental appendages. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; the stars also. And God set them in the firmament of the heaven *to give light upon the earth*, and to rule over the day and over the night, and to divide the light from the darkness."

"To him that made great *lights*, ... the sun to rule by day, ... the moon and stars to rule by night."—Psa. 136:7-9.

"In them [the heavens] hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it."—Psa. 19:4-6, *R. V.*

Reply.—We agree most heartily to the statements of these scriptures. The sun is beautifully and poetically described by David, but he says nothing about the earth being "flat," nor that the *circle* was around a plane, and not around a globe. In fact, he is not giving a lesson in astronomy, but a flash of poesy. There is no more excuse for misunderstanding the poetry of the Psalms than for misunderstanding such poetry as follows:—

"Thou who gazest ever true and tender
On the sun's revolving splendor."—*Shelley*.

"Her two blue windows faintly she upheaveth,
Like the fair sun, when, in his fresh array,
He cheers the morn, and all the earth relieveth."
—*Shakespeare*.

As for the account in Genesis, it is true that the sun and stars were caused to give light to the earth, and were intended so to do; but there is nothing to indicate that they could not lighten other planets, or that in this they entirely fulfilled the ends of their creation. It is true also that the sun does rule the day, and the moon the night, and that they are so set as to mark times and seasons; but there is no intimation that this is the limit of their usefulness. Only that which specially pertains to man and to the earth, his home, is mentioned. God was not attempting to teach astronomy: he was, we believe, leaving such things for mankind to investigate. The fields of science, art, discovery and invention are all open for man's pleasant and profitable exploration, and will and do reward the patient and persistent exercise of his powers, as God intended. This we believe is God's method of dealing: he makes known to man gradually the riches of his grace. Thus, too, it is with spiritual things, as our Lord intimated to his disciples, say-

ing, "I have many things to tell you, but ye cannot bear them now." In due time, and in the best manner, the heights and depths, the lengths and breadths of the divine creation and plan are being made known.

(5) THE WATERS UNDER THE EARTH

It is also claimed that the earth rests upon the sea, and not the sea upon the earth, notwithstanding the fact that deep-sea soundings have very generally been able to touch the solid earth with measuring lines. It is claimed that this is taught by the following Scriptures,—

"Him that stretched [spread] out the earth *above* the waters."—Psa. 136:6.

"Heaven *above*, ... earth *beneath*, ... waters *beneath* the earth."—Deut. 5:8.

These passages merely refer to the dry land, *higher* than, or *above*, sea level. The former passage in the *Douay version* is rendered with equal propriety, "established the earth above the waters." To appreciate this passage turn to Gen. 1:9, 10, and learn *how* God stretched forth the dry land and established it as dry land—by gathering together the waters into seas, by convulsions of earth casting up mountain ranges and depressing other parts for the gathering of the waters, seas.

The same explanation suits the second passage. The waters are not above, but *below, beneath*, the level of the "dry land," called the earth. (Gen. 1:10) And if further evidence be desired a reading of the connections of the passage will remove every vestige of doubt as to what waters are meant. Thou shalt not make unto thee any graven image of anything in heaven on high, or in earth that is lower, or in the sea that is still lower. Israel was commanded to make no images of God or angels, heavenly beings, nor of men and beasts, earthly creatures next in order, nor of fish or sea monsters, still lower. Can any one suppose that in thus forbidding image-making and image-worship, the Lord ignored the waters seen, which constitute two-thirds of the earth's surface, and specified waters *underneath the dry land*, which (if there at all) could not be more than one-half the quantity not underneath it, and of whose living creatures men could know nothing? Surely any one can see that the meaning is, the waters under or lower than the level of the earth. "God called the *dry* land earth."—Gen. 1:10.

(6) THE PILLARS OF THE EARTH

"The *pillars* of the earth are the Lord's and he hath *set the world upon them*."—1 Sam. 2:8.

"Which shaketh the earth out of her place, and the pillars thereof tremble."—Job. 9:6.

The first of these proof-texts is from the prayer of Hannah at the presentation of Samuel to the Lord's service. (Verses 1-10) It is a poem or psalm, and seems to have been inspired and prophetic. Compare its language and sentiment with the poetic-prayer-prophecy of Mary, our Lord's mother.—Luke 1:46-55.

The passage from Job is also poetic, ad prophetically refers to the *shaking* of the coming time of trouble. That Job refers to the shaking of the "pillars" of the present social structure, and Hannah to the establishment of the saints as the "pillars" of the new order of things called the "new heavens and new earth," will be clear to all who read their contexts, *after* noting the significance of the word "pillar" in the Scripture usage.—See Gal. 2:9; 1 Tim. 3:15; Rev. 3:12.

(7) SUN AND MOON STOOD STILL

In proof that the earth is not a globe, the account of Joshua 10:12-14 is cited, and also Hab. 3:11,—"The sun and moon stood still in their habitation."

Reply.—In our issue of March 15, '92, following our return from the scene of Joshua's battle and miracle, we offered a suggestion respecting it, to the effect that *daylight* was unusually and miraculously prolonged by the rays of the sun being refracted upon the earth by a special arrangement of clouds for the purpose, so that its light, supplemented by that of the moon, similarly prolonged, practically turned that night into day. In no other view can we find use for the moon. Certainly if the sun shone at noonday brightness, the light of the moon would be useless and would not have been invoked. But, even if the earth was slowed up in her diurnal motion so as to actually lengthen out the day, it would be equally proper, as in speaking of any other sun*set*, to say that the sun "hasted not to go down."

As for the passage from Habakkuk, it is totally different: it is an item in his prophetic poem, which is full of symbols and figures of speech. It undoubtedly refers to a *future* event when "the sun and the moon shall be confounded," when 'the sun shall be darkened, and the moon shall not give her light," etc. No one can read this chapter from the third verse onward without recognizing this. *Young's Literal Translation* renders verses 10-12 thus,—

"Seen thee—pained are the mountains [kingdoms].
An inundation of waters hath passed over [Isa. 28:15, 17],
Given forth hath the deep its voice [Luke 21:25],
High its hands hath it lifted up.
Sun—moon—hath stood—a habitation,
At the light thine arrows go on,
At the brightness, the glittering of thy spear.
In indignation thou dost tread the earth,
In anger thou dost thresh the nations.
Thou hast gone forth for the salvation of thy people."

Surely if Joshua's battle, etc., has anything at all to do with the matters here represented, it was only as a type.

(8) EARTH FOUNDED AND IMMOVABLE

It is claimed that the Bible mentions the *foundations* of the earth and *pillars* of the earth in such a way as would preclude the idea that the earth is a globe hanging in space; and in such a way as to prove that it is an immovable structure resting upon strong pillars. In this they seem to forget their other claim that it is *founded* upon the *seas* and rises and sinks with the tides. Pillars would surely be a poor arrangement, architecturally speaking, for resting upon the water. Would not a "flat earth" rest more solidly on the waters without the pillars? Besides, upon what would the pillars rest? and what would support the waters? Then again, If the earth floated in the seas, and rose and sank at "tide times," how would that agree with the text they quote so freely—The earth "is established that it *cannot be moved?*"

Let us look carefully at the texts offered to prove this final point,—that the earth is so firmly founded, and on pillars, that it could not be rolled through space as a globe.

(a) "Where wast thou when I laid the foundations of the earth? Whereupon are the foundations [margin, 'sockets'] thereof fastened?"—Job 38:4, 6.

(b) "Of old thou hast laid the foundation of the earth."—Psa. 102:25.

(c) "Who laid the foundations of the earth that it should not be *removed* forever."—Psa. 104:5.

(d) "The world also is stablished, that it cannot be moved."—Psa. 93:1.

(e) "He hath *founded* it upon the seas, and established it upon the floods."—Psa. 24:2.

Reply.—The intelligent and thoughtful need only to be reminded that stone foundations are not the only ones.—that *principles*, as well as *things*, can have foundations; as, for instance, "Justice is the foundation of God's throne [government]." Some men lay the foundations of schools and colleges by gifts of money, regardless of where the school buildings may be, if any, and they more truly lay the foundations than do the men who handle stones and tools for foundations for the buildings.

For our interpretation of the text marked (a) see MILLENNIAL DAWN, VOL. III., page 312. We believe the reference to be to the Great Pyramid, whose measurements, "lines," passages and general arrangement have made it world-renowned as a sign or symbol, in whose construction God has laid down scientific lessons in astronomy and geometry, as well as relating to his great plan of salvation. Into *what* would our "flat-earth" friends say the socket-stones of their flat earth were made to sink so as to make a *firm foundation?*—into the seas, as per the last text (e) cited?

The next four texts, as we will show, have no reference whatever to the literal earth, but to the symbolic earth,—society.

As already shown,* not only lions, bears, trees, etc., are used as symbols, but so also the earth is a symbol of social order—society, its mountains representing its kingdoms, its heavens representing its highest or religious powers, its rivers representing its purifying truths which come from its heavens, and its seas representing the restless, unrestrainable, discontented and anarchistic classes. In illustration of these symbols see Psalm 46.

With reference to this symbolic earth, society, the Lord's Word shows us that in its present form, it is to be "dissolved," "melted," "moved," "shaken," "turned upside down," "removed as a cottage," that it is to "reel as a drunkard," etc (Psa. 75:3-10; Isa. 24:1-4, 17-20; 2 Pet. 3:10-12) Not the literal, physical earth, but the symbolic earth—society as at present organized—will "reel," "melt" and be "dissolved" The Scriptures clearly show that these are figures of speech descriptive of the awful social trouble now impending—"a time of trouble such as was not since there was a nation" (Dan. 12:1); that the *fire* is symbolic, "the fire of God's

* See MILLENNIAL DAWN, VOL. I, page 316.

jealousy" or anger, and that after the "earth" (society) has been devoured with this fire, the earth with the people on it will still be here, and God will then "turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9.

But that will be in the "*new* earth" symbolically, although upon the same earth literally. The "*new* earth" will be the new organization of society, with its "*new* heavens" or new religious system;—the church or government of righteousness for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Under that kingdom there will be no more *sea*—no longer a restless, law-opposing, anarchistic class, because the former things, the evils of the present social order, will have given place to the perfection of righteous government, long promised in God's word.

It is this *new* earth, or reconstructed social order, that the Psalmist, in the Scriptures above (c, d, e), declares shall never be moved; which (b) shows that the present order was well founded by the Lord though by the *fall* it became "the present *evil* world" (Gal. 1:4), so that it must give place to "the world to come, wherein dwelleth righteousness" (Heb. 6:5; 2 Pet. 3:5-7, 13), but that the time will come when it must be *changed*, supplanted by the new arrangement of Christ's kingdom—the new heavens and new earth. Read the connections, and see that this is the case. "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish, but thou remainest: they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be *changed*." (Heb. 1:10-12) Turning to 2 Pet. 3:10, 11, 13, note that the symbolic heavens, as well as the symbolic earth, is to pass away—to give place to a new order, social and religious. Then turn to Heb. 12:26, 27 and note the same teaching of the dissolution of present arrangements, and in verse 28 read about the *unmovable* kingdom which must be established before that new heavens and earth is established which the Prophet David declares "*cannot be moved.*" Then turn to Isa. 34:2-5 and Rev. 6:14-17, and see the symbolic representations of the way in which the change of dispensation will be effected—from "this present evil world," ruled by "the prince of this world," to "the world to come, wherein dwelleth righteousness." Then read in Rev. 21:1-5 of the blessings of that new "world" or order of things when it shall have come.

After studying the subject thus far, you will readily see the force of the above quotation (e), in which the Lord declares that the new earth will be founded upon the seas and established upon the floods,—*i. e.*, the new earth will be established *where* the sea now is: the class once symbolized by the "sea" shall be no more—"There shall be no more sea."

A careful investigation of the Psalms in which these proof texts (b, c, d, e) are found gives convincing proof, in harmony with our exposition here given, that they are prophecies descriptive of Messiah's Millennial kingdom.

AN IMPORTANT PASSAGE OVERLOOKED

But the advocates of the flat earth idea seem to overlook the only text of Scripture which *really* has to do with the subject. It is found in that book of the Bible which contains more reference to the stars than any other, mentioning Orion and the Pleiades by their present names, and referring to their "influences"—the Book of Job. The text to which we refer is brief, but full of significance. It reads:

Common Version, Job. 26:7,—

"He . . . . hangeth the earth upon nothing."

Revised Version,—

"Hanging the earth upon [*margin*, over] nothing."

Leeser's Translation,—

"He suspended the earth on nothing."

Douay (Roman Catholic) Version,—

"He . . . . hangeth the earth upon nothing."

Young's Translation,—

"Hanging the earth upon nothing."

The harmony of these translations is good evidence as to the correctness of the expression; but if any one is curious further, let him refer, in *Young's Analytical Concordance*, to the various words—"nothing," "earth," and "hangeth." He will find, for instance, that the same Hebrew word here translated "*hangeth*" is defined by Prof. Young to signify "To hang up." He will find, also, that the same word is used thirteen times in referring to the hanging of men upon gallows.

So far as the Scriptures go, therefore, this one irrefutable, and not otherwise interpretable, text stands *against* the "flat earth" theory; and the texts supposed to favor that view, it has been shown, do not favor it.

"GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY"

While the revelations of divine wisdom and grace concerning the intelligent creation of God command our deepest reverence, no less should his mighty works in the physical creation inspire us with reverence and awe. No doubt the successful pursuit of the knowledge of all God's works and ways will be a part of the delightful employment of men as they progress toward perfection, and come to realize their privilege of eternal life and all the advantages of leisure, facility and opportunity which the future will afford. While such pleasures, we believe, are not the present privilege of the consecrated children of God, whose talents are all engaged for the great harvest work, we note with pleasure the great delight which the learned and able scientists find in probing the wonderful secrets of nature, especially in the domain of astronomy, and in observing, too, its elevating and ennobling influence upon them. They give to the subject the most painstaking labor, profound thought and careful investigation, and the devotion of their lives.

We are glad that there have been and still are such men: and from the results of their labors we catch a measure of their enthusiasm and inspiration, and would also that they might catch a measure at least of ours, gathered from the "plan of the ages" revealed by the same great Author.

The history of astronomy dates back to very ancient times. It reached some degree of advancement among the Chaldeans and Egyptians, and later among the Greeks and Romans; but Thales, one of the seven wise men of Greece, who lived six hundred years before Christ, was the first great teacher of the science. Pythagoras, another Greek astronomer, taught it shortly after. Hipparchus of Egypt, about three centuries before the Christian Era, and Ptolemy, of the same nation, about one hundred and seventy years later, were also justly celebrated teachers.

Prior to the invention of the telescope and the advancement of mathematical science and other advantages of more modern times, the whole subject was involved in great obscurity; and various theories were propounded and studied to account, if possible, for the motions of the planets and the varied phenomena of the heavens. Judged from very limited knowledge and observation, it was for many centuries believed that our little earth was the chief factor in all God's universe, the center of importance and interest, to which the sun, moon and stars ministered as the sole end of their existence. But the labors of Galileo, Copernicus, Keplar and Sir Isaac Newton, in the sixteenth and eighteenth centuries of the Christian era, developed the telescope, discovered the laws of gravitation and of centripetal and centrifugal forces and suggested an order in nature which science and telescopic observation have proven to the satisfaction of all the learned scientists. These fully comport with our highest conceptions of the infinite power and wisdom of our God, beautifully harmonize with his mighty works of grace in the plan of the ages, and show us that our earth, although comparatively an insignificant portion of God's great empire, has been wonderfully cared for by him.

With humbler ideas of earth and humanity, we gain correspondingly enlarged ideas of God and of his mighty works. These discoveries and scientific deductions are, we believe, in keeping with the general purpose of God, to bring men by various paths to a more correct knowledge of himself through his works and ways. That the men whose names we have mentioned were not superficial enthusiasts, but careful, candid and diligent students of nature, is manifest from the laborious methods by which they have arrived at and sought to prove their conclusions.

In the light of scientific research, the sun is seen to be the center of a great system of worlds revolving around him in definite and invariable orbits and with a precision of time that never varies, some singly and some accompanied by revolving satellites, and others with peculiar rings whose substance is not yet clearly discerned, but is presumed to be liquid. In this system of worlds our earth is one of the smaller planets.

Our solar system of planets is also found to be revolving together around some other great center; and far beyond the farthest limits of our system, by the aid of the telescope, other suns and systems are discerned, all presumably revolving with ours around some common center,—the group *Pleiades*. And the reasonable suggestion has been made that that center may be the heaven of heavens, the highest heaven, the throne of God.

God has established laws so governing the motions of all the heavenly bodies that no clash or discord occurs among them. Each world has its appointed pathway and its

regulated time, and the most exact calculations of astronomers find them always true to time and order. How wonderful is our God! Truly in this view "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words." (Psa. 19:1-4.—Leeser) The magnificent pageantry of the heavens daily and nightly should elicit our praise and adoration, and should inspire in our hearts holy and reverent devotion. Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly hosts, impress their wholesome lessons upon us—of zealous activity without commotion or ostentation; of perfect obedience to the will of him who doeth all things well, who is too wise to err and too good to be unkind; and of letting the glory of the Lord which has illuminated us shine from us in turn upon every beholder. Indeed, to those who have been brought into close fellowship with the Lord through a knowledge of his plan of the ages, all his works should be viewed with a keener sense of appreciation—from the tiniest organism seen through the microscope, to the worlds revealed by the telescope.

With the Psalmist our hearts exclaim, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens;"—for, however grand and glorious are the wonders of creation, they proclaim only the superior grandeur and greatness of their Creator. Do we admire intellectual vigor, nobility of conception and skill in execution, comprehensive scope and minute particularity? We see it there! And while recognizing that even we ourselves are his workmanship—"fearfully and wonderfully made," and not beneath his notice and Fatherly care, we feel humbled as we recognize our Father's majesty, and in our hearts we say with the Psalmist, again, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? for thou hast made him [but] a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the [earthly] works of thy hands." (Psa. 8) High indeed was the honor conferred upon man and the glory of his dominion (lost in Adam, redeemed in Christ) over the earth which God made "not in vain," but for human habitation. And while, as Job tells us, he "hanged the earth upon nothing," but launched it out in the abyss of space subject to those fixed laws which his wisdom established, we rejoice to know that "The Lord hath prepared his throne [power, dominion, control] in the heavens, and his kingdom ruleth over all." (Psa. 103:19) Surely no confusion or mishap can befall the remotest fragment of his vast empire, the Universe. Yea, Lord, we rejoice to realize that,—

"The whole creation is thy charge,
But saints are thy peculiar care."

"HAVE FERVENT CHARITY AMONG YOURSELVES"

In leaving the above subject we desire to impress upon all a few thoughts upon which all of God's people who possess his spirit and are guided by his Word can, we believe, fully agree.

(1) Christian unity is not established upon harmonious views of astronomy. Each has the right to the use of his own intellect upon the subject of astronomy, or any other subject *not* a part of the divine revelation; and we trust that we have clearly shown that astronomy is not a part of that divine revelation.

(2) If, aside from the Bible, a brother or a sister reaches a conclusion that another brother or sister considers wholly illogical and unreasonable, neither should think or speak of the other as a fool; but each should remember that all present knowledge is more or less incomplete, and that all of our reasoning faculties are at present imperfect. Now we know in part, but when that which is perfect is come, we shall know even as we are known. "Have fervent charity [love] among yourselves." This will enable each to treat kindly what may appear to him most absurd views on non-essential subjects, so that when we know that another holds such views we may avoid, if possible, wounding the feelings of even the very least of the Lord's "little ones."—Matt. 5:22; James 5:9, *margin*.

(3) Remember always that astronomy and such other subjects as are not identified with God's plan, and not taught in his Word, are not of those for which we should *contend*. The Apostle declares that we should "*contend* earnestly for *the faith* once delivered to the saints;" but astronomy is no part of that faith. Neither is it a subject which we should feel it our duty to search or prove: we are to search the Scriptures upon the subjects relating to eternal life, and to prove all suggestions respecting the same by examining and comparing the Scriptures. Astronomy, therefore, is not one of the subjects upon which every man should be fully persuaded in his own mind. On the contrary, a man may be a *saint* and an overcomer, and believe the earth flat, square, round, or any other shape; or he may be all the more likely to run the race to glory successfully while confessing that he does not know positively, and is so intent on following after Christ's example,—feeding the sheep and the lambs upon the bread of eternal life—that he has not the time needful to study and prove and teach any other gospel. The Apostle's resolve is a good one to follow. He says,—"I determined to know [teach] nothing among you save Jesus Christ, and him crucified."

CHRIST DIED FOR THE UNGODLY

MAY 26, MARK 15:22-37;—MATT. 27:31-66; LUKE 23:26-56; JOHN 19:16-42.

Golden Text—"While we were yet sinners, Christ died for us."—Rom. 5:8.

Verse 22. The sentence of crucifixion having been obtained, the excited mob, inspired with Satanic zeal, hurried the prisoner to the place of execution, which was reached about nine o'clock Friday morning. What an awful night he had passed! Beginning with the sad scenes of the last supper with his disciples, call to mind the agony of Gethsemane, the hurried march to Annas, then to Caiaphas, to Pilate, to Herod and back again to Pilate; how during all the night he was shamefully treated.—mocked, buffeted, spit upon, reviled, ridiculed, falsely accused and finally crowned with cruel thorns and scourged.

After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. It would seem that the intense and long continued nervous strain and weariness and physical suffering would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance, though he had voluntarily sacrificed much of physical strength in the labors of his ministry. That he was greatly exhausted, however, is manifest from the fact that the bearing of his cross to the place of crucifixion was imposed upon another.—Luke 23:26.

Verse 23. Wine mingled with myrrh was offered as an anæsthetic to relieve the sense of pain. It is said that some of the women of Jerusalem undertook this office of mercy on behalf of criminals to be executed by the terrible methods of the Romans. Jesus acknowledged the kindness of the offer by tasting it, but declined it further, preferring to have his mind awake and clear to the last. Had he taken it, we should have missed the tenderness which committed his mother to the care of John, and those last words so full of meaning to us—"It is finished." And Peter would have missed the look of sorrow that reminded him of the Lord's love and of his disappointment in him, that quickly called him to repentance, and we should all have failed to realize how much the Lord's thoughts were upon others even amidst the agonies of such a horrible death.

Verses 25-28. The crucifixion occurred at about nine o'clock A. M., and ended in death at 3 P. M., the circumstance of the company of the two thieves being in fulfilment of Isa. 53:12—"He was numbered with the transgressors."

The saying of the mocking priests and scribes, "He saved others; himself he cannot save,"—had indeed a deeper significance than they realized. He could not save others and save himself too; for only *by the sacrifice of himself* could he hope to save others; and therefore it was that he bore the penalty of our sins in his own body on the tree; that of himself he laid down his life, which no man had power to take from him except as he permitted it, which willing permission was so manifest in his conduct—in knowingly receiving the betrayer's kiss in Gethsemane; in freely surrendering himself to the Roman soldiers; in maintaining silence in the presence of his accusers; in freely confessing before them his claims of Messiahship, which they counted blasphemy; in silently accepting the sentence of crucifixion without an effort or a word in self-defence. Truly, "as a sheep before her shearers is dumb, so he opened not his mouth." Why? Because he desired to save others, and knew that their salvation required the sacrifice of himself.

And so, as the Prophet (Isa. 53:5, 12) declared, "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." "He poured out his soul unto death, ... and bore the sin of many, and made intercession for the transgressors." Oh, what love, what fortitude was here displayed! Yet men "esteemed him smitten *of God* and afflicted." And this was probably one of the severest of our Lord's trials—to be esteemed as an offender against God and as under the divine wrath.

In the same way the afflictions of the Lord's people are often misinterpreted by the world, as well as by the unthoughtful among professed Christians. But let such consider that "the disciple is not above his master, nor the servant above his lord;" that all who will live godly shall suffer persecution; that during this age evil is in the ascendancy, and therefore the righteous suffer; that Satan is the prince of this world; and that until he is bound righteousness shall not be exalted. This is the time for the righteous—the embryo kingdom of heaven—to suffer violence, and when the violent may take it by force. And if Christ our Lord and Head thus suffered, let all who suffer with him for righteousness' and truth's sake be comforted with the same divine assurance that comforted him. "Rest in the Lord, and wait patiently for him; . . . . and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Psa. 37:6, 7.

Some of the friends of the Lord were also present on this occasion with their love and sympathy—Mary, the mother of Jesus, Mary Magdalene, and Mary, the wife of Cleopas, and other women who followed the mob, some of whom probably offered the wine and myrrh, to whose weeping and bewailing Jesus replied, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; . . . . for if they do these things in a green tree, what shall be done in the dry?" (Luke 23:27-31) This he said in reference to the atrocities which should mark the overthrow of their nation and the destruction of Jerusalem, which would display the same wicked spirit which was then being manifested toward him. And it was even so; for the troubles upon that people were not alone from enemies without, but also from civil strife; for every man's hand was against his neighbor. It is said that at the time of the siege of Jerusalem hundreds of Jews were crucified at once, and left hanging in sight of the city walls.

Verses 33, 34. The darkness that brooded over the land from the sixth to the ninth hour seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the passover time. It was doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act.

The expression of verse 34 manifests the dread realization of imminent death. Jehovah's sustaining power must necessarily be withdrawn and the bitter dregs of the cup of suffering be drained to make the sacrifice complete. But when the heart and flesh failed, it was difficult to realize the significance of this: hence the startled inquiry, "My God, my God, why hast thou forsaken me?" Through all his sufferings the divine grace had thus far sustained him, but now he must sink beneath the rod and be cut off from the favor of God, that so, by his stripes, we might be healed.

Verse 37. This last cry, which summoned and exhausted all the remaining vitality was the last triumph of victorious faith. Though he realized that the divine favor, which had always hitherto sustained his being, must now be withdrawn because he stood in the sinner's place as the vicarious sin-offering, faith, still anchored to the promises of God to be realized beyond the vail of the flesh, sweetly and confidently commended his being to the Father. This the Apostle Peter tells all them to do who suffer for righteousness' sake, saying, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Pet. 4:19.

THE RESURRECTION OF OUR LORD

JUNE 2, MARK 16:1-8;—MATT. 28:1-15; LUKE 24:1-12; JOHN 20:1-18.

Golden Text—"The Lord is risen indeed."—Luke 24:34.

The resurrection of our Lord is shown by the Apostle to be the assurance of the resurrection of mankind.—"For as all in Adam die, even so, all in Christ shall be made alive;" "for he is the propitiation for our [the church's] sins, and not for ours only, but also for the sins of the whole world," all of which, therefore, both the just and the unjust shall come forth from the grave: and, by accepting Christ and yielding implicitly to his guidance, they may be made fully alive—be fully restored to the original human perfection lost in Adam.

This, the Lord also taught, saying, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth." And Paul said, "There shall be a resurrection of the dead, both of the just and unjust." So important is this doctrine of the resurrection, that the Apostle declares that without it the hope and faith of the church is vain.—"If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*. . . . . If the dead rise not, let us eat and drink, for tomorrow we die." —1 Cor. 15:16-18, 32.

This doctrine of the resurrection is, however, very little heard or thought of today among professed Christians, and likewise the promise of the Lord's second coming, at whose presence the work of resurrection is due to be accomplished. It is written that "to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." (Rom. 14:9) It is his voice that shall awaken the dead, and his wisdom and grace that shall lead all the willing and obedient to the realization of full resurrection, or restitution, to all that was lost. This is the logical consequence of his great sacrifice, to be realized at his appearing and kingdom.

The first work of his presence is the unobserved, thief-like gathering of his elect—the awakening of those that have slept in Jesus, and the perfecting and the change of those who are alive and remain to his own glorious nature and likeness. When this is fully accomplished, as it must be within this harvest period, then will follow the resurrection of the ancient worthies. Then the kingdom of God, in both its heavenly and earthly phases, will be established and manifested to the world,—an event due at the close of this harvest period and time of trouble.

Then the resurrection morning will have come, and the Sun of righteousness will have risen with healing in his wings. Yes, "the Lord is risen indeed;" and his resurrection is the sure pledge of the resurrection of all for whom he died—of the church first, and afterward of the world.*—1 Cor. 15:12-23.

The manner of the testimony as to the fact of the resurrection, as related in the gospels, is worthy of the special attention of Christians, as proving three things, (1) the fact of the resurrection, (2) the Lord's change of nature in the resurrection, and (3) his personal identity, notwithstanding the change of nature.

The fact of his resurrection was attested in three ways; viz., (1) by an earthquake and the sudden appearance of an angel whose countenance was like lightning and his raiment white as snow, who rolled away the stone from the door of the sepulcher and sat upon it, and for fear of whom the keepers did shake and become as dead men. (Matt. 28:1-6) It was attested (2) by the facts to which the angel called attention—the vacant tomb and the folded grave-clothes, together with the statement that he was risen—"And the angel said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:5, 6; see also Luke 24:12) And (3) it was finally attested by the risen Lord himself, who appeared to the women, and others subsequently, and talked with them.—Matt. 28:9; John 20:1-18.

How great was the reward of these devoted women—last at the cross and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. They sympathetically lingered near the cross, beholding his dying agonies; they were the mourners that accompanied him to the tomb at night; and they were there again before break of day with their precious ointments. In their eagerness to do this loving service, they forgot the great obstacle of the stone at the door. But the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle, and their zeal was rewarded with the richest tokens of his grace. Theirs was the honor of personally receiving the heavenly benedictions—of the angel and of the risen Lord,—and of first bearing the glad tidings of the resurrection to the other disciples.

The fact of the resurrection was further attested to the

* See our issue of April 1, '93.

other disciples by the Lord's sudden appearance in their midst at various intervals, and his personal testimony and teachings on such occasions.

The Lord's change of nature in the resurrection was no less clearly testified than was the fact of his resurrection. In evidence of this note that in no instance of his appearance after his resurrection was he recognized by his personal features, although the disciples were all intimately acquainted with him, and they had been separated from him by death only three days. Mary mistook him for the gardener; the two on the way to Emmaus walked and talked with him for some miles, entertained him in their home, even dining with him, without recognizing him. In every case he was manifested to them, not by face, but by some familiar expression or tone, or teaching, which they promptly recognized as personal characteristics of him whom they so loved and revered.

Now he could enter a room, the doors being shut, and disappear as mysteriously, as he did on several occasions; and this was in exact accordance with his description of the powers of a spiritual body—which could come and go like the wind, unseen (John 3:8), and with his statement—"All power in heaven and in earth is given unto me." It accords, too, with all the information we have concerning the appearance of angels among men. They came in sudden and unaccountable ways, vanished out of sight as mysteriously as they came, and could and did assume any appearance or features they chose. These things the Lord never did prior to his crucifixion.

Observe further the different appearances of the Lord on different occasions. At one time he appeared as a gardener, again as a stranger, again with prints of nails in his hands and the spear wound in his side, etc. On no single occasion was he known by his features as on previous occasions, but always by his words, his voice, or his conduct.

Why were these changes of appearance adopted? They were for the purpose of emphasizing the fact that the bodies which they saw were not his glorious spiritual body, which no human eyes can look upon. And "it doth not yet appear" what a spiritual body is, "but we know that when he shall appear, we [the church] shall be like him; for we shall see him as he is." (1 John 3:2) Saul of Tarsus once caught a glimpse of that glorious body, which shone above the brightness of the sun at noonday (Acts 26:13), but it left him blind until by a miracle his sight was restored.

The removal of the crucified body from the tomb, which was also miraculous, for it did not see corruption, nor was a bone of it broken (Psa. 34:20; 16:10) was necessary to establish in the minds of the disciples the fact of his resurrection. Had it remained there it would have been an insurmountable barrier to their faith; nor could the astonished guards, nor the Jews, nor the world, have believed that he was risen; because they could understand nothing of the spiritual nature and the mysterious change.

To presume that Christ's glorious body is but the reanimated body of his humiliation, is to deny the assertion of the Apostle that "it doth not yet appear" what a spiritual body is (1 John 3:2); and to claim that that "glorious body" is ingloriously marred with the wounds of spear and spike and cruel thorns; and that the flesh which he gave for the life of the world—as our ransom price—he took back, thus rendering null and void the finished work on Calvary; and it is in direct contradiction of the statement of the Apostle that, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."

Let us not, dear fellow-aspirants and called ones to the sharing of his glory and nature and kingdom, lose sight of these blessed assurances of our glorious inheritance with him, who is now a partaker of the divine nature and "the express image of the Father's person" (Heb. 1:3), whom no man hath seen, nor can see, and who dwelleth in light which no man can approach unto. (1 Tim. 6:15, 16) Praise the Lord! "when he shall appear we shall be like him, for we shall see him as he is,"—not as he was; for indeed if he is as he was, then also shall we be even as we are now. If he bear still the ignominious scars of Calvary, then shall we also bear the scars that mar us; and every mutilated martyr will be disfigured to all eternity. Think you, has mortal man the power thus to harm the saints of God? Nay, verily: they shall be, "even as he is,"—"without spot or wrinkle or any such thing."*

* See MILLENNIAL DAWN, VOL. II, page 103.

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VIEWS FROM THE TOWER

The Pope's encyclical desiring union with Episcopalians and all Protestants has fallen rather flat. The sentiments of all except the "high-church party" are probably voiced by the Archbishop of Canterbury, Primate of all England and Metropolitan, who says:—

"I have no hesitancy in saying that, in my opinion, any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible."

The Scriptures indicate that there will be no general union with Papacy, but merely sympathy and coöperation: that the union or federation will be of Protestant sects, the church of England joining with the others.

This sentiment for union of Protestants is expressed by the Archbishop in a recent "Pastoral" letter addressed to his arch-diocese, asking the members of the church of England to offer prayers on Whitsunday for *Unity*. He says,

"When we consider the terrible separation of the past, when we now see so many communions,—Presbyterian, Non-Conformist and Roman Catholic, at home and abroad in America—we are moved to desire to seek Christian unity. Who can doubt that this change is of the Lord?"

We answer, that there is great reason to doubt its being an inspiration of the Lord. On the contrary, we believe that the union proposed would be of advantage to error and of disadvantage to the truth. Nor do we believe that it is inspired by right principles.

We will give our reasons for this position.

(1) The federation proposed is not a union or harmony of *faith* reached by growth in grace and knowledge, but a union in which vital faith in the teachings of our Lord and his apostles is to be ignored, because of a general growth of doctrinal ignorance and doctrinal unbelief, and a corresponding loss of grace which permits the skeptical to glory in their carelessness of divine instruction, as well as in their ignorance and unbelief.

(2) On the contrary, the union which the Scriptures inculcate is a union of faith and oneness of loving interest based upon *knowledge*—of God as our Father and Creator, of Christ as our Ransomer, and of each other as joint heirs with Christ in the great work of blessing the world with a knowledge of God and his gracious will. It, however, has no physical union, no fences, no bonds of human dogma, form or custom. Each individual stands absolutely free in the liberty wherewith Christ makes free, and is bound *only* by the love of Christ which *alone constrains* such as are free indeed. In this sense there is too little union amongst Christians in the various sects, though there is already too much in the sense of mechanical, sectarian bondage, not of hearts, but of profession; and the proposed greater confederation would only increase this physical bondage, and hence be even worse than the present for the personal liberty of those under it.

(3) The union proposed is largely a business move. There is a strong belief in the proverb, "In union there is *strength*," and strength is desired for various reasons:—(a) As strong denominations have an influence which smaller ones do not possess, so it is hoped that all denominations would be socially dignified by confederation. (b) Church people represent the wealth, culture and civilization of the world; and it is feared that the times are rapidly developing a revolution against the present social system and they feel the need of coöperation to preserve the present order, on which they perceive that their interests financial as well as social are dependent. (c) It has been their theory that they, by civilization, would convert the world and inaugurate the Millennium of peace and general blessing (quite the contrary of the Bible's presentation of God's program); and now that it is evident that civilization is not synonymous with conversion, but that the nominally Christianized masses in civilized countries are more to be feared than many times their numbers of the unchristianized or uncivilized (for they improperly confound civilization with Christianization), they are anxious to consolidate and put on a good appearance in numbers as well as in financial and social strength. If carried out, as desired, the confederation would take the place once occupied by Papacy, when it ruled the world with a high and

mighty hand as "God's Kingdom ruling on Earth." (d) A few others may have other motives, but the foregoing represent the general interest in Christian federation.

We submit that a union for such reasons is not authorized by the Scriptures: that the Scriptural union is one of *hearts*, produced not by such motives of selfish expediency, but by the sanctifying influence of a knowledge of the truth, producing love to the Head and to each member of the body—the only proper bond of Christian union. And we again point out that the result of the *mechanical* union to be accomplished very soon will be antagonistic to the Lord's plan—unfavorable to the development of the little flock of saints, as well as an obstacle to the introduction of Christ's Millennial kingdom as he has foretold its establishment.

Nevertheless, the very unfavorableness of the arrangement will serve to prove and test and make ready the Lord's people. (Rev. 13:16, 17; 20:4) And as the last obstacle to the general blessing of the world, *united* Christendom (financial, social and religious) will be utterly wrecked and both the present heavens (ecclesiasticism) and the present earth (society) shall pass away with a great noise (confusion).

The true Christian union is that in which each individual believer in the ransom for all is fully consecrated to the Lord; and all thus united to the Head and imbued by the truth with his spirit must be one—even as the Father and the Son are one.—John 17:21.

* * *

The Socialists of Paris recently, on the anniversary of the Commune, at their *Maison du Peuple*, introduced a "Passion Play," representing the Saviour's death at Calvary.

"In the dialogue the unrepentant thief reproaches Christ with the incompleteness of his mission, which, while inculcating goodness and almsgiving, did not boldly preach the right to live. The practice of that right had brought him to a more ignominious cross than that which would be a sign of glory unto all time. The pathetic reply of Christ is that he died as a malefactor for having tried to teach men to love one another. He wished for the happiness of all, but a deaf ear had been turned to his doctrine. From the Golgotha which they shared with him the eternal light would come. The Redeemer then says to the thieves, "I bless you both." "And I forgive you," replies the bad thief.

The Socialists and all reformers feel that they have some share in Christ Jesus. This is because he is "the Saviour of the world." So, too, among the Jews, "the common people heard him gladly," and probably more of them than of the aristocracy became his disciples. But not all of the common people, then or now, accepted him heartily. Now, as then, the interest of the poor, like the interest of the rich, is mostly a selfish interest. Few see the King in his beauty—the beauty of holiness. Few seek him as the bread of eternal life. Most seek the bread that perisheth. (John 6:26-37) By and by all the blind eyes shall be opened, and all may at least taste of the heavenly bread.

* * *

The dramatizing of Bible subjects is becoming quite general in Paris. Mrs. Booth, commanding the Salvation Army there, finding that the old methods of the Army no longer attract the multitude, has introduced tableaux of Bible subjects, the first being "The Ten Virgins." The success was great; and now one of the leading theaters has tried the public taste with a play based on the narrative of John the Baptist, Herod, Herodias and Salome, of Matt. 14:3-10. The play was enthusiastically received, and will probably be followed by the dramatization of other Old and New Testament incidents.

From Paris the fad will doubtless spread to London, New York and elsewhere; and this reminds us that theatricals were early associated with religion. In Greece, according to the earliest records, it was in connection with religious festivals that dances and performances had their origin. And beginning about the fifth century and lasting down to the twelfth century the theatricals of Europe were almost, if not entirely, what were termed *Miracles* and *Moralities*, or simply "Miracle Plays," and were performed in the churches and occasionally on the streets or in convents.

At first the actors were priests; later on, monks, nuns, etc., joined. It was not until the eleventh century that the "laity" were associated. In these plays heaven and hell, angels and archangels and even Deity were represented; and although started with the desire to teach the world religious matters in an entertaining manner, the effect was bad, the influence degrading. And such will probably be the effect again. Indeed, God is at present selecting the "royal priesthood" only, and they are not such as need to be entertained and wheedled into the truth, but such as so hunger and thirst after righteousness that they will "*overcome*" otherwise unsurmountable difficulties in order to attain it and the divine favor. Hence God's plan is the preaching of faith in Christ crucified and obedience in walking the narrow way he trod, to glory and immortality. It is during this age, to many, *foolishness;* but to us who believe it is the power of God and the wisdom of God.

* * *

A new Roman Catholic Cathedral is to be built in London, capable of accommodating 10,000 people. The land is valued at $1,300,000. One contributor has donated $100,000 toward the building fund. There seems to be plenty of money for the propagation of error; but amongst the saints there are not many great, or rich, or influential; God is choosing chiefly the poor of this world, rich in faith, to be heirs of the kingdom which he has prepared for those that love him supremely.

* * *

In France a movement has been started to tax the revenues of Roman Catholic communities. As a result Catholics, especially ecclesiastics, are exasperated. Socialists are delighted, hoping for an insurrection which will give them a greater opportunity.

How evident it is that self-interest is, in the main, controlling all classes in France and elsewhere. As the trouble progresses this will become evident to all, and the masses will by and by look and long for rulers who will unselfishly and lovingly rule the world in righteousness. They will come to desire the very kingdom which God has promised and which, unknown to the world, he has been preparing for more than eighteen centuries. Yes, "the *desire* of all nations shall come,"—the Christ, Head and body, glorified and in kingdom power,—the seed of Abraham in which all the families of the earth shall be blessed.—Gal. 3:16, 29.

* * *

Three candidates for the ministry, recently before the New York Presbytery, were asked their opinion of the fate, after death, of Socrates and Plato. One declared that they were eternally lost, another felt sure that they had another chance with clearer knowledge in the next world, while the third did not know if he had any opinion on the subject. The Presbytery decided that in each case the examination was satisfactory;—probably because, like the third candidate, they had no conviction on the subject.

But why do not thinking and educated men use their brains upon so important a subject, which has to do with billions of the dead and millions of the living? Above all, why do they publicly avow in their Confession of Faith that which not more than one in three of them really believes? Why not be honest, conscientious, truthful? Why we cannot surmise, except it be as one minister hereabouts declared, their "bread is not buttered on that side." But we do know that the untruthful and dishonest are not likely to spread the truth. We presume that the Lord's estimate, like ours, is that such as are dishonest in their confessions are not worthy of more truth. The Lord is seeking a peculiarly honest people for his bride. "He seeketh such to worship him" as worship him in spirit and in truth, and not for money or reputation or social station.

* * *

In Cleveland the Y. M. C. A., Epworth League and Christian Endeavor Societies are combining their powers politically in what is known as "The Good Citizenship League." This may be considered a hint of what is to come. At first, no doubt, the energy spent will be well directed for purity and honesty in politics, and in that all honest people will rejoice. But within probably ten or twelve years, when religious federation shall have made itself felt in politics, both in Europe and America, and when, believing it to be the only safeguard against anarchism and infidelity, all who love *peace* shall ally themselves with the "religious party," then will come the danger. For, feeling their power, the tendency will be to use it arbitrarily and to trample upon the rights of others; and this, the Scriptures show, will be done, and will lead to the general collapse of the present social order.

* * *

Henry Varley, the Evangelist, who has been laboring in Oakland, Cal., was invited by the ministers of San Francisco to come next to help them. But, after preaching and holding Bible-readings on various other subjects for some time, Mr. Varley took up the subject of our Lord's second coming and spent several sessions in pointing out that it is the center of the hope set before us in the Scriptures. This was too much for the San Francisco ministers, and they, at their regular Monday meeting, decided that if Mr. Varley wished to preach on Christ's second coming they would be obliged to cancel

their arrangement to have him speak by turns in their churches, much as they would like to have him revive them and their flocks. They appointed three of their number a committee to visit and interview Mr. Varley, and to make known their terms. But, to his credit, Mr. Varley declined to leave out one of the chief features of the Gospel and thus to prove himself ashamed of Christ and his Word, and went to Metropolitan Hall where he could preach the Word of God without restraint. God bless him! Yes, God always blesses those who are not ashamed of him and his Word.

But how strange that men who know anything about the Bible, who know that the Lord encouraged his church with the assurance, "If I go away, I will come again and receive you unto myself; and who know that the Apostles hoped, and exhorted the church to hope, for "the grace that shall be brought unto you at the revelation of our Lord Jesus Christ;" and who, sometimes at least, pray after this manner, "Thy kingdom come, thy will be done on earth as in heaven;"—how strange that they above all men should be so blinded, that they should hate the subject of his return, and despise those who trust therein while the promises of God are to those who love his appearing. As at the first advent, so now, the scribes and doctors of divinity are blindest of all, and cannot even discern the signs of the present times.

* * *

Emperor William's Anti-Socialist Bill in the German Congress was defeated. It was intended to increase the Emperor's power, and practically would have treated as a criminal any one who would have questioned or criticized his person or governmental policy. The Roman Catholic party was relied on to assist in making the bill a law; but it amended certain portions to favor the church of Rome, and merely put it into a shape which pleased only themselves. No doubt they acted under instructions: Papacy wants to be paid by still greater concessions for assisting the Emperor to make his throne secure. We shall not be surprised if we find similar clerical parties in these United States within ten years.

* * *

Germany was the first nation to enact compulsory life and accident insurance laws for all laborers, mechanics, etc. A certain portion of the premium, from one-fourth to three-fourths, according to the danger, is paid by the employer and the remainder by the employee. England and France are moving in the same direction.

France, by a recent enactment, places herself in the lead in the matter of granting pensions for aged work-people, who have for ten years subscribed to Benefit Societies. The Socialists wanted the measure to apply to *all*, irrespective of the "Friendly Societies," but accepted the present measure as a *recognition* of principles for which they have long contended.

All of God's people may well rejoice in all such well-directed efforts to assist the less fortunate members of Adam's family. Let us all more and more cultivate such sympathy in the present time, even though our hope for the groaning creation lies beyond the great time of trouble by which Messiah's kingdom is to be introduced.

JEWISH VIEW

"There are now 100,000 Jews in the Holy Land, one-half of whom have arrived there in the past seven years."

"Jerusalem is advocated as the initial meridian instead of Greenwich by no less a renowned society than the Academy of Sciences at Bologna."

"Rabbi J. Leonard Levy lectured last Sunday morning before the Congregation Keneseth Israel upon "Jesus, the Light of Christendom." He said:—His moral doctrines are the purest. They are mainly from the Old Testament. His ethical precepts are the highest. They are for the most part from the oldest Jewish writings. He is a faithful copy of the lovable Hillel, that sweet, meek, gentle character. Our God is his God. Our people were his people; for our God is the Universal Father and our people the human family. I do not, cannot accept the dogma that was built around his name, yet I would be mentally blind if I withheld from him the highest tribute of admiration and respect.

"The greatest tribute that can be paid to him is to be worshiped by 350.000,000 of grateful people. What a wonderful influence he has had upon the world! To the tempted he has been a fortress; to the struggling, a support. Again and again he has told them, 'I, too, was tempted; I, too, suffered, but I bore my cross; go do ye likewise.'

"Where he is remembered in his spirit, men are nobler and women are purer. Where he has entered the human heart, charity abounds and hope is strong. Where he is imitated in his spirit, woman is revered and childhood is sacred, and there grows the sweetest flower that ever bloomed, the violet of meekness spreading its perfume in the human heart."—*Jewish Exponent.*

* * *

A young Israelite, a cultured man, thoroughly acquainted with the Jewish faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which Jewish and Christian family life would be illustrated and contrasted. In order to more fully grasp the Christian idea he purchased and read a copy of the New Testament. His study convinced him that Jesus was indeed the Messiah looked for by his people.

* * *

In Berlin, a Hebrew artist sought new subjects for pictures, and, searching for them, turned to the New Testament. As he read, the moral beauty of the Saviour and the simple purity of his teachings deeply impressed his heart. The more he read, the more he became convinced that Jesus of Nazareth was indeed the Son of God, the Messiah.

Gradually, as the full number of the elect Gospel church —"the bride, the Lamb's wife"—is nearly completed, the "blindness" which for over eighteen centuries has rested upon "Israel after the flesh," according to divine prediction, begins to pass away in a manner that must be marvelous even to that people.—See Rom. 11:25-31.

* * *

Considerable uneasiness is felt in Austria by the recent triumph at the elections of the Anti-Jewish Party, whose motto is "Hang or expel the Jews, and confiscate their property." This party has triumphed in Vienna and has charge of the city government, and it is feared will similarly triumph in the national Congress or Reichsrath.

As we have already pointed out, Jewish persecution in Austria must be expected; for large numbers of them reside there, and the Lord will no doubt use persecution to awaken them, and turn their hearts and minds toward him, that those who yet trust his promises may begin to think of him whom they have pierced and to return to the land of promise. —Jer. 32:37-40; 46:27, 28; Rom. 11:25-31.

HOW IS THE WORK PROGRESSING?

This question is asked by many whom we meet and its answer will be appreciated by many if not by all of our readers, so we reply publicly,—The great Harvest Work prospers! But we will particularize.

(1) The Colporteur work prospers. For a time, particularly during the winter months, the general business depression affected this service considerably, but with the revival of general business comes an increased activity in the colporteur branch of the service, and we feel confident that the first volume of MILLENNIAL DAWN will turn the half million mark before the close of the present year. One day in May brought orders for over 1000 copies of this volume alone. The second and third volumes are doing well also.

We are glad to add, Those laboring in this branch of the service seem to be more than ever zealous for the *truth;* they are giving more attention than formerly to those whom they judge to be of the "wheat" class, watering and hoeing the seed they plant. One result is a constant increase of the subscription list of the WATCH TOWER. This we encourage, for we believe that in the busy whirl of our times, line upon line and precept upon precept are necessary to those already established, much more to beginners.

(2) "The New Branch" of the work is prospering also. Quite a number have responded to the Eight Qualifications, saying that by God's grace, they believe themselves to possess them to some degree and were striving and would strive to possess them more fully day by day. Of some of these we have personal knowledge and acquaintance, and others of them are "well reported to the brethren" for their character, faith, zeal and moderation. To all such we have given Letters of Introduction, such as we described in our issue of Oct. 15, last. And to such we have felt free to entrust the addresses of the interested ones of their own and nearby towns. In consequence, numerous little meetings—"Dawn Circles" for Bible study—have been started, which we believe are proving helpful.

Brother M. L. McPhail, as special traveling representative of the Society, during the last seven months has visited the TOWER readers in about fifty different places in Illinois, Indiana, Kentucky, Ohio, Virginia, W. Virginia, Maryland, New Jersey,

New York, Canada, Michigan and Pennsylvania. The reports from his meetings indicate that much good is being accomplished thereby, and we are urged to send him soon as possible again. Brother McPhail is the only one giving *all* of his time to the harvest work in this way, who does not combine the colporteur work with the other to some degree. He is the only one therefore whose home and traveling expenses are borne in full by this Society. While it is a considerable drain upon the Society's funds, we feel that Bro. McPhail's fullness of the truth and its spirit, combined with his meekness, zeal and energy, especially adapt him to this service. We will keep him going while we can.

(3) The general condition of the Church is good, and indicates itself in various ways, the most pronounced of which are the efforts to live the truth and to make it known to others.

(4) The progress of the *sifting* of the "chaff" and "tares" from among the "wheat" is very noticeable, and must be expected to continue, because this is the *time* of "harvest," the time of sifting. But, painful though it be, this is a necessary process, and marks progress toward the grand consummation when all the overcomers shall be gathered at the right hand of the Master and hear him say, Well done! good and faithful servants, enter ye into the joys of your Lord.

THE HEAVENLY TREASURE

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

A treasure is something in which we take special pleasure and delight. It is in our thoughts and plans and hopes, an inspiration in our lives, and an incentive to energy, perseverance and endurance for the hope which it enkindles. There are few people in the world who have no treasures; yet they are generally such as yield but little satisfaction, being earthly and therefore perishable. Some find their treasures in wealth, fame, social distinction, house and lands, friends, home, family, etc., and in these they center their hopes. But all of these are subject to change and decay, and may, if the heart be centered in them, at any moment desolate the life, plunging the heart at once into an abyss of sorrow which can only be measured by the former high tide of its joy when life was young and hope new, before the shadows of disappointment crossed the way.

The wealth, laboriously gathered and husbanded with much care, may vanish in an hour; the fame, so dearly won, may change to censure at the caprice of fickle public sentiment; the social distinction, which once bade you to the uppermost seat, may by and by relegate you to the lowest seat, as one despised and forsaken; houses and lands may disappear under the sheriff's hammer; friends long trusted may suddenly turn the cold shoulder and prove untrue or even treacherous; the home you love must sooner or later break up; the family will be scattered, or death will invade it, or even the love that glowed on the home-altar may flicker and become uncertain or extinct. So the high hopes of early life, centered in the earthly treasures, may in a few short years turn to ashes. How many have found it so! the moth of wear and the rust of time corrupt the fair earthly blessings; and thieves break through and steal the treasures of our possessions and our hearts, and desolation and gloom are the painful results. But it is not so with those whose treasure is laid up in heaven.

The all-important question then is, How can we lay up treasure in heaven, and what kind of treasures are accepted in that sure and safe depository?

We have the assurance of the divine Word that every thing that is pure and holy and good is acceptable there. The chiefest of all treasures there is the personal friendship and love of Christ, "the fairest among ten thousand and the one altogether lovely." If we have gained this treasure we have gained one that never changes, one whose love never grows cold and from which nothing can separate us—"neither tribulation, nor distress, nor famine. nor persecution, nor nakedness, nor peril, nor sword;" for his love and friendship are not like those of this world, which forsake us in the hour of need. Neither can "death," which often consigns to forgetfulness the friendships of this life; "nor angels," even with all the superior charms of their purity and glory; nor the "principalities and powers" of darkness that are arrayed against us to separate the betrothed virgin of Christ from her beloved Bridegroom; nor any of the "things present or to come;" "neither height" of temporary exaltation, nor "death" of trouble and sorrow, "nor any other creature [thing]" in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure.—Cant. 5: 10, 16.

Nor will any other creature in heaven or in earth receive from him those marks of special favor which are, and ever will be, the chief joy of his beloved bride. Though "the whole family of God in heaven and in earth" will be blessed through him, his wife co-operating with him in the work, she alone will be *his companion, his confidant, his treasure.* This close relationship of the church to Christ was set forth in the Lord's words to his typical people (Deut. 14:2), which the Apostle Peter (1 Pet. 2:9) shows belonged, not to them, but to their antitypes, the elect church. To them he said, "For thou art an 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." And the Apostle, after showing that the typical people of God stumbled and proved themselves unworthy of such special favor, applies the promise to the Gospel church, saying, But *ye* are the chosen generation, the royal priesthood, the holy nation, the peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: *which in time past were not the people, but are now the people of God.*—1 Pet. 2:9.

And to us God has made exceeding great and precious promises—promises, not only of redemption and deliverance from sin and death, and recognition as sons and heirs of God through Christ to the inheritance of eternal life, but more: he has called us by his grace to be the bride of his only Son and heir—the "heir of all things;" to be his intimate and eternal companion in all things; to be "*joint-heirs*" with him of all his possessions, so that "all things are ours" also, "if we are Christ's;" to be "partakers," too, of the "divine nature" and glory and kingdom; even to sit with him in his throne, and with him to constitute a "royal priesthood" in whom all the world shall be blessed.

Hear the invitation (Psa. 45:10, 11), "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house [the world and its ambitions, hopes and aims]; so shall the King [Jehovah's Anointed] greatly desire thy beauty; for he is thy Lord, and worship thou him." What wonder is it if, when we receive such a message, we hesitate and feel that we are unworthy; that in our imperfection there can be no beauty in us that he should desire us, passing by even the angels in their purity and glory. Surely there must be some mistake! has not the invitation come like the vision of a dream to be dispelled when sound judgment has awakened to realities? Ah, no! hearken again, and be reassured of the voice of Jehovah, our God; for long ago he led his inspired prophet to pen these lines for us, and now by his spirit he unseals our understanding and brings the matter to us with all the freshness of his own personality. But what "beauty" have I? I know that I have not all the graces of the spirit in their glory and perfection; but then, as I reflect, I realize that I wear the robe of Christ's righteousness; then have I not "the ornament of a meek and quiet spirit?" and have I not that faith wherewith it is possible to please God? Therefore I lay hold, with exceeding joy and gratitude, of even this gracious invitation, and, without presumption, I accept the blessed hope and press toward the mark of my high calling which is of God in Christ Jesus, humbly trusting that he who has begun the good work of grace in me will perfect it against that day when he would have me appear before him "without spot or wrinkle or any such thing."

No sooner is the gracious invitation thus accepted than the pleasure of the Lord is expressed to the prospective bride. Hear—Ye "shall be mine in that day when I make up my jewels." "Thine eyes shall see the King in his beauty." "I will give thee to eat of the hidden manna [John 4:32], and will give thee a white stone [a precious token of love], and in the stone a new name written [the name of the Bridegroom, henceforth to be ours—Acts 15:14], which no man knoweth [1 Cor. 2:14] saving he that receiveth it." "Lo, I am with you alway [in thought and loving oversight and care], even unto the end of the age." "Nevertheless, I tell you the truth. It is expedient *for you* that [personally] I go away to him that sent me: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that *where I am, there ye may be also.* If ye love me, keep my commandments. And I will

pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you. He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him: we will come unto him, and make our abode with him."—Mal. 3:17; Isa. 33:17; Rev. 2:17; Matt. 28:20; John 16: 7, 5; 14:2, 3, 15-18, 21-23.

Hear again, as the Lord lifts up his voice in prayer to his Father, and our Father, to his God and our God (John 20:17), "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory. I pray for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them."—John 17:24, 9, 10.

Precious words! Con them over again and again, beloved of the Lord, that all their sweetness may permeate your souls and reinforce your waning powers with new vigor, courage and zeal to press along the narrow way until your eyes shall "see the King in his beauty."

Other treasures which we may lay up in heaven are those marks of just approval and distinction among all the good and holy which must result from zeal and faithfulness to the Lord and patient endurance of tribulation in his service in the present life. While an exceeding and eternal weight of glory is to be the inheritance of all of the elect body of Christ who are now laying up treasure in heaven, the Apostle Paul clearly intimates that that treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time. (2 Cor. 4:17, 18) Treasures also of mind and character we shall find laid up in heaven; for nothing that is good and true, and worthy of preservation, shall be lost to those who have committed their investments to the Lord's keeping. These are incorruptible treasures which neither the lapse of time nor the exigencies of circumstance will be permitted to wrest from us. The treasures in heaven will also include all those true and noble friendships founded in righteousness and truth here on earth, whether they be on the natural or the spiritual plane. For instance, one on the spiritual plane of being will not be disposed to forget or to ignore the loving loyalty of a former earthly friendship which often ministered a cup of cold water to a thirsty soul in time of need. Surely some special marks of favor from the highly exalted ones will manifest the appreciation of the old-time friendships (Matt. 10:41, 42; Heb. 6:10), and the reciprocation of such grateful loving hearts will be a part of the treasure long laid up in heaven, then to be realized. Nor will the special friendships of those on the spiritual plane, begun and cherished here and now, lose any of their value and sweetness when mortality is swallowed up of life.

Oh, how precious will be the heavenly treasures when we view them in the light of the new dispensation—as glorious realities uncorrupted and incorruptible! With what joy shall the faithful begin to realize them when first they hear the Master's welcome, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Then will follow the welcome of all the glorified fellow-members of the anointed body; and if the jubilant songs of the angels hailed the advent of our Lord in the flesh, can we imagine them to be silent when the anointed "body" is received into glory, their work in the flesh having been finished? Surely not: if "there is joy in heaven over one sinner that repenteth," the glad notes of jubilee will be raised very high when the church shall have finished her course and entered into her reward. And as the tidings spread to earth, through the established earthly phase of the kingdom, all creatures in heaven and in earth will be rejoicing together.—Rev. 5:11-13.

Who indeed can estimate the value of the heavenly treasures? Their value is past our present powers of reckoning; yet, with an approximate appreciation of them, let us keep our eye upon them and diligently lay up in heaven many of them, assured that there moth and rust can not corrupt, nor thieves break through nor steal. Let our hearts glory in the heavenly treasures, esteeming all things else as of minor importance. If our hearts are set upon the heavenly treasures only, then indeed the disappointment and trials of the present life cannot overwhelm us, though they may cause us pain and sorrow. The heavenly treasures include all that is pure and good and noble and true. Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are worthy of the aspirations of the spiritual sons of God, these are our real treasures; and let our hearts glory in them more and more.

"Let us touch lightly the things of this earth,
Esteeming them only of trifling worth,"

and let our treasures be laid up in heaven and our hearts dwell there.

THE INFLUENCE OF THE HEAVENLY TREASURES UPON THE PRESENT LIFE

In this view of the heavenly treasures we can see what a marked influence such a hope and ambition must have on the present life. (1) It helps us to realize that the Lord, whose present and final commendation we so earnestly desire, is taking special notice of even the most trivial affairs of our daily life and of our conduct with reference to them, as well as when we pass through the great billows of temptation and trial that seem disposed at times to overwhelm us. (2) It helps us to realize that the future approval of even our present enemies is a treasure worth the seeking. By and by the present opponent may be converted from the error of his way, and when he shall look back and call to mind the patient endurance, faithfulness and uniform kindness of the man formerly despised, hated, reviled and persecuted, the persecuting spirit may turn to mourning and repentance, and the former hatred, to love and admiration. This the Apostle intimates, saying, "Beloved . . . . have your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." (1 Pet. 2:12) And this love, the reward of righteousness, will be a part of the treasure of the future. Even so we are told the nation of Israel will by and by look upon him whom they have pierced, and they shall all mourn because of him. (Zech. 12:10) This blessed satisfaction will be part of the Lord's treasure which, at his first advent, he laboriously laid up in heaven's keeping. It was the prospect of this treasure that assisted him to so patiently endure mocking, ignominy, scorn, ingratitude, pain and death. Under all his sufferings he did not grow discouraged nor faint, but confidently looked to the joy of the future set before him—the joy of a renewed, grateful and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution which by and by will reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.

Just as we now look back in loving remembrance upon the worthy character and noble example of a sainted father or a tender mother with a degree of appreciation which childhood could not realize, so will men by and by learn to appreciate every worthy character; and so every good and noble deed will eventually receive its due reward.

PRIESTCRAFT OPPOSED TO LIBERTY!

[CONCLUDED FROM OUR ISSUE OF MAY 1.]

THE EARLY CHURCHES UNFETTERED

Not only were the individuals of the early church free, but each congregation was free from the control of every other congregation. Even the apostles, although by divine appointment they were competent to direct all of the affairs, did not do so *arbitrarily*, but always respected the rights and liberties of each congregation and of each individual Christian. They did reprove, rebuke and exhort, but it was with long-suffering and patience, and by pointing out the errors of doctrine or practice, just as the humblest of the brethren had a right to do.

The entire arrangement of the early church was based upon (1) *confidence* in the Lord, and in each other as partakers of his spirit; (2) *love* for the Lord and for all who possessed his spirit; (3) *obedience* to the Lord's will, in whatever manner expressed. They recognized the Scriptures as the substance of the Lord's revelation, but they did not forget that God declared that he would provide teachers, helps, etc., in the church for its upbuilding in the truth and in its spirit. They were therefore on the lookout for those whom God might be sending as such helpers; yet they were cautioned not to receive every spirit or doctrine, but to try to prove by the Word of God whether or not the teachings and teachers were from God or false teachers transforming themselves to appear as

servants of the light. Accordingly, even the Apostle Paul gave proofs of his teachings by repeatedly referring to the Old Testament Scriptures.

Knowing the superior ability of the apostles, and noting to how large a degree the Lord had confidence in them and used them, the early churches readily accepted the judgment of the apostles as to which of their number would be best qualified, naturally and spiritually, to be their "Elders," or to have the chief direction and oversight of the work in their midst. And the Apostle shows that he judged of fitness in the same manner that we now should judge, and not by some super-human intuition.—See Titus 1:6-11.

But it is very evident that the Apostle appointed no "Elders" in any church contrary to the will of the congregation. It was by the will of the church that the Apostle chose for them: they having more confidence in his experience, disinterested judgment, etc., than in their own. Love and confidence were the grounds of obedience, and not arbitrary authority. These facts must impress themselves upon all who read the New Testament with their eyes open. The strongest utterance is merely advisory: it reads, "Obey your leaders and be submissive [then the reason for this advice is given], for they keep watch on your behalf, as those who shall render an account." (Heb. 13:17) Even when the apostles called or sent any of the younger brethren in the ministry, it was not as of arbitrary authority, but as of *request* which they were likely to follow, because of their confidence in him as a faithful and experienced servant of the Truth. (See 2 Cor. 8:17; 1 Tim. 1:3) But those calls or requests were not always obeyed; and no offense was taken by the Apostle, if the brethren sometimes felt and acted differently from his suggestions or requests. (See 1 Cor. 16:12) On the contrary, some of the "Elders" became self-seekers, and spoke evil of the apostles, yet were not anathematized: the church was merely cautioned as to how to judge, and another more suitable brother was *suggested*, not appointed (3 John 9-12)—indicating that full liberty was accorded to each congregation. But the caution was sometimes given that the spiritually minded would receive the Lord's counsel through his mouthpieces, the Apostles. —1 John 4:6; 1 Cor. 14:37, 38.

So also in introducing brethren to the churches, force and authority are ignored, while the liberty of all is respected even by the apostles, who write not commandingly but entreatingly, not arbitrarily, but giving the reasons why those commended should be held in esteem. (See Phil. 2:29, 30; Philemon 12, 17; Col. 4:10; 3 John 8) In all this the apostles did nothing more than what all the "brethren" had full privilege to do. (Acts 18:27) And those who received the letters were bound to act upon such letters only by their love and confidence; hence probably a letter of commendation from St. Paul couched in the very same words would have had a greater influence than if from some others, simply because of the unbounded confidence of the churches in his judgment and carefulness of their interests.

As the territory was smaller and the means of travel much less complete, the letters used by the early church were *special*, rather than *general*, and were sent to the churches rather than carried by the visiting brethren. They were written, instead of printed, and were for one visit instead of for a year as are the Letters of Introduction now in use amongst us.

The financial methods in the early church, although not regulated by *law*, were simple and full of individual liberty as now with us. Pew-rents, church-fairs, etc., were unknown as means for helping forward the Lord's cause. The "Elders" in each little congregation did not serve for filthy lucre, but of ready minds. (1 Pet. 5:2, 3) So far as we can judge, they served the weekly meetings without thought of compensation;—probably continuing their usual work or business for a livelihood. The traveling 'Elders,' such as Paul, Barnabas, Silas, Peter, Timothy, etc., who gave their entire time to the service, sometimes "wrought with their own hands" to provide their necessities, but sometimes were supported in part by the voluntary contributions of those *previously* served with the truth. (See Phil. 4:10-18) But they all seem to have strenuously avoided asking or receiving anything from those whom they were seeking to win to Christ. (See 3 John 7, 8; 1 Cor. 9:12-15; 2 Cor. 11:8, 9) However, the apostles desired, for the sake of the givers, to see the truth take such hold upon them that they would take pleasure in *giving* for the spread of the truth: and therefore he accepted for his own necessities and for the necessities of those who were his co-laborers and under his supervision what the churches he had served were *forward* to offer. And although he sometimes pointed out the duty and privilege of the Lord's people, he never directly requested money, so far as we know, except for the relief of the poor of the church at Jerusalem;—probably at a time of dearth or famine.

On the whole, dear brethren, we congratulate you that as representatives of the Lord today, on all these subjects, we all stand, so far as we can judge, in just about the same position as the early church. The principles under which we operate are identical with those of the primitive church, and the methods are modified only by changed circumstances and facilities.

Each individual and each little gathering is free, absolutely free, except as voluntarily controlled by love, confidence and obedience to our Lord, and love to each other. We, too, look for the Lord to SET every member in the body as it hath pleased him (1 Cor. 12:26-31); and we seek to recognize such by the characteristics laid down by the Apostle. We, too, recognize character and consecration as essential prerequisites to a *believer* (one who trusts in Christ's ransom sacrifice), before he could be "apt to teach" the truth. We, too, introduce by Letters which *none are bound* to recognize. We, too, have a general fund used in publishing the gospel, much more cheaply than we could publish separately, out of which provision those who can use tracts can have them freely whether they can contribute or not; out of which the poor are supplied with the regular visits and preaching of ZION'S WATCH TOWER; out of which the MILLENNIAL DAWN as a preacher of present truth is sent the world over on loan to the poor or at low prices and in various languages to those who can circulate it and thus share in preaching the gospel according to present improved facilities. And we, too, while pleased to see evidences of a love of the truth which extends to the pocketbook and the bank account, feel that we have neither authority nor desire to *beg* in the name of our Master.

Let us stand fast in the liberty wherewith Christ hath made us free, and permit love, and love alone, to be the constraining power in our hearts and lives; and in all matters of small importance, let us say as St. Paul did about wearing the hair long or short:—"But if any one is disposed to be contentious, we have no such custom [as a law], neither have the Churches of God."—1 Cor. 11:16.

YOUR PRECIOUS FAITH

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:7.

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is "impossible to please God" (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth—viz., of the existence of a personal, intelligent God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ—constitutes the *foundation* of faith; while trust and reliance to the extent of his promises upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the *superstructure* of our faith.

The trial of our faith to which the Lord and the apostles refer is therefore a trial, not only of our intellectual recognition of divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ, let him not fail to be armed for the conflict. If an attack is made upon the intellectual foundation of our faith we should see to it that we have a, "Thus saith the "Lord," for every item of our belief. Let the Word of God settle every question, and let no human philosophies, however ingenious, lead us into the labyrinths of error; for if the foundations of faith become unsettled, the superstructure cannot stand when the winds and the floods of adversity and temptation beat against it. Doubt and fear will cause it to tremble, and when it is thus weakened the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

Let us, therefore, look well to the foundations of our faith —study the doctrine and get a clear intellectual conception of every element of divine truth which the inspired Word presents to the people of God; let us become rooted, grounded, settled, established in the faith, the doctrines of God, and hold them fast: they are the divine credentials; and let us give earnest heed to them, lest at any time we should let them slip. —Heb. 2:1.

But having the doctrines clearly comprehended as foundations of faith, we need also to look well to the superstructure of heart reliance, which is really in greater danger from storms and floods than are the foundations, being more constantly exposed. The Apostle Peter tells us that a tried, proved faith, a faith that has stood the tests of fiery ordeal and come off victorious, is very precious in the sight of God. That is, that every time we pass through a conflict and still retain, not only the truth, but also our confidence in God and reliance upon his promises in the dark as well as in the light, our integrity of heart and of purpose, and our zeal for truth and righteousness, our characters have grown stronger, more symmetrical and more Christlike, and hence more pleasing to God, who is thus subjecting us to discipline for this very thing.

Therefore, "Beloved, think it not strange concerning the *fiery trial* which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13) It is worthy of notice here that special reference is made, not to the tests of intellectual belief brought about by the presentation of false doctrine, but to reproaches and persecution for Christ's sake, either for adherence to his doctrines or conformity to his righteousness; for, the Apostle adds, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." He warns us to take heed only that we suffer not as evil-doers, "Yet," he says, "if any man suffer as a Christian [that is, either for Christian principles or Christian doctrine], let him not be ashamed, but let him glorify God on this behalf."

The Prophet Daniel also says that particularly in this time of the end, "many shall be purified and made white and *tried;*" and Malachi (3:2, 3) compares the trials of this time to the "refiner's fire" and to "fuller's soap," which are designed to refine and purify the Lord's people. The Apostle Paul urges that we fight the good fight of faith, and patiently endure afflictions to the end. (1 Tim. 6:12; 2 Tim. 2:3) And many are the words of consolation and blessed comfort offered by the Psalmist and others to the tempest-tossed and suffering people of God.—See Psa. 77:1-14; 116:1-14; 34:19; 31:24; 2 Thes. 3:3.

Are you then, dear brother or sister, hard pressed on every side with temptations to doubt that God's protection, love and care are *yours*, that his precious promises belong to *you?* have you grown discouraged and disheartened? do the foes seem too many and too strong for you? do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Ah, it is just here that faith must claim her victory! Is it not promised, "This is the victory that overcometh. . . . . even your faith"?. . It is your faith that is on trial now. In the calmer days when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved: summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and "cast not away your confidence, which hath great recompense of reward." "In quietness and in confidence shall be your strength," "Rest in the Lord, and wait patiently for him," and faith has gained her victory. Then in due time the Lord's hand will be recognized in making all things work together for good to you according to his promise. This proof of your faith, says Peter, is more precious than gold that perisheth, though it be tried with fire.

THE WALK TO EMMAUS

——JUNE 9, LUKE 24:13-32.——

Golden Text—"He opened to us the Scriptures."—Luke 24:32.

One thought in connection with this familiar narrative is the privilege and blessing of the communion of saints. Wherever two or three are met together in my name, said the Lord, there am I in the midst. (Matt. 18:20) These two disciples (not apostles: see verses 18, 33) were earnestly discussing the sad events of the last few days, which so perplexed them all. They had trusted that he who had just been crucified was the true Messiah foretold by the prophets: he had seemed to fit the descriptions of the prophets so perfectly, but now he was very generally esteemed as "smitten of God and afflicted." Their sad and perplexed faces were indexes of their minds. They had loved the Lord and trusted in him, and they delighted to call to mind his sweet spirit, his wise counsel, his wonderful teaching and his great love for each of them personally. How strange it seemed that such a one should so perish!"

Yes, they loved the Lord, and delighted to speak one with another, and to think upon his name; and the Lord hearkened and heard it (Mal. 3:16, 17): he was beside them all the while though they knew it not, and soon he seemed to overtake them, and gave them a stranger's greeting. Then followed the marvelous opening up of the Scriptures to them. How familiar the stranger seemed to be with the law and the prophets; and how wonderfully he wove together the web of logical and Scriptural argument, to prove it necessary that Messiah must suffer these things before he could enter into his glory! Surely enough, it was all there in the sacred writings, but they had never seen it so before. How reasonable, too, when thus viewed!

Then they told him of the strange news they had heard of his resurrection that very morning; and as he further explained how this also was so to be, as foretold by the prophets, they drew near home and the stranger was therefore about to take leave of them. But their interest in the conversation was too deep to part thus abruptly with him, and they urged him to tarry and partake of their hospitality.

Earnest inquiry and generous hospitality were strong incentives to the Lord, as they always are. So he accepted the invitation; and soon they were made cognizant of the fact that the Lord himself was indeed their guest. And his blessing sank deep in their hearts, and they said one to another, Did not our hearts burn within us by the way?

Let us take to our hearts the precious lesson of this incident, that we may enjoy more and more of the blessings of communion with the Lord and with each other. If our hearts are humble, earnest and true; if our delight is in the Lord and his truth; if our actions are guided by the noble principles of truth and righteousness; and if our candid, thoughtful endeavor is always to find the purest principles and the exact truth to the end that we may conform our lives thereto, then indeed the Lord will be pleased to dwell with us and to manifest himself to us as he does not unto the world.—John 14:21.

PETER AND THE RISEN LORD

——JUNE 16, JOHN 21:4-17.——

Golden Text—"Lord, thou knowest all things; thou knowest that I love thee."—John 21:17.

In addition to the special teachings of these several narratives of the Lord's appearance to his disciples after his resurrection, which were, first, to convince them of his resurrection; and, second, to convince them of his change of nature, which teachings we have noted in previous lessons, we would here call attention to the thrice repeated question of our Lord to Peter—"Lovest thou me?"—and Peter's reply, and his renewed commission to preach the gospel.

Thrice had Peter denied the Lord—though under extreme temptation—and the denial was sincerely repented of with bitter tears; and now thrice would the Lord have him reäffirm his devotion to him, and receive three additional assurances of his ample reinstatement in his love and favor.

"So when they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, "Feed my lambs.'"

The question arises, With what did our Lord bring himself into comparison in Peter's mind when he said, "Lovest thou me *more than these?*" Could he have referred to the other disciples present on that occasion? We think not; for the Lord had no disposition either to embarass Peter and the others with a tone of sarcasm, nor to inspire nor encourage boastfulness. And Peter's prompt affirmative answer indicates nothing of either embarassment or boastfulness, but instead, a loving sincerity, which was glad of the opportunity to respond

promptly and warmly—"Yea, Lord; thou knowest that I love thee."

With what then did the Lord institute the comparison? Evidently with the fishing tackle and the business prospects represented in them. Once, in obedience to the Lord's call, he had left these to follow him; and then, in the interval of perplexity since his resurrection, not knowing what else to do, he had gone back to the old business. So the Lord inquired how he felt about it now, since the reproach of the crucifixion. It was as though he had said, Are you willing again, Simon, in the face of all the public prejudice and hate and the reproach of the cross to leave all your business and social prospects and go out again to preach the kingdom of God and the return in glory and power of the crucified One? Are you willing, too, to incur the additional reproach and persecution which zeal and faithfulness in my cause are sure to bring?

Yes, Peter was ready, and so were all those dear disciples, again to forsake all and take up the cause of their crucified and risen Lord, and boldly and openly to proclaim the coming kingdom and glory of him whom the Jews had taken and, with wicked hands, had crucified and slain. Only the doubt which seemed to be implied in the third repetition of the question grieved Peter. His was an ardent, warm nature, and he wanted the Lord to be fully persuaded of his love and zeal. It grieved him, therefore, to feel that possibly yet there was a shadow of doubt, a little cloud, between him and the Lord which his repentance had not fully removed. But the Lord quickly removed the cloud and enabled him to realize his full reinstatement as an accepted and beloved disciple, in full fellowship and co-operation with himself.

The question thus addressed to Peter—"Lovest thou me more than these?" is the question addressed to every consecrated follower of the Lord, without a single exception. If we have given ourselves unreservedly to the Lord, the necessities of his work are before us, to prove the sincerity and strength of our love. Nor has the reproach of the cross yet ceased: indeed, in this end of the age, as in the beginning, the reproach of the cross is bitter and determined; and it is more and more so every year as prominent ecclesiastics lead the way toward the ditch of open and avowed infidelity. So to each of us comes the testing question, "Lovest thou me *more than these?*"—more than the business pursuits and prospects, more than the social ties and pleasures, more than ease, or fame, or wealth, or a good name, or any earthly good?

Ah! it is truly a test question, and a question which no one can sincerely answer in the affirmative who has not the inspiring incentive of love in the heart. But pure, fervent love to Christ does quicken zeal, and enable those who have it to respond gladly and promptly, "Lord, thou knowest all things; thou knowest that I love thee," and sends them forth with joy to prove their love by their works. "If any man love me, let him take up his cross daily, and follow me." "If the world hate you, ye know that it hated me before it hated you." "The servant is not greater than his lord: if they persecuted me, they will also persecute you." "In the world ye shall have tribulation, but in me ye shall have peace." "Feed my sheep; feed my lambs."

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VIEWS FROM THE TOWER

Religious conventions have been numerous during the past month. The American Baptist Union met in Saratoga. The Presbyterian General Assembly and the United Presbyterian General Assembly met in Pittsburgh, and the Unitarian Association in Boston. The latter alone seems to be suffering a serious decline. The time was when Unitarians had a monopoly of "liberalism" and general disbelief in the Bible, its miracles, etc., but it has lost this distinctiveness; not by reason of any reform on its part, but because ministers in so-called "Orthodox" churches have outrun them in disbelief of the Bible, its inspiration, its miracles and its doctrines.

As for the Baptists, they are in great danger of losing their liberty and coming into bondage to their ministerial associations, which, anxious for power, are drawing the cords tighter and tighter about their confiding lambs and sheep. Increase of wealth among Baptists in the large cities of the North is an important factor in the binding process. The poorer Baptist churches and their ministers are finding union more and more desirable. Baptists have been among the most firm defenders of the Bible: indeed, denying, as they do, all church authority, they have nothing else than the Bible as a foundation to their existence, and the denial of it would mean the destruction of every excuse for their existence as *churches*, and leave them merely moral and social clubs or societies. Nevertheless, among Baptists, as well as among the organized denominations, disbelief in the inspiration of the Bible and in the very foundation of Christian doctrine—that the death of Christ at Calvary was man's ransom-price—is spreading rapidly, especially among the ministers.

The United Presbyterian Assembly received very warmly a committee from the Presbyterian Assembly, and heard and applauded their addresses, which were to the effect that they hold much of doctrine, history and practice in common, and little at variance, and that the two denominations should become one, etc. They took steps looking to the control of United Presbyterian Theological Seminaries, fearing a difficulty similar to that between the Presbyterian body and Union Seminary of Briggs fame. Evidently their hearts are failing them for fear as they see other quarters of the ecclesiastical heavens being shaken.

The Presbyterian Assembly decided that the graduates of the Union Theological Seminary shall not be ordained as Presbyterian ministers. This seemed to many a bold, courageous course in defense of the Bible; but when all the facts are recognized, it appears very much less. It has taken cognizance of Prof. Briggs' teachings, has examined him, has recognized his teaching as infidelity of the most pernicious sort; has refused to longer recognize him as a teacher and suspended him as a minister until he shall have time to recant. He repudiates all ideas of recanting, and still holds and teaches his unbelief in the Bible with increased energy. The other professors at Union Seminary have approved Dr. Briggs' course and teachings, and are still recognized as good enough to represent Presbyterianism. The directors of the Seminary have disregarded the orders of the General Assembly, have endorsed Dr. Briggs and retained him; and yet some of those very Union Seminary directors were specially honored by being reëlected to places of special influence by this very Assembly. Why? Because of the love of money. Mr. Briggs' friends are wealthy and influential, and the past year has shown that missionary and other societies of the denomination have fallen behind financially; and Presbyterianism as a whole, as well as many of its ministers individually, keeps close watch as to which side of every question brings the golden butter to its bread. In no other way can its action be accounted for in selecting to its Board of Home Missions three out-and-out Briggs sympathizers. (Infidels so far as the Bible is concerned—believers so far as morality is concerned.) One of these, Mr. J. Crosby Brown (a very rich man and eminent banker, who is president of the Board of Directors of Union Seminary, and who has a son a professor in that institution), has been made president of the Board of Home Missions. Another made a director is Dr. Hastings, the noted leader and president of Union Seminary, whose teachings are recognized as so bad that a man instructed there is so likely to be an out-and-out infidel, that no matter what he may confess or profess to believe, he cannot be recognized as a Presbyterian minister. The assembly is learning not to put much faith in the professions of men taught in Union. And, indeed, do they not know from their *own consciences* that not one minister in ten believes what he professes at the time of his ordination? Evidently it will not be long before the time-and-money-serving spirit will sweep all denominations into practical infidelity, as the Scriptures have pointed out to us.

* * *

On Sunday, June 2, "Whitsunday," by a very general arrangement, sermons were preached in churches of various denominations favoring a union of all Protestant sects. The Pope, in an encyclical, offered Roman Catholics a premium to have them pray for the conversion of Protestants to the church of Rome. The premium offered was release from Purgatorial pains—so many days release for each prayer offered during the nine days preceding Whitsunday and for the eight days following it.

But neither the motives for union nor the desired object are good, reckoned from the Bible standpoint. They are on a par with the Pope's claim to control the future as well as the present life.

The same bigotry that during the "dark ages" established inquisitions with their dungeons, and torture chambers furnished with every device that wicked hearts and brains and hands could prepare, would now fain grasp again the power

lost in the great Reformation. It would, no doubt, at first conduct itself more moderately than in the past; but minds trained to believe that God has prepared "hell" as a great bake-oven and that he is not only sweeping his creatures into it by the million, but that he has pleasure in so doing; that he made that "hell" for those creatures and those creatures (foreknowingly) for that hell, are wholly unfit to be trusted with power over their fellows. They are sure to be influenced by their perverted ideas of God's methods to perhaps send heretics a little sooner to the burning. The evil is only intensified by adding to these errors the superstition that the Pope carries the keys of hell and purgatory (and delegates that power to priests), and controls the future destiny of fellow creatures, many of whom, thank God, are much better every way than himself.

Here is the *premium* for prayers referred to above, the words of the man who claims to be infallible, unerring, the *italics* and explanatory words in brackets being ours:

"To all who, for nine consecutive days before Pentecost, either publicly or privately, recite some special prayers to the holy Spirit, we grant on each of those *an indulgence of seven years* and *seven quadragenes* [40 days]; and a plenary [full, complete] indulgence [from any and all sins that he may commit] on any one of these days, or on the feast of Pentecost itself, or on any day of the following octave, provided, having confessed their sins and received absolution and holy communion, they pray God, according to the intention which we have above expressed.

"We further grant that those who desire to repeat for the eight days following Pentecost upon the same conditions may gain both of the above indulgences. These indulgences *may be applied to the souls* [of the dead, already] *in purgatory.*"

* * *

The Rev. Thomas Dixon (Baptist) on May 26, preaching in New York City, declared that Christianity is a failure in that city and had been repudiated by the Spirit of Christ. He is reported by the New York *World* to have said:

"The Baptist denomination in this city owns $4,000,000 worth of property, and, although within the last twenty years 15,000 children have been born into that faith, they have in that time lost 2,000 members. The combined wealth of the Baptist. Presbyterian and Methodist churches here is $16,000,000. There are in those churches the brainiest men of the age, and yet they are not holding their own. They are a curse, they are only maintaining the traditions of a dead past."

THE WORK AT HOME

The colporteur work of late is encouraging. The older colporteurs are succeeding better than for some time; and several new ones have started recently. We are at present giving special attention to New England and the Pacific and Southern states. "Pray ye the Lord of the harvest that he will send forth more laborers into his vineyard."

The Lord seems willing to make use of every modern invention for spreading the truth. Brother and Sister Bell who had hoped ere this to be in the colporteur work and who to this end have been trying, but without success, to sell their prune ranch on the Pacific coast, concluded that they must serve in some manner and at once. Bro. Bell assured us that he, by God's grace, possessed the eight qualifications mentioned in the Oct. 15, '94 TOWER, and that he continually strives to abound in those graces of the spirit. He received of the Society a Letter of Introduction, and at once began to visit and, so far as possible, to help the Church in the vicinity of his own home. On Christmas last he and his wife received bicycles as presents from their relatives, and they at once concluded that *these* should be made to serve the truth also. They have extended the range of their ministry and when last heard from were 300 miles from home encouraging the Lord's people and being encouraged by them. Thus the bicycle has been yoked in as a servant to the "good tidings of great joy."

Several brethren with Letters of Introduction are doing good service, some giving spare time from their business as commercial travelers, some from stores, etc.. and Bro. McPhail giving his entire time. Letters received show that the Lord's flock is being refreshed by these agencies. We here remark that brethren and sisters desirous of symbolizing their consecration, the immersion of their wills into the will of Christ, by water immersion, can be served by any of these Brethren when they come your way.

Let the love and sympathy and prayers of God's people everywhere embrace and support these dear co-laborers; and forget not those of less favorable opportunities who are not ashamed of the Lord and his Word, but daily confess the truth, as they can,—by their means, their words, their example and by tracts, letters, etc.

PROGRESS OF THE WORK ABROAD

Brother Joseph Winter has for some time been at work colporteuring MILLENNIAL DAWN amongst people of his own nation—Denmark. He is meeting with fair success and is now much encouraged by one of his converts joining him in colporteuring. May the Lord continue to bless and use them.

Brother and Sister Westall have just started for England to engage in the "harvest" work there—colporteuring MILLENNIAL DAWN. A great work should be possible in Great Britain, and for some time we have been watching to see whom the Lord would esteem worthy, putting them into the work (1 Tim. 1:12.) The Tract Society sends these two forth with hope-prayers that they may make full proof of their ministry to the praise of his glory who hath called us out of darkness into his marvelous light. May they be faithful and be greatly blessed.

Brother Oleszynski, a Polander who received the truth into a good and honest heart some three years ago, has gone to his native land to search out consecrated ones to preach to them the grand gospel of ransom, restitution and the high calling. He has much of the spirit of the truth, and in the day of rejoicing will, we trust, bring his "sheaves" with him.

A CORRECTION

THE POEM which appeared in our issue of May 1st entitled, "Take Time to Be Holy," was improperly accredited to Brother J. A. West, who had copied it and sent it to us The author, we are informed, is W. D. Longstaff.

WHOSE GLORY IS IN THEIR SHAME

"Out of thine own mouth will I condemn thee."

How gradually people may drift away from their own landmarks is nowhere better illustrated than in that very prosperous denomination known as Episcopal Methodists. Its founder, John Wesley, an Episcopal clergyman, realized that the common people were being neglected religiously and, prompted (we believe) by the best of motives, started the movement which is now world-wide in its influence, and which in these United States numerically and otherwise is the strongest of all Protestant denominations.

But prosperity has made Methodists proud, and has largely killed the spirit which gave birth to the organization. It is so changed today that its founder would not recognize it, and if Mr. Wesley or the Lord Jesus were to appear again and teach the same things in the same manner as of old, neither would be acceptable—neither would be allowed to preach a second sermon in any popular M. E. church of any large city. We have evidence from Methodist sources on this subject which we will present below.

We learned recently that a new M. E. church in Allegheny, which is completing a fine church building about six blocks from our office, to be known as the "Calvary M. E. Church," had decided that in order not to encourage the poor it would rent no sittings to *servants*. At first we could scarcely credit the testimony, but were finally convinced that it must be the truth; for even a worse expression of the same spirit manifested itself in the North Avenue M. E. Church, two blocks from our office, on the same street. In the latter church a spirit of rivalry with the former had sprung up, and as a result a meeting was called to decide whether or not they would best dismiss their present pastor, Mr. Story. At that meeting the astounding charge against the pastor, plainly stated, was that he was bringing into the church *too many*

of the poorer classes, and that the wealthier people were consequently leaving for other churches.

After considerable discussion, covering so far as we can learn about two weeks, it was decided to have Mr. Story remain. But Mr. Story, having learned that his stay is not the unanimous wish of the people, has very properly resigned.

Following closely our knowledge of the above facts came the article which we reproduce below by an M. E. minister, published in a leading Methodist journal—*The Northwestern Christian Advocate*—without one word of comment or criticism, and hence endorsed by it as the new standard of Methodism which it advocates. This abundantly proves that the spirit of Methodism in Allegheny is the claimed *new* spirit of Methodism everywhere. The writer so thoroughly draws the contrasts between present and past Methodism that comment from us is needless, except to say that in our view of matters they are boasting and glorying in their shame.

"SOME FEATURES OF AMERICAN METHODISM

"The revival of religion in the eighteenth century under the leadership of the Wesleys and Whitefield purified the moral tone of the Anglo-Saxon race and put in operation new forces for the elevation of the unevangelized. Secular historians, both English and American, have united in crediting the movement originated by these remarkable men with much in modern church machinery and statement of doctrine which tends to spread and plant our civilization. The doctrine of 'free will' preached by them and their successors has, with the evolution of modern experiments in secular government, been one of the most popular dogmas engaging the thoughts of men. Among our American forefathers this doctrine was peculiarly contagious. Throwing off the yoke of kings, and disgusted with a nationalized and priest-ridden church, what could be more enchanting and more in harmony with their political aspirations than the doctrine that every man is free to make or mar his own destiny here and hereafter?

"The doctrine of the 'new birth' upon which the Methodists insisted, and the preaching of which by Whitefield in New England was like the telling of a fresh and unheard story, likewise produced effects upon which the secular and even the unreligious looked with approbation. For this doctrine not only demanded a 'change of heart,' but also such a change in the daily life as to make the Methodist easily distinguished from the man of the world by his behavior. The great purpose for which the church existed was to 'spread Scriptural holiness over these lands.' This was the legend on her banner —with this war-cry she conquered.

"Another reason for the phenomenal success of Methodism in this country is to be found in the fact that to its simple, popular service the common people were gladly welcomed. Only those who have been untrained in ritual can appreciate this apparently insignificant but really very important fact. To know that you may enter a church where you can take part in the service without the risk of displaying your ignorance of form and ceremonies is of greatest concern if you have no desire to make yourself conspicuous. Thus the plain, unstudied service of the early American Methodist church was exactly suited to the people who had but lately abandoned the pomp of Old World religions. Lawn sleeves, holy hats, diadems, crowns and robes were repugnant to their rough and simple tastes. The religion that taught them that they could make their appeals to the Almighty without an intermediator of any kind emphasized the dignity and greatness of their manhood and appealed to their love of independence.

"The marked triumphs of this church may also be attributed in part to the fact that she had not then laid down the Master's whip of small cords. There was in those early days, from time to time, a cleansing of the church from pretenders and the unworthy which had a most wholesome effect, not only on the church itself, but also upon the surrounding community. For after the storms which often accompanied the 'turning out' of the faithless, the moral atmosphere of the whole neighborhood would be purified and even the scoffer would see that church-membership meant something.

"A factor also assisting in the success of which I write was the pure itinerancy of the ministry which then obtained. Without doubt there were heroes and moral giants in those days. The influence of a strong, manly man, possessed by the idea that here he had 'no continuing city,' making no provision for his old age, requiring no contract to secure his support or salary, denying himself the very things the people were most greedy to obtain, and flaming with a zeal that must soon consume him, must have been abiding and beneficient where ever it was felt.

THESE ELEMENTS OF SUCCESS HAVE BECOME ANTIQUATED, AND THAT A NEW STANDARD OF SUCCESS HAS BEEN SET UP IN THE METHODIST EPISCOPAL CHURCH

"Let me not assume the role of boaster, but rather be the annalist of open facts, a reciter of recent history. So far as the standard of doctrines is concerned, there is no change in the postion held by the church, but the tone and spirit which obtain in almost all her affairs show at once the presence of modern progress and light-giving innovations. The temper and complexion of this mighty church have so far changed that all who are interested in the religious welfare of America must study that change with no common concern.

"The doctrine of the new birth—'Ye must be born again' —remains intact, but modern progress has moved the church away from the old-time strictness that prevented many good people from entering her fold, because they could not subscribe to that doctrine, and because they never had what once was called 'experimental religion.' Now Universalists and Unitarians are often found in full fellowship bravely doing their duty.

"*The ministry of the present day, polished and cultured as it is in the leading churches, is too well bred to insist on 'holiness,'* as the fathers saw that grace, but preach that broader holiness that thinketh no evil even in a man not wholly sanctified. To espouse this doctrine as it was in *the old narrow way* would make one not altogether agreeable in the Chautauqua circles and Epworth leagues of the present.

"When the church was in an experimental stage, it possibly might have been wise to be as strict as her leaders then were. There was little to be lost *then*. But now wise, discreet and prudent men refuse to hazard the welfare of a wealthly and influential church by a bigoted administration of the law, such as will offend the rich and intellectual. If the people are not flexible, the gospel surely is. The church was made to save men, not to turn them out and discourage them. So our broader and modern ideas have crowded out and overgrown the contracted and egotistical notion that we are better than other people, who should be excluded from our fellowship.

"The present cultured ministry, more than ever in the history of the church, conforms to the Master's injunction to be 'wise as serpents and harmless as doves.' *Who among them would have the folly of the old-time preachers to tell his richest official member who is rolling in luxury to sell all for God and humanity and take up his cross and follow Christ?* He might go away sorrowing—the minister, I mean.

"While evolution is the law, and progress the watchword, rashness and radicalism are ever to be deplored, and the modern Methodist minister is seldom guilty of either. The rude, rough preacher who used to accuse the God of love of being wrathful has stepped down and out to give place to his successor, who is careful in style, elegant in diction, and whose thoughts, emotions and sentiments are poetical and inoffensive.

"'The time-limit,' whereby a minister may remain in one charge five years, will be abandoned at the next General Conference in 1896. In the beginning he could serve one charge but six months; the time was afterward extended to one year, then to two years, then to three, and lately to five. *But the ruling, cultured circles of the church see that if her social success and standing are to compare favorably with other churches, her pastorate must be fixed* so that her strong preachers may become the centers of social and literary circles. For it must be remembered that the preacher's business is not now as it often was—to hold protracted meetings and be an evangelist. No one sees this more clearly that the preachers themselves. Great revivalists used to be the desirable preachers sought after by the churches, and at the annual conferences the preachers were wont to report the number of *conversions* during the year. Now, however, a less enthusiastic and eccentric idea rules people and priest alike. The greater churches desire those ministers that can feed the aesthetic nature, that can parry the blows of modern skepticism and attract the intellectual and polished, while at the annual conference the emphasized thing in the report of the preacher is his *missionary collection*. The modern Methodist preacher is an excellent collector of money, thereby entering the very hearts of his people as he could not by any old-fashioned exhortation or appeal.

"How great the lesson that has been so well learned by these leaders of Christian thought, viz., *that the Gospel should never offend the cultured and polite taste. To a church that can so flexibly conform to the times* the gates of the future open wide with a cheery greeting. What more fitting motto can be found for her than the herald angels sang: 'Peace on earth, good will to men.'"

—*Rev. Chas. A. Crane*, Danville, Ill.

ST. PAUL'S EARNEST DESIRE

"For me to live is [to live] for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things (I have an earnest desire for the returning and being with Christ, since it is very much to be preferred; but to remain in the flesh is more requisite on your account."—Phil. 1:21-24, *Diaglott translation.*

It will be observed that the chief difference between the above and the common English version of this passage is the substitution of the word "return" for the word "depart." In justification of the use of the word "return" the translator in a footnote says:—

"*To analusai*, the *loosing again* or the *returning*, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for the *analusai*, which was a *third* thing, and very much to be preferred to either of the other *two* things alluded to. The word *analusai* occurs in Luke 12:36, and is there rendered *return;*—"Be you like men waiting for their master, when he will *return*," etc. Jesus had taught his disciples that he would come again, or *return*, John 14:3, 18; thus, also, the angels said to them at his ascension, Acts 1:11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Saviour from heaven, Phil. 3:20; 1 Thes. 1:10; 4:16, 17, when . . . . he would "ever be *with the Lord.*"

An examination of the Greek word *analusai* shows that it is used in Greek literature by Plato in both ways—as signifying sometimes *depart* and sometimes *return;* but the word occurs only twice in the New Testament, here and in Luke 12:36. In the latter instance, as stated above, it is rendered "return," and manifestly could not be other wise rendered and preserve the sense. In the case we are discussing (Phil 1:23), we hold that it should be rendered *return*, for the very simple reason that, even when used to signify *depart*, it must carry with it the thought of depart *again*, to depart to a place where one had previously been. The Greek prefix *ana* in *ana-lusai* signifies *again* as our prefix *re* in *re*turn signifies *again.* Hence, if rendered *depart*, we would be obliged to add the thought *re*-depart or depart *again.* And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and hence could not "depart *again*" to be with Christ there. But when we translate *analusai "re*-turning," and apply it to our Lord, every difficulty seems to be removed.

Let us note the circumstances which gave rise to the expression. The Apostle has been for some time a prisoner at Rome, and while at times well treated by some of the Emperors, he was constantly liable to be put to death on some caprice. He wrote this Epistle in acknowledgment of a substantial gift from the church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end.

Since they would like to know his prospects for release, he tells them that enemies (seeing his liberty for two years, Acts 28:30) were explaining Christianity, hoping thereby to add affliction and perhaps death to his bonds. (Phil. 1:16-19) But he realized the prayers of the church on his behalf and expected that his trial before Nero would result in his deliverance,—his acquittal, or his sentence to death. Then he tells them that as to his *own* preferences it would be difficult for him to choose between life (with its sufferings) and death (with its rest from toil); but while he had no choice as between these two things possible, he had a longing, an intense desire for a thing he well knew was impossible, a thing which he knew, and had taught the church, was a long way off (2 Thes. 2:1-8)—the *returning* of Christ and being with him. Then, leaving the impossible and returning to the possibilities, he assures them that he has a conviction that God has a work for him yet to do for the church, and that he would be released. And although the Scriptures give no account of it, tradition declares that he was acquitted by Nero and had some five years of liberty and service before being reärrested and executed.

It is worthy of note here that several other words are repeatedly used in the writings of both Paul and Luke when *depart* is manifestly meant. And it should be remembered that Luke was the Apostle's amanuensis, who traveled much with him and was accustomed to use words in the same sense.

But if any yet contend for the word "depart," rather than "return," we submit the following.

No doubt Paul would have desired, especially in view of his knowledge that the Lord's second coming could not occur soon, that he might depart to heaven or anywhere else in order to be with the Lord at once. But he knew that such a desire could not be granted in harmony with the divine plan, and hence, although it would have been his earnest desire, it did not enter into consideration as one of the possible things: he was still left in a strait of indecision as to his own preference of the two possible things—to live and serve the church in suffering, or to die and rest from his labors—waiting "for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

SECRET AND BENEFICIAL SOCIETIES

DEAR BROTHER:—I would like to have your opinion on the subject of life insurance. They are organizing lodges all around here—United Workmen, Knights of Pythias, Red Men, Masons, Odd Fellows, etc. They are working it just about like sectarianism in the churches. Would like to see an article in the TOWER on the subject.

Your in the love of the truth, W. E. KILLAM.

OUR REPLY TO THE QUERY

In our judgment the majority of "secret societies" are merely beneficiary and have no secret schemes antagonistic to the general public welfare, the secret rites and ceremonies being merely "boys' play," occupying the time and attention of persons who have no greater aims than those which pertain to the present life. We note, however, that several Roman Catholic Societies seem to have schemes connected with the use of fire-arms, and are therefore to be classed as malevolent rather than benevolent.

We note also that the Order of Free Masons, if judged by its past history, has some secret object or scheme, more than fraternity and financial aid in time of sickness or death. And, so far as we can judge, there is a certain amount of *profane* worship or mummery connected with the rites of this order and some others, which the members do not comprehend, but which, in many cases, serves to satisfy the cravings of the natural mind for worship, and thus hinders it from seeking the worship of God in spirit and in truth—through Christ, the only appointed Mediator and Grand Master.

In proportion as such societies consume valuable time in foolish, senseless rites and ceremonies, and in substituting the worship of their officers, and the use of words and symbols which have no meaning to them, for the worship of God, in his appointed way—through Christ, and according to knowledge and the spirit of a sound mind—in that proportion these societies are grievous evils, regardless of the financial gains or losses connected with membership in them.

But respecting those orders which are merely Mutual Insurance Societies, in which the members pay a certain weekly sum of money to their sick, and at death a larger sum to their families, we must concede that they represent a good principle. It is certainly in harmony with the golden rule to help our neighbor when he is in need. The only objection we see to this is, that it puts the matter on a business or selfish basis and thus destroys its *benevolent features;* for each one joins, not for the good he can do, but for the help he hopes to obtain for himself or his family.

If, therefore, the matter be considered merely as a business arrangement, we can see no more wrong in joining such Mutual Benefit Societies than in taking out a policy in a regular Life or Accident Insurance Co., or insuring property in a Fire Insurance Co.—*provided* always that there be no confession of error or binding obligation required, contrary to the liberty wherewith Christ makes free. Wherever oaths of secrecy are demanded it is safe for God's people to touch not, taste not, handle not,—except as oaths are prescribed by public law, as before courts or in reference to documents for public record. In every other case the children of God will be blessed in obeying strictly the admonition,—Let your Yea be yea, and your Nay, nay; for "whatsoever is more than these cometh of evil." It is in connection with his description of the "last days" of this Gospel age that St. James cautions against all binding oath, such as many Secret Societies demand.—Matt. 5:37; Jas. 5:12.

We suggest, however, that, even as business concerns, many will be disappointed greatly by these Mutual Benefit

Societies, in the near future. When the time of trouble shall have fully culminated, these Societies, as well as the great Life Insurance Companies and business in general, will all be paralyzed; and those leaning upon them will be sorely disappointed. The only ones who will be secure then will be those who have laid up treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. All others, even the rich, will "weep and howl for the miseries" which shall come upon them.

The present agitation for Societies and Unions, which is taking the world by storm, seems to be foretold in the Scriptures, and includes, we believe, not only church organizations, but all the various organizations which tie men up together in bundles, today as never before. (See Isa. 8:12; Matt. 13:30) These "bundles" or Societies may seem simple and harmless just now, but when the symbolic fire reaches them, when the great time of trouble shall have kindled the passions of the world in general, then it will be almost impossible to escape from these bundles. Pride will hold them together;—none will wish to show the "white feather" of cowardice;—none will wish to appear disloyal in the hour of trouble;—Societies will act *en masse*, and individuals will thus be led into positions which they never would take alone. Money also will be a factor. After having paid in considerable "dues," they will not feel disposed to *lose* that money; especially when they see the cloud of trouble getting darker and nearer. Thus bound together they will suffer from the "burning," the distress, of the time of trouble, which God declares will be such as was not since there was a nation.

Better far will those be who lean not upon Egypt (Ezek. 29:6-7—the world), for help, but who lean upon the Lord. The Lord will be their fortress in the day of trouble.

Such societies, on selfish business principles, are foreign to the spirit of God's church. In it, those who have this world's goods should be ready to assist the *needy* of the Lord's family, hoping for nothing again. And all who *are* members of the true church whose names are written in heaven, all who have the Spirit of the Head, will be willing and anxious to do good unto all men as they have opportunity, especially to the household of faith, who are not leaning upon earthly Societies, but who, instead of spending "dues" in that way, are using their means to serve the Lord, his truth and his people.

Since we do not condemn Life Insurance Societies conducted upon business principles, even though we fear that they will be very insecure dependencies when the time of trouble shall have fully commenced, some one may ask, How are we to understand our Lord's words,—

"TAKE NO THOUGHT FOR TOMORROW"

We are to understand these words in perfect harmony with the Apostle's words, "Provide things honest in the sight of all men," and "He that provideth not for his own [as he may be able] hath denied the faith and is worse than an infidel." Our Lord's words signify, Do not be weighed down with anxious care for tomorrow; but while seeking to know and to do God's will, trust in his providential care, which he has promised will cause all things to work together for good to them that love him supremely. It is as right for the husband to consider the future welfare of his wife, as for the heavenly Bridegroom to provide for the Church (Eph. 5:25) It is as proper for the earthly father to make provision for his children—especially in good training and fair education, as for the heavenly Father to plan for and educate and prepare a future home for his children. (1 Cor. 2:9) It is when parents attempt to become rich and to leave their children rich that they specially err. (1 Tim. 6:9, 17, 18; Mark 10:23, 24) They in attempting to contravene the law of God (that sinners learn to labor and to eat bread in sweat of face) work an injury to their children. But their error does not justify other parents in neglecting to give their children the best patrimony, an education, at least rudimentary, including religious and moral training.

Those who leave their children such a legacy and the example of a noble, upright life of fellowship with God leave a bequest which the breaking of banks and insurance companies and all the terrible troubles of "the great day" will only make the more pricelessly valuable.

So then our advice to God's consecrated people is,—"Trust in the Lord and do good, and verily thou shalt be fed." Use time and money in the Lord's service, and rely upon him to cause all things to work for your highest good.

OUR LORD'S ASCENSION

JUNE 23, LUKE 24:44-53.

Golden Text—"And they worshipped him, and returned to Jerusalem with great joy."

While all who are still true to the sure foundation of the Christian faith and have not been moved away from the hope of the gospel recognize the necessity of Christ's death as the payment of our ransom, and see in his resurrection the pledge of salvation to all them that believe, few seem to consider what was accomplished for us and also for himself by his ascension. Yet this was a feature of the divine plan as necessary to our salvation as were the sacrifice and the resurrection.

This feature of the plan is clearly shown in the service of the typical tabernacle. It corresponds to the act of the high priest, Aaron, in entering the most holy with the blood of the atonement sacrifice and presenting it before the mercy seat together with the sweet incense which represented the human perfection of Christ.* As God said to Moses, referring to the Tabernacle, "See that thou make all things according to the pattern showed to thee in the mount," and required that the whole service of the Tabernacle should be performed with exactness according to the prescribed directions, so in the antitype every feature of the divine plan must be carried out in line with the type so carefully given.

Our Lord's ascension was therefore, according to the type, an essential part of the divine plan. Nor was it arbitrarily indicated in the type; there was a necessity for it, else it would not have been expressed there. In referring to it before his death, Jesus said to his disciples, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."—John 14:2, 3.

If we inquire whither he went, we have his answer, "I go unto thy Father." (John 14:12) But why was it necessary that he should go away? Had he not finished the work of sacrifice? and could he not now have remained on earth for the personal direction and supervision of the work of the Gospel age? Granted that that work was the selection and the teaching, training and discipline of a people for his name, had he remained as the *visible* Head of the church would it not have been greatly to her advantage? Then all matters of faith and conduct could have had authoritative settlement; and the dissensions of "Christendom" would have been a thing unknown; and "that man of sin, whose coming was after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness," could never have arisen: no blasphemous popes or others could then have lorded it over God's heritage. Oh, how blessed would it have been, seemingly, according to human judgment, had the Lord remained with his people after his resurrection! Why might it not have been so? Why was it necessary that he should go away and leave them apparently at the mercy of every wind of doctrine and of all the machinations of the powers of darkness to overcome them—by arts, temptations, allurements, deceptions and by persecutions in every conceivable form?

Well, however it may appear or may have appeared to human judgment, the Lord himself said, "*It is expedient for you* that I go away." "But consider, Lord," the disciples might have urged, "that the church, as it increases in numbers, and as false teachers will surely arise among us, will greatly need a visible head to direct her course and to save her from endless divisions and discords. How can the church remain one, as thou hast prayed (John 17:11), in the midst of the conflicting voices and influences that will arise?" But no, the early disciples asked no such questions: they were not so self-confident as the multitudes of professed Christians of later date, who seem to have concluded that, since the Lord had so unwisely ignored the subsequent conditions and necessities of the church, they would select from their midst one upon whom they would confer the title, "the vicar of Jesus Christ," and consider him and his successors in office the visible heads of the church, who should be considered by all as infallible authority in all matters of faith and conduct.

Both the church and the world are aware of the evil results of this heady philosophy, and of the monstrous usurpations of authority and power that have made both

* See Lev. 16; also TABERNACLE SHADOWS, p. 48, 50.

the church and the world to groan under the iron heel of oppression. And yet, strange as it may seem, though the folly of this measure has been so glaringly manifest, and the hated power of the false head of the church has been cast off, again there is a great cry for his restoration to power and authority. The religious leaders of today are saying, We need and must have a visible head to reörganize and unify the divided hosts of "Christendom"—Christ's (?) kingdom;—and many are looking anxiously to the Papacy for that head.

Nevertheless, we are of those who still believe that it was expedient for Christ to go away; and that, too, without leaving any visible head to represent him in office. It was expedient for various reasons; and those in view of all the seemingly adverse conditions that could, and that the Lord knew were sure to, arise; for he foretold the very things that were to come to pass—the coming of the man of sin, the false teachers, and plausible false doctrines and how they would prosper, and the persecutions of the saints through long and weary centuries, and the treading down of the truth and the prevalence and prosperity of error.

His going away was expedient for the following reasons:—

(1) As already intimated, in order that, in accordance with the pattern given us in the typical high priest, Aaron, in the service of the typical tabernacle, he, as our great High Priest, should enter into heaven, into the presence of God—the antitypical holy of holies—for us. To this the Apostle Paul refers, saying, "For Christ is not entered into the holy places made with hands [into the typical tabernacle, as did Aaron the typical high priest], which are figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

If we would know what Christ our High Priest did for us after his ascension to the "most holy," to heaven itself, the presence of God, we have but to look back to the type which was made to illustrate it. There we see the high priest, after he had sacrificed the bullock which represented the humanity of Christ (while he himself then represented the new creature of the divine nature), entering the most holy with the blood of the bullock, and there presenting it before the mercy seat in the presence of the Shekinah glory; thus formally presenting to God the evidence of the typical sacrifice for the sins of the people, and so typically completing the work of atonement toward God. (See Lev. 16: 6, 14, 17; Heb. 9:7) And the Apostle in Heb. 9:7-14, shows that this work, thus typically accomplished by the typical high priest, was actually accomplished by Christ after his ascension to the Father, and that this formal presentation of the fact of his sacrifice for our redemption, was therefore a necessary part of the work of atonement, without which according to the type (Lev. 16:2, 3), his sacrifice would have availed nothing. It was only after the sacrifice had been made in exact conformity to the prescribed method, and after the evidence thereof (the blood) had been duly presented in the most holy, that the blessing of God could be granted to those for whom the atonement was made. Every part of the prescribed work was, in the antitype, as in the type, a necessary part, without which the whole would have been a failure. The typical sacrifices, of course, availed nothing, except to illustrate to our minds the actual processes of the work of atonement and the reasonable necessity of all its various features.*

(2) His going away was expedient also for himself, and again for us indirectly. This our Lord illustrated in his parable of the young nobleman going into a far country to receive for himself a kingdom and to return. (Luke 19: 12) Paul tells us that our Lord's great exaltation, which included, not only his change to the divine nature, but also his official elevation to the right hand of God, was granted to him as a reward for his atoning sacrifice—"And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. *Wherefore*, God also hath highly exalted him and given him a name which is above every name." This full exaltation, it is manifest, could not have been experienced until the sacrifice had been, not only made, but presented as well, as the fulfilment of this part of the divine plan. This full exaltation was that "glory" to which the Lord referred when he said, "Ought not Christ [according to the Scriptures] to have suffered these things, and *to enter into his glory?*" (Luke 24:26) His going away was necessary, therefore, to this exaltation to the right hand of God—an exaltation which also is greatly to our present as well as to our future benefit.

But let us consider further what is said of this glorious exaltation for which purpose it was necessary that our Lord should go away. The Apostle Paul says (Eph. 1:17, 20, 21), "The God of our Lord Jesus Christ, the Father of glory, ... raised Christ from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world [age], but also in that which is to come." And in his Revelation to John on Patmos, Jesus said, "I am set down with my Father in his throne." The inference is plain, therefore, that our Lord was exalted as Jehovah's Prime Minister in the throne of universal dominion, for which exalted office he was also duly qualified, being made a partaker of the divine (immortal) nature, a dignity never before conferred upon any created being. Such has been the honor and glory of our blessed Lord ever since he ascended up on high, there to appear in the presence of God for us.

But what does it signify to us that our Lord was thus exalted so far beyond even our comprehension of the glory? Oh, it signifies much! it signifies that "when he ascended up on high, he led captivity [death] captive;" for he that ascended thus into the heavens is he, the very same Jesus, "that descended first into the lower parts of the earth [the grave]; [and] he that descended is the same also that ascended up, far above all heavens, that he might fill all things." (Eph. 4:8-10) It signifies that we have now "a great High Priest, *that hath passed into the heavens* [one who is now on the most intimate terms and in the closest possible favor with the Sovereign of the whole universe], ... and not a High Priest which cannot be touched with the feeling of our infirmities; but [one who] was in all points tempted like as we are, yet without sin;" . . . . "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." It signifies that, "if any man sin, we have *an advocate* with the Father, Jesus Christ the righteous;" and therefore, we may "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:14-16; 2:17, 18; 1 John 2:1) His very presence there in the glory of his enduring priesthood is the only appeal that is necessary on our behalf; for Jehovah himself loveth us—the dear purchase of the precious blood of his Anointed One (John 16:27); in fact, the whole plan of this reconciliation was of God, and is wrought out in Christ. Yes, praise the Lord!

"Before the throne my surety stands;
My name is written on his hands."—Heb. 7:22; Isa. 49:16.

Yet the ascension of our blessed Lord to the right hand of power signifies more even than this: it signifies his ability now to "give gifts unto men." At the appointed time—tho times of restitution of all things—he comes forth from that holy of holies, heaven itself, whither he hath entered for us, and he will lift up his hands and bless the people (Lev. 9:23), and there will be a thousand years of his glorious reign. But this is not all; for as soon as he had ascended up on high and presented his sacrifice on our behalf, he sent the Comforter, the holy spirit of adoption, into the hearts of his disciples (on the day of Pentecost), whereby they were enabled to cry, Abba, Father. It was with reference to this gift that Peter said on that day, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear." (Acts 2:33) And this gift has continued with the church ever since. It was sent according to his promise—"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you." This gift, the Apostle John shows, could not be given to the disciples until after the Lord's ascension. "For the holy Spirit was not yet given, because that Jesus was not yet glorified."—John 7:39.

With some idea at least of the necessity of the Lord's departure in their interest, and assured of his coming again in glory and power, we can understand the rejoicing of the disciples as they returned to Jerusalem after his ascension. They were comforted and blessed, not only by the hope of his return, but also by the promise of the Comforter, as a token of his love and of the Father's favor, not many days after.

A REVIEW OF OUR LORD'S MINISTRY, ETC.

JUNE 30.

Golden Text—"Looking unto Jesus, the author and finisher of our faith."—Heb. 12:2.

In view of all the precious lessons of this quarter gathered from the life and death and resurrection of our Lord, we have only to repeat to those who are endeavoring to fol-

* See TABERNACLE SHADOWS OF BETTER SACRIFICES.

low in his footsteps, the exhortation of the Apostle: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

He who by his example and teaching has inspired our faith will, if we continue to follow his leading, finish, perfect it. He will establish, strengthen, settle us so that we cannot be moved; and finally present us to himself "a glorious church, not having spot, or wrinkle, or any such thing." He will also perfect us by present experiences for our office as the "royal priesthood" as he was "made perfect through suffering" (as a new creature) and prepared for his office as Chief Priest.

THE TEN COMMANDMENTS

JULY 7, EXOD. 20:1-17.

Golden Text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

For a full presentation of the subject of this lesson, the reader is referred to the following articles in previous issues:

(1) The Divine Law, Universal and Eternal.—Nov. 1-15, '94.

(2) The Law of God.—Nov. 1, '92.

(3) Taking God's Name in Vain.—May 15, '93.

(4) The Bond of Perfectness.—Oct. '91.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

DEAR BROTHER AND SISTER RUSSELL:—Although we are strangers to you, you are not strangers to us; and as a slight evidence of our appreciation of the blessings your books have brought us, we venture to trespass upon your precious time long enough to tell you something which may prove of interest.

We are a young husband and wife who have been members of the nominal church for about ten years; but are now, we trust, stepping from its darkness into the light of the new day now dawning for the consecrated children of the Most High.

About the first of December, '94, Miss Erlenmeyer, one of your colporteurs and one of the Lord's dear saints, called at our home, and finding us deeply interested in the subject of our Saviour's return, had little difficulty in persuading us to take the first volume of DAWN, promising to call again as soon as we had had time to read it.

We began to read and in two or three weeks were interested to such an extent that although nearly everything else was mixed up and we scarcely knew *what* we believed, we did see clearly that there certainly is some special prize, some exceptional opportunity, for which the humble, sacrificing members of Christ's flock are invited to strive. We felt that there was only about one plank in the old platform left for the Christian worker to stand upon, and that was the one in which we have always been most interested, "Go ye into all the world and preach the Gospel to every creature." We have always been expecting to fall into some trap unless we clung close to our Saviour, and at the time of which we speak were by no means sure that your interpretations of the Scriptures, despite their apparent harmony with them, were not the well-meant views of another class of those unfortunates who unwittingly go about "deceiving and being deceived."

This hesitancy to accept the message led us into a most serious predicament from which, however, the Lord has extricated us, and that, too, in a manner which seems to us unmistakable personal evidence that your views of the Word are correct. A few words of explanation are necessary to understand the way we got into what has proven the greatest testing season of our lives.

Long before we ever met each other it was our earnest wish that we might serve the Lord, if it chanced to be his will, as missionaries in the foreign field. One of us has, however, been for years physically unable to go; the other had no opportunity to go before our engagement took place, and as he received only the *next day* after that event a notice of acceptance of an application made nearly two years before, from which nothing had been heard in the meantime, but which, had it been received even *one* day sooner would have been considered a "call" and prevented our engagement altogether, it seemed to both of us that we had been plainly shown the Lord did not wish to use us in that direction.

In this city there is a young lady who from her infancy has wished and expected to some time go to the foreign field, and she has had the advantages of the education usually given at Mr. Moody's Northfield School and the Chicago Training Institute to fit her for such work. She is now the city missionary of the church with which we are at present connected, and is, we believe, earnestly trying to do her Master's will.

To come to the point: One evening early in January, after a long discussion of the sore needs of what seemed to us the Master's work, and of the ways and means at our disposal, we decided to send the above mentioned young lady to the foreign field and sustain her in the work as God saw fit to favor the plan, provided she was willing to accept the call. We concluded that if the DAWNS were right we had not many years in which to work and that *whether* they were right or wrong we would be doing the Lord's will by giving up for him every earthly prospect.

We invited the young lady in question to call as soon as possible, which she did the next evening, and we found her not only ready but anxious to take up the work. The next day she sent in her application to the Mission Board, asked to be appointed to the field to which she has from her childhood wanted to go, and even mentioned the date she would like to start.

About a week later Miss Erlenmeyer called, as she had promised, renewed our interest in the DAWN, left VOLS. II. and III., and such a sea of trouble as our first examination of the Chronology plunged us into, we earnestly hope we may never be called upon to go through again. We saw the old landmarks of orthodoxy topple and fall on every side, and although God's Spirit enabled us to look with a sense of joy upon the ruins of the creeds and catechisms, it did not extricate us from our contract to engage in work which we see is no longer necessary, and we did not have the confidence, as yet, in these, to us, new interpretations of the Word, to enable us to withdraw our offer.

In our extremity we asked our Father in heaven to show us the truth or falsity of your teachings by sending our friend as we had planned, or preventing her from going.

Since that time we have gone on reading and studying the books and growing in the doctrine of grace and in the knowledge of the love of God until, from a comparison of their teachings with the infallible Word, confidence in the DAWN has become heart-certainty that they are right. But although we have been for several weeks fully convinced, and have been growing stronger and stronger week by week, we have done nothing to interfere with the plans mentioned, fearing to take out of the Lord's hands what we had placed in them, and knowing from many rich experiences in the past that in his own good time he would answer us in a way that would satisfy.

Our confidence in the Lord has not been in vain, for as fast as we have come into the light we have received our answer, although in a manner that has given us much pain. Our dear friend whom we had expected to send began about six weeks ago to have trouble with her eyes. A month ago the affection had become so serious as to require regular treatment twice a week. Now she is unable to read or write and cannot even bear the light for any length of time.

A week ago she told us that it would be years before she could go, and the day before yesterday informed us she had written to the Mission Board and requested them to let the matter drop. Of course we know that the Lord has not sent this affliction upon her for the purpose of answering our prayer, but we know, too, that the young lady in question has heretofore enjoyed good health and we believe this trouble, which it now appears has been coming upon her unobserved for years, has been providentially postponed until now, or otherwise so ordered as to give us an opportunity to "Prove whether these things be so."

Now we have proved the Lord, and he has answered us, and we mean to obey the call. With fear and trembling, but with confidence in our mighty King, we enter at the

eleventh hour to run the race for crowns which others have flung aside. The thought that others have had them and lost them almost unnerves us. Oh! may he grant to strengthen our weak hands and confirm our feeble knees, that we be not castaways after having once entered the holy place and feasted on the wonderful truths so providentially placed in our way, is the heartfelt prayer of

Your loving brother and sister in Christ,

CLAYTON AND EMMA WOODWORTH.

[Since writing the above the brother and sister have withdrawn from the earthly organization of which they were members; but they are more than ever *united* to the one church "whose names are written in heaven."—ED.]

DEAR BRO. RUSSELL:—God be praised that at last I have willingly yielded to the Spirit's call through the Word, and have left Babylon, never to return, and am now happy in Christ my Redeemer. How blessed is the light that hath shined into our hearts! And now we realize fully the words of the Apostle—"And we, brethren, are not in darkness, that that day should overtake us unawares."

I have been reading DAWNS for about a year and a half. I heard the Spirit's call through the Word, but was so weak and so strongly bound to Babylon, that it was hard to throw off the shackles of bondage and enter into the liberty there is in Christ; but he will not break the bruised reed, or quench the smoking flax; and in his wisdom he sent among us Brother V. C. Haviland to do colporteur work. Bro. H. sought me out, and strengthened me, even as Ananias did Paul; and now I am in the light, bless his holy name, O my soul, and all that is within me!

Yours in hope of eternal life. FRANK H. RUSS.

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VIEWS FROM THE TOWER

The term "Infidel" will probably soon die out: it is being replaced rapidly by the terms, "Higher Critic," "Reverend," "Professor,' "Doctor of Divinity," etc. The President of Rochester Theological Seminary (Baptist) takes his stand with the evolutionists and higher critics. Some Baptists remonstrate but are powerless. The Trustees, representing the money influence, support the President.

The Northwestern University of Chicago, at its recent commencement exercises, had Dr. Lyman Abbott deliver the principal address, on Evolution, in which he derided the Bible account of Adam's creation, saying, "I would as soon have an ape for an ancestor as a mud man; and that is the choice." He scouted the idea of a fall from purity into sin, denied redemption and declared evolution to be the real redemption. At a ministers' meeting a few wished to rebuke the president of the University for having the speaker and his subject on such an occasion, but their objections were suppressed by the majority.

The same unbelief or infidelity is spreading in Germany, beginning, as here, with the learned college professors, who, professing to be wise, are becoming foolish and having their foolish hearts darkened. (Rom. 1:21, 22) Recently the Professors of Bonn University addressed an audience of ministers who were at Bonn, on a vacation. They pursued the same methods as our American higher critics, holding up the earlier portions of the Bible as myths and generally discrediting the entire book, implying a general stupidity on the part of our Lord, the apostles and all who, following their example, accept the Old Testament writings as the Word of God.

* * *

While the religious teachers of Christendom are thus blindly leading their flocks away from the Lord, we need not be surprised that, bewildered and without any divine anchorage, many are falling into various pit-falls of error—Christian Science, Theosophy, Spiritism, etc., and in substance concluding that God is a principle, not a being, a principle of good;—that man is the highest embodiment of this "good" and intelligent principle which pervades all space and all times: hence that man is not only the highest form of animal, but the highest expression of God. Thus, while God is dethroned, man is enthroned, man is his own god. Ah! how Satan must be rejoicing in the success of his latest move. He can afford to do a few cures for spiritualists, clairvoyant mediums, christian scientists and mormons.

The readiness of people to fall into these traps is before the reading public daily. For instance, the *Philadelphia Press* tells how Rev. J. H. Davis, pastor of the Methodist Episcopal church at Sodus Point, N. Y., recently drove ten miles to consult a mediumistic fortune-teller respecting the whereabouts of his son who mysteriously disappeared recently and was supposed to have been murdered. As people leave God and his Word, they are ready for anything.—See Rom. 1:25, 28.

* * *

But, however many may be ensnared by Satan, or fall before the pestilence of infidelity now issuing from the "high places" of learning, we may rest assured that in due time "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40:5), and that that due time is not far distant; for although there will first be a dark and stormy time, it is nearly due time for the Sun of Righteousness to arise with healing in his beams. And, further, we may rest assured that the Lord knoweth them that are *his*, not only his in profession, but his in deed and in truth, and that none can pluck them out of the Lord's hand. It will not be possible to deceive "the very elect;" hence those deceived are not the very elect, whatever may be their station in the future.

While seeing error flourish often in high as well as in low places, we are reminded of the grand truth expressed upon the old seal of the Huguenots. It represented an anvil with broken hammers scattered all around it, and bore this legend:

"Hammer away, ye hostile bands!
Your hammers break,
God's anvil stands."

* * *

While the professed advocates of God and his Son and book are turning traitors and firing their heaviest shot against the book they enlisted to serve, it is refreshing to find Mr. Charles A. Dana, the editor of one of the leading New York journals, addressing the Wisconsin Editorial Association as follows, respecting the book which has done more for the world than all other books combined, and which has been attacked by professed friends and professed foes as no other book has ever been attacked. Mr. Dana said:—

"What books ought you to read? There are some books that are indispensable—a few books. Almost all books have their own use, even the silly ones, and an omnivorous reader, if he reads intelligently, need never feel that his time is wasted even when he bestows it on the flimsiest trash that is printed; but there are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation, and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation: none which you open with such confidence and lay down with such reverence. There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the principle for you, which pleads for a policy, for a cause, so much as the right passage of holy Scripture?"

* * *

An English journal, commenting upon the observance of Whitsunday (which memorializes Pentecost), says:—

"Reunion Sunday" is the new title by which we are to recognize Whitsun Day. The Pope has set apart the whole of Whitsuntide for special effort and prayer towards the reunion of Christendom. From Lambeth Palace, also, the desire has been expressed that the prayer for unity in the Accession Service should be recited among the collects of yesterday."

Thus it appears that in Europe, as well as in the United States, the day and the week were devoted to Union. We may look for results within a few years—results favorable to churchianity, but unfavorable to individual Christian development and liberty. However, by that time the "elect"

will probably be nearly all out of Babylon and waiting for a little further polishing before sharing the great work of blessing the world. See Matt. 13:43; Rom. 8:19; Gal. 3:16, 29.

* * *

We clip from *The Independent*, of New York City, the following, in illustration of Papal love for Protestants.

"The *Catholic Times*, of Philadelphia, which puts whiskey advertisements in the same column with its appeal for St. Joseph's House for Homeless Boys, gives room to the following illuminating paragraph in its Paris letter:

"'The first batch of soldiers left Paris this week for Madagascar. . . . . The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer to the truth to regard it as a check given to British Protestantism.'"

"The French invasion of this native African State, already largely Christianized, with a Christian queen and a Christian government, is supported by Catholics, it seems, as a war upon Protestantism. This is a shameful confession. See how these Catholic Christians love the Christians of Madagascar! The Gospel was carried by Protestant missionaries to the Malagassy while they were yet savages."

* * *

The *United Presbyterian* commenting on the Pope's latest Encyclical on Christian Union inquires, "Why is it not possible for Evangelical scholars, representing all denominations, to get together and come to an absolute agreement upon all Christian doctrines?"

It may be that it is not our answer to this question that is desired, but we give it gratis, for all that, and say: It is not possible simply, (1) Because the so-called "scholars" have generally lost faith in the only standard of doctrine that exists, and are "at sea." (2) Because neither they nor the people they would represent are really anxious for the truth. God has provided the truth only for those who hunger and thirst after it; and consequently they alone will be filled with it. (3) Because people reverence the errors upon which their various denominations are built and are too indifferent and too engrossed with money-getting and pleasure-seeking to dig for the truth "as men search for silver." (Prov. 2:1-15) (4) They are afraid to investigate what they now hold as faith, lest even it slip away and they find themselves with none.

Hence, no such plan will be considered feasible; and the easier method of federation or "union," in which each denomination will respect the others, errors or foibles, will be preferred.

But the "union" will last only a short time. The great time of trouble will swallow it up, root and branches. And then, when consternation fills the hearts of all the world and the "foolish virgins," they will hear the command, "Be still, and know that I am God! I will be exalted among the nations! I will be exalted in the earth!" (Psa. 46: 8-10) Then trembling and in fear the "foolish virgins" with the Jews "shall look upon Him whom they have pierced," and rejected in rejecting his Word! Then they shall be surprised to hear the Master speak peace to the nations and to them in the terms of his New Covenant sealed with his precious blood.

But the bride, the "little flock," the "royal priesthood." What of this class? "God shall help her, and that right early" in the morning of that Millennial day.—Psa. 46:5.

THE PASTOR DENIES IT

The Pastor of the Calvary M. E. Church, Allegheny, called at our office and assured us that the rumor (See page 140 of our last issue), that *servants* were not wanted at that church, is wholly without foundation. He presumes that their fine new edifice may have led some one to mention it as a "rich-man's church;" but that so far from the Board of Trustees taking any such action, they reduced the charges for many sittings, so as to bring them within the means of people in very moderate circumstances. We are glad of such assurance, and glad to make it known.

The rumor, it seems, got its start in the fact that originally only two pews had been provided whose *sittings* would be as cheap as six dollars each per year; and, furthermore, that a Committee on pew-renting had been granted more than usual powers which it was feared, perhaps uncharitably, would be used against the poor.

THAT MODERN METHODISM ARTICLE

Several readers inquire concerning the article in our last issue, on Modern Methodism: Did we publish the article entire? In which issue of the *Northwestern Christian Advocate* did it appear?—Right-minded people find it difficult to believe that others could so lose the spirit of the gospel as the glory thus in their own shame.

We reply, that we published the article entire, word for word, as it appeared in the *Northwestern Christian Advocate* of March 28, '94, over the signature of its writer, Rev. Charles A. Crane, who has since removed to Colorado Springs, Colorado.

A portion of the paper containing this article was found by Brother Compton and sent to us, but the date of it was missing. We at once wrote the *Advocate*, and also to Rev. A. Crane, who has since removed to Colorado Springs, journal; but too late for mention in our last issue.

The date, the fact that such an article was published over a year ago, read by thousands of Methodists, and by scores of editors of Methodist and other journals, and not commented upon by any of them, and that it only raises a "breeze" when it reaches the *awakened* readers of the WATCH TOWER, gives all the stronger evidence that the sentiments of the article were *well received* and *approved*, by Methodists in general, as the truth, and that a larger number than we had supposed are glorying in their shame.

Later.—We have received a whole copy of the *Advocate* mentioned, and after a very careful search we find that we erred in saying that it was published without *one word* of *comment;* for four pages away the Editor gave exactly *eleven* words of comment as follows: "Mr. Crane's friendly satire on *existing Methodist conditions* will awaken thought." The article itself bears no evidence of insincerity: we fear, as does the Editor, that it is too true a picture of *"existing Methodist conditions."*

"THE PEACE OF GOD"

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

Peace is defined to be a state of quiet or tranquility, freedom from disturbance or agitation, calmness, repose. Such a state of mind is here affirmed of God. His is a mind tranquil, calm, undisturbed and never agitated nor even wearied nor perplexed by any of the cares of his vast dominion. Yet this perfect peace of God, the Scriptures show, is not due either to the fact that there are no disorders in his vast dominion, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of his glorious attributes which makes him Master of his situation as Sovereign of the whole universe. Have we admired the coolness and calm self-possession of a great general such as Grant or Napoleon in the midst of the confusion and smoke of battle? or of a great statesman such as Gladstone or Bismarck in the midst of national perplexities and perils? or of able and skilled physicians or others in critical times and places?—these are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that his plans will miscarry or his purposes fail; because all power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to his mind. "God is light, and in him is no darkness at all." —1 John 1:5.

God, the Creator of all things, is also the competent

Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills his will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus, from his own vast inherent resources of power and wisdom, spring the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; consequently he has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

Yet we find this peace of God coëxisting with much of disorder and trouble. As a Father he shows us that he bears a father's love to all his intelligent creatures—"the whole family of God in heaven and in earth"—and that for his "pleasure they are and were created." (Eph. 3:15; Rev. 4:11) He created them in his own likeness—with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character the alternative of good and evil must be placed before him. The right and wrong principles of actions must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for his newly created and innocent creatures is akin to, though much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as he advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as his free intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by this reasoning from the fact of his fatherhood, but also by all of those scriptures which speak of some things as abominable, displeasing, hateful and despicable to him and as giving him no pleasure; which say that his anger burns against them, and that his indignation and wrath wax hot, even to their destruction; and, further, by those scriptures which speak of his pleasure, love, joy and delight in other things—in the principles of righteousness and those who obey them. The appreciation of pleasurable emotions necessarily implies ability to appreciate emotions of an opposite character; for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the divine being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and pain; but the perfect poise of his attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

With this thought, then, let us consider the circumstances under which the marvelous "peace of God" has been perpetually maintained. The deep-laid plan of God in all his creative works required long time for its accomplishment. Across the vista of ages he saw in his purpose the glory of an intelligent creation in his own likeness, established in righteousness and worthy of his gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with a peaceful patience he resolved to wait for the glorious consummation. As the plan developed and time rolled on, the free moral agency of his creatures, misused by some, was enabling them to develop evil characters, and by this means discord was introduced into his family ("the family of God in heaven and in earth"—all his creatures, angels and men), and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far reaching plan, the glorious outcome of which, was, in the divine judgment, worth all the cost of both trouble and loss which he foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the heavenly Father knows something of such sorrow; for he saw Satan, one of his sons (Isa. 14:12), an angel of light, as lightning, fall from heaven (Luke 10:18); and for six thousand years at least, that son has been in open and defiant rebellion against God and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate and become the allies of Satan, and then he saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy—so virulent and hateful—spring up in his family? Surely not. Then God has found it necessary to perform the unpleasant duties of discipline. In his justice he must disown the disloyal sons and deal with them as enemies; and though all the while his fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to his favor, love must be vailed while only stern, relentless justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to him.

Consider the love against which these recreants sinned: that though from God cometh every good and perfect gift, his favors have been despised, his love spurned, his righteous authority conspired against and defied, his character maligned, misrepresented, made to appear odious and hateful, unrighteous and even despicable. Yet through it all "the peace of God" continues, though for six thousand years he has endured this contradiction of sinners against himself. And still, O wondrous grace! his love abounds; and it is written that he so loved the world, even while they were yet sinners, that he gave his only begotten Son to die for them; and that through him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies.—John 3:16; Rom. 5:8; 1 Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10, 14.

This gift of divine love was another indication of the cost to our heavenly Father of his great and marvelous plan. Not only did he behold the fall into sin of a large proportion of his family, but their recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this beloved one to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must he have made this sacrifice of his beloved Son, in whom he was well pleased. In addition to all the graces of his character manifested since the very dawn of his being was now added the further grace of full submission to the divine will, even when the pathway pointed out was one of pain and humiliation.

Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? had he no appreciation of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily: the unfeigned love of the Father sympathetically shared the Lord's sorrow. The principle taught in the divine Word, that true love weeps with those that weep and rejoices with those that rejoice, is one which is also exemplified in the divine character. The immortal Jehovah could not himself die for us, his divine nature being proof against death. And, even if he could have died, there would have been no higher power to raise him out of death, and all creation would have been left forever without a governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to his loving, fatherly nature, the dearest treasure of his heart, and thus he manifested (1 John 4:9) the great love wherewith he loved his deceived and fallen creatures. If this sacrifice cost him nothing; if it were impossible for his mind to realize any painful emotion, even under such a circumstance; then the gift of his Son would be no manifestation of love; for that which costs nothing manifests nothing.

Our Lord Jesus also manifested his great sympathy for the Father in the misrepresentation of his character which he has so patiently endured for ages. It was the one effort of his life to glorify the Father and to rectify among men the false impressions of his glorious character—to show to men his goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

Yes, there has been great commotion in the disrupted family of God—commotion in which the Lord declares he has had no pleasure (Psa. 5:4); but, nevertheless, "the

peace of God" has never been disturbed. In the full consciousness of his own moral perfection, his unerring wisdom, his mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, he has endured the contradiction of sinners against himself for six thousand years. But during the seventh millennium, according to the divine purpose, it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of his finished work and in the everlasting peace and happiness of his family in heaven and in earth, "reunited under one head" (Eph. 1:10—*Diaglott*) This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless a duty which he will have the fortitude to perform in the interests of universal righteousness and peace. Hear him:—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" —Ezek. 33:11.

Thus we see that "the peace of God" is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord Jesus' last legacy to his disciples, when he was about to leave the world, as expressed in the following his own words:—

OUR LORD'S LAST WILL AND TESTAMENT

"Peace I leave with you, my peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

Thus, with abounding compassion and tenderness, did our Lord, on the last night of his earthly life, bestow upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was one of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which he himself possessed—the peace of God. It was the same peace which the Father himself has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God, by faith in his wisdom, power and grace. So also if we would have "the peace of God," the peace of Christ—"my peace"—it must, like his, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy; yet how quickly the storm-cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words the foul betrayer, Judas, was out on his murderous errand, then followed the agony in Gethsemane and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as he stood alone before his merciless accusers and persecutors in the hall of Pilate and the court of Herod, while they were powerless to shield him; and then came the tragic end, the horrors of the crucifixion.

Where was the promised peace under such circumstances —when, overcome with fear and dread, they all forsook him and fled, and when Peter, although anxious to defend him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew him? Well, the peace had not yet come; for, as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth" (Heb. 9:16, 17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their ears, strange as it may seem, there is evidence that peace began to steal into their hearts. The darkened heavens, the quaking earth, the rending rocks, the torn vail of the temple, all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of those events was that of divine wrath and indignation against them. And as fear fell upon the people and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes; the guilty conspirators, having accomplished their work, slunk away to hide, if possible, from the wrath of God; Judas, filled with remorse, went out and hanged himself; and the Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God." But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause and it was God's cause and these supernatural demonstrations were evidences to them that God was not regarding this matter with indifference; and though through the vail of darkness they could not read his bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of his resurrection, confirmed to them by his appearance in their midst, and again forty days later by his ascension after his parting counsel and blessing and promised return and the instruction to tarry in Jerusalem for the promised Comforter, the holy Spirit of adoption, not many days thence (at Pentecost). Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace—peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came the river of their peace found a deeper bed and their joy knew no bounds.

But not alone to the early church was this legacy of peace bequeathed: it is the blessed inheritance of the entire church, even to the end of the age. The Lord showed his thought for us all on that very day, when in his prayer he said: "Neither pray I for these alone, but for all them also that shall believe on me through their word."

The peace promised, observe, was not the short-lived peace of the world, which is sometimes enjoyed for a little season —while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in, and friends go out and health fails and death steals away the treasures of the heart; but "my peace," the peace of God, which Christ himself by faith enjoyed, who, though he was rich, for our sakes became poor, who lost friend after friend and in his last hour was forsaken by all of the few that remained—the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left his beloved people? Suppose he had bent his energies during his earthly life to the accumulation of money, and that in so doing he had amassed an immense fortune to leave in the hands of his disciples wherewith to push forward the great work of the age when he should be taken from them—money to pay the traveling expenses of the apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling brethren, etc., etc.—how soon would it all have vanished, and how poor would be our inheritance today! Why, "the man of sin" would surely have gotten hold of it in some way and not a vestige of the legacy would have reached this end of the age. But, blessed be God, his rich legacy of peace still *abounds* to his people.

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord himself, and like the heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide—"In the world ye shall have tribulation, but *in me* ye shall have peace."

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was *their faith*—their faith in the love, power and wisdom of God. They *believed* that what God had promised he was able also to perform, that his righteous and benevolent plan could know no failure; for by the mouth of his prophets he had declared, "My counsel shall stand, and I will do all my pleasure. . . .

Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27) On the assurances of God they rested. In him their faith was anchored, and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the throne of God.

The language of our Lord's faith was: "O, righteous Father, the world hath not known thee: but I have known thee." He had been with the Father from the beginning; had realized his love and his goodness; had seen his power, and had marked his righteousness and his loving kindness and fatherly providence over all his works. And so it is written: "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. 53:11) The knowledge which he had of the Father gave to him a firm footing for faith in all his purposes concerning the future. Hence he could and did walk by faith. And that faith enabled him to overcome all obstacles and secure the victory even over death.

So also it is written for our instruction: "This is the victory that overcometh the world, even our faith"—that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God—the peace of Christ—will abide with his people. While the Lord was with his disciples, and they saw in him the manifestation of the Father, their faith was firm and they had peace in him, as he said: "While I was in the world I kept them;" but not until after he had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Jesus Christ, if they would continue faithfully to follow in his steps.

Herein is also the basis of our peace. No matter how heavily the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure;" that "his truth is our shield and buckler;" that "what he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our surety and advocate; and that "the Father himself loveth us," and "he considereth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. Indeed, "what more could he say than to us he hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing that puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him: he cannot see the brightness of his Father's face, for "without faith it is impossible to please God;" and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears, based generally upon his human imperfections, which he should ever bear in mind are covered by the robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though he slay me, yet will I trust him." With this faith the peace of God, the peace which the Master bequeathed to us ever abides. Thus the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

In the midst of the Christian warfare let our hearts be cheered and our minds stayed, not only with such assurances that all the divine purposes shall be accomplished, but also with such promises of personal favor as these:

"Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." "Can a woman forget her sucking child? . . . Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." "The Father himself loveth you," and "It is the Father's good pleasure to give you the kingdom." "Such as are upright in their way are his delight." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart"—the peace of God which passeth all understanding, even in the midst of storm and tempest.

THE GOLDEN CALF

JULY 14.—EXOD. 32:1-8, 30-35.

Golden Text—"Little children, keep yourselves from idols."—1 John 5:21.

As soon as Israel had been delivered from the bondage in Egypt, God began to educate and deal with them as a nation, and his dealing was such as to distinguish them from all the other nations on the earth. The first step to this end was the giving of the law from Mt. Sinai, through Moses, their divinely appointed leader. The import and character of that law we considered in our previous lesson.

This lesson calls to mind the peculiar circumstances of the giving of the law, and the Covenant based upon that law, instituted through their mediator, Moses, and solemnly assented to by all the people, who, with united voice, responded to the Lord's proposal, saying: "All that the Lord hath spoken we will do." For the Lord had said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed and keep my Covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:4-8) And it was in pursuance of the conditions of this Covenant that God at once called Moses up into Mount Sinai and delivered to him the law.

But how quickly Israel violated their part of the Covenant this lesson shows. While yet Moses was in the Mount with God the whole nation lapsed into the most degrading idolatry, utterly ignoring their Covenant and forsaking the Lord who, with a mighty hand and a stretched-out arm, had so recently recovered them out of Egyptian bondage, led them triumphantly through the Red sea, destroyed their enemies, fed them with manna in the wilderness and refreshed them with water from the barren rock. In this sudden and disgraceful apostasy there is not the record of a single dissenting voice. Even Aaron, who had been so intimately associated with Moses, and had been left in charge during Moses' absence, weakly hearkened to the demands of the people and became their leader in their idolatry. Thus the whole nation, within the brief space of forty days, forsook the Lord, despised their Covenant and plunged into sin. "Up, make us gods," they said, "which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So, at Aaron's call, they brought their earrings to Aaron and he made them a golden calf; and they praised the work of their own hands and said, "These be thy gods, O Isreal, which brought thee up out of the land of Egypt."

This tendency to idolatry on the part of any people, and especially of Israel, manifested on various occasions, may seem strange to many, but the evil had its root, both with Israel and with other nations, in the depravity of the fallen nature which gravitates toward sin and yet seeks to silence the protests of conscience with the sanction of religion. Man is naturally inclined to worship. In his fallen condition, however, it is not love or gratitude or reverence for superiority of wisdom, power or goodness, but superstitious fear, that prompts it. He desires to do evil: conscience protests, and fear and superstition suggest the joining of the desired evil practices with a form of worship; and the form of worship seeks some central figure, real or imaginary, to receive it; and that central figure is the god. And this god is supposed to have just such characteristics as the evil mind of his inventor and worshipper desires. Idolatry, therefore, is not the blind reverential adoration of superior dignity or power or moral worth; but it is wilful and sinful devotion to degrading self-gratification.

It is clear, therefore, that idolatry is the synonym of evil; and it precludes the recognition of the one true God, whose purity and holiness are directly adverse to the spirit of idolatry. The Apostle Paul gives an apt description of it in Rom. 1:21-32—a description which not only fitted the ancient heathen nations, but which also characterizes very prominently the heathen nations of today. It reads thus: "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart right by obediently abstaining from the intoxicating became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own

hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. For this cause God gave them up unto vile affections."

The sin of idolatry is most prominently set forth in the Jewish law, the very first commandment being, "Thou shalt have no other gods before me; . . . for I, the Lord thy God, am a jealous god." The worship of the one true and righteous God, whom we are commanded to worship in the beauty of holiness (Psa. 29:2; 96:9), is elevating and ennobling, and calculated to develop in us the glorious moral likeness of God; and only those do truly worship him in the spirit of the truth —in the beauty of holiness—whose fruit is always unto praise.

In considering the gross idolatry of Israel, acquainted as they were with God by such marvelous experiences of his goodness and grace, we may smile at the puerility which would erect a golden calf and call it a god, as well as despise the faithless degeneracy of a people so favored; but before we judge Israel harshly let us see to it that no semblance of the same sin lies at our own door. Not forgetting that Israel, after the flesh was a typical people, let us beware of being identified with her antitype in sin.

The Apostle Paul in Col. 3:5 and Eph. 5:5 says that all covetousness is idolatry; and the Lord, in reference to the same disposition, says: "Ye cannot serve God and Mammon." (Matt. 6:24) The sin of covetousness, the worship of Mammon, the idolatry of money, is the great sin of "Christendom," the antitype of fleshly Israel. Nor is she less blameworthy in this idolatry than was fleshly Israel in the worship of the golden calf; for if fleshly Israel had witnessed many manifestations of the divine favor, "Christendom" has surely seen many more. It is a lamentable fact, too, that while all "Christendom" is plunging into this idolatry of money, so that even the heathen nations about us say that money is the Christian's god, the religious leaders of the people make no resistance, but, like Aaron, weakly assent and throw their influence also into the common current.

We have already called attention to the fact that Moses, the mediator of the Law Covenant, was a type of Christ, the mediator of the New Covenant. His return to the people from Mount Sinai corresponded to the second coming of Christ, which marks the idolatrous worship of the golden calf as corresponding in time also to the present worship of mammon on the part of Christendom.

The action of Moses in the destruction of the calf, burning it in the fire and reducing it to powder, then sprinkling it on the waters of which the people must drink, aptly symbolizes the foretold destruction of hoarded wealth in the great time of trouble due in the end of this age, and the bitter experiences of the rich, while their wealth is burned in the fire of trouble and becomes to them bitterness.

But while Mammon is the popular god that commands the worship of Christendom in general, let us not forget that there are also many other forms of covetousness less general, and beware of being overcome by them. Only God is worthy to be enthroned in our hearts; only those principles of righteousness and truth so gloriously exemplified in his character are worthy to control our lives; and only those incentives which his wisdom and goodness present are worthy of our ambition and effort. And everything that is short of this partakes of the spirit of idolatry. Therefore, the beloved Apostle said: "Little children, keep yourselves from idols."

THE OFFERING OF STRANGE FIRE

JULY 21.—LEV. 10:1-11.

Golden Text—"Do not drink wine nor strong drink, thou, nor thy sons with thee."—Verse 9.

The text of this lesson introduces to us the typical religious service of the tabernacle in the wilderness, instituted by God in connection with the giving of the law to Israel.*

The tabernacle, with all its appointments and service, is of special interest to Christians, not merely as a matter of Jewish history, but because, both in its construction and in its service, it was typical of spiritual things in store for the Gospel church. The plan and materials of its construction, every board and curtain, every article of its furniture, and the colors and designs of its ornamentation, as well as its priesthood, its sacrifices and all its forms and ceremonies, were full of significance as "shadows of heavenly things," of the divine plan of redemption and reconciliation through Christ, which began to be wrought out in Christ at his first advent, has been gradually working out all through the Gospel age and will be completed in the Millennial age.

There are three points to which special attention is called in this lesson; viz., (1) The sanctification or setting apart of Aaron and his four sons to the priesthood; (2) The abuse of the office on the part of two of the sons, and (3) The penalty which followed. While these things would have but small interest to us as mere matters of history, they are seen to be of immense importance to all Christians, when their typical significance is considered.

The high priest, Aaron, and the under or subordinate priests, his sons, in their typical official capacity, represented Christ Jesus and his church during the Gospel age, whose chief duty during this age is to offer the acceptable sacrifices of this antitypical day of atonement, as represented in the type. (Heb. 9:22, 23) It should be observed that the number of priests (five), in comparison with the hosts of Israel, who represented the whole world, was very small. So, in the antitype, it is but a "little flock" (Luke 12:32); and they are chosen for their office for the purpose, not of condemning, but of serving and blessing the world, as shown in the type and indicated by the term priesthood.

It is a great honor now, as it was then in the type, to be called to this high office of service with Christ our Lord and Head, to be, with him, a royal priesthood, a holy nation, a peculiar people; but as such let us not forget that we are to be a people zealous of good works—a people cleansed from sin, as symbolized by the washing and the clean white linen robes of the typical priesthood. We must by faith appropriate the robe of Christ's righteousness; and then, as the typical priesthood was anointed with the holy anointing oil, so must we be anointed with the holy Spirit, and thereafter fully submit ourselves to the leading of the holy Spirit of God, which speaks to us in no uncertain tones through his precious Word.

* See TABERNACLE SHADOWS

While it is a great privilege and honor to be called to the priesthood, and to be robed and anointed for its service, the typical incident of this lesson conveys to us a solemn warning of responsibility. Nadab and Abihu, the two eldest sons of Aaron, without authority presumed to offer incense before the Lord. This duty was appointed to Aaron only. It was to be performed in a particular way, and only on the day of atonement, and with fire taken from the altar of sacrifice. (Lev. 16:2, 11-13) In offering the incense these two members of the priesthood took upon themselves to do what they were not commanded to do, and also in a time and manner unauthorized, taking the fire also from some other source than the altar of sacrifice. Their burning incense was therefore called "strange fire"—unauthorized. Their sin was a presumptuous sin, and the penalty was death. As immediately following the record (verses 9-11), there is the prohibition of wine or strong drink to the priests in the service of the tabernacle, the intimation seems to be that the two offenders were to some extent under such influence when they offered the "strange fire"—strange or unacceptable incense.

What is the lesson here shadowed forth for the anti-typical priesthood, the truly consecrated and anointed church of Christ? The special lesson to all such is, Beware of presumptuous sins! The offering of incense by Aaron, the typical high priest, and made by fire from the altar of sacrifice, represented the sweet odor unto God of the perfect obedience of Christ, our great high priest, even when tried in the fires of the altar of sacrifice. As thus on the day of atonement, after the offering of the sin-offering, Aaron burned the incense in the holy place before the Lord, so Christ, after offering his great sacrifice for us, entered into heaven itself with the sweet incense of his perfect obedience, and his sacrifice was therefor acceptable to God on our behalf. (Heb. 9:24; Rev. 8:3) And as the offering of the sacrifice with the incense was on behalf of the under-priests and of all Israel as well, so the offering of Christ is for the priesthood, the church, as well as for the whole world. (1 John 2:2) True, we are to be laid with him on the altar of sacrifice; but our sacrifice would avail nothing were it not for his sacrifice and the sweet odor of his personal merit ascending God with our prayers for a share in his meritorious covering.—Rev. 8:3.

We, the church, the anti-typical under-priests, must therefore beware of the presumptuous sin of offering strange fire, strange incense, before the Lord, of presuming to approach God in our own righteousness. Only in acknowledgement of the sweet savor of Christ's righteousness, applied to us by faith in his blood, are we acceptable with God. Another lesson is that we should pay our vows unto the Most High with scrupulous exactness, and, to this end, keep the head clear and the

heart right by obediently abstaining from the intoxicating spirit of the world; but "Be ye filled with the spirit"—the spirit of obedience and of a sound mind. (Psa. 19:13; Eph. 5:17, 18; 2 Tim. 1:7) In so doing we shall not be tempted to offer strange fire before the Lord, but will humbly trust in the acceptable incense of Christ our Redeemer, and ever observe a well defined line between the holy and the unholy, the clean and the unclean.—Lev. 10:9-11.

The displeasure of the Lord against those who presume to approach him with "strange fire"—knowing that they are not coming in his appointed way—is indicated, and the penalty illustrated, in the fate of the two sons of Aaron. (Verse 2) "And there went out a fire from the Lord [probably a lightning stroke] and devoured them, and they died before the Lord. Then Moses said unto Aaron [in explanation of the summary judgment], This is what the Lord hath spoken, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

The destruction of the two presumptuous priests who thus attempted to present themselves before the Lord in other than his appointed way, illustrates the teaching of the Lord and the apostles that the second death will be that "sorer punishment" which those of the anti-typical priesthood will incur who attempt to appear before the Lord and to offer strange fire—strange incense which he did not authorize and cannot approve. The righteousness of Christ is the only acceptable incense; and we dare not come in our own. That we have been called to the priesthood and anointed with the holy anointing oil (the holy Spirit) is no guarantee that we shall retain that office if we do despite unto the spirit of favor, despise God's appointed way, and so forfeit his approval. (Heb. 10:29, 30) Nor is the penalty indicated merely the forfeiture of the official honor; but it is death, the second death. from which there shall be no awakening. Let us not lose sight of the fact that the Lord has declared that he will be sanctified, that his name shall be honored before the people in those whom he owns as his consecrated priests. And those taking upon themselves the vows of the priesthood and receiving the divine anointing, who afterward at heart despise the Lord's appointments and ignore their covenant relationship with him, have no other hope than that indicated in the death of the two typical priests who offered strange fire.

And Moses called the relatives of the two dead priests and said unto them: "Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron and unto Eleazer and unto Ithamar, his sons, Uncover not your heads; neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled [bewail the fact that these had so incurred the wrath of God]. And ye shall not go out from the door of the tabernacle of the congregation—[ye shall not leave the holy place to follow after and lament the dead ones], lest ye [also] die; for the anointing oil of the Lord is upon you—[*i. e.*, you are consecrated to full submission and obedience to the will of God]. And they did according to the word of Moses"—the representative of God.—Verses 4-7. So all who remain loyal to God will approve his righteous judgments. Nor will they leave the holy place of fellowship and communion with God to follow those spiritually dead into the outer darkness. And all who have the spirit of God will show by their conduct that, while they approve God's righteous sentence, they feel as he does about it, when he says: "As I live, I have no pleasure in the death of him that dieth."

It is a fact worthy of notice that one-half of those called and consecrated to the typical priesthood (as under-priests, representing the consecrated of this age) forfeited their lives by offering the strange fire. If this proportion is typical of a similar loss amongst the called and consecrated of this age, it bids us be all the more upon our guard to make our calling and election sure.

While the death penalty was promptly visited upon the erring typical priests, we must not forget that theirs was not the "sorer punishment"—the second death—due to a violation of the New Covenant obligations by the anti-typical priesthood. They forfeited only the present life, or rather the few more years they might otherwise have lived. In the resurrection day they also will come forth to trial for everlasting life under the favorable circumstances of Christ's kingdom.

THE MEMORIAL ANNIVERSARY

DEAR BROTHER RUSSELL:—In the course of a study as to the origin and history of Easter Sunday, I discovered some facts which appear to confirm the view that the Lord's Supper should be observed as an annual memorial.

The Americanized Encyclopædia Britannica, under the title, "Ecclesiastical Calendar," contains the following:

"So early as the second century of our era, great disputes had arisen among the early Christians, respecting the proper time of celebrating Easter, which governs all the other movable feasts. The Jews celebrated their Passover on the 14th day of the first month; that is to say, the lunar month, of which the 1st either falls on, or next follows, the day of the vernal equinox. Most Christian *sects* agreed the Easter should be celebrated on a Sunday. Others *followed the example of the Jews*, and adhered to the *14th of the moon;* but these, as they usually happened to be the minority, were accounted heretics, and received the appellation of Quartodecimnians. In order to terminate dissensions, which produced both scandal and schism in the church, the Council of Nice, which was held in the year 325, ordained that the celebration of Easter should thenceforth always take place on the Sunday which immediately follows the full moon that happens upon, or next after, the day of the vernal equinox. Should the 14th of the moon. which is regarded as the day of full moon, happen on a Sunday, the celebration of Easter was deferred to the Sunday following, in order to avoid concurrence with the Jews *and the above mentioned heretics.*"

The difference of opinion which gave rise to the "great disputes" mentioned in the article quoted could not have been with reference to Easter, which, as every one knows, is intended to be in memory of the Resurrection—which could not by any process of calculation be made to fall upon the same day as the Passover of the Jews. It was clearly the Lord's death which was in question, and those poor "heretics" were contending earnestly for the faith once delivered to the saints, protesting, by their adherence to the true traditions of the church, against the innovations of a corrupt and ambitious priesthood, who were willing to make any concessions to the pagan world in exchange for temporal power.

The month of April was also called "Mensis Paschalis" (Passover Month), and "Easter Monath" in honor of the Anglo-Saxon goddess, Eastra; which further supports our position that Easter is nothing but a heathen substitute for the Christian Passover, wholly unauthorized by the Lord or his apostles, and another of the vile counterfeits of *Babylon the Great, the Mother of Harlots and Abominations of the Earth.* Yours for the One faith, E. C. MOTT.

IF WE HAD BUT A DAY

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
On our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should sleep, not for dreams, but fresher power,
To be and to do.

We should hold our wearied or wayward wills
To the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight;
We should hush our murmurs of discontent
At a life's defeat;
We should take whatever a good God sent
With a trust complete.

We should waste no moment in weak regret,
If the days were but one,
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work and to pray;
To be what the Father would have us be,
If we had but a day.

VIEWS FROM THE TOWER

One of the notable events of our day was the recent *peace-demonstration* on the occasion of the opening of the Baltic canal. The canal was projected by the grandfather of the present German Emperor and begun by his father; and, as intended, it will doubtless be of great benefit to Germany's commerce as well as to her navy. The German Emperor determined to make the occasion of its opening a forcible reminder of the blessings of peace on earth and good will toward men, and invited all the great governments of "Christendom," and Turkey as well, to send to it their representative battle-ships or peace-makers.

They came: over a hundred of the most awful engines of war; and they made, as they steamed through the canal, the most remarkable exhibition of the kind ever witnessed on earth. The cost of the vessels and their armament represented hundreds of millions of dollars; and one salute fired simultaneously by 3,500 guns consumed in an instant thousands of dollars' worth of powder, and produced, as it were, a voice of mighty thunder such as never before was heard. Of course, while telling them that this was a *peace*-demonstration, the Emperor feasted his guests royally. He could well afford to do so, for the *people* would foot the bill, which in this case is stated to have been in round figures $2,000,000.

As the eye of the mind beholds the pageant we inquire—Who are these Christian nations? And for what purpose have they built these floating fortresses? Are they to defend civilization and Christianity from barbarous foes seeking their destruction? No; the barbarian savages never dreamed of such death-dealing devices. It was not the fear of these that led to the construction of these vessels. Perhaps there once were such savages, and mayhap these are the vessels by which they were conquered long ago, and therefore they are symbols of peace and good will toward civilized man? No; not one vessel in the entire number had ever been in battle; they were all new vessels of the most modern type. Vessels launched ten years ago would be too antiquated for such a naval parade; indeed would be almost useless in warfare against one of these modern vessels. Why then were hundreds of millions spent in building these vessels? and why are other millions spent annually in keeping them manned, armed and provisioned for war?

Ah! the only answer is that the name *Christian*, as applied to nations, is a mistake. Although Christianity has done much for the nations of Europe and America—bringing them civilization and a measure of liberty and some ideas of justice and decency—it has not converted them as a whole, nor more than a small minority. To many it has merely brought enlarged ambitions of selfishness which are scarcely restrained by public weal and sentiment. The nations have not been converted from principles of *selfishness* to principles of *love:* and none know this better than the rulers. They know that they dare not trust each other—that if one got much more power than the other, so that she dared to do it with impunity, she would not hesitate to steal away their liberties for her own gain; "might would make right." Hence it is a race for power, for self-defence against each other. Such a peace evidently rests upon a poor foundation.

How much the world needs a general government, a good government, a righteous government, a paternal government, that would really "speak peace to the nations" and bid them spend time and treasure and blood in a nobler cause than destroying one another financially and literally. Six thousand years of experience prove that such a government cannot be organized amongst the fallen sons of Adam. For even though a few might be found able and willing to do their best, their efforts would be handicapped by others seeking to do their worst while deceiving the people and posing before them as patriots. And even the best intentioned would be in great danger of being corrupted by power.

But as God's people read the great, divine plan of the ages they see that God has for centuries been selecting and preparing under Christ their head, a peculiar people, "a royal priesthood," who, with Christ their Chief Priest, shall shortly rule and bless and help up, out of sin, degradation and death, all the families of earth. They pray for that promised kingdom of God—"Thy kingdom come, thy will be done in earth as it is in heaven." They realize that when God's kingdom is in control, the present implements of human destruction will be of no further value, and human energies will be otherwise invested. But first the great battle of the great day of God Almighty must be fought. The nations realize faintly, even while they cry, "Peace, peace," that a conflict impends: and hence in the language of Scripture the weak are saying, "I am strong." (Joel 3:10) This is the real meaning of the naval display at Kiel. The nations desire to impress each other with their strength, hoping thus to put off the evil day of war.

But the world in general is not deceived by the cries of Peace! Peace! Even though they do not see the glorious outcome as we see it, they see the "battle," the "irrepressible conflict," and know the real meaning of the recent peace demonstration. We quote from the *London Spectator* as follows:—

"And yet the irony of the situation is very keen. It was a grand festival of peace and constructive industry, but its highest glory was the presence of the fleets prepared at vast sacrifices of treasure and of energy solely for war and for destruction. An ironclad has no meaning, unless it is a mighty engine for slaughter. There is but one phrase which describes fully the grandeur of that 'peaceful' fleet, and this is that it could in a day destroy any port on earth, or sink the commercial navies of the world, if gathered before it, to the bottom of the sea. And what depths of human hatred were concealed under all that fair show of human amity. One squadron was French, and its officers were panting to avenge on that exultant Emperor the dismemberment of their country. Another was Russian, and its Admirals must have been conscious that their great foe and rival was the Power they were so ostentatiously honoring, and had only the day before broken naval rules to compliment the Emperor's most persistent and dangerous foe. A third was Austrian, whose master has been driven out of the dominion which has made the Canal, and jockeyed out of his half-right in the province through which the Canal in its entire length winds it way. And there were ships from Denmark, from which Holstein had been torn by its present owners, and from Holland, where every man fears that some day or other Germany will, by another conquest, acquire at a blow, colonies, commerce, and a transmarine career. The Emperor talked of peace, the Admirals hoped for peace, the newspapers of the world in chorus declare that it is peace, but everything in that show speaks of war just past, or, on some day not distant; to arrive. Never was there a ceremonial so grand in this world, or one so penetrated through and through with the taint of insincerity."

* * *

We noticed not long since that in France some of the theaters were presenting scenes from the New Testament. Now a "Sacred Opera," *Christ*, composed by the celebrated pianist, Anton Rubinstein, now deceased, is being presented at the City Theater of Bremen, Germany.

The tone is reverent, the building is hung with dark drapery, and no applause is permitted. The prologue opens with a shepherd scene in which the wondrous star appears over the manger. Soon the heavens open and the Annunciation angel appears surrounded by a heavenly host and declares the Redeemer's birth, when follows the joyful song, "Glory to God in the highest, Peace on earth, good will toward men." The music changes, a Moorish king and retinue appears, then one from the North, and finally a third from India. Each sings of his own greatness, but also of that longing which the whole world feels for something better. The door of the manger opens and the infant Jesus with his mother and Joseph are seen in a flood of light.

Then follow scenes in our Saviour's life:—his baptism at Jordan, by John, who preaches the Kingdom of heaven at hand, and who salutes Jesus as the Lamb of God which taketh away the sin of the world; the temptation in the wilderness, in which our Lord is represented in white garments, while Satan is represented behind him in black garb, etc. Scene 3 represents the sermon on the mount. (Matt. 5) As each beatitude falls from the lips of the great Teacher, the disciples repeat quietly the word, "Blessed." But presently when the hungry clamor for bread, the miracle of the loaves and fishes is represented, followed by the awakening of the son of the widow of Nain.

Another scene represents our Lord driving the tradesmen and money-changers out of the Temple, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." The scene shows the buyers, sellers, children, etc., in oriental dress, scurrying across the stage before the scourge of small cords. Then Caiaphas and the Pharisees appear, demanding his authority and taunting him. Our Lord's answers are given in dignified form, tone and music.

Then follows the scene of the Last Supper; Gethsemane's agony; the trial before Caiaphas, Herod and Pilate; the latter

represented with great dramatic effect, followed by the dragging away of the Master to execution. The crucifixion scene is omitted because the stage is insufficient in size. A scene representing Judas' remorse is brought in and the whole concludes with a representation of St. Paul preaching in bold strains the Gospel of the cross of Christ.

It is truly remarkable that worldly men, we presume as a financial speculation, are finding that the common people are hungering for the Gospel of the Son of God, while the preachers of various denominations declare that they cannot attract them with grand organs, and singers, and free seats, and essays upon science, art, politics, etc., which contain but little food for the soul—little of the bread of everlasting life. Thus while the colleges and churches are *explaining away* our Lord's miraculous birth and all of his miracles, God finds defenders and mouthpieces for his truth, even amongst non-professors.

* * *

The latest development of Protestant union is called "The League of Catholic Unity," which, acting along the lines laid down in 1888 at the Lambeth (England) Conference, sets forth the following four rules as the basis of union:

"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ himself: baptism and the supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.

"4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church."

This league has been joined by quite a number of ministers.

* * *

The Coptic Catholic church of Abysinnia seems disposed to unite with the Roman Catholic church; and the Pope is supplying money for the establishment of Roman Catholic schools among them.

* * *

A splendid specimen of Roman Catholic love for Protestantism, the Bible, the American flag and the Public School, was given in the great city of Boston, on July 4. Boston (like New York and several other large cities in the United States) has a large foreign population, and hence the Roman Catholics, under the name of the Democratic party have had control of the city government for years.

It is usual for Patriotic orders to celebrate by parade, etc., the Nation's birth, and this was done by the Patriotic Sons of America and the "American Protective Association," unsectarian organizations whose special object is the preservation of American liberties, and especially the protection of the public school from the hostile attacks of Romanists. The R. C. Board of Aldermen refused permission to take along a "float" representing a New England school house, and two of their number, knowing the loving and liberal spirit of their supporters, prophesied trouble and it is believed encouraged it by their utterances, so that their expectations were realized. But the A. P. A. people thought that they should cling to a shred of liberty on the day of its celebration and obtained the Governor's consent and that of the Police Commission, which is of his appointment, and did parade as intended.

The parade was to emphasize the value of the public schools as nurseries of freedom; and a miniature "Red School House," of the pattern general throughout New England, led the procession guarded by 300 policemen. It was mounted on wheels and drawn by horses covered with American colors. At its door stood a man dressed with striped pants and starry coat, representing "Uncle Sam," the promoter and protector of the public school system. At one of its windows stood the Rev. H. F. H. Miller, a Baptist minister, with an open Bible before him resting upon an American flag; and near him stood Prof. H. H. Lincoln, the first and for forty years a school teacher in East Boston.

The procession got along fairly well until Saratoga street was reached, when the mob, which lined the sidewalks hooting and using vile and insulting language, grew aggressive. The minister and the Bible were the mark for tobacco quids and gobs of mud. As the school house was known to be the chief objection, the police were massed near it; but when the school house and police were past the mob of Romanists closed in upon the rear of the procession with most foul and insulting language, and women joined in spitting upon and striking the marchers. The mob cut off the rear of the procession, assaulting it with stones, etc. The result was two killed and many wounded severely. Of course the decent people of Boston are all hurt by the wound given to the fame of their city.

The lesson is that however much the pope and his cardinals and bishops and Protestant ministers may desire unity between their system and Protestantism, the fact remains that there is a wide gulf of bitter feeling between their people and all the institutions of liberty. Poor creatures, they are so blinded by priestcraft and superstition that they are scarcely accountable. Thank God! the time is not far distant when they shall all "come to a knowledge of *the truth*" under the instruction of the "royal priesthood." Then the blind eyes shall be opened, and no doubt many will be saved by the Redeemer from their present malicious, antichristian, murderous spirit, which surely is unfit for any place in or under the kingdom of God's dear Son.—1 John 3:15.

While God's consecrated saints should *see* all this clearly, they are to take no part in such parades and battles. We have a greater battle and labor: a battle with spiritual wickedness and an overcoming of our own carnal tendencies. The world will fight its own battles, some on each side, but we must wait for the salvation that shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ.

A WISE WORLDLY CONCLUSION

The Arkansas Baptist relates the following: "Three or four traveling men were stopping for a day and night in an Arkansas village, and having heard that a revival was going on, intended going to it at night; but after playing checkers for three hours in the afternoon with the preacher who was conducting the meeting, they concluded his ministry would do them no good. This is no idle tale, but a record of the facts."

CONSOLATION

"Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him."—Psa. 37:3-7.

While the Word of God abounds in precepts and admonitions, in warnings and instructions, and while it lifts high the standard of moral excellence—so high that in our weak and fallen condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we must of necessity encounter the wrath of all the powers of darkness strongly entrenched in the hearts of fallen fellow-men, this same blessed Word comes to the faithful children of God in the very midst of this battle of life with sweet and refreshing consolation.

Consolation! What is it? Oh, you who have never enlisted under the banner of the cross, you who have never made an honest endeavor to withstand the powers of darkness, to fight the good fight of faith, to stem the current of your own fallen nature's tendencies, or to contend earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of divine consolation? It is the balm for wounded spirits on the battle fields of time; the cooling draught for fainting souls hard pressed by the relentless foe; the soothing caress of a loving hand upon the fevered brow of a noble contender for truth and righteousness; the gentle whisper of hope and courage when the heart and flesh begin to fail—that is consolation, divine consolation, the only consolation that has any virtue of healing and refreshing in it. But it is reserved only for those noble souls who are faithfully bearing the burden and heat of the day; while those who listlessly drift with the current of the world's favor, and of the downward tendencies of the carnal nature, can never have an intimation of its sweetness.

It is to the faithful soldiers of the Lord that the above words of the Psalmist are addressed—to the persecuted, tempted and tried. Hear them, tempest-tossed and fainting souls: they were long ago penned by the Lord's prophet

for your edification—"Fret not thyself," but "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." How strong is the Lord, how wise and good! His promises have never failed to those that put their trust in him. We may feel that our efforts to be good and to do good are very unproductive, and that the opposition from within and without is very strong; but it is when we are weak—when we thus realize our own incompetency—that we may be "strong in the Lord and in the power of his might." Let us endeavor to make straight paths for our feet, lest that which is lame be turned out of the way, and then lay hold of the Lord's strength to help us pursue our course in the narrow way of difficulty and trial. The fact that we are weak and lame does not separate us from the love and power of God; for "he knoweth our frame, he remembereth that we are dust." He knows that we have the treasure of the new nature in earthen vessels, and therefore it is that, while we strive to overcome, we have his proffered sympathy and aid and the imputed righteousness of Christ for our all-sufficient covering. "Trust in the Lord and do good; so shalt thou dwell in the land; and verily thou shalt be fed." Our food and shelter will be sure: he will never leave nor forsake his own, but will make all things work together for good to them.

"*Delight* thyself also in the Lord, and he shall give thee the desires of thine heart." This delight in the Lord is a still more advanced step in the Christian life. It is a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acquaintance and fellowship with God that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, though often troubled on every side, is not distressed; though perplexed, he is never in despair; though cast down, he is not destroyed; and though persecuted, he is never forsaken.

To delight thus in the Lord is to have the affections centered in him; it is to have the heart in such sympathy with righteousness and truth as to see in God the fountain of all goodness and truth, the one altogether lovely. The Psalmist expresses such an attitude of heart when, personifying our Lord Jesus, he said, "I delight to do thy will, O my God: yea, thy law is within my heart." And again, "O how love I thy law! It is my meditation all the day." And again, when he says, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is. . . . . Because thy loving kindness is better than life, my lips shall praise thee. . . . . My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me."—Psa. 63.

Such an experience springs only from the felt consolations of divine grace in times of sore and pressing need, and however great the afflictions or the trials of faith, patience and endurance that lead to such an acquaintance with God, there is great cause for rejoicing in them; for

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

When the heart has been thus centered in God, it is its most natural impulse to commit its way to him. As one has beautifully expressed it—

"We'd rather walk in the dark with God
Than go alone in the light;
We'd rather walk by faith with him
Than go alone by sight."

And how precious is the promise to those who thus learn to trust in the Lord and go on doing good, no matter how obstinate or fierce may be the persecution it may excite, and who delight in the Lord and confidently commit their way to his loving wisdom. Surely they shall have the desires of their heart, and no good thing will he withhold from them. Their fervent prayers avail much, and in his own good time their righteousness, however misrepresented and evil spoken of now, shall be brought forth as the light—clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their hearts, as the noon-day. And even while we remain here as aliens and foreigners in the enemy's land, verily we shall be fed, both with the temporal bread and with the bread of heaven for our spiritual sustenance. "Rejoice in the Lord, O ye righteous, and give thanks at the remembrance of his holiness."

But the Psalmist adds one more important word of counsel to the Lord's beloved children. It is this—"Rest in the Lord, and wait patiently for him." Do not make the mistake of expecting him to give you the desires of your heart at the very instant of your request; to make your path peaceful, easy and pleasant as soon as you commit your way to him; and at once to bring forth your righteousness as the light and your judgment as the noon-day. He has not promised to do that. *Time* is necessary for the working out of his kind providences in our individual affairs; for God works on philosophical principles and for lasting and blessed results. So—

"If not today, be thou content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

This waiting, under severe trial or affliction, will indeed be a blessing in disguise, if the soul be rightly exercised unto patience, endurance, faith, hope, meekness, long-suffering, kindness and true Christian fortitude. And it will be in the darkness of these waiting seasons that the blessed stars of hope will shine the brightest, and the bright Morning Star, the harbinger of day, will shed his beams into the deepest recesses of our hearts. "They that wait upon the Lord," says the Prophet (Isa. 40:31), "shall *renew their strength;* they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Blessed promises! and, to the praise of his abounding grace, his saints of the past and present all bear ample testimony of their fulfillment.

"Who need faint while such a river
Ever flows our thirst to assuage?
Grace, which, like the Lord, the giver,
Never fails from age to age."

WALK BY THIS RULE

"And as many as walk according to this rule, peace be on them and mercy."—Gal. 6:16.

Peace, rest of mind, tranquillity of soul, is the happiness that all men crave, yet seek for in vain, because they seek it where it cannot be found. God created man for his own pleasure (Rev. 4:11; Isa. 43:7) and in his own image, so that man's true pleasure, happiness and peace should be found only in harmony, fellowship and sympathy with his Creator, that thus the fellowship of the Creator and the creature might be responsive. He wanted that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature, as face answers to face in a glass. In this natural attitude of the Creator and the creature generous benevolence and filial gratitude combine in mutual happiness. God is happy in the realization and in the exercise of all the noble traits of his glorious character, which happiness is enhanced by appreciation of the same on the part of his creatures, and by manifestation in them of the same qualities and dispositions of mind and heart. And likewise man must both realize and exercise the noble endowments of his nature and form a character modeled after that of his heavenly Father and meeting his approval, if he would find that true happiness which consists in the approval of his own conscience and of his Creator and Judge, in whose favor is life, and "at whose right hand there are pleasures forevermore."—Psa. 16:11.

True, all men have lost much of the original likeness of God, but this does not alter the fact that they still crave the happiness and peace which can never be found except under the natural, original relations to his Creator. No matter how deep a man may sink in sin, how far he may stray from the path of rectitude, how low and vile he may become, he still remembers that he is a man, a member of that noble though fallen race which God created in his own likeness, and he knows and feels his degradation. He knows that he was made for higher and nobler ends than those toward which he

is ever tending, although he has neither inclination nor desire to strive toward those nobler ends, not having the fortitude to resist the inherited and long-cultivated bias of his fallen nature.

In this painful realization of the absence of true happiness and peace of mind and heart, men have sought for happiness and peace in ways in harmony with the more or less depraved tendencies of the fallen nature—in the poor substitutes which pride, ambition, strife, rivalry, wealth, fame, power, etc., have to offer; but the happiness they find in these is only delusive, and at most very short-lived. The bubble of success may burst in an instant, and the peace and happiness built upon it be utterly wrecked.

There is no peace, therefore, to any man except in the re-established relationship between himself and his God. And since this relationship of sons can only be re-established through Christ, there is no peace to any man out of Christ. "There is no peace, saith the Lord, to the wicked." (Isa. 48:22) And "if any man be in Christ, he is a new creature; old things have passed away, and behold all things have become new" (2 Cor. 5:17): he has "passed from death unto life," and has found the peace which the world can neither give nor take away. He realizes himself a son and heir of God. And to these justified sons and heirs of this age God has not only granted his recognition, but also his special favor, in offering to them exceeding great and precious promises—to become sons of God on a higher plane, and joint-heirs with Jesus Christ, his only begotten Son, the conditions of which relationship are that we follow in his footsteps of sacrifice, even unto death.

Those who thus covenant with God are begotten of the Spirit of God, and as many such as are thenceforth led of the Spirit of God, they are the recognized sons of God (Rom. 8:14), while those who fail to recognize, appreciate and accept the great favor offered, lose the benefit of their reckoned justification in this age.

It is to these new creatures, begotten and led of the spirit of God, that the words of our text are addressed—As many such as walk by this rule, peace be on them and mercy. The rule referred to is the rule of the new creature mentioned in the preceding verse—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Forms and ceremonies are not the rule, but the new life itself, the new creature filled with the holy Spirit of God and led of the Spirit. "Walk in the Spirit," says the Apostle, "and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."—Gal. 5:16, 17.

To as many as walk by this rule are promised peace and mercy—mercy, because our best efforts to walk after the leading of the holy Spirit will be imperfect; but God who judges our heart's desires and efforts is merciful and will not exact from us more than we are able to perform. And therefore, notwithstanding our lameness and halting steps in following the lead of the Spirit, he gives his blessed peace to all them that walk by this rule—the rule of the holy Spirit, the rule of the new creature.

Now if any man be in Christ, a new creature, he has put away the old man—the carnal nature, which is enmity against God and is not subject to the law of God, neither indeed can be—with all his evil deeds, which the Apostle thus enumerates (Gal. 5:19-21), "Now the works of the flesh [the carnal nature] are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

While we might wonder that the Apostle, in addressing the saints, should make mention of the grosser forms of sin which could only be predicated of those who have fallen from grace, when we consider, we see that it would not have done to leave these out, because they belong to the category of evils which are opposed to the Spirit of God, and can have no place in his kingdom. Then, again, they are the abominable ends to which the lesser evils inevitably tend, as the nature of sin is always progressive. The Apostle gives fair warning that those who do such things, no matter how loud **may be their professions, have no inheritance** in the kingdom of God; and therefore they have no right to the fellowship of the saints upon whom, and the cause of Christ in general, they bring only disgrace.

But the effect of the rule of the Spirit, in all those who are truly new creatures, begotten of God and led of his Spirit, is very differently described by the Apostle. He says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and desires." If we are living according to the rule of the new nature, following the leading of the Spirit of God, then we must have these fruits in some measure, even from the very start of our Christian experience; and if we are following on to know the Lord and to walk in the Spirit, these fruits are surely growing and becoming more and more manifest to all with whom we are associated.

If those who are in Christ would observe this principle, and deal with each other as *new creatures*, much discord would be avoided; for the motives and endeavors of the "new creature" would be considered, and not the frailties or mistakes of the "earthen vessel." "*Let us follow* the things that make for peace."—Rom. 14:19; 1 Thes. 5:13.

JOURNEYING TO CANAAN

JULY 28, NUM, 10:29-36.

Golden Text—"Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

There are two phases of Israel's typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1, 2). Here the church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness. Then he adds, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest—the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying,—"For we which have believed do enter into rest."—Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God (4:1)—the heavenly Canaan—is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days' preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

Just so it is with the church. The true church is the church in the wilderness (Rev. 12:6, 14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5)—separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence;

and it is our part to faithfully, follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every "Israelite indeed" will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light.—Col. 1:12.

THE REPORT OF THE SPIES

AUG. 4, NUM. 13:17-20, 23-33.

Golden Text—"The Lord is with us; fear them not."—Num. 14:9.

Still bearing in mind the typical character of Israel's experiences; that the consecrated Gospel church is her antitype; and St. Paul's statement (1 Cor. 10:11) that these things are written for our admonition, let us consider the important lessons of the scrap of history before us. In reading the full account, included in Num. 13, 14; Deut. 1:1, 2, 19-36, several thoughts are brought forcibly to our attention; viz., (1) That "without faith it is impossible to please God." (2) That the faith which God expects to find in us is a reasonable faith, having for its basis a good, solid foundation justifying its exercise. (3) That treason against God will not go unpunished. (4) That God hears and answers intercessory prayer on behalf of his people, except in the one case of treason. (5) That fidelity to the truth will in due time be gloriously rewarded, though for a long time the faithful may suffer to some extent on account of the unfaithful.

Let us consider the illustration of these principles. God gave to Israel abundant evidence of his love and power and of his special favor toward them above all the families of the earth. With a mighty hand and an out-stretched arm he brought them out of Egypt, across the Red Sea, fed them with manna in the wilderness, caused the barren rock to bring forth refreshing waters, gave them his law amidst the inspiring scenes at Sinai and led them through the desert with the pillar of cloud and of fire, the emblems of his presence.

When they came to the borders of the promised land their faith was put to the test by the reports of the spies and their conflicting counsel as to the ability of Israel to go up as the Lord commanded and possess the land. Ten of the twelve discouraged the undertaking and counselled disobedience to the divine command, while the other two, with Moses, reminding the people of the fact that the Lord in whom they had abundant reason to trust would go with them, counselled that they go up immediately and possess the land, and that, with the Lord on their side, they were abundantly able. The latter was the language of faith and obedience; the former of cowardice and rebellion.

To the evil counsel the people hearkened and became mutinous against Moses and the faithful spies, declared their purpose to return to Egypt, and were about to stone these faithful ones to death and choose from among themselves a leader to guide them back to the land from which God had delivered them.—Num. 14:1-4, 10.

Just here God interfered on behalf of his servants, and declared his purpose against the disloyal hosts of Israel, saying to Moses, "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier then they." (14:12) What a suggestion of personal honor and preferment was this to Moses—that his own posterity should inherit the blessing, instead of this rebellious host. And then it would relieve him at once of all the labor and care and weariness of leading, instructing and judging this people, and permit him to spend the remainder of his days in the tranquility of domestic life. Such a course, too, on the Lord's part would have been entirely consistent with his plan and perfectly just; yet for the time it would have been misunderstood by the world at large; for the attention of all the nations had been attracted to the wonderful power of Israel's God, and in such a case they would be ready to take up a reproach against him and say that his power had failed and that he was unable to fully accomplish the deliverance of his people.

But Moses was more mindful of the Lord's honor than of his own. "And Moses said unto the Lord, Then the Egyptians will hear it, ... and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people, ... Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." How beautiful this self-forgetfulness in its zeal for God, this humility and patient endurance and the loving spirit that could so tenderly pray for the wayward and even mutinous hosts that conspired against his life! What a lesson is here for every one filling a responsible position in the body of Christ!

But mark how the faithful man of God frames his petition in harmony with God's law. He does not ask that the Lord might clear the guilty, persistently wilful sinners, contrary to his law, but that only so far as might be consistent with his just and holy law he would pardon the iniquity of his people as he had done in the past, and not utterly consume them in his just wrath. Hear him: "And now I beseech thee, let the power of my Lord be great, *according as thou hast spoken*, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now."—Num. 14:17-20.

Now mark the answer—"And the Lord said, I have pardoned according to thy word"—according to the word of his own holy law, whose promise of mercy to the erring (though not to wilful, determined sinners) Moses had pleaded on behalf of Israel. This mercy could be extended to the young, but not to the adults who were inexcusable; and this was now the tenth time they had rebelled against the Lord, showing their hearts strongly set to do evil. In this they were a type of a class of wilful sinners in this still more favored Gospel age who, having been once enlightened, etc., nevertheless, afterward prove disloyal to God and come under condemnation to the second death.

The Lord told Moses and Aaron to say to them, "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness; . . . . but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."—Num. 14:28-33; 1-4.

Here was a type of the value of intercessory prayer on behalf of those who sin not unto death. (1 John 5:16) Let us bear in mind this privilege and duty of intercessory prayer for all such, and for our encouragement let us remember God's dealings with his faithful ones of old. And let us beware of any thing approaching to disloyalty to God—of any disposition to rebel against him and return to Egypt, the world; and also of that lack of faith which indicates a serious lack of appreciation of all of God's favors and leading in the past and which therefore fails to trust him for the future.

Beloved, the Lord has led us in the past by a way we knew not. It has not always been an easy way, but it has always been a safe way, a profitable way though often a rough and thorny one. True, it has been a way of privation, a lonely, wilderness way, but it has been good for that discipline and training so necessary to fit us for the greater blessings of the Canaan beyond. And has not the glory of the divine presence and favor been sufficient to compensate for all the barrenness of the wilderness way? Ah, yes! we hear you say; and our hearts respond, Amen!

"Oh, what are all earth's gilded toys
Compared with heaven's eternal joys?
Or even to the feast now spread
For pilgrims through the desert led?
Oh, sweeter far the wilderness,
With all its bleak, wild barrenness,
Than all the city's pomp and pride
Without our heavenly Friend and Guide.
Its manna is a foretaste sweet
Of heavenly bounty all complete;
Its cloudy pillar, guiding light,
Are earnests of the future bright."

Let us keep the wilderness way and rejoice as we go. See *Poems and Hymns of Dawn*, p. 57.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER:—I enclose report and order for more books. The small-pox scare is about over, and I am again taking orders—nearly as many orders for sets as for single copies.

Today I have been confined to the house, and a Seventh Day Adventist has been with me nearly all day, talking on the plan of the ages and reading the DAWNS. He can find nothing in the DAWN to object to, and he is now reading the TOWER, of Nov. 1-15, '94, which I think will clear him on the subject of the Law. I have met him often, and we have had many talks and prayers together.

I placed several DAWNS in the East End when I first came here, and a group of six now meets once a week at a private house for prayer and the reading of the DAWNS. Pray for us, that we may all remain faithful and do all the Lord would have us do.

Yours in the Lord's service, WM. T. MCCLAIN.

[This city in Mississippi was threatened with small-pox and cut off from communication with other cities. The colporteur was unable to get away and the people were too excited to be canvassed for DAWN; so he sought out some who had already purchased and read, started a meeting and introduced the WATCH TOWER. God is ready and willing to make all things work together for good to his people, if they are but willing, obedient and faithful.—EDITOR.]

DEAR BRO. RUSSELL:—Many thanks for your kind and welcome letter. It is always so refreshing to my soul to receive a letter from the office.

Well, praise the Lord! He has yet his people, filled with his Spirit of love and peace, left in the world, though they are but few. Then it is a comfort to know that one is not entirely *alone* yet; and I am so apt to think so, sometimes, when I look around me and find only such a little handful who care to walk not after the flesh, but after the spirit—so few who want to be fully the Lord's and to follow the Lamb whithersoever he goeth, in the narrow way to *life;* so few trusting in the great and glorious promises of God, or believing in so great and blessed salvation as *we* do.

I am glad that the Lord has not left his *children* in darkness concerning his plan, but has made everything so plain for us, even informing us of the appointed *times* and seasons for the accomplishment of the different features of his wonderful plan. It would indeed be a gloomy thing for us, if God had left us entirely in uncertainty and darkness now, so we could see nothing of the impending great events, the time of trouble, the harvest work, the Lord's presence and the soon establishment of his kingdom, "the *restitution* of all things spoken," the Jewish question, and all these important truths now so clearly seen and so much appreciated by God's *saints*. I am glad we are yet *in the path* that is shining more and more for the just and the faithful children of God, being led by his spirit to see and understand the promised *"things to come."*

In answer to your inquiry about the number of Danish DAWNS disposed of in Denmark up to date, I am pleased to say that five hundred of the books are already among the Danes, most of them in good hands, I believe. The English lot is nearly all sold; but as yet I have sold only a few single copies of the German, and about half a dozen of the Swedish translations.

The Swedish brother here, Bro. Holm, would be very happy to engage in the work, but is hindered now; he will write you a letter soon. The Danish brother, who I mentioned to you was canvassing around in his neighborhood, has opened his house for meetings where the truth can be freely proclaimed by voice. I was there on Easter Sunday, and about twenty intelligent people were present to listen to the discourse on *the plan of the ages.* Many questions were asked and answered.

My new-found brother in the Lord is daily growing in love and knowledge of the truth. He has been with me two weeks now, canvassing.

Wishing you all an abundant measure of the favor and blessing of God, I am

Yours in Christ, JOSEPH S. WINTER.

[This is the Brother mentioned in our last issue, laboring as Colporteur in Denmark.]

DEAR BRO. RUSSELL:—I went up to Wesson on Sunday, and talked on the Scriptures to a little gathering there. Had a good delivery of DAWNS on Monday. What a stir the books have made there! Some oppose it very bitterly, while others defend it fervently. Some are searching it just to find something to criticize, and they accuse it falsely of many things, but their accusations do not agree. Even this I believe results in good, for the few who defend it read it with the more care. God is able to make the wrath of men to praise him. One brother said that he had heard much against it, and read it carefully to find the statements attributed to it, but he read it through without finding them. He said it cost him a few cents, but he would not take five dollars for it.

In love and haste, H. W. DEMING.

[Yes! the truth is a sword in the present harvest, as it was in the Jewish harvest. (Matt. 10:34) As the Apostle declares, it is either "A savor of life unto life [tending toward life eternal], or of death unto death [tending in some toward the second death, as they array themselves, in prejudice, in opposition to the truth]."

[We are pleased to see the colporteurs growing more earnest and careful, not only to plant the truth, but to water it.—EDITOR.]

DEAR BROTHER:—Brother McPhail's visit has stirred up the people of our little village more than anything else has done for years. Both believers and infidels say, "What new doctrine is this? This restitution is something we have never heard of." Although we have been talking about this truth and distributing tracts and lending TOWERS and DAWNS for years, they do not seem to grasp the idea until they receive an object lesson such as the chart is capable of giving. One infidel neighbor, who attended one of Brother McPhail's meetings, was deeply impressed. At the close of the meeting he asked a very reasonable question, and our good brother answered it satisfactorily to all present. Previous to that he could not be induced to read anything but Ingersoll; but now he is investigating the truths contained in the first volume of DAWN. May the Lord, by his wondrous truth, open the blind eyes!

The church here also has been awakened to renewed energy and closer fellowship as a result of our dear brother's visit and ministry. Much of the misunderstanding has been removed, for some existed as a result of early training and preconceived notions. A neighbor, who is an unbeliever, kindly offered us the use of a vacant room in his house in which to meet for worship and study of the Word, and we meet once a week.

Our desire is to keep close to Christ and let him lead us in all things, and to grow in grace and knowledge of the truth. Of course we are misjudged and evil spoken of by some; but we expect that; and we are endeavoring by his grace to show the true spirit of Christian love toward all. May the good Lord help us to stand in this evil day against all the wiles of the enemy!

I must tell you of a remark that was made before Brother McPhail reached us. One of the brethren was speaking of his coming to hold some meetings to some parties, and they replied that they presumed he was like all other preachers—that he would hold a few meetings, take up a collection at every meeting, get all the money he could, and then leave the village. But to their surprise the brother came quietly, without any pomp or show, held four good meetings, and went as quietly as he came, without even mentioning money, and left an influence which no other man has ever left. And they do not know what to make of it. We thank the dear Lord for sending him to us to help us; and I take the liberty to tender to you, on behalf of the church here, our thanks for the part you have had in this matter of sending the brother here. We hope that he may find it convenient to come again.

I send greeting on behalf of the church.

Yours in the one hope, JOHN N. LATHWELL.

DEAR BROTHER RUSSELL:—Please send as soon as possible the Plan of the Ages Wall Chart. Brother Draper wishes to give a lecture on the Chart before going home. I wish you could have seen him yesterday, as he was looking it over with my husband and myself. Tears would fill his eyes and his face light up with a deeper appreciation of God's love and his plan for the church. It is truly grand!

Some of the people here say of us as a little band, The reason they live such good, pure lives is, they want to reign over some one. Is not that encouraging? I tell you this to let you see how we are holding up the banner of Christ. Praise God for his spirit! It seems strange that back of all their treatment of us they look to us to live a better life than other professing Christians; and I am very glad of it, for it makes us stronger. We long to hear some voice other than our own proclaiming the truth, and would be glad of a visit from one of the brethren sent out by the Tract Society.

Yours in the truth, MRS. S. J. PORTER.

[Yes; surely we who have a knowledge of God's great plan should also be "partakers of his holiness," if we partake at all of the spirit of the truth: and "If any man have not the spirit of Christ, he is none of his." "What manner of persons ought we to be in all holy living and godliness."—EDITOR.]

VIEWS FROM THE TOWER

RELIGIOUS VIEW

Young Peoples' Societies are the order of the day. The phenomenally successful "Young People's Society of Christian Endeavor" at its recent annual convention claims to have had present over fifty thousand delegates, representing societies numbering nearly three million members. It does not claim to be unsectarian, but allsectarian. Its success is due to the fact that it may be said of it, "All men speak well of you." It won sectarian favor, by making it a fundamental rule that each Society should be connected with some church, and that it must coöperate with the pastor, and that its members must never if possible be absent from the services of its own church. An institution so *loyal* to sectarianism could not fail to be successful.

But "Christian Endeavor" had its rise amongst Congregationalists, and bears the stamp of their love of liberty in that its officers, etc., are selected by general ballot. The astute managers of Methodism soon saw that the Young People's movement had come to stay, and that if as young people they got the idea of managing their own affairs, selecting their own leaders, officers, etc., it would not be long before they would get to be old folks and have the same ideas respecting conferences, choosing their own ministers, etc.; and this would mean the destruction of the Methodist Episcopal polity, by which the bishops or clergy now manage that denomination's affairs so successfully.

* * *

As a result of the Epworth League was organized, to handle the young folks of the M. E. church; and in an unobtrusive manner accustom them to the recognition of Episcopacy in their affairs. Otherwise they are identical with the Y. P. S. C. E. This movement also has scored quite a success. It has just held a convention at Chattanooga, Tenn., where nearly fifteen thousand delegates were in attendance. The M. E. young people are being withdrawn from the Y. P. S. C. E. and from the "Boys' Brigade" into the "Epworth League" and the "Epworth Guards," in which the church Pastor always has the control. As the Episcopal *system* made the church of Rome powerful and great, so the same *system* is daily adding power and influence to the M. E. church.

* * *

The influence was contageous, and soon the Methodist Protestant denomination organized its Christian Endeavor Societies as Methodist Protestant Societies of Christian Endeavor. Their convention was held recently in Pittsburgh.

* * *

Baptists, too, concluding that their young people might lose sight of their distinctive doctrines, organized "The Baptist Young People's Union." Their convention, just held at Baltimore, Md., reports 6,559 delegates present.

We cannot feel otherwise than sympathetic with the *avowed* objects of these societies, and the manifest *endeavors* of some of their leaders. Yet on the other hand we cannot overlook the fact that they are strands of another rope which is being thrown around the rising generation, to bind them more tightly to the theological errors which they have inherited, and from which otherwise they would have the better chance to get free. Their time already overfilled with church "work" is now so filled to the brim that they have no time to see the fallacies of their church creeds nor to seek for truth "as men search for silver." Besides, filled with the intoxication of numbers and the excitement of annual conventions, etc., they have little appetite for spiritual things; they do not realize the inconsistency of much that they profess to believe, and are therefore not hungering and thirsting after something better, and are less susceptible to present truth. They remind us of some in the Apostle's day who knew only the baptism of John, unto repentance. (Acts 18: 25-19:4) Repentance is the first step, and it is important; but those who would make their calling and election sure to joint-heirship with Christ must be sanctified *with the truth*, —errors do not produce the right sort of sanctification.

On the whole we would feel glad to see so many young people even slightly interested in religious things did we not realize (1) that it is likely to attract some away from the "deep things of God," the truly spiritual things, and (2) that with the activity of our day these associated and well organized millions will soon or later realize their power and start crusades (political and otherwise), which will bias public opinion, influence legislation, and sooner or later, probably be used of Satan against liberty and the truth. It is very safe to follow apostolic methods and recognize and belong to only "the church of the first-born," whose names are written in heaven and who altogether will be but a "little flock."

And yet, one cannot overlook the fact that among the earnest laborers in these societies are some noble men and women, upon the altars of whose hearts burns the fire of full consecration to our Lord. This encourages us, and reminds us that there are numbers yet in Babylon who should be sealed with the present truth. Let us each be fully awake to the use of our opportunities for serving that class.

In illustration of what we mean, we quote from an address by Miss C. Grant before the Epworth Convention. Her subject was "Church Amusements—What to have and what not to have." She urged that the Scripture injunction be remembered: "Come out from among them, and be ye separate, saith the Lord God, and touch not the unclean thing." She urged that whatever amusements are recognized be of the stamp approved by the Apostle's words: "Whatsoever things are true. Whatsoever things are honest. Whatsoever things are just. Whatsoever things are pure. Whatsoever things are lovely. Whatsoever things are of good report." But she said,—

"Frankly we must acknowledge that our churches of to-day are not keeping entirely to that standard. In an endeavor to meet the needs or nature of our younger young people and to hold our own, so to speak, with the world's fascinating allurements, or in special efforts to make (in other words to extort) the money that should be freely given, we have undoubtedly gone too far over on the world's side and I believe that for good reason our church papers are giving the warning cry of 'Danger!' And this danger is the greater because so few seem aware of it. What I would say to those of you here to-day who are among the workers in this line or who have any voice in the work, and what I wish I could say to all our Epworth young people everywhere, is, Present no entertainment that has not been carefully and prayerfully considered in the light of God's word, "Come out from among them and be ye separate and touch not the unclean thing." Many err from blindness to the importance of this matter, but this morning I beg you to go home from this conference now ready, if never before, to scatter light, to open the eyes of others, to say a strong, firm, but courageous No! to whatever has upon it the 'image and superscription of Cæsar.' But do this not in a dictatorial way that is certain to antagonize, not in an 'I am holier than thou' spirit, that is equally certain to arouse opposition, but in a self-forgetting, Christ-like spirit that shall win others by its firm and loving loyalty.

"To specify somewhat as to what not to have, I will illustrate by plain mention of some examples. There is a so-called 'Brownie Entertainment;' what could be less suggestive of harm than that name? Without due investigation, it has been entered into by our churches here and there and has proved to be theatrical in its real nature; children have been kept out very late practicing; dancing, under the changed name of marching and 'drills,' has been taught, and in one instance by the very person who instructed certain ballet dancers; in some places the entertainment has been called the church theater. Can such work be consistent with our vows, with holy Christian living? Its effect upon the spiritual life of the young people engaged in it, I leave you to imagine."

She also rebuked other improper entertainments, "The Midway Plaisance," etc.

The Rev. C. H. Payne, of New York City, spoke of a coming revival which he intimated might be in the nature of a revolution. We wonder whether or not he may have gotten a glimpse of the true church's power and kingdom soon to be manifested (Rom. 8:22, 21) and the new earth (social order) under that new heavens (ecclesiastical order). He said:—

"It will be a revival of original Christianity. The greatest need of the world to-day is the Christianization of Christianity, the making of Christianity what Christ himself intended it to be. Christ's own type of Christianity must and will be realized. The present age has been marked by brilliant discoveries, but the greatest discovery has yet to be made, and when made will startle and quicken the world. That discovery is the discovery of Christ. He has never yet been really and fully known; has never been rightly recognized; never had a fiitting place in the world for which he died. He is coming to the front as the rightful and recognized leader of his own forces. The church will soon awake to see him as her true leader, listen to his words of command and follow him to victory. . . . It is my firm belief that the church of Christ is on the eve of such a mighty

spiritual and moral upheaval; the incoming of a revolutionary power that will make the church truly Christian, in fact as well as in name, and sweep the world foward toward the *Millennial dawn.*"

One excellent move among the Epworth Leaguers, is represented in the "Tongue Bridlers' Brigade," the members of which are required to take the following pledge:

"In consideration of the feelings of my fellow human beings, I hereby agree, in my ordinary conversation, not to speak ill of persons, especially in their absence, but to speak well of all as opportunity is afforded, and as I can conscientiously do so."

We trust that this movement may do some good, and help to stop one of the greatest evils in the world, "gossiping." But we remind the prospective or probationary members of the "royal priesthood" that the Chief Priest of our profession (or order) has put upon all who would be recognized by him as members of his glorious Melchisedec Priesthood, a pledge whose conditions are much more sweeping and comprehensive than the above. We fear that many have overlooked it. It is to this effect:—

"A new commandment I give unto you,—that ye love one another." "Love as brethren; be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing." "Be kindly affectionate one to another with brotherly love; in honor preferring one another." "He that loveth not knoweth not God, for God is love." "Respect all men, love the brotherhood." "Love one another with a pure heart fervently." "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; love seeketh not her own, is not easily provoked, and thinketh no evil." (1 Pet. 3:8, 9, 1:22; Rom. 12:10; 1 John 4:8) "Let us not love in word, neither in tongue [merely], but in deed and in truth [sincerely]. And hereby we know that we are of the truth and shall assure our hearts before the Lord."—1 John 3:18, 19.

Where love rules the heart, even imperfectly, it commands that we think as little evil of one another as possible; and that we judge each other's *motives* generously, charitably; and if we love others as we love ourselves we will be careful to screen each other's imperfections from others, except where principles are involved. Love is the very essence of our Lord's spirit: and "if any man have not the Spirit of Christ [to some measure and growingly], he is none of his." Let us therefore practice and acquire tongue bridling, not merely outwardly, and from "consideration for the feelings of fellow men," but as one of the necessary graces of the heart which if absent would prove that we are "none of his."

* * *

We have wondered considerably that *The Evangelical Alliance,* the first movement toward ecclesiastical union, organized in A. D. 1846 (the U. S. branch later), has kept so quiet of late; when "Union" has been heard on every side. We are not surprised, therefore, to learn through the *Presbyterian Banner* (July 24) that,—

"It is the purpose of the Evangelical Alliance for the United States to extend its work by the organization of local branches of the Alliance in the cities and towns throughout the country, with the object of promoting the interests for which the parent organization was formed.

"The constitution to be adopted by the local alliances has been prepared, and in its definition of the objects of the organization is the following:

"The Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, enforcement of law, promotion of sobriety, the prevention of cruelty, the alleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the church.

"In the furtherance of such objects it is distinctly declared that the Alliance shall not attempt to excercise ecclesiastical or administrative authority over the allied churches. It shall be the servant of the churches, recommending such united action as it deems most wise. It shall be a purely voluntary association, which leaves the churches, with all their diverging views of doctrine and polity, absolutely unsolicited either to worship or to fellowship, which would contradict their independent convictions. Nor shall it lay the churches under any financial obligations."

For this we have been waiting for some time. This is the road that leads to coöperative Union amongst Protestants, and to coöperative fellowship with Romanism.

But the Alliance is not quite so creedless as the *Banner's* statement implies. It has "Nine Articles" governing it; and all who would be associated in it must subscribe to them. We quote:

"The parties composing the Alliance shall be *such parties only* as hold and maintain what are *usually understood* to be evangelical views in regard to the matter of doctrine understated."

Then follow the Nine Articles of Faith, some of which are excellent, of course, but being what is "usually understood as Evangelical," they contain three items which would debar any who had been well "sealed in their foreheads" with the truth; viz., profession of faith in the trinity, in human immortality and in eternal torment;—quite sufficient to keep separate the cleansed Sanctuary class.*

Quite probably there will be a change of the name of the Alliance, about the time that the Church of England joins it, and gives it "life," power, vitality (Rev. 13:15), so that thereafter federated Protestants will act with Papacy and assume a general supervision of the government and morals of the world;—to their betterment in some respects, no doubt, but to the prejudice of present truth and its servants and agencies.

It will be noticed in the above quotation that "practical religion, good citizenship, enforcement of law," etc., are prominent—first in the list of objects to be attained. This means that as soon as the Alliance has its branches in good working order, it will take a hand in practical politics and make its influence felt in government circles. The disposition is to be noticed in the Christian Endeavor and other Young Peoples' Societies: they adopted resolutions which show that they are not averse to using the influence of their members in guiding the affairs of state. No doubt the motives are excellent; but experience, as well as Scripture, teaches us that such power will be used dictatorially when once obtained. No man will be able to buy or sell (exchange) spiritual doctrines, when that power is at its zenith, except such as bear its stamp of approval or orthodox or evangelical "marks." —Rev. 13:16,17.

THE SOCIAL VIEW

How strangely the affairs of earth sometimes move! For instance, the governments of Europe consider Socialism their most dangerous enemy, and yet the force of circumstances is impelling them to adopt socialistic measures. The increasing military armament makes necessary increased revenues. Europe imports little except the necessaries of life, and taxes on these cannot be increased; for it would bear too heavily upon the poor masses. It must, therefore, be gotten from the well-to-do. But how? There is great oppositon there to class taxation such as Income Tax; and the only way out of the difficulty is for the governments to take control of certain classes of manufacture and raise the additional revenues in the way of profits. And this is the essence of Socialism—which claims that all the large business operations should be conducted by the government with the people's wealth, and for the benefit of the people.

France began the matter a long while ago in making of the tobacco business a very profitable government monopoly. She is now considering the advisability of monopolizing other branches of business.

Germany has long operated many if not all of her railroads at a profit, and is looking about for some other profitable monopolies.

Russia has been trying the liquor business for nearly a year in four of her provinces (much after the style of the South Carolina dispensary system), and has determined that it will be expedient and profitable to extend it. The Czar's ukase decrees that the system shall be extended to eight provinces on July 1, '96, and to seven other provinces by July 1, '97 and to the remainder of the empire by Jan. 1. '98. The object is claimed to be a decrease of drunkenness, and purer liquors; and it is claimed that these have been the results thus far. No doubt it is true that restrictions can be enforced by government-employed-and-paid liquors manufacturers and sellers, that could not be enforced amongst those directly interested in the profits. But undoubtedly the *profit* of the immense business is the chief reason for its being monopolized by the government. The report of the success of the scheme in Russia, together with recent reports that drunkenness is greatly on the increase throughout Europe, and their need for revenue, will doubtless lead the other nations of Europe to similarly monopolize the manufacture and sale of liquors.

While this would doubtless be the way to regulate the evil, it will present the peculiar anomaly of so called "Christian nations" engaging in a disreputable business. Fancy the Czar, the head of the eighty millions of Greek Catholics, and the Kaiser, at the head of some forty millions of nominal Christians, providing them with whiskey, wine, beer, etc., in the name of God and as the representatives of Christ upon

* See MILLENNIAL DAWN, VOL. III, Chap. 4.

the thrones of "Christendom" (Christ's kingdom). Fancy the signs—for instance, Emperor William III., by the grace of God, Exclusive Manufacturer and Seller of all Kinds of Intoxicants, to the Christian church-nation of Germany. Sarcastically this might be termed driving the devil out of the liquor business, and giving the monopoly of it to God. To such absurd conclusions do the erroneous claims of "Christendom" (that its rulers are of divine appointment and that in them is fulfilled the claims that the kingdoms of this world are become the kingdoms of our Lord and his anointed) lead.

THE HEBREW VIEW

The Eighth Annual Conference of American Hebrew Rabbis was held this year in Rochester, N. Y., July 10-12. This is an attempt to harmonize Orthodox and Radical (infidel) Jews. Dr. Wise, the President of the Conference, declared that they had "abolished the barrier of circumcision." Another speaker (Dr. E. G. Hirsh) said, "If we can keep the old Sabbath, let us; but if we cannot keep it, let us have the new." With the Jews, as with others, there seems to be a desire for Union no matter what the sacrifice of faith or principle.

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The *Woschod*, a St. Petersburg organ of the Russian Jews, declares that Jerusalem will soon have a Jewish university. Students of all nationalities and all creeds will be admitted, but the rules will be in accordance with the Jewish ritual. The Semitic languages and Jewish literature will find special attention. The university is to be opened in 1897 in localities rented for the purpose, but a suitable building will be erected soon after, as the funds are in readiness. What is still needed is the permission of the Turkish government, and suitable Teachers.

This is one of the best evidences of Palestine's revival. It must, we believe, become socially elevated and quite wealthy within less than twenty years, to permit the fulfillment of Ezek. 38:8, 12, 13, before A. D. 1915.

THE TIME OF THY VISITATION

"And when he was come near, he beheld the city, and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and they children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.'"—Luke 19:41-46.

The Lord's earthly ministry was fast nearing its close, as also was the time of Israel's special favor. To Israel first was the Gospel of the new dispensation preached; and the privilege of preparing to enter the spiritual phase of the kingdom of God was being withheld from the Gentiles to fulfill the promise of God to their fathers, that his special favor should be to them first—"to the Jew *first*, and *afterward* to the Gentile."—Luke 24:46, 47; Acts 13:46; 3:26.

In fulfilment of his promise God had greatly favored Israel, but chiefly in that to them were committed the oracles of God—the law and the testimony of God. (Rom. 3:2) and by and by he sent to them prophets and wise men to remind them of their privileges and obligations, that at the appointed time they might be found worthy to enter into their inheritance. But they heeded not the prophets (Matt. 23:37), and so, last of all, God sent his Son. (Matt. 21:33-46) And now, for three and a half years, the Son of God himself had been preaching to them the gospel of the kingdom. But neither did they reverence his Son. They not only despised his teaching, but they also hated and reviled him, and were continually plotting against his life.

In the midst of all this ingratitude and wickedness God had patiently borne with Israel, but now the time of retribution was close at hand. As a nation they had so hardened their hearts by continued perversity that, although according to the promises they were looking for and expecting the Messiah about that time, they were nevertheless unable to discern "the time of their visitation." The Messiah had come—born a Jew, of the lineage of David; his advent was announced by angel messengers with heavenly anthems of praise and benedictions; his anointing likewise received the divine testimony from heaven—"This is my beloved Son, in whom I am well pleased." His claims and his teaching had received the most marked seal of divine approval and endorsement in the testimony of numerous and very public miracles, and his personal character and demeanor were such as to command the most profound respect and reverence of all men, even his enemies bearing witness to the grandeur of his character. "Never man spake like this man," said the officers who were sent to arrest him, but who could not, being overawed by the majesty of his presence. Many of the people said, "Of a truth this is the prophet." Others said, "This is the Christ. . . . When Christ cometh will he do more miracles than these which this man hath done?" And when Pilate thought to subdue the people when they clamored for his death, he brought him forth and said, "Behold the man!"—Should a man like that die? "I find no fault in him."

Alas! so hard-hearted and consequently so blind had this people become, that they not only failed to recognize the time of their visitation, but they also conspired against the Lord to slay him. "He came unto his own and his own receiveth him not;" he did "among them the works which none other man did," but they heeded not their testimony; "the light shineth in the darkness, but the darkness comprehended it not;" the table of God's rich bounty was spread for them in vain, and because of their hardness of heart it became unto them "a snare and a trap."

It was in view of this dreadful condition of heart which prevailed throughout the nation, and for the national crime which was even then contemplated and which should so soon be perpetrated by his people—"his own people" according to the flesh—and of the fearful retribution they were about to precipitate upon themselves, that Jesus wept over them and uttered the plaintive lamentation of our text, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

These words were not the demonstration of a merely selfish patriotism for his own nation according to the flesh, but the deep solicitude of a noble heart which grieved for a nation that failed so sadly to realize both its privileges and it degradation, and which therefore must soon receive the fearful visitation of divine wrath.

Just here it will be profitable to note what constitutes a national sin, as illustrated in Israel. Their great national sin was the rejection and crucifixion of the anointed Son of God. On the part of the minority of the nation—the rulers and recognized teachers—the sin was *active*: they plotted and planned; they sought to catch him in his words and in some way to so entangle him as to find a legal cause against him; at different times they specially commissioned hirelings to arrest him; and finally they violently and publicly instigated an excited and clamorous mob against him. But on the part of the majority of the people the sin was *passive*, both in the rejection and in the crucifixion. They weakly failed to exercise their right of private judgment, and although often they heard him gladly, and hung upon his words, and said, Of a truth this must be the Christ, and on one occasion were even constrained to take him by force and make him their king, nevertheless they failed to act on their own convictions and dependently inquired, "Have any of the rulers or of the Pharisees believed on him?" They blindly submitted to their erring and blind leaders, and both together fell into the ditch. Thus the whole nation, except the remnant that believed, were either *actively* or *passively* involved in the great sin of the rejection and crucifixion of the Lord.

There is a most potent lesson here for those weak and ignoble characters which think to shirk responsibilty by indifference and passive acquiescence with popular errors. Both the active and the passive of the nation of Israel suffered alike the penalty of their national crime; for that which the Lord in the above words foretold soon came to pass. The siege of Jerusalem was one of the most appalling calamities. Their enemies stormed the city from without, cut off their supplies of food and drove them to all the horrors of famine, when parents actually killed and ate their own children; and added to all this were the terrors of civil war: every man's hand was against his neighbor. The punishment inflicted upon the nation extended, not only to the inhabitants of the capital city, but to the whole people, driving them out of their own land and scattering them as fugitives among all nations, never again to be reinstated until their King should come "a second time without a sin-offering unto salvation;" when their blindness shall be turned away and they shall say, "Blessed is he that cometh in the name of the Lord." But not until the fulness of the Gentiles shall have come into possession of the kingdom which was first offered to, but was rejected by, them shall their blindness be turned away. The forfeiture of this chief favor, together with the calamities and persecution they have suffered ever since, is their national penalty.

There is something touchingly beautiful in this expres-

sion of the Lord's sympathy for the blind and erring. What moral grandeur is this that could so triumph over vindictiveness and hate! What dignity and grace and glory! Lord, help thy children to "consider him who endured such contradiction of sinners against himself;" "who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously;" who seemed to forget the sting of persecution against himself in his deep sorrow and pity for the blindness and moral degradation of his persecutors.

Hear him again: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." How long the Lord waited to be gracious, how slow was he to wrath, and how plenteous in mercy! But, nevertheless, the reckoning day must come and the harvest of an evil sowing must be reaped.

"If thou hadst known," O Israel, "the things that belong unto thy peace," how different would have been the consequences! But while we consider these words, we call to mind the fact that in all these things fleshly Israel was typical* of the whole nominal Gospel church—"Christendom"—and see that these words of lamentation over their stumbling and fall apply with equal force, as the prophets also indicated, to Christendom—the nominal spiritual Israel, which at this parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation, and which, in consequence, is about to precipitate upon herself "a time of trouble and full apply with equal force, as the prophets also intherefore, even greater than that which befell fleshly Israel; and justly so, for her privileges and opportunities have been a thousand times greater.

Again, therefore, we seem to hear the Master's voice saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace." What things belong unto the peace of God's professedly consecrated people? It is nothing short of the fullest acceptance of Christ and his teachings, and obedience to them; for not the forgetful hearers, but the doers of the word are blessed. Seek first the kingdom of God and his righteousness, and all other things needful will be added.

We rejoice to know that even as in the Jewish harvest there was a remnant who did know and follow the things that belonged to their peace, and who therefore received the end of their faith as joint-inheritors with the Lord of his kingdom and glory, so now also there is a believing and faithful remnant out of nominal spiritual Israel which discerns the time of her visitation. Yes, some of us have learned the things that belong unto our peace; and consequently, in the midst of the threatened dangers and commotion that even now begin to distress Christendom in every department of its life—civil, social, financial and religious—the peace of God, which passeth the understanding of all those who do not possess it, keeps our hearts.

Praise the Lord for his keeping power! His truth is our shield and buckler; and beyond the tempest which, according to the sure word of prophecy, we know must soon come, we see the glory of the established kingdom—the kingdom of light and peace. As the Lord said to his early disciples, so now he says to us, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them;" for verily the Master himself hath caused us to sit down to meat and hath come forth and served us, according to his promise.

Meanwhile all the elements of strife and discord which shall eventuate in the predicted and unparalleled trouble are in active operation; and as the time approaches, the distress of nations, and of individuals as well, rapidly increases. In our view of the civil, social, financial and religious situation of Christendom to-day, we have called attention to some of these things, and our readers, we trust, are sufficiently awake to the signs of the times to note many more.

In religion, as vital godliness has declined, the forms of godliness have multiplied, and the people mistake the show for reality. Disregarding their right and duty of private judgment, they blindly follow their blind leaders, as did their Jewish prototypes; and, like them, they are also destined ere long to stumble into the ditch together. Now, as then, the harvest message comes through unexpected and unpretentious channels, and the masses of professed Christians, who fail to rightly estimate their personal responsibility and weakly lean upon their leaders, ignobly surrender their personal liberty and inquire, Have any of the priests or reverend doctors of divinity or theological professors, etc., believed on him? thinking thereby also to shirk their own personal responsibility. But their *passive* submission to the popular current, which is strongly set against the Lord and his truth, the *active* agents in which are the very priests and reverend doctors and theological professors to whom they look, all heedless of the Prophet's warning (Isa. 28:7, 8; 29:11, 12), will no more shield them from personal responsibilty and from the impending trouble than did such passive submission shield the masses of fleshly Israel from the tribulation that involved them all, leaders and followers alike.

Such being the religious condition in Christendom, it is no matter of surprise that political, social and financial conditions are influenced by it. The great increase of light on all subjects, incident to this "day of preparation" for the great change of dispensation, has quickened thought and activity in every direction, and the listless, sleepy, pleasure-loving church, intoxicated with the spirit of the world (Isa. 28:7), has been unable to help men to realize the true import of all these things; it has failed to center the attention of the people upon Christ and his coming kingdom and the signs of its approach, or to win their hearts to him and his blessed law of love and justice. Consequently strife, selfish ambition and general discontent and unrest prevail everywhere, and the dire results are felt in social, political and financial circles to such an extent that great fear of impending catastrophe is more and more taking hold upon all minds.

How rapidly events are marching toward the predicted culmination! Let those whose anointed eyes behold with joy the providence of God in permitting the adverse winds to rise and then controlling them so as to make them eventually work out his own good purposes, rejoice; yet rejoice with trembling, for neither have we yet reached the goal nor stood all the tests of faithfulness and endurance which must *prove* our worthiness to enter into the final joy of our Lord. Let us be sober, and watch unto prayer.

* See MILLENNIAL DAWN, VOL. II, Chap. vii.

TRACT SOCIETY'S INTRODUCTORY LETTERS

It has been decided best to recall all of the Introductory Letters issued under the auspices of ZION'S WATCH TOWER TRACT SOCIETY, and to issue no more of them.

ZION'S WATCH TOWER TRACT SOCIETY is only a business association (has no creed or confession). It merely represents a fund entrusted to its officers for use to the best of their judgment in the spread of the Truth;—especially of those truths set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER, by means of which many of the donors have been brought, by God's mercy, out of darkness into his marvelous light. The funds donated are used under the direction of the Editor (who is President of the Tract Society), just as they were used before the Society was organized. It was chartered at the request of some of the friends and contributors with a view to the continuance of the "harvest" work should the Editor die before the end of the "harvest."

This Society, therefore, would have the same right as any other business firm to give a letter of introduction to any one it might think worthy. But we find that the very word "Society" is liable to be misunderstood by some to mean Church; and that some are in danger of regarding this Society's Letters of Introduction as if they were commissions, authorizations or ordination papers. We discontinue these Letters because we wish to "avoid the very *appearance* of evil," as the Word teaches.

Neither one man, nor many men unitedly, can either give or take away from anyone authority to preach in the name of the Lord. God only can give such authority; and he alone could cancel it. He has given this authority to all his people, saying: "He that hath my word, let him speak my word." We sought specially to guard against such an idea as that the Letters of Introduction were letters of *authority*, and the letters themselves state this most explicity; but since they are misunderstood by some, they might later on come to be misunderstood by many. Hence they are recalled before they can do harm. Indeed, they may do good by leading to this emphatic calling of attention to God's as the only competent authorization; and the pointing out afresh that ZION'S WATCH TOWER TRACT SOCIETY is not a religious but a business association. It makes no creeds: it merely keeps accounts of the moneys received and expended: just as a banking firm receives deposits and returns checks or vouchers

showing what was done with the money. It makes no demands, nor assessments, nor does it beg or importune for money. It merely gives notice that it is ready to receive and use, as wisely as possible, whatever money may be sent by the interested ones, who have been helped out of Satan's darkness into the sunlight of God's loving plan by its aid.

But what shall we do to shield the flock from some who have left the truth of which the *ransom* is the foundation? Well, the "sheep" are, *very properly*, learning to be on guard against "wolves in sheep's clothing," and must be all the more on guard and receive not every spirit. They must all the more carefully watch against the *wiles* of the devil. Let them remember that the true spirit is:

(1) "First pure, then peaceable." And let them beware of any and all coarseness, vulgarity or other uncleanness or impurity, in word, act or personal appearance.

(2) Let them remember that the Spirit of Christ is never without *meekness* and *gentleness*. A contentious, quarrelsome, rude, selfish spirit is a sure indication that the one possessing it is not fit to be a teacher even of "babes in Christ." But specially beware of some who are hypocritically smooth and meek and who engender doubts, suspicions, fears, and destroy faith and confidence with feigned love and tears. The openly contentious are far less dangerous than these wolves in sheep's clothing.

(3) Reject instantly and have no fellowship or communion with any who either openly deny the merit of Christ's work as our ransom-price, or who do so by the sophistry of their arguments, while professing to hold to the ransom, upon which they put a false meaning, ignoring the true meaning of the word ransom, Gr. *antilutron*,—a corresponding price. Such errors, although the worst and most destructive, are easiest of all to "prove"—a moment or two will suffice; then act on the true principle and have *no fellowship with them*, and investigate no further.

(4) The outward proofs of character may be satisfactory, and the first applied tests of doctrine—faith in Christ as a Saviour from sin and its penalty, by a ransom, may be quickly made; but then comes a further criticism. For we are not to "swallow" even the less important teachings of any except as we find them to be in harmony with God's Word. Unless you are absolutely sure of them, turn and look at the connections of any Scriptures quoted to prove any *new* point. Accept only such views of Scripture passages as agree well with the context. Many are susceptible to error through neglect of this.

(5) While "preaching" is one of the very best methods for giving and receiving instruction, it is only proper for such as have some natural ability in that direction. Others should be encouraged to serve in other ways, each "according to his several ability." (Matt. 25:15) Some who are not platform speakers are excellent otherwise, "apt to teach," and should be appreciated and used in Bible Class talks. And even an orator should not be encouraged unless he have an *aptness* for teaching—an ability to make matters clear, and not as some to use fine language and yet only confuse the hearers. With small groups "Parlor talks" and "Bible Class" studies are in our judgment preferable to set sermons.

(6) Even if there be a recognized "preacher" in the company, there should be, if possible weekly, a meeting at which *all* could be heard, on the lines of propositions 1, 2, 3 and 4 above;—a Bible-Study class.

(7) There should be, if possible, one meeting per week for prayer, praise and testimony—a meeting not for doctrinal discussion but for spiritual exercise and enjoyment, and for self inspection and mutual helpfulness in holy things.

(8) The congregations established by the apostles appear to us to have had *both* the Congregational and the Episcopal features.

The Congregational feature is seen in that each congregation had the control of its own affairs under the Lord, its head, to whom alone it was responsible; and each regulated its own ministry.

The Episcopal feature is seen in the fact that it was understood and expected that the Lord, the great Shepherd of his sheep, would provide pastors, teachers, etc., for the perfecting of the saints for the work of the ministry. (Eph. 4:11-13) The congregations looked for the Lord's providential leading in this matter, yet were not unmindful that there were many false teachers raised up by the adversary, and they sought to *prove* their teachers.

When, and so long as, teachers were recognized as having been God-provided, and so long as they *approved* themselves by conduct and the Word of God, to the congregation, they had more honor than others; and their opinions were given proportionately the more weight. (1 Tim. 5:17; Heb. 13:17; Rom. 12:10; 13:7) But still the power rested with the congregation to reject any teacher according to their judgment of the Word and will of God.

(9) Love is the only *bond* of perfectness—the perfect bond. Neither bind yourselves nor others with any other bond. Love supreme to God will mean that loyalty to his Word will outrank all other considerations; love for the brethren will mean a generous readiness to see as many as possible of each other's virtues and talents and to seek for each other's highest spiritual welfare—whatever the channel.

(10) Avoid all "organization"; meet as a family of God; recognize as "brethren" all who profess forgiveness of sins through faith in the precious blood and who show by their daily life that they are "striving against sin"; and choose your honored *servants* from your midst. In choosing seek not your own will or glory, neither that of other brethren, but the will and glory of God only, remembering the foregoing considerations as you find them Scriptural.

Should the Editor have occasion to send any special messenger to you he will probably give him ***his personal*** letter of commendation. (The giving of such letters is usual among friends whether Christian or of the world. But every child of God should feel a special responsibility as to whom he recognizes as friends or introduces to God's people as teachers.) If a brother come to you bearing such a letter signed by the Editor, you may know that he is one with whom the Editor is well acquainted, and who he believes has some special talents for serving to you the bread of life.

CONSECRATION VS. THE WORLD AND ITS AFFAIRS

A brother, once very deep in Secretism, and who knows that the Editor has had no such experience, writes as follows:—

DEAR BROTHER RUSSELL:—Your remarks under caption of *Secret and Beneficial Societies* in TOWER, of June 15, '95, seem rather funny to me. You hit the nail very fairly considering that you were hammering so much in the dark. I am glad that you defend the principle of protection as afforded by legitimate or old line companies, life, fire and accident. With you, however, I think their days are numbered. No human business was ever organized with broader and more philanthropic intentions than insurance, and no business has been so abused and diverted from its real purposes. When insurance fails (as it has failed) from the effect of selfishness, we can not hope that any human work will succeed.

As to the secret societies, they use a ritual applicable to each different degree, which is fully as reasonable as that of many of the churches, and like those of the churches, it is usually of heathen origin. The worship of the Sun appears prominently in Masonry, and so it does in the service of the Catholic and Episcopal churches. The term "Worshipful," as used in masonry, is now practically obsolete, but was formerly and generally used as a term of respect. I occupied the station of "Worshipful Master" for three years, but I never received the adoration of my fellow mortals, and I certainly never gave it to others. Your suggestion, that it is done ignorantly, is a good suggestion, but it does not apply in that case. Perhaps no man in my state, during the twenty odd years I was a member of the fraternity, gave more careful study to the symbolism of Masonry, its moral teaching, and its jurisprudence.

While Masonry does not inculcate the worship of its officers, it does what is worse; for in its essence the symbolism used in the ceremonies are derived from *devil worship*.

Although no longer unequally yoked with those unbelievers (2 Cor. 6:14-17), I do want to say for those who are still in bondage that they have much excuse. Masonry consists very largely in a series of moral instructions, taught agreebly to ancient usage, by types, symbols and allegorical figures. It is a system, and a very beautiful system—as is very much of Satan's work—when seen from the worldly standpoint.

Your fellow-worker in the best (not the *worst*) of bonds.

* * *

Another brother writes:—

"Masonry is not Christianity; and he who is so deluded as to think it is, is led thereby into a labyrinth of grievous errors. I think I know what I am talking about, for I was for seven years 'Master' of a 'Lodge,' and conferred hundreds of degrees. Masonry will not take away sins, or save a soul from death; and it is a grave question whether or not a child of God has any business spending time and money in any worldly institution. There is nothing *pure* that is earthly, but purity comes down from above."

An interested brother writes us as follows:

I send in this letter a check for Five Dollars to be spent the Lord's work.

May I offer a suggestion? I wish very much that the TOWER would contain an article on *entire consecration.* I know many of the articles in the TOWER have that thought as their basis, but I feel that the Lord is testing us, and that an article of that kind would help us.

When we have consecrated our all to God, I believe our all comprises whatever we have—time, money, strength, *everything.* Now I think we (at least, some of us) fail to see what a great privilege we could have, in being permitted to help spread this blessed Gospel of joy and hope in the Lord and the resurrection from the dead. We are poor in this world's goods, but we can give a little; and that mite I think should be used in the Master's service. One of the sisters, a dear, good woman, was speaking, a short time since, about an organization, known as the A. P. A., and declared her belief in its principles and her intention of contributing to its support. I was much surprised, as she had just symbolized her consecration by immersion. I tried to show her that, even if nothing could be said against the order from an earthly standpoint, *she* was running for the prize of the high calling; that her health, time, money and all the other blessings she enjoys come from and belong to the Lord, and should be used in his service; that we are dead to this world, its pursuits, enjoyments, hopes, organizations; and that if we give money or influence to support worldly things, we are not living up to our consecration.

I believe in the truth as revealed to us to-day, and am blessed in being permitted to see clearly the plan of God.

REPLY.—This letter itself is quite a good expression upon the subject of consecration. Other expressions on the subject will be found in MILLENNIAL DAWN, VOL. I., pp. 233-239, 346-349; VOL. III., pp. 208-210; and others in ZION'S WATCH TOWER, May 15, '93, p. 153; Feb. 1, '94, pp. 38-40; etc.

* * *

A young brother recently interested inquires: Do you think it is proper for the saints to use tobacco? We reply:

Tobacco is not specifically condemned in the Bible; though the principle of discarding every defiling, abominable thing is distinctly taught; and therefore every Christian is privileged to spend as much money for it and to eat and smoke as much of it as he sincerely believes will do him good, physically and spiritually, and result to the Lord's glory—"Whether we eat or drink, or whatsoever we do," it should be done with an eye single to the Lord's glory—1 Cor. 10:31; Col. 3:17; Matt. 6:22.

The Apostle says (2 Cor. 7:1), "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Speaking for myself, and I believe that this is also the judgment of all faithful Christians who have to any extent put in practice the Apostle's words, I would say that I cannot see how it would be to God's glory, or to his own profit, for any Christian to use tobacco in any form. He "that hath this hope in him *purifieth* himself, even as he is pure." (1 John 3:3) We cannot imagine our Lord reeking with the fumes of tobacco or putting into his mouth anything defiling.

THE BRAZEN SERPENT

—AUG. 11.—NUM. 21:4-9.—

Golden Text—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

The incident of this lesson needs no additional words of explanation. Its full import is brought before us in the *Golden Text.* The fiery serpent represented sin, whose bite is deadly. "The sting of death is sin:" and "the wages of sin is death." In sending Israel relief, God foreshadowed the greater relief he would afterward send to mankind in general, —Christ the sinner's ransom-price.

The serpent was of brass (literally, copper), which is a type of the human nature.* God thus declared in type that the man Christ Jesus would be lifted up upon the cross as our sin-offering, as it is written, "He [Jehovah, the heavenly Father] made him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him." (2 Cor. 5:21) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16) As Israel looked to the brazen serpent for healing, so must all the sin-bitten children of men look to Christ, the sin-offering, for healing from sin and death. Christ took the sinner's place: he bore the full penalty of our sins; his flesh (his humanity) he gave for the life of the world. Wherefore, he was also highly exalted to a nature superior to the human which he had sacrified, even to the divine nature, and given a name which is above every name, that at the name of Jesus every knee should bow. (John 6:51; Isa. 53:5, 6; Phil. 2:7-11) Thus we view him, not only as our Redeemer, but also as our exalted Lord with power and authority not only to deliver us from the sleep of death but also to train and discipline all the willing and obedient up to perfection of character and fitness for eternal life.

The result of the lifting up of Christ will eventually be the drawing of all men unto him. "And I, if I be lifted up from the earth, will draw all men unto me." This he said signifying what death he should die. (John 12:32, 33) Yes; it will be the power of the cross of Christ, it will be the love of Christ and of God there manifested, that will be the drawing power upon the hearts of men when, by and by in his glorious reign, and after the great tribulation of this evil day shall have sealed its instruction upon the hearts of men, making them more humble and teachable, all his goodness and grace shall be brought into effectual operation.

It would be great mistake, however, to confound this drawing power of the cross of Christ which will by and by be realized by all men, with the statement of John 6:37, 44, 45—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

The class here referred to is not the whole world drawn by the power of the cross in the age to come, but a special class now being selected out from among the world by the Spirit of God through his Word of truth and given to Christ as his peculiar treasure—his bride and joint-heir. In the provisions of his wonderful plan God has thus given to Christ all the loyal, consecrated, faithful ones of the Gospel age. They are his, his jewels, called of God to be joint-heirs with him of his glory and kingdom. Had they not been thus called of God and in his plan given to Christ they could not of themselves have grasped such an honor. To have done so would have been the height of presumption. Their exaltation is therefore of God's own appointment: "they are called faithful and chosen:" and they are all taught of God—led by his Spirit through his Word of truth.

And Christ here expresses his pleasure to receive all such according to the divine appointment; and he will raise them up at the last day—the glorious day of his return and the setting up of his kingdom in the earth—the day, thank God, which even now begins to dawn.

* See TABERNACLE SHADOWS.

THE NEW HOME IN CANAAN

—AUG. 18.—DEUT. 6:3-15.—

Golden Text—"Thou shalt bless the Lord thy God for the good land which he hath given thee:"—Deut. 8:10.

After the forty years' sojourn of Israel in the wilderness they were now again on the borders of the promised land and about to enter it. All the rebellious adult generation had died. Only Joshua and Caleb and Moses remained; and even Moses, though faithful and loyal to God to the highest degree, could not enter the land of promise, because in presumptuously and without authority smiting a second time the rock whence flowed the water of life, instead of merely speaking to the rock as he was directed, he committed a sin which typified the sin unto death. The rock represented Christ who was smitten once for the world's benefit; but those who would crucify the Son of God afresh and again put him to an open shame shall not enter into the Canaan of the heavenly rest. Moses did not really commit that sin, but his presumptuous act being a type of it, he could not enter into Canaan, but must die in the wilderness, though he had come to the very borders and in sight of the goodly heritage.

How solemn this lesson to the church for whose instruction those types were made! Yes, we may come even to the borders of the glorious inheritance of the saints; and not only

so, but we may also lead others there, and yet ourselves be castaways and die the second death, if we cease to recognize the one all-sufficient sacrifice of Christ our Redeemer and Life-giver.

Probably Moses knew nothing of the typical significance of the penalty of his rash act; but without a word of complaint he accepted the chastening of the Lord and made diligent haste to accomplish the work of the Lord for Israel before he should lie down to rest. There is a touching sweetness as well as a grandeur of nobility in the devotion of Moses to the Lord and to his work for Israel. When God bade him make ready to ascend the Mount to view the promised land and there to lie down and die alone, apart from all he had loved and labored for so long, Moses' only reply was an expression of deep concern for Israel—"And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, ... that the congregation of the Lord be not as sheep which have no shepherd." (Num. 27·12-17) And God regarded his request and appointed Joshua to succeed his beloved servant Moses.

Then Moses diligently applied himself to the completion of his work, giving his fatherly counsel to his beloved people in whose interests he had sacrificed every earthly good and for whom he had endured hardness—incessant toil and care and privation and reproach and weariness and vexation of spirit for forty eventful years. How tender and wise his counsel! In it all there is no vaunting of self, no boasting of his own faithfulness; but there are strong and earnest words of exhortation, encouragement, instruction and advice, the account of which read in the entire book of Deuteronomy.

If we read these memorable words so full of wisdom and counsel, forgetful of their import to the church also, the antitypes of fleshly Israel, and merely as items of Jewish history, we miss discerning the very object of their record. "They are written for our admonition upon whom the ends of the world [the present evil world] are come." (1 Cor. 10:11) Consider a few of these comforting thoughts in the light in which they shine to us, the spiritual antitypical Israel of God, to whom the promises and exhortations spoken directly to fleshly Israel apply in a wider and fuller sense.

Deut. 4:23, 24, 30-40.—"Take heed unto yourselves lest ye forget the covenant of the Lord your God; . . . for the Lord thy God is a consuming fire, even a jealous God. [See also Heb. 12:29; 10:31] If thou turn to the Lord thy God, and shalt be obedient unto his voice, ... he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them [the Abrahamic Covenant, of which the Gospel church, as the spiritual seed of Abraham, are the chief inheritors.—Rom. 9:8; Gal. 3:29]. For ask now of the days that are past, . . . since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is [which God hath done for his spiritual Israel], or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire [out of the glorious manifestations of his adorable presence with the church] as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation by proofs, by signs, and by wonders, and by war, and by a mighty hand and a stretched-out arm, and by great terrors like all that the Lord your God did for you in Egypt before your eyes? [While in those days no wonders were greater than those wrought on behalf of fleshly Israel, they are eclipsed by the greater wonders wrought on behalf of spiritual Israel in their emancipation from the bondage of sin, and in their wonderful leading through all their wilderness way, beset as they have been by foes without and within, hotly pursued by Satan and tempted, tried and persecuted as they have been. What a miracle of grace is every child of God!]"

The text of this lesson is an exhortation to love and loyalty and obedience to God, and to steadfastness in his service. Let us ponder its propositions carefully, and let them sink deep into our hearts.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with thy might." It is not a mere passing sentiment of appreciation that the Lord desires of us: it is all-absorbing love that he desires—a love which delights in God, which mediates upon his law and strives patiently, and at the cost of any sacrifice, to please him. Such love is not natural to us: we must strive for it, pray for it and daily and hourly cultivate it.

Through Moses the Lord indicates how we should endeavor to cultivate this love. It is by meditating upon his just and holy law, his precepts and instructions which manifest to us the glory of his character. Hear him: "And these words, which I command thee this day, shall be *in thine heart*, and thou shalt *teach them diligently* unto thy children, and shalt *talk of them when thou sittest in thine house*, and when thou *walkest by the way*, and when thou *liest down*, and when thou *riseth up*. And thou shalt bind them for a sign *upon thy hand*, and they shall be as frontlets *between thine eyes*. And thou shalt write them *upon the posts of thy house*, and *on thy gates*."

The Christian who abandons the daily reading of the Word of God and meditation upon its precepts is not a growing Christian. The precepts and promises of God are very rich; but they have no sweetness to the soul that does not keep them ever fresh before the mind and delight himself in them, and shape all his course in life in strict adherence to the principles therein set forth. Let us say with the Psalmist: "With *my whole* heart have I sought thee [Lord], O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee."—Psa. 119:10, 11.

Then let us weigh well the counsel of verses 10-12, as the principle applies to us with double force. "And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, . . . to give thee great and goodly cities which thou builded not, and houses full of all things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full; *then beware lest thou forget the Lord* which brought thee forth out of the land of Egypt, from the house of bondage." Beloved, shall the goodness of God ever cause us ungratefully to forget him? Many indeed are the forgetful recipients of his favors. How much of the divine bounty in spiritual things has been accorded to the children of God; yet even these blessings misused may be turned into a curse. The light misused may turn to darkness, and then, how great is that darkness! (Matt. 6:23) If to serve the flesh we make merchandise of the truth received, ere long that inestimable blessing becomes our accuser before God and we are borne out of the light into the outer darkness. And those who thus go after other gods which their own perverse wills set up are liable to the penalty of verse 15 which, in its application to the reprobates from spiritual Israel, corresponds to the faithful warnings of the Apostle Paul in Heb. 6:4-8 and 10:26-31.

SISTER RUSSELL'S LETTER

Sister Russell is generally busy in the TOWER office; but just now she is making a little tour among the Lord's people in New Jersey, New York, Massachusetts, etc. Sister Russell's meetings are usually "parlor talks." Her present mission is to see and cheer the Lord's flock and to bring us word of their spiritual welfare. She write:—

Springfield, Mass., July 25, '95.

MY DEAR HUSBAND:—I arrived a few hours ago from Troy, on the 1:12 train and am safely and pleasantly sheltered with Sister Clark who gives me a cordial greeting, and I am resting a little and trying to feel ready in mind and body for the evening meeting.

We had a good time in Troy, also in Saugerties and Yonkers, as well as in New York City and Brooklyn. Indeed, I have most cheering news from all with whom I have met thus far, and they all have messages of love and encouragement for you. The spirit of God is wonderfully manifest among his people.

I have not had a chance to write you since I left New York, my stay in each place being so short that what little time I had with the friends was wholly occupied; and it has been midnight and after, almost every night before we retired. I am somewhat weary today, but tomorrow will not be so hurried.

It was a great pleasure to receive your letter on my arrival here, and to know that you are so thoughtful of me and that I have your prayers constantly. I feel that I am constantly dependent upon divine grace, for I have no strength of my own. In so many ways I have realized the Lord's special helpfulness supplying my deficiency out of his abundant fulness that many times I am even surprised at it. I am trying to fulfil my mission as thoroughly as possible, but I must leave particulars until I return. I expect to hear from you next at Boston.

Kindly remember me to all the family and inquiring friends. I think of you always, dear, and am anxiously anticipating the return home. Your loving wife,

MARIA F. RUSSELL.

A WORD OF CAUTION

We learn that certain persons are writing to Z. W. T. readers for the addresses of all known to be interested in Z. W. T. publications. We advise that such requests be ignored;—do not even answer them. The "babes" in the truth will get enough confusion and error and sifting, without your thus helping to send them more. Satan is very active, spreading all kinds of snares; and all who cannot help others out of these snares should be doubly careful that they assist none into them. You may be sure that if you are requested to send addresses of Z. W. T. people, it is because your applicant knows that the Z. W. T. office does not know him well enough to send such addresses, or because he is well known to be a propagator of false doctrines. The "sheep" and "lambs" are far better a little lonely in the "green pastures" and beside the "still waters" than in communication with the "grievous wolves" of this evil day, against whom we are cautioned by the Apostle Peter. Read 2 Pet. 2:1-3; Acts 20:28-32.

Experience proves to us all that anyone who cannot by the grace of God claim for himself (to some degree) the Eight Qualifications of a minister (servant) of the truth, mentioned in our issue of Oct. 15, '94, and declare his appreciation of those qualifications, and his desire to grow in them, is not such an one as would probably be a benefit to the sheep and lambs, or be in any manner qualified to "feed" them.

VOL. XVI ALLEGHENY, PA., AUGUST 15, 1895 No. 16

VIEWS FROM THE TOWER

The recent onslaught of the Chinese upon the missionaries in certain parts of China, and the general feeling against them in all parts, gives force to the remarks of Rev. E. R. Donehoo of Pittsburgh, who has for a long time been identified with Chinese missions in the United States. In an interview, published in the public press, July 29, he said—"He believes the efforts to convert Chinese from Paganism are futile; that although Chinamen go to Sunday school and seem to take an interest in the Christian religion and even profess Christianity, yet they cling to their heathen ideas and ceremonies." "Mr. Donehoo is looked upon as the leader and adviser of the resident Chinese, and has formed his opinion after years of experience and study."

If this be true, if Christianity has no influence on these people who constitute so large a proportion of earth's population, what hope has Rev. Donehoo for the *conversion of the world?* In what manner does he propose that every knee shall be made to bow and every tongue to confess Jesus Christ? How will he expect to see fulfilled the prayer of our Lord—"Thy kingdom come, thy will be done on earth even as it is done in heaven?"

We have long seen that the task which Christians have set for themselves—to convert the world and make of it God's kingdom—is a hopeless one. After more than eighteen centuries not only is there but a fragment of the world Christianized, but many, yea, the majority of those who bear the name of Christ have evidently neither part nor lot in the matter; and like some of old are twofold more the children of destruction than they were before.—Matt. 23:15.

Surely, Mr. Donehoo and all others, seeing their own impotency to fulfil the promises of God, should begin to inquire for the bringing back of the King. The eyes of their understanding should quickly see that in him is the only hope of victory over Satan, sin, ignorance and degradation.

One great difficulty in the way of such is the false view of the King and the kingdom, presented to them by Premillennialists;—that Christ will come again in the flesh and with his church in the flesh set up a fleshly kingdom. Here is the opportunity for all whose eyes are open to the correct view of the subject to show, to all who have ears to hear, that the kingdom of God cometh not with outward show, neither shall any say, Lo, here! or lo, there! for it will be in their midst, a spiritual, invisible, powerful kingdom, like that of the present "prince of this world," Satan, except that its objects and methods will be right and pure and good, and its servants the servants of righteousness.

Discourage the hopes some are building upon communistic colonies, etc., all of which will certainly fail; and encourage them to look beyond the enveloping great and general trouble, which will completely destroy present institutions, to the new order of things which will be established in the hands of the seen agents and representatives of the coming kingdom—"Abraham, Isaac and Jacob and all the prophets."—See Luke 13:28; Psa. 45:16.

SOCIAL AND FINANCIAL VIEW

Ten suicides in one day, in London, is the sad record for July 27, '95, never before equaled. But statistics show that the number of suicides is largely on the increase.

One lesson to us is, that notwithstanding the greater advantages and opportunities of life every way, over all past times, yet the poor human family is still and increasingly a "groaning creation." Their groans and pains are often directly and indirectly the result of sin reigning in them and producing *discontent.* Perhaps pride or ambition have utterly failed to attain foolish or sinful aims; or perhaps after attaining have failed and have wrecked the little emptiness which filled the soul.

Well has the Apostle said to Christians that "Godliness with contentment is great gain." And we might add that the godliness which does not bring *contentment* is of little value, and not likely to last. We do not mean the contentment of sloth and indolence; but the intelligent contentment which springs from full confidence in the Lord's love, wisdom and power to cause all things to work for good to those who devotedly love him. Such have the peace of God to rule their hearts and can sing:—

"Content whatever lot I see
Since 'tis my God that leadeth me."

They alone in the storms of life can lift up their heads and hearts and rejoicing sing:—

"My Lord, how full of sweet content
My years of pilgrimage are spent!
Could I be cast where thou art not,
That were indeed a dreadful lot.

"While place we seek or place we shun
The soul finds happiness in none;
But with our God to guide our way
'Tis equal joy to go or stay."

* * *

Business prosperity has suddenly returned to the United States to the great relief of many who for some time have been finding it difficult to hold on to life and its necessities. WATCH TOWER readers have been pinched considerably, for amongst them are not many great or rich. About 5,000 have been unable to even pay for their TOWER. The colporteurs too, who have found it difficult to pay their ways during the past year and a half are doing better now, and we rejoice with them.

Of course the Tract Fund suffered too, but we refrained from mentioning the fact lest it should cause pain to some who have been unable to do all that their hearts had hoped in the beginning of the year; and lest some should strain themselves or deny themselves life's necessities in order to have a share in this service. Indeed now that the pressure is easing up we may say to the praise of our Lord that he has supplied the necessities of the work most wonderfully,—from one source or another: hundreds of thousands of tracts have been printed and shipped to all parts of the world; and MILLENNIAL DAWN, VOL. II., in Swedish and in Danish is nearly ready.

At the beginning of the year we feared that we should be unable to keep Brother McPhail on the road continuously; but as the reports of his visits showed them to be profitable to the Lord's flock spiritually, and as the Lord continued to supply the means, he has been continued; and now we have in view another traveling representative, hoping to add thereby to our Lord's glory and to your spiritual prosperity. Remember that the Tract Society's "pilgrims" never solicit money and never take up collections.

* * *

The revival of business will be unfavorable to some. Be on your guard; and be not overcharged with the cares of this life.

Some seem to forget that present prosperity is as much in line with our expectations and expositions of Scripture as were the adverse times. We have repeatedly pointed out that the "pangs" of trouble will grow more sharply severe and more frequent until the birth of the new order of things, applying the great Apostle Paul's simile of 1 Thes 5:3. Indeed, we expected the present interval of quiet and prosperity six months earlier than it came; and so announced in our issue of July 1, '94, p. 226, and 230. See also Jan. 1, '92, View; and MILLENNIAL DAWN, Vol. I, Chap. 15.

EPISCOPALIANS AND SALOONS

The Anglican Synod, which closed its session in Toronto, Canada, June 18, has control of certain property which it leases for the manufacture and sale of intoxicating liquors. Some objected to this being longer continued and the matter was put to a vote in which the majority decided that the practice be continued, and it is continued.

During the discussion, as reported in the secular press, the "Hon. S. H. Blake declared that God's church should not do the devil's business. Such a policy defeats its own objects. The church ought not to take the devil into partnership and defend liquor licenses on the miserably low ground of dollars and cents."

A London journal says that for eighteen years the Rev. Osbert Mordaunt, a Church of England clergyman, has been the proprietor of a "public house" at Hampton Lucy, Warwickshire. He keeps a salaried manager to attend to the liquor business, and devotes the profits to local improvements.

What think you is the Lord's Judgment of such business done in his name and for *his glory?*

HOW SOME DO AND OTHERS MAY SERVE

Many who are tied down by family duties, or other hindrances, so that they cannot go forth giving all their time and strength in the spread of the truth, ask us to suggest methods of service.

You already know of the wonderful privilege you have in the "Silent Ministry" of tract distribution, in which all to a greater or less extent can engage;—at hotels, depots, conventions, on Circus-day in small towns, and at a little distance from churches on Sundays. To have *free,* for the asking, all the tracts you can judiciously use, is a rare privilege; and to have tracts which present the truth, is another rare privilege.

You already know what opportunity for testifying to the *real* "second blessing" are afforded by the various "Prayer Meetings," "Class Meetings," "Christian Endeavor Meetings;" and how "a word in season" and the gift of a tract or loan of a DAWN has helped many a poor sheep "out of the darkness into the marvelous light" of God's truth.

But now we call to your attention two other methods of service.

(1) Every now and then some of the "blind leaders of the blind," fearing that some of their followers may see the light of the Millennial Dawn, publish in their town paper an attack upon it. What they cannot refute, they feel free to slander and misrepresent, or else to treat sarcastically. It does not require great skill to show their misrepresentations, point out their sophistry, and in a few words tell how much your own heart has been blessed, and your own life made happier and holier, by the truth, and to commend it to others;—and then ask the same Editor to publish your reply. Offer to loan the DAWN to whoever will read it, as the surest way to convince them that its teachings have been misrepresented. Send us a marked copy of the paper containing your article, and the addresses of all who apply for the book on *loan* in reply to your offer.

(2) Another excellent method is to make note of addresses of specially good, reverent, honest people and write to them of your hope that they like yourself are God's children and truth-seekers; ask whether they have ever read *The Plan of the Ages;* tell them what assistance it has rendered you, in the study of God's Word and plan; mention its low price, and offer to loan it to them if they are not situated so that they can purchase it; and enclose *one* tract in your letter, selected for being most in *harmony* with their article which you commend. If any points in their article must be criticised, do it as gently as possible.

"WITH WHAT BODY DO THEY COME?"

—1 COR. 15:35.—

The following is a quotation from the Easter Sermon of T. DeWitt Talmage, D. D., with comments thereon. Mr. Talmage said,

"'Why should it be thought with you an incredible thing that God should raise the dead?' Things all around us suggest it. Out of what grew all these flowers? Out of the mold and earth. Resurrected. Resurrected. The radiant butterfly, where did it come from? The loathsome caterpillar. That albatross that smites the tempest with its wing, where did it come from? A senseless shell. Near Bergerac, France, in a Celtic tomb, under a block, were found flower seeds that had been buried 2,000 years. The explorer took the flower seed and planted it, and it came up, it bloomed into bluebell and heliotrope. Two thousand years ago buried, yet resurrected. A traveler says he found, in a mummy pit in Egypt, garden peas that had been buried 3,000 years ago. He brought them out, and on June 24, 1844, he planted them, and in thirty days they sprang up. Buried 3,000 years, yet resurrected!

"Do not this waking up of men from trance, and this waking up of grains buried 3,000 years ago, make it easier for you to believe that your body and mine, after the vacation of the grave, shall rouse and rally, though there be 3,000 years between our last breath and the sounding of the archangelic reveille? Physiologists tell us that while the most of our bodies are built with such wonderful economy that we can spare nothing, and the loss of a finger is a hindrance, and the injury of a toe-joint makes us lame, still we have two or three apparently useless physical apparati, and no anatomist or physiologist has ever been able to tell what they are good for. Perhaps they are the foundation of the resurrection body, worth nothing to us in this state, to be indispensably valuable in the next state. The Jewish rabbis appear to have had a hint of this suggestion when they said that in human frame there was a small bone which was to be the basis of the resurrection body. That may have been a delusion. But this thing is certain, the Christian scientists of our day have found out that there are two or three superfluities of the body that are something gloriously suggestive of another state."

A writer in the *American Practitioner and News,* a medical journal, comments as follows,—

"In the celebration of the great festival of the church commemorative of the risen Lord it was expected that the sermons delivered would repeat with poetry, eloquence, and sometimes with logical force, whatever science, history and philosophy may have contributed to the argument of the resurrection; but the scientific world was hardly prepared for such a breath-taking novelty as that put forth by the great Brooklyn divine.

"In truth, the facts of science give little if any support to the hypothesis of the resurrection of the physical body; and, recognizing this, wise preachers generally confine themselves to St. Paul's allusion to the seed, etc., and call upon their hearers to take the rest upon faith.

"The statements that seeds have been preserved for thousands of years, and then have grown, is on a par with the stories of frogs and other lower forms of life that have lain imprisoned in clay or rock for centuries or kiliads, and have been found still living when their prison houses were broken by the miners. The truth of the statements has been wisely questioned; but, if they be true, they give no help to the argument for the immortality of the soul, and, with greater force be it said, absolutely no support to the hypothesis of a resurrection of the physical body.

"It is strange that any man in possession of the truth, and with a mind capable of reasoning upon the truth, should parade any such analogical rubbish before an audience of cultivated men and women! For such arguments can have no weight till the fable of the Phœnix rising from his own ashes and the resurrection of a dead tree from the decaying compost of roots and branches can be scientifically demonstrated.

"'Tis not worth while to argue such questions, since there can be no analogy between a resurrection of a body out of grave mold and the development of a plant or animal from an impregnated seed or egg. One is only a case of delayed development, while the other can be nothing less than the reconstruction of dead and disintegrated elements.

"As for the hypothesis that there is in the body an indestructible germ that will resist death, and on resurrection day reconstruct the body, there is nothing in all the realm of anatomy and physiology to support it. It is an ancient conceit, and has far less significance than the fable of the Phoenix. And to say that this hypothesis gains any support from the fact that there are in the body some organs whose function is not fully understood is absolute nonsense. Dr. Gilbert asks Dr. Talmage to look at the decayed and tissue-stripped wrecks at the end of a season of dissection. We would invite him to look at the ashes and *caput mortuum* after a cremation, and find the elements out of which the old body of the subject is to be reconstructed. . . .

"The hypothesis of the resurrection of the physical body

can find no support in either science or philosophy. If it is to be received as truth, let it be taken on faith as a fact of revealed religion; but do not let us make it ridiculous by trying to support it upon far-fetched facts and impossible analogies."

* * *

The foregoing conclusions based upon a scientific examination of the facts are in most thorough accord with God's revelation—the Bible. It is the statement, "I believe in the resurrection of the *body*," made by various church-creeds, but not by the Bible, that misleads so many. Many think the expression a quotation from the Scriptures, and hence endeavor to believe it, despite every evidence of fact and reason to the contrary. The Bible never makes the absurd statement that the *bodies* which we bury will be raised again. On the contrary, in explaining the philosophy of the resurrection, and illustrating it, Scriptures state most emphatically, "Thou sowest *not that body that shall be.*"—1 Cor. 15:36-38.

It is a fact that very many corpses become fertilizers for the roots of trees, which absorb their elements, and that thus, during centuries, the constituent elements of many human bodies have passed repeatedly from tree to fruit and from fruit to animal organism again. And to believe that in preparing the resurrection body God will use his omnipotent powers to recover every atom of matter which once composed the old body is absurd; especially when he has said nothing of the kind, but does speak to the contrary. Indeed, if it be true that our bodies are continually in process of decomposition and change, which waste is continually supplied by food, and that a complete change of the entire system is accomplished every seven years, then a man dying forty-nine years old would have had substance enough for seven bodies if every atom of it were given back to him in a resurrection body. And if such a conclusion seems foolish, is it not equally foolish to suppose that God will seek the elements which composed the body at the time of death, as necessary for his work of reconstruction? He who has created all things is surely as able to create bodies from new matter as from the old elements, which should require to be sought for throughout the animal and vegetable kingdoms. It is such foolish misrepresentations of the Scripture teachings which make infidels of many men of sense;—who do not examine the Bible on the subject for themselves, but judge it by the testimony of its professed expounders, Dr. Talmage and others.

THE GENERAL RESURRECTION

By the term general resurrection we mean that provision for attaining everlasting life which God has provided for humanity in *general.* As the church of this Gospel age is "not of the world," but a specially select or elect class, "chosen for a purpose," so their resurrection is to be totally different from that of the world. Their resurrection is called in Scripture the first or chief resurrection, in which only the "blessed and holy" will have a share. We leave the consideration of that special resurrection until after we have considered the general resurrection.

While the fact that a resurrection is provided for all through Christ's death is abundantly stated in the Scriptures, minute and detailed descriptions of it are not given. God evidently did not design to acquaint the world with the detail of his plans before the time; and he furnished only such data as would enable his church to reason it out in the light of the present due time.

To understand *why* God has provided a resurrection for all is important in its bearing upon the subject. It is because Jesus Christ by God's grace tasted death for every man—because he thus redeemed all from the death penalty inherited through father Adam. God's object in providing a ransom co-extensive with the fall was that, as by Adam's disobedience many were made sinners and shared his death penalty, even so, by the obedience and sacrifice of "the man Christ Jesus," all may by faith in him be justified from sin, and attain eternal life through resurrection.

Our Lord declared that eventually, "All that are in the graves shall hear the voice of the Son of Man and come forth; they that have done good [the justified and approved of God through Christ] unto the resurrection of *life,* and they that have done evil [all not so approved] unto the resurrection of damnation [*literally,* judgment]." (John 5:28, 29) The resurrection unto *life,* refers to the saints, the "overcomers," and will be considered later; we now have to do only with

THE RESURRECTION OF DAMNATION

The expression—"unto the resurrection *of* damnation" would better be translated "unto resurrection *by judgment.*" The translators of our common English version supposed that there was no hope except in the present life, and consequently could think of no object God would have in calling the unjustified from their graves, except to *damn* (*i. e.,* condemn) them publicly, and send them to eternal torment; and they translated accordingly. Had they translated correctly, they or others might the sooner have gotten the true import of our Lord's words. Judgment (Greek, *krisis*) signifies *a trial,* with a sentence as a result. The world of mankind, by reason of Adam's disobedience, all passed under *his sentence* (Greek, *krima,* rendered "judgment" in Rom. 5:16) once, and consequently needed no more sentencing: the one sentence forfeited all rights to life on the part of Adam and his children: but our Lord was about to finish the great sin-offering at Calvary, and, as one of the results of his ransom-sacrifice, he declared, in the words under consideration, that there would result not only a resurrection of the justified to *life,* but also a resurrection by judgment of the, as yet, unjustified ones.

In considering the meaning of "resurrection *by* judgment," it is needful that we recognize a difference between mere *awakening* from the sleep of death, and full resurrection. The awakening that we may expect for the world will be similar to that of Lazarus of Bethany, of the son of the widow of Nain and of Jairus' daughter;—the restitution of a *small measure of life,* such as had been previously enjoyed. But so far from this awakening being a full, complete resurrection, it will be only the first step necessary in that "resurrection *by* judgment" which is to be thrown open to all. That *awakening* will be after the kingdom of Christ and his bride (the overcomers, the saints) has been fully established;—after the nations then living shall have been brought under the influence of the kingdom, and been considerably blessed by the knowledge of the truth, then fully revealed.

As soon as they are *awakened* the knowledge of the Lord will begin to reach them, and then their *judgment* or trial will begin. If obedient to the knowledge then reaching them, they will gladly accept Christ as their Redeemer and King, and come under subjection to the terms of his New Covenant; and then, under the provisions of that time, their *restitution* will begin. It will progress rapidly or slowly according to the degree of their zeal and love for the Lord and for righteousness. It will thus be a restitution by *judgment,* or a resurrection by or according to judgment: a judgment according to their obedience or disobedience.

Thus resurrection, secured for all by our Lord's death, will be granted or offered to *all;* but it will be forced upon none. Whoever does not choose to gladly accept it, whoever does not enter into the very spirit of the Lord and his righteous arrangements, will be accounted a "sinner," and will be cut off from life at the close of his first century of experience if he does not by that time heartily accept, or if at any time afterward he should grow weary of well-doing.

Full resurrection—full *raising* up to the grandeur of life and nature lost in Adam will, therefore, not be attained by any of the world (sharers in the "resurrection *by* judgment") until the close of the Millennial age of trial and restitution. (Restitution by trial and resurrection by judgment are synonymous expressions.) And even then, it will be only such as shall be "accounted worthy"—only such as, by that time, under the discipline of that age shall have developed characters fully in conformity with that of our Lord. Their perfection will be the *resurrection* of all that was lost by Adam and redeemed by Christ;—perfect manhood, as Adam possessed it when in God's image, before he sinned and fell; but with the addition of knowledge and character, incident to the experiences of the fall, the redemption and the thousand years' restitution, uplifting and resurrection by judgment.

Some have raised the question whether or not God whose "work is perfect" could recreate and awaken men in an imperfect condition. We reply, No; God does not deal with or judge in any manner the imperfect man. Hence, as soon as Adam became a transgressor God sentenced him and abandoned further trial. In accordance with this we have the statement, "The Father judgeth no man, but hath committed all judgment unto the Son." Thus the law of God's Empire stands firm that "all unrighteousness is sin," and that "the wages of sin is [not another trial, but] death." Meantime God's mercy, without impairing his law, provided Christ as the Ransomer and Judge of fallen man;—to judge them in their imperfection and to bring them up to perfection. Indirectly this will be God's judgment, as we read, "God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained"—Christ. (Acts. 17:31, 32) And the Apostle explains that "Christ died and revived [oldest Greek MSS.] that he might be Lord both of the dead [mankind] and living [angels, etc.]." (Rom 14:9; 1 Pet. 3:22) He gained this right to judge and to help fallen man by purchasing him with his own life.—"a ransom for all." The angels who "kept not their first estate" needed not to be

purchased before they could be judged or tried; because they had not been sentenced to death and are not in death. But the fallen angels are to be granted a trial (1 Cor. 6:3), and hence it is stated that our Lord shall "judge [both] the quick [living] and the dead at his appearing and kingdom."

However, the fact that mankind are all said to be "dead" does not imply that they must all become totally unconscious in death, nor that any will be judged or tried while unconscious in death. On the contrary, Adam was a "dead" man as soon as God pronounced the sentence of death upon him, although he was 930 years in dying; for *life* represents the perfect state in which there is no element or degree of death. Thus the Apostle writes to the church, Ye are "passed from death unto life [reckonedly]." And our Lord said to one, "Let the *dead* bury their dead." "He that hath the Son hath life [reckonedly, already]; and he that hath not the Son of God hath not life." (1 John 5:12) The same thought of judging or trying the "dead" is put before us in Rev 20:12. "I saw the *dead*, small and great, stand before God: . . . . and the *dead* were judged," etc.

In perfect accord with this view (and no other) is that peculiar statement of John 5:25: "Verily, I say unto you, The hour is coming* when the *dead* shall hear the voice of the Son of God; and they that *hear* shall LIVE." According to the general conception this should read, they that *live* shall hear, but this would not have been true and in harmony with the plan; hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plan for that coming age. All are dead—under death's dominion; death has passed upon all. The Redeemer has come, the *ransom* has been paid, and in due time all the dead "shall *hear* (be brougth to a clear conception of it), and they that hear (receive and obey it) shall [in due time] LIVE"—reach perfection of life—perfection of being.

As a matter of fact, no one will be judged in an unconscious state of death. All will be awake in the sense of having consciousness; but during the entire Millennial age, while being *raised up* out of death to perfection of life, they will still be "dead," although like the church of the present time they will be reckoned as though they had passed from death to life, from the moment that they accept the New Covenant of the Lifegiver.

It will be necessary for all of the "body of Christ," the saints, to die; for sacrifice, even unto death, is their covenant; but it will not be necessary for every individual of the world to go down into the unconsciousness of the tomb in order to comply with the sentence upon Adam;† for as we have shown they are already legally dead and can get no life except from Christ, the Redeemer and Life-giver. If we were to be held to the letter of the penalty, it would mean that we would not only surrender every spark of life, but that it is *forever forfeited*. It is from this penalty—as a whole—that we were redeemed by the precious blood. Hence, he who has become Lord [rightful controller] of the dead can stop the dying at any stage he may please, and begin the life-giving processes of the New Covenant. We may expect therefore that as soon as the church has been exalted to kingdom glory the restitution or revivifying or raising up processes will begin—with those "dead" men and women then (in the ordinary sense of the word) *"alive."* When it shall have progressed considerably (possibly a century or two later) the process will extend to the awakening of some of those "dead" ones who had lost every spark of life. When their judgment shall have proceeded to a reasonable degree, others will be awakened, until all that are in the graves, "the *dead*, small and great," will be standing judgment before the great white throne which God has so graciously provided and promised.

While the bodies with which they will be awakened or "come forth" from hades (the grave) will be physical bodies, human bodies, of flesh and blood and bones, they will not be the *same bodies;* for not the *body*, but the *being* is to be restored. And they will be very different at the completion of their restitution from what they will be at its beginning—at the awakening. Their awakening will be in bodies such as men have at present—imperfect bodies—mentally and morally; but we should suppose that a reasonable amount of physical restitution would be granted at once such as our Lord's miracles intimated. We do not suppose that any will "come forth" blind, deaf, leprous, etc., and it will take the "resurrection by judgment," during the "times of restitution," to develop gradually to perfection the features and organs marred by the fall.

This method which God has adopted, of "resurrection by judgment"—a resurrection which will not be complete until the thousand years are finished—is manifestly a wise one. It affords every possible opportunity for even the most debased to take of the water of life freely. It gives say twenty times as much experience with the effects of righteousness as each had known in the unsatisfactory pleasures of sin in the present life. It carries the identity of man, from the time of his experiences with sin, on to the completion of his experience in divine favor and righteousness; whereas much of the benefit would be lost in any other manner of resurrecting the world of which we can conceive. If resurrected (lifted up to perfection) at the moment awakened, men would not know themselves or each other,—so great would be the changes mentally, morally and physically.

THE RESURRECTION OF THE JUST

The resurrection of the just or righteous is marked off in Scripture as totally distinct from the general or world's resurrection above considered; but the name *just* does not signify that any of Adam's race can be said to be "righteous" or perfect, in the absolute sense, but that the overcomers, the church, are reckoned so,—accepted as perfect in the Beloved, their Lord and Redeemer.

This resurrection of the just began with our Lord, the only actually just or perfect one. He was not of Adam's seed, but was holy, harmless, undefiled and separate from sinners. It will be completed in the resurrection of "the church which is *his body*." It is therefore called "His resurrection" (Phil. 3:10), "*the* resurrection" (Emphasis in the Greek—1 Cor. 15:42; Phil. 3:11), the first or "chief resurrection."—Rev. 20:6.

This is called "the resurrection of [or *to*] life," in contrast with the "resurrection *by* judgment" (John 5:29), because those who are accounted worthy to share this resurrection will have already passed their judgment or trial in the present life; and will have been accepted by the Lord as "blessed and holy," "overcomers;" and therefore it will not be necessary for them to pass through the thousand years' judgment with the world. Nor will it be necessary for them to wait for *life* until the end of the world's judgment, trial or probation. (1 Cor. 11:32) Having been already declared "worthy" (Rev. 3:4, 5), they will be given the gift of life, *the* life, perfection in life, at the beginning of Christ's reign of glory and power—for they are to reign with him as his Bride and joint-heirs. Hence it is that in describing the resurrection of the church the Apostle (1 Cor. 15:51, 52; 1 Thes. 4:16, 17) declares that (instead of being awakened imperfect and requiring a thousand years to reach perfection, as will those of the resurrection by judgment) the members of the true church will, at the appointed time, each receive *life* in complete measure instantly—"the dead in Christ" first, and afterward those who are alive and remain at that time.

While telling us through the Apostle that we can see the glories of our resurrected condition only dimly now, the Bible nevertheless gives us some clew to our future condition. It describes the resurrected condition of the church, the overcomers, saying: "Thus is *the* [Greek emphatic, special] resurrection of *the* [Greek emphatic, special] dead. It is sown in corruption: it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown an animal body; it is raised a spiritual body."—1 Cor. 15:42-44.

This was advanced truth to the church, whose highest conceptions as Jews had been a resurrection in a body of flesh, an animal body, subject to many of the present blemishes. But the Apostle led them up, step by step, to see the reasonableness of his statement. He began by showing the possibility of the dead coming to life again. He next showed that if the resurrection of the dead be denied it would imply a disbelief in Christ's resurrection; for if it was possible for God to raise Christ from the dead, it is equally possible for him to raise whoever else he may choose, and this he shows is the hope set before the church in the Gospel.—Verses 16-21.

Verse 21 shows that the right or authority to awaken the dead, and to bring some or all to perfection, was gained by our Lord by his death as a ransom for all (See also Rom. 14:9); and verse 22 makes the statement that just as all who were *in* Adam shared his sin and death, so all who are *in* Christ share his victory and life. Angels were not in Adam, and did not share his sin and its penalty, death; neither did the lower animals. Only those who were *in* him, his unborn posterity, and they all, without exception, shared both his sin and its penalty. So all *in* Christ will share his victory and

* Sinaitic MS. omits *"and now is."*

† It may occur to some that Heb. 9:27, "It is appointed unto men once to die," is a contradiction to this; but only because of a total misapprehension of the meaning of this scripture, which is fully explained on page 87 of *Tabernacle Shadows of Better Sacrifices*, which most of our readers already have.

have everlasting life; but no others, for "he that hath not the Son shall not see life [in its perfection], but the wrath of God abideth on him."

"All in Christ" has therefore the sense of all vitally united to and related to Christ in faith and obedience—now the chosen "little flock" only, but by and by, in the Millennial "day of Christ," it will include "whosoever will" of all the ransomed race.

Having established this broad fact, that *all in* Christ shall be made fully alive, shall have "eternal life," the next step (verse 23) is to show that there are two orders or classes amongst these, (1) the Christ class—"the church, which is his body," and of which he is "the Head, God blessed forever" (Eph. 1:22, 23; Rom. 9:5); and (2) *afterward* those who are Christ's *during his presence* [during the Millennial reign]."

The first mentioned class is known in Scripture under the various titles: "Joint-heirs with Jesus Christ," their Lord; "brethren;" "the bride, the Lamb's wife;" "the living stones," constituting, with "Christ Jesus the chief cornerstone;" the spiritual or "holy temple," in and through which the world during the Millennial age shall have access to God, and the "royal priesthood," which under the Great High Priest shall minister for those who would approach God during the Millennium, "the members in particular of the body of Christ." (Rom. 8:17; John 20:17; Rev. 21:9; 1 Pet. 2:5, 9; 1 Cor. 12:27) The second mentioned class which will include all of the human family accounted worthy of eternal life during the second presence or Millennial reign of the Christ (Rev. 20:4) are Scriptually known as the children of Christ, to whom he will be the everlasting Father—the life-giver to eternity.—Isa. 9:6.

Having thus explained the two classes that will get perfect life, eternal life, through Christ Jesus—the bride and the children—the Apostle proceeds as we have just seen, to describe the *first* (chief) resurrection, that of the class termed the bride, the body of Christ—the "over-comers" of the Gospel age, showing that as they will all have finished their course they will get the perfection of life instantly, being made without further process or trial incorruptible, glorious, honorable, powerful spirit-beings. And then, lest any should get the idea that all will be thus *changed* from flesh to spirit-beings in the resurrection, he adds (verse 44), "There is an animal body *and* there is a spiritual body." Then he proceeds to show (verses 45-48) that the first Adam is the sample of what an earthly or animal body will attain to in the resurrection, and that the Lord in his resurrection, "a life-giving spirit," is an illustration of the resurrection condition of the church; and he assures us that so surely as we have been born of the flesh and thus attained something of the likeness of the earthly or animal man, so, being begotten by the spirit to the new, "divine nature," *we*, if subsequently born of the spirit, shall also bear the likeness of the Lord, the heavenly One, and ourselves be heavenly beings.—Verse 49.

Lest we should stumble into supposing that our resurrected bodies will be merely *called* spiritual, but yet actually *be* flesh and blood, as now, the Apostle adds, "Flesh and blood cannot inherit the *kingdom of God*." The promise and hope held before the church was always the hope of the kingdom. For it all have prayed, "Thy *kingdom* come, thy will be done on earth as it is in heaven;" and our Lord said: "Fear not, little flock, it is your Father's good pleasure to give you the *kingdom*." (1 Cor. 15:50; Luke 11:2; 12:32; Dan. 7:18, 22) Attention is thus called to the fact that the church, the "little flock," the kingdom class, which is to bless the world, is to be made spiritual, like Christ, and be no longer "flesh and blood," after its resurrection; while the blessing it is to bring to the willing and obedient of the world will be "restitution," of all the human powers represented in the first man created, the perfect, earthly, fleshly image and likeness of the invisible God, who is a spirit.

Then the Apostle, putting himself in the place of his readers, knew that their next thought would be—Ah, then! If all the church must be spiritual to have a share in the kingdom, and if the dead in Christ are to be raised spirit-beings, like the Lord, after his resurrection (who as a spirit-being could be invisible to men, and was invisible during the forty days before his ascension except for the few occasions of a few moments each when he appeared in various forms as the angels have often done*), *then* how great would be our *loss* if we should be "alive"† when the Lord comes and sets up his kingdom?

The Apostle gives, we may presume, as clear and explicit an answer to this supposed query as was *due* to be understood *at that time*. He says "Behold, I show you a mystery, we shall not all sleep, but we shall all be *changed;* in a moment, in the twinkling of an eye, at the last trump."

Mark! the Apostle's positive assurance is that a *change* from the flesh and blood conditions of human nature must take place with all who would be inheritors of the kingdom; for the change now commenced in the spirit of their minds must be fully completed, and in the resurrection God will give them bodies in harmony with their new minds; they must be fully "partakers of the divine nature" before they could share the realities of the kingdom. The Apostle makes this so positive that his readers should have no cause to think that he expected a fleshly king, or fleshly joint-heirs with him in that kingdom. The subjects of the kingdom will undoubtedly be human beings; but the rulers will be spirit-beings, completely "changed;" for "flesh and blood cannot inherit the kingdom of God."

Many overlook this, the real point of the Apostle's argument, and imagine that he has said that some of the church, alive at the second presence of the Lord, will not die. But he says nothing of the kind. Indeed, if he had so said his words would be a contradiction of other statements of Scripture, which declare of the church, the body of Christ: "Ye shall die like men;" and our Lord's statement, "Be thou faithful until *death* and I will give thee a crown of life." Notice that the Apostle does not say that we shall not all *die*, but that "we shall not all *sleep*." Those living at the time of Christ's second presence, when he has begun the setting up of his kingdom, will not need to *sleep* after they die, and thus *wait* for the kingdom. Instead, to them the moment of death will be the moment of *change;* they will not sleep for a moment, but will be *changed* the same moment in which they will die, instantly—"in the twinkling of an eye." This will be at or during the sounding of the seventh or last trump—in the beginning or early part of its sounding; for it is a symbolic trumpet, which will sound during the entire Millennium.

After describing thus particularly *the* chief resurrection of *the* dead to spiritual nature, body, powers, etc., and that those of the same class living at that time will experience a similar change without sleeping in unconsciousness, the Apostle returns to the consideration of the blessing of the *world*, by this elect church, during the Millennium, and the full making alive of all *in* Christ during his *presence* and kingdom, saying:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality [when the church has been glorified with her Lord], *then shall be brought to pass* [during that Millennial reign] the saying which is written [as a general promise to the *world:* 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth.' By the close of that Millennial reign, it can be said] Death is swallowed up in victory! O death, where is [now] thy sting? [Sin and wilful sinners being destroyed by that time, there will be nothing thereafter to cause death.] "O grave, where is thy victory?" The Lord with his church, his bride, shall have conquered Adamic death and the prison-house of death, the grave, shall have been opened, and all the prisoners shall have had fullest opportunity to accept Christ, and the everlasting life which he will offer to all, under the terms of the New Covenant, sealed with his own precious blood; and all desiring life upon those terms shall have received it; and all rejecting the gracious, righteous terms shall have been reckoned wilful sinners and been *destroyed* from among the people.—Acts 3:23.

"SHALL NEVER DIE"

"Whosoever liveth and believeth in me shall never die."—John 11:26.

This text, misinterpreted by many, is made the basis for a very erroneous theory, namely, the claim of some that they are already "living the resurrected life, and will never die" They assume a "holier than thou" manner, and adopt a vegetable diet, refusing animal food, etc, saying that animal foods are proper enough for common people, but not for those believers who have entered "the resurrected life." If their attention be called to the fact that our Lord ate lamb, fish, etc., and placed no restrictions, they reply: That was before his resurrection. You call their attention to the fact that he ate animal food (fish) twice at least, in the presence of his disciples, after his resurrection (Luke 24:41-43; John 21:13), and they are silenced for want of an answer, but not convinced; for they "love to have it so."—Jer 5:31.

Satan evidently gets a pretty thorough hold upon their self-willed minds; for they begin to misapply Scriptures, by the wholesale, to fit their theory; and if you quote to them

* See MILLENNIAL DAWN, VOL. II, Chap. v.

† While the world is said to be "dead," the word "alive" is used of the Church.

the teachings and practices of the apostles, to the effect that everything that can be eaten with thanksgiving to God is proper and not to be despised (1 Tim. 4:3, 4), their answers show that they think themselves far beyond the apostles in wisdom and in divine favor. This of itself should be a warning, to all truly led and taught of the Spirit, to let alone and avoid anything with such tendencies to self-esteem and self-righteousness.

Other texts, which they wrest to their own delusion, are such as—"He that hath the Son hath life." "He that believeth in me hath everlasting life." "You hath he quickened," etc., etc. They do not wish to examine the context, which would clearly show that we have everlasting life *by faith*, and must wait for its actual reception until the time "When he who is our life shall appear," and, by actual resurrection change, give us the eternal life, actually, in our new bodies. If their attention is called to their error they are disappointed, and pass to another of their proof-texts, and so on—unconvinced, because unwilling to be convinced.

The strongest of their proof-texts is the one cited above, which they think may somehow belong to them, although they admit reluctantly that others *believed* on the Lord and died, all along during the past eighteen centuries. They still cling to their misapplication of the words,—"He that liveth and believeth in me shall never die;" and fancy that the apostles and others who died could not have been *so advanced* as themselves,—for the apostles ate animal food.

When the passage is examined in its connection (John 11:23-26), it will be seen that it refers to those who shall be fully made alive in the resurrection.

Not only is the resurrection power vested in our Lord, but also power to keep the resurrected believers alive everlastingly;—the dead shall be made alive, in the resurrection, and if they still believe will "never die."

"YOU HATH HE QUICKENED"

"You hath he quickened who were dead in trespasses and sins." "If the spirit of him that raised up Jesus from the dead dwell in you, he . . . . shall also quicken your mortal bodies, by his spirit which dwelleth in you."

These passages speak of those who are "*begotten* of the spirit" and are awaiting God's due time, the resurrection, morning, to be "*born* from the dead." Figuratively, they are already dead to sin, and, figuratively also, alive toward God and righteousness. The new will, or new mind, being brought under the influence of the Spirit of God has *now* a power for spiritual activity in God's service, and may *reckonedly* begin the resurrected life, in the sense of bringing word and act and thought into captivity to the will of God in Christ.

Nevertheless, we still have the newly begotten will or heavenly mind, "the mind of Christ," as a treasure in our earthen vessels (2 Cor. 4:7), and it will never be satisfactory, to God or to us (except reckonedly through Christ), until the treasure of the new mind or will, polished by the Lord, is set as a jewel in a heavenly, spiritual casket or body, by an *actual* quickening, as described in 1 Cor. 15:42-44.

"WE SHALL BE LIKE HIM"

To those who, after reading the foregoing and our other writings on the subject, still think that our risen Lord is a *man*, that he was put to death in the flesh and was quickened or resurrected in the flesh, and that the same body that hung upon the cross and was laid in Joseph's tomb is the Lord's present body,—merely caused to shine and therefore *called* a glorious body, a spiritual body, etc., —to such readers we can say little more. Some seem to be unable to comprehend that a spirit-body is not a flesh body and a flesh-body not a spirit-body. Our Lord's words to Nicodemus make the subject very clear. He says, "That which is born of the flesh is *flesh*, and that which is born of the spirit is *spirit;*" and that no one can even see the kingdom of God, nor enter into it, except he be not only *begotten*, but also *born* of the spirit.—John 3:3-6.

On the one hand, while they admit that our Lord was a spirit-being before he was born into this world, and that as such he did not have flesh and bones (Luke 24:39), some even deny that he changed his nature and became *human*, that "he was *made flesh*" (John 1:14), and claim that he was a spirit being all the time as before, and merely used the flesh as clothing and pretended that it was he, pretended to be touched with a feeling of our infirmities, pretended to be tempted like as we are, pretended to weep and pray, while really he was still as ever the mighty one incapable of suffering and death. They claim that our Lord did not die, but that it was merely the fleshly body which he used as a robe that cried, "My God! My God! Why hast thou forsaken me?" and died. And yet these same people imagine that somehow Christ got so *fastened* to that body of flesh and bones that he could not get along without it since, although they will admit that such a marred and torn fleshly body is totally unsuitable for a spiritual heaven, they think that it was taken there, and that ever since our Lord is compelled to put up with its inconvenience and to bear the scars and marks of thorns and nails. These same people, of course, think similarly of the resurrection of the church,—that the sin-deformed and maimed bodies of the present time will be resurrected and taken to heaven to be perpetual inconveniences and disagreeable reminders of the sins and blemishes of the present evil world.

Another class admits that when our Lord was "*made flesh*" his change from spiritual to human nature was complete, and that thereafter he was the "*man* Christ Jesus," and that it was necessary that he should be a *man*, because nothing else than a *man's* life could redeem the life of the man Adam and those who died in him;—that as by a *man* came death, by a *man* should come the resurrection of the dead. (1 Cor. 15:21) They know, too, that the Scriptures say that Christ was *rich*, but for our sakes became *poor* (of a lower nature), and that he took the human nature for the purpose of tasting death for every man. They admit that he did all this and that the Scriptures declare that he who was "put to death in the flesh" was "quickened [resurrected] in Spirit," yet somehow they cling to our Redeemer's flesh-body of humiliation, which he took for a purpose and fully and completely used for that purpose of "tasting death for every man." (Heb. 2:9) He is to die no more, and hence has no further use for such a body. They forget to reason that if our Lord's nature could be changed once, from a spirit-nature to a human-nature, then it could be changed again, from human to divine nature. In some manner, however, they get quite confused on the resurrection and fancy (1) that all of the same dust must be in the resurrected body; or (2) that at least some of the particles of the old body must be there, as a *start* for God to work upon in producing the new body; or (3) that the new body must at least be flesh and bones, and exactly like the one buried.

A few, driven to the extremity by the Apostle's words, "Flesh and blood cannot inherit the kingdom of God," say, Oh, no! flesh and blood cannot inherit the kingdom, but flesh and bones can. They do not see that the term "flesh and blood" is another way of saying "human nature," as in the expressions, "All flesh is grass," and "Flesh and blood hath not revealed it unto thee, but my Father in heaven."

With the wrong thought in mind they stumble over our Lord's statement (Luke 24:39), "A spirit hath not flesh and bones as ye see me have." Understood aright, this passage proves that our Lord's real body has not flesh or bones, for was he not at his resurrection made a "quickening *Spirit*," and is he not now the express image of the Father's person? And is it not plainly written that "God is a *Spirit?*" Our Lord, as one born of the Spirit, was *spirit* since his resurrection, and demonstrated the fact on this very occasion by coming and going like the wind—they could not tell whence he came nor whither he went. "So is every one that is *born* of the Spirit" and consequently is spirit. (John 3:6, 8) It was in order that he might not alarm them that he appeared in flesh and material clothing, and he wanted them to get the full benefit of this fact, and practically said, You are alarmed and think you see a spirit, but you see only flesh and bones, etc., you do not see a spirit, "a spirit has not flesh and bones as ye see me [to] have [or to possess]," assumed for the very purpose of communicating with you, and of a form well known to you for the past three years. He avoided the expression "flesh and blood" for that would have *meant*, A spirit hath not human nature as ye see me have; and this would have been untrue, for he was changed and was no longer human but highly exalted.

He to whom nothing is real except that which he can see or touch, is unprepared to understand spiritual things. "The natural man receiveth not the things of the Spirit of God; neither can he know them, for they are spiritually discerned." Such cannot believe in God except as a great man; they have seen nothing greater than human nature, and to them the words "divine nature" can mean nothing higher than *shining* human nature.

Our Lord gave the early church a great lesson on this subject which they learned well; but it, like many other lessons, is wasted upon many who consider themselves part of the Christ today. He first taught them that he was no longer dead, but alive. To help them grasp the situation,

the poor mangled body of his humiliation was removed from the tomb; although that body was not any longer he nor its elements even a part of his new resurrection body. Since "we shall be like him" in our resurrection, and since our resurrection is a part of "his resurrection" (Phil. 3:10; 1 Cor. 15:23), it follows that the inspired record of our resurrection would in every particular correspond to his, which was not so particularly described. (See 1 Cor. 15:42-45) So, then, he was sown in dishonor, raised in glory, sown in weakness, raised in power; sown a natural body, raised a spiritual body. As we shall be *changed* if we are faithfully his, so he was *changed* and there put on incorruption, immortality. (Verses 52, 53) This was but the completion of his begetting of the Spirit at his baptism: that which was *begotten* was the new, spiritual nature; it was the same that was *quickened* into activity in the work of sacrifice given him to do; and it was the same that three days after his work was finished was *born*. "That which is *born* of the Spirit is spirit;" and he was thus "the first *born from the dead*."

All this is implied, nay asserted, in the declaration, We shall be like him and see him as he is. (1 John 3:2) Considered carefully with its connections, this statement proves much. The Apostle declares to the "sons," "It doth not yet appear what *we* shall be [but, if we are to be flesh-beings with present blemished bodies, or bodies at all like them, this statement would not be correct, for we know, alas, too well! what we are]; but we know that when he shall appear we shall [by being *changed* from mortal to immortal from animal or human bodies to spiritual bodies, from flesh and blood to incorruption] be *like him;* for we shall see him *as he is.*" The only conclusion is that if we be not like him, of the same (spiritual) nature, we could not see him as he *is*, for unless changed and made like he *is*, we would be like him as he *was*.

"Thou sowest not that body which shall be." The children of Adam are all of one seed, one kind, and in the general resurrection of judgment those accounted worthy will again have human bodies, like to the perfect sample,—the first man Adam, created in God's image. They will be of the same kind or nature, just as corn always produces corn, and oats always produce oats. The same kind of corn or oats is produced, but not the very grains that were buried. Those who experience a *change of nature*, from human to divine, now, through Christ, will not have human, Adamic bodies when perfected in the resurrection, but spirit bodies, now begotten and quickened shall be born in the resurrection,—like unto Christ's glorious body.

PEACE! PERFECT PEACE!

"Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."—Isa. 26:3.

Peace! perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.

Peace! perfect peace! by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace! perfect peace! with sorrows surging 'round?
On Jesus' bosom nought but calm is found.

Peace! perfect peace! 'mid suffering's keenest throes?
The sympathy of Jesus brings repose.

Peace! perfect peace! with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace! perfect peace! our future all unknown?
Jesus we know, and he is on the throne.

Peace! perfect peace! death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease.
And Jesus call us to heaven's perfect peace.

CROSSING THE JORDAN

AUG. 25.—JOSH. 3:5-17.

Golden Text—"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43:2.

The *Golden Text* emphasizes the sentiment of this lesson to the children of God. As Israel in passing through Jordan had nothing to fear because the ark of the Lord, the symbol of the divine presence stood in the midst of the threatening danger, so the Christian has nothing to fear so long as he realizes the divine presence and approval. Through rivers and seas of trouble he may wade, and through fiery furnaces of affliction he may pass, but none of these things can harm him while the Lord is with him.

The Lord's presence and love realized under such circumstances as they cannot be under ordinary conditions give such strength to faith and hope and love as could not otherwise be gained. And thus all things are made to work together for good to them that love God, to the called according to his purpose.

THE FALL OF JERICHO

SEPT. 1.—JOSH. 6:8-20.

Golden Text—"By faith the walls of Jericho fell down after they were compassed about seven days."—Heb. 11:30.

Long before the Canaanites had been accursed! Long before their land had been promised to the children of Abraham, Isaac and Jacob! The Lord's time had now come to give possession; and the place of entrance was close to Jericho. Jericho was accursed or condemned: its time of judgment had come as that of Sodom four centuries before in the same rich, fertile valley. But God would vary the method for a purpose. As he had made of the Sodomites an *illustration* of those who would suffer everlasting destruction or second death (Jude 7), so he would now illustrate another thing in the Jerichoites: he would show in their slaughter, how the "old man" of our fallen nature is to be utterly destroyed by us as "new creatures" under the lead and instruction of the real Joshua—Jesus.

Nothing could be done,—none could fight against Jericho until they had been circumcised. which typified the circumcision of the heart, the putting away, the cutting off, of the love of sin from the hearts of the true Israelites. The next lesson to be typified was that our power over our natural desires (represented by the Jerichoites) must come from God. The natural desires and appetites are protected by strong walls, the will of the flesh, which first must be broken down before we as "new creatures" can conquer our natural selves, our depraved appetites or desires.

This power of God in the type was shown in the fall of Jericho's wall; but before it fell the faith of the circumcised ones was made active as shown in the seven days marching around the city and *seven* times on the *seventh* day representing completeness. The slaughter of the Jerichoites, then, represented the victory of true Israelites over self-will, self-love, self-indulgence and over every enemy of the new nature—for the two are contrary one to the other and one or the other must die.—Compare Gal. 5:16, 17.

Everything in Jericho was accursed, condemned or devoted; and so everything in and of our carnal nature is condemned or devoted—every living creature must be put to death. This represents that every active influence and principle of the fallen nature must be destroyed. "Mortify [kill] therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [desire] and covetousness [greed], which is idolatry. —See Col. 3:5-10.

Yet the deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honor of being one of the ancestors of our Lord Jesus), shows in type that some of our members once enemies of the new nature may be so transformed that instead of being the servants of sin they may become servants of righteousness, through full consecration. For instance, talents for speaking, writing, teaching, singing, etc., once used in the service of Satan and sin may be reckoned dead and quickened to newness of life and activity in God's service. But as such a transfer could only be through a reckoned death and quickening through faith in the great sacrifice for sin, this too must be illustrated in the type. And it was illustrated in the act of faith which displayed the *scarlet* cord.

The inanimate valuables, the gold, silver, brass and iron vessels, etc., were all consecrated, too, but not in destruction; they were to be devoted to the Lord's service. So with the truly circumcised Israelites indeed: not only are all their carnal powers to be destroyed as servants of sin but all they possess is to be consecrated to the Lord's service, their treasures of gold and silver and their ordinary possessions represented in the vessels of brass and iron. All must now be considered as belonging to the Lord: and any appropriation of these to their own selfish uses brings a curse as was illustrated by the sin of Achan, who appropriated of the spoils of Jericho, some gold and silver and a fine Babylonish garment. The result of his covetousness was his own destruction; meanwhile he troubled all Israel.

So, amongst the spiritual Israelites covetousness of gold, silver and the fine Babylonish garments, is a most fruitful source of spiritual weakness and in many leads to destruction. "For the love of money is a root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. They that will [to] be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6:9-11.

The blowing of the trumpets by the priests may well be understood to typify the proclamation of God's Word against sin and his assurances to his people that he is able and willing to give the circumcised new creatures victory over their carnal propensities. Not until we understand the assurance of the Word of the Lord and have faith therein are we able to blend the shout of victory with the sound of the trumpets and see the obstacles to self-mortification fall before us.

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VIEWS FROM THE TOWER

It is not at all improbable that the killing of missionaries in China may lead to a Chinese war in which Great Britain will take a hand, and that event might be considered by Japan opportune for a resistance of Russian interference, and the result might be another war. Such conditions would bring increased prosperity to the United States and Europe for three or four years, supplying munitions of war, etc., and this would put off the financial pressure and great time of trouble a little while. Then the awakening and opening up of China would put her millions of cunning imitators into competition with the mechanics of civilized lands and ultimately make the pressure upon labor all the heavier.

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Meantime a great reaction is taking place both in England and France, against radical socialism and in favor of conservatism, as shown by recent elections. Not for a long time before has the majority in the English House of Commons been of the Tory party.

But the reaction is less than it seems on its face to be; in fact, the Tory party has abandoned its old lines, and while retaining its old name it is really a "moderate" party in every sense. And so long as financial conditions are at all bearable the majority of the people in all civilized lands prefer to have the judgment and management of affairs in the hands of the well educated and well-to-do, rather than risk the untried schemes of political novices. We may reasonably expect, therefore, that we will see comparative quiet and prosperity for the next few years, to be followed by a greater depression and a socialistic reaction.

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In the United States, as well as in Great Britain, the growing tendency in religious circles is to ignore doctrines and to make morality and conservatism the tests of fellowship. In both countries there is an increasing tendency to unite for the "purifying of politics," on the "liquor question," etc. For instance, take the following clipped from the daily press:

"METHODISTS IN POLITICS

"Cleveland, O., Aug. 22.—An important circular signed by every presiding elder of the Methodist church in Ohio has been sent to the members of that denomination throughout the state. It calls for united political action on the part of all Methodists in an effort to elect to the next legislature as many members as possible who will fight the saloons. The circular states that 'special services' will be called for by the elders in this connection in every Methodist church in Ohio."

"SOMETHING NEW UNDER THE SUN

"At Ayer yesterday thirty-one clergymen, representing six denominations, Baptist, Congregationalist, Roman Catholic, German Evangelical, Unitarian and Universalist, organized a ministerial union to be known as the United Religious Association, the object of which is 'fellowship and acquaintance with each other's religious doctrines, local co-operation with each other on the basis of love to God and man, and to the furtherance of all social reforms and the bringing in of the kingdom of God.' Rev. P. A. McKenna, of the Catholic church at Marlboro, said that he was present with the willing consent of Vicar General Byrne, in the absence of the archbishop, and expressed the most cordial interest in the objects of the association. He was especially emphatic in his Americanism and was heartily applauded by his Protestant associates."

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It is remarkable that at a time when the so-called "higher critics" and "advanced religious thinkers" are tearing in pieces the Scriptures and discarding the very foundation of all Christian faith, the great sin-offering given by our Redeemer for the sins of the world, we find some defenders of the Bible and the true faith where we might not have thought to look for them. The following is a portion of a letter written not long since by Rev. Morgan Dix, D. D., pastor of Trinity Church, New York, to Rev. C. Gauss of the Prot. Epis. Theol. Seminary near Alexandria, Va., and published by the latter's consent in the *N. Y. Tribune*, as follows:—

"The recent startling appearance of pantheistic teachers in our church in the person of liberal theologians so-called, the open denial of several of the facts stated in the creed, the contemptuous repudiation of the authority of our church, the substitution of ideas derived from the philosophy of evolution for the doctrine of the Gospel as the church has received the same, and the avowed determination to throw the ordination vow to the winds, and freely to proclaim whatever views the individual minister may evolve from year to year, and from day to day, out of his own consciousness—these signs of the hour increase my respect for the men of the old school, who hold, simply and sincerely, the inspiration of the sacred Scriptures, the destructive properties of sin, the need of atonement for sin through the precious blood of Jesus Christ, and the power of divine grace as the sole agency which can put health and strength into the enfeebled and corrupted nature of men. Thus am I, like many others of my own school, in stronger sympathy with the men at Alexandria than they perhaps suspect; believing that we are fighting the same battle for God in Christ against a world fallen and out of Christ, and that we are aiming substantially at one and the same end. It looks as if society was preparing to rise up in general revolt against the Gospel as we have learned it from the Apostles of Jesus Christ, and the church which he has made the witness and keeper of his revelation. If it does, so much the worse for society. I am very truly yours,

MORGAN DIX."

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The present Pope is pushing forward to regain as much ground as possible.

Some fifteen years ago Chile found that the Jesuits were its worst foes and put an end to clerical interference in politics, etc., although the population and government are overwhelmingly Roman Catholic. But the present Pope has smoothed out the difficulty and gotten government and people to forget the injury previously inflicted and to return into sympathy with the Papal authorities. Chile has sent an Ambassador Extraordinary to Rome and in every way is prepared to forget the past and return gradually to a condition as bad as before, or worse.

Effort is being made to have Mexico, whose experience was similar, also to return to the evil control of Papacy. It is the constant scheme at Rome to get back the absolute control of the people formerly held by the Papal clergy. A movement is on foot to have the Mexican government consent to the coming of a Papal Nuncio, with powers similar to those of Mgr. Satolli in the United States.

* * *

The effort to capture Great Britain for Rome is meeting

with considerable opposition. Writing against the union of the church of England with the church of Rome the Dean of Canterbury says:

"Great as is the evil of division, let us be sure that it is incomparably less than that of such a spurious, hollow, artificial unity as is held out by the See of Rome, unity purchased by the subjection of reason and conscience to the arbitrary decrees of a self-styled infallible human authority."

With a view to extending the Catholic movement in England the Pope has just canonized as saints the following Englishmen, Hugo Farrington, Richard Whiting, John Beck and Adrian Foresque, martyrs.

* * *

The eight thousand members of the St. Adelbert Roman Catholic church of Buffalo, N. Y., who have rebelled against the arbitrary rules of the bishop, have decided to secede and organize as an Independent Catholic Church. We learn that these are in sympathy, at least in harmony, with the Polish seceders at Cleveland, mentioned some time since.

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A Madrid cablegram of Aug. 18 tells that as the Spanish troops were embarking for the reinforcement of the army in Cuba, the Archbishop declared that the Pope like a new Moses had raised his hands toward heaven and was praying that the Angel of Victory might accompany the Spanish army.

We are well aware that the Pope's prayers are usually with the oppressors in every clime; but in the days of Pope Leo IX. it became proverbial that the people and ships which he blessed usually met with disaster.

Ah, how much the world needs the real Pope, the real Anointed One, our Lord Jesus, with the true church, the royal priesthood, to take control of the world as the promised priest after the order of Melchizedek—a priest upon his throne. "Thy kingdom come! Thy will be done on earth as in heaven."

SOBRIETY, VIGILANCE, STEADFASTNESS

—1 PET. 5:8, 9.—

What more appropriate watchwords than these could express the proper attitude of the Christian soldier?—"Be *sober*, be *vigilant;* because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom *resist, steadfast in the faith,* knowing that the same afflictions are endured by your brotherhood in the world."

The "brotherhood" includes all the soldiers of Christ throughout the world, and this symbol of their present character is not a mere empty sound; for there is a mighty conflict in progress, a war being waged, and the encounter is one of desperate earnestness. Those who know nothing of this great conflict, and who have no part in it, though they may bear the name of Christ—Christians—really have no right to that name; for they are not Christ's soldiers. Jesus himself was a soldier, and fought the battle through to the bitter end, and gained the victory. And he is the Captain of all those who accept the redemption he purchased and that follow in his footsteps, and he will lead them on to certain victory, if they faint not.—Gal. 6:9.

The Apostle Paul gives the same idea of the Christian life. He represents it as a desperate warfare, and urges all the true soldiers of Christ to "put on the whole armor of God, that they may be able to stand against the wiles of the devil; for," says he, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. . . . Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness," etc.—Eph. 6·10-18.

When we consider how strongly our adversary is intrenched in the world—in its ideas, its maxims, its institutions, its policy, its hopes, aims and ambitions—and the Christian life as in direct opposition to all these; and when we further consider how, because we were once partakers of the spirit of the world, the enemy of our souls has strongly intrenched himself in our weak fallen natures; and still further, how, with shrewd subtlety, this invisible, intelligent personal foe is plotting and scheming to allure, deceive and lead us into sin—when with sober judgment we consider all these things, then indeed we realize that we are in the midst of a great conflict.

The three points of attack by the enemy are, as the Apostle John (1 John 2:16) enumerates them, "the lust of the flesh, the lust of the eyes, and the pride of life."

The first of these includes all those appetites and passions common to the whole human family, which in their legitimate uses under the full control of reason and conscience, are right and proper, but which, unduly cultivated until they become the masters of reason and conscience, degrade and debase the man.

The second,—"the lust of the eyes,"—includes all those ambitions to acquire and possess whatsoever things the eye (the natural eye or the eye of the understanding) perceives to be good; *i. e.,* to be gratifying to the carnal mind, the old unregenerate nature. This disposition impels to self-gratification regardless of the rights and liberties of others in any direction. It craves wealth, or fame, or power, or social distinction, and to these ends it inclines to harness every energy of mind and body.

The third,—"the pride of life."—is the blossom of selfishness, so abhorrent to God and to all good men. It is that disposition in a man which glories in his shame. When the lusts of the flesh and the lusts of the eyes have brought their curse of narrowness, bigotry and conceit; and when they have gone further in depriving fellow-men of their rights and privileges, then pride, the exultation of meanness, has its short triumph, and loftily soars above the unfortunate subjects of its power and gloats over the desolation it has wrought.

These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. Be sober, be vigilant, and watch that the enemy gain no approach to the citadel of your heart by any one of these routes.

That he makes repeated attacks is certain; and that these attacks come suddenly and without warning, and often with terrible force, is a matter of experience with all; hence the necessity for sober and constant vigilance. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be. Even with all the watchfulness and readiness which we can command, the ability to withstand the enemy and to resist his attacks causes more or less suffering, and often taxes the powers of endurance to the utmost. Indeed, we must expect that the tension on our powers of endurance will sometimes be so great as to threaten disruption, and as to surely cause it if we trust to our own strength. We are forewarned to think not strange of the *fiery* trial that shall surely try us if we are indeed the sons of God and soldiers of Christ, as though some strange thing happened unto us. (1 Pet. 4:12-16) These things should be expected and carefully prepared for by the Christian soldier.

Peter intimates that the power by which we are to resist the adversary is the power of faith—"whom *resist, steadfast in the faith.*" And John expresses the same thought, saying, "This is the victory that overcometh the world, even our faith." (1 John 5:4) If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare—2 Pet. 1:5-10.

He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Then he adds, "For if ye do these things, ye shall *never fall.*"

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh. The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;—if we give way to self-gratification, love of ease,

pleasure, a little indulgence of any of the old dispositions of envy, malice, pride, vain-glory, vaunting of self, headiness, highmindedness, wrath, strife or any such thing—even a little, Oh, how great is the peril to which we are exposed!

Beloved, let us war a good warfare against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves, to purify and beautify our own characters. Thus shall we be the more fully prepared to strive faithfully and steadily against the foes without—to war a good warfare to the end.

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction—"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained—viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer perfection!

"REMEMBER LOT'S WIFE"

—LUKE 17:32.—

[See revision of this article entitled, "Take Heed to Yourselves," published in issue of September 1, 1916.]

It was in connection with our Master's prophetic warnings respecting the trials of the present day that he used the words, "Remember Lot's wife" (Luke 17:32); and their significance should be comprehended by all who are walking in the light.

The lesson is that those who, under the special guidance of the Lord, are now fleeing for life to the mountain of the Lord's kingdom, will be held to a much stricter account than others. Lot and his family were not accused of sharing the evil practices of the Sodomites: his wife's outward fault was merely that of looking back; but we may reasonably suppose that this implied a heart out of harmony with her deliverance and in some degree sympathetic with the evil things and evil people which God had condemned as unworthy of life. She at heart clung to the accursed things, even though she did not outwardly return to them, but fled from them; and therefore God brought her no further. She became a monument of the folly of sympathizing with evil-doers after knowing that God has given them up.

Quite a number now need to have their attention called to the antitype of this incident referred to by our Lord as typical. Quite a number are disposed to sympathize and fraternize with those who are under divine condemnation now, and as such sentenced to the second death, destruction, typified by the destruction of Sodom, which we are directly told was "set forth as an *example*" or type.—Jude 7.

Those who assume to be more gracious and long suffering than the Lord make of themselves opponents, who, instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's conduct as not only wiser, but more just than our own; and consequently when we see any who have ever enjoyed the light of present truth abandoned by the Lord and led into outer-darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised," "If any man will do my Father's will, he shall know of my doctrine." Whoever therefore loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart had separated from the Lord's ways previously; for as long as we abide in him as his "elect," it will not be possible for any of the snares of this evil day to entrap us, and none shall pluck us out of the hand of the Lord our Shepherd.

It is proper for us to be watchful of each other's welfare doctrinally as well as otherwise. When we see a brother walking contrary to the Lord's instruction into the snare of the wicked, we are to "have compassion," and while praying for him we are to use our best judgment as to how to help him, "making a difference" according to the circumstances of the case. Some should be dealt with energetically—"pulling them out of the fire." (Jude 22, 23) But while we should always be on the alert to render assistance whenever needed, to convert a brother from the error of his ways (James 5:19, 20), we should make no such effort for him as would tend to make us fall from our own steadfastness into the error of the wicked.—2 Pet. 3:17.

When we see others walking in forbidden paths, in the way of transgressors, we are not to follow them there in order to help them out; but to show them the right path by keeping in it and calling to them. When we see some confusing themselves with doctrines and teachings of men, when they know that they are *fundamentally* wrong, we are not to wade through those doctrines in order to help them out; but we are to remind them that the study of any doctrine which will not square with the *foundation* is not only a misuse of consecrated time, but that all trifling with that which we know to be error is wrong and dangerous, as all violations of conscience and principle are dangerous.

For instance, at the very foundation of all Christian doctrine lies the doctrine of *the ransom*. It implies that God is holy and man a sinner. It implies that God is just as well as loving. It implies recovery or restitution, as well as a fall into sin and death. Any teaching, therefore, which either openly denies, or quietly ignores, the "*ransom* for all, to be testified in due time," must be a doctrine at variance with the doctrines of God's revelation, whether it be old or new, whether advocated by friends or foes, the learned or the unlearned, in the name of evolution or in some other name. Our attitude toward it should be prompt and decided opposition. If others waver we who have learned that this is the test by which all things are to be proved need not waver. If friends get into the quicksands of no-ransom errors, whose name now is legion, and which are growing continually, we should lend them a helping hand to get out, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet of faith are firmly established, and throwing to them the rope of divine promises throughout which is woven the scarlet thread of the ransom, and exhort them to come back to the rock and not attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out their way of escape.

We must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man his dupe; or that the hope of mankind is in their own evolution and not in the ransom and restitution of Scripture; or that he who redeemed will not be the same who will, as the Good Physician, restore and bless all who will accept his grace "in due time." If, after kind and faithful remonstrance on your part, they still persist in exploring and delving into such *evident contradictions* of God's Word, let them go. Remember that there must be something wrong at their hearts, else they would have no pleasure in the unfruitful works of darkness, but would rather reprove them; and their delight would be in the great divine plan of the ages. (Psa. 1:1-6) Remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should, therefore, conclude that if the Lord is either thrusting any one out of the light, as unworthy of it, into the outer darkness of the world, or if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness in conversation, reading, etc., but to remain with the Lord and with those who walk in the light, and to seek others to take the places and the crowns of those who deny or ignore the precious blood of the covenant wherewith once they were sanctified.—Rev. 3:11; Heb. 10:29-31.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any one out of the light (Matt. 22:13, 14), we cannot hope to bring them back. Had it been proper for them to stay in the light he would not have permitted them to be put out of it.

We do not here refer to slight differences in understanding which should be patiently dealt with, and explained or over-

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

Let us more and more be of one mind with the Lord. His friends only must be our friends; his enemies only our enemies. If we affiliate with the Lord's enemies we will at least get into a lukewarm condition towards him and his friends; and the lukewarm he will spew out of his mouth. And we want to cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as the only Lord. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be otherwise than "brothers" to them in spirit, with all that helpfulness and sympathy which brotherhood in and with Christ implies.

But we will not, must not, cannot have *any* fellowship with the ungodly, the sinner against light and truth, nor the scorners of the grace of God. Whoever are our Lord's enemies must be our enemies, because enemies of the light, the truth, the way: and although if they are destitute we should feed them (Rom. 12:20), yet so long as they are the opponents and adversaries of the Lord's cause, of which Christ and his cross are the centre, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true, as it is prophetically written of our Lord and the true members of his body in Psalm 139: 16-24.

Whoever therefore is being led of the Lord's messengers to the place of safety, as were Lot and his family delivered from the destruction of Sodom, let him "remember Lot's wife" and not look back or otherwise manifest sympathy with those whom the Lord has condemned and abandoned to destruction.

"THEY HAD ALL THINGS IN COMMON"

"And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from houses to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."—Acts 2:44-47.

Such was the spontaneous sentiment of the early church: selfishness gave place to love and general interest. Blessed experience! And without doubt a similar sentiment, more or less clearly defined, comes over the hearts of all who are truly converted. When first we got a realizing sense of God's love and salvation, when we gave ourselves completely to the Lord and realized his gifts to us, which pertain not only to the life that now is, but also to that which is to come—we felt an exuberance of joy, which found in every fellow-pilgrim toward the heavenly Canaan, a brother or a sister, in whom we trusted as related to the Lord and having his Spirit; and we were disposed to deal with them all as we would with the Lord, and to share with them our all, as we would share all with our Redeemer. And in many instances it was by a rude shock that we were awakened to the fact that neither we nor others are perfect in the flesh; and that no matter how much of the Master's Spirit his people now possess, they "have this treasure in earthen vessels" of human frailty and defection.

Then we learned, not only that the weaknesses of the flesh of other men had to be taken into account, but that our own weaknesses of the flesh needed constant guarding. We found that whilst all had shared Adam's fall, all had not fallen alike, or in exactly the same particulars. All have fallen from God's likeness and Spirit of love, to Satan's likeness and spirit of selfishness: and as love has diversities of operation, so has selfishness. Consequently, selfishness working in one has wrought a desire for ease, sloth, indolence; in another it produced energy, labor for the pleasures of this life, self-gratification, etc.

Among those *actively* selfish some take self-gratification in amassing a fortune, and having it said, He is wealthy; others gratify their selfishness by seeking honor of men; others in dress, others in travel, others in debauchery and the lowest and meanest forms of selfishness.

Each one begotten to the new life in Christ, with its new spirit of love, finds a conflict begun, fightings within and without; for the new spirit wars with *whatever form* of selfishness or depravity formerly had control of us. The new "mind of Christ," whose principles are justice and love, asserts itself; and reminds the *will* that it has assented to and covenanted this change. The desires of the flesh (the selfish desires, whatever their bent), aided by the outside influences of friends, argue and discuss the question; urging that no radical measures must be taken—that such a course would be foolish, insane, impossible. The flesh insists that the old course cannot be changed, but will agree to slight modifications, and to do nothing as extreme as before.

The vast majority of God's people seem to agree to this partnership, which is really still the reign of selfishness. But others insist that the Spirit or mind of Christ shall have the control. The battle which ensues is a hard one (Gal. 5:16, 17); but the new will conquers, and self, with its own selfishness, or depraved desires, is reckoned dead.—Col. 2:20; 3:3; Rom. 6:2-8.

But does this end the battle forever? No;—

"Ne'er think the victory won,
Nor once at ease sit down:
Thine arduous task will not be done
Till thou shalt gain thy crown."

Ah, yes! we must renew the battle daily, and help divine implore and receive, that we may finish our course with joy. We must not only conquer self, but as the Apostle did, we must keep our bodies under. (1 Cor. 9:27) And this, our experience, that we must be constantly on the alert against the spirit of selfishness, and to support and promote in ourselves the spirit of love, is the experience of all who likewise have "put on Christ" and taken his will to be theirs. Hence the propriety of the Apostle's remark, "Henceforth know we no man [in Christ] after the flesh." We know those in Christ according to their new spirit, and not according to their fallen flesh. And if we see them fail sometimes, or always to some degree, and yet see evidences that the new mind is wrestling for the mastery, we are properly disposed to sympathize rather than to berate for little failures; "remembering ourselves lest we also be tempted [of our old selfish nature in violation of some of the requirements of the perfect law of Love]."

Under "the present distress," therefore, while each has all that he can do to keep his own body under and the spirit of love in control, sound judgment as well as experience and the Bible tell us that we would best not complicate matters by attempting communistic schemes; but each make as straight paths as possible for his own feet, that that which is lame in our fallen flesh be not turned entirely out of the way, but that it be healed.

(1) *Sound judgment* says that if the saints with divine help have a constant battle to keep selfishness subject to love, a promiscuous colony or communism would certainly not succeed in ruling itself by a law utterly foreign to the spirit of the great majority of its members. And it would be impossible to establish a communism of saints only, because we cannot read the hearts—only "the Lord knoweth them that are his." And if such a colony of saints could be gotten together, and if it should prosper with all things in common, all sorts of evil persons would seek to get their possessions or to share them; and if successfully excluded they would say all manner of evil against them; and so, if it held together at all the enterprise would not be a real success.

Some saints, as well as many of the world, are so fallen into selfish indolence that nothing but necessity will help them to be, "not slothful in business, fervent in spirit, serving the Lord." And many others are so selfishly ambitious that they need the buffetings of failure and adversity to mellow them and enable them to sympathize with others; or even to bring them to deal *justly* with others.

Such communities, if left to the rule of the majority, would sink to the level of the majority; for the progressive, active minority, finding that nothing could be gained by energy and thrift, over carelessness and sloth, would also grow careless and indolent. If governed by organizers of strong will, as life trustees and managers, on a paternal principle, the result would be more favorable financially; but the masses, deprived of personal responsibility, would degenerate into mere tools and slaves of the trustees.

To sound judgment it therefore appears that the method

of individualism, with its liberty and responsibility, is the best one for the development of intelligent beings; even though it may work hardships many times to all, and sometimes to many.

Sound judgment can see that if the Millennial kingdom were established in the earth, with the divine rulers then promised, backed by unerring wisdom and full power to use it, laying "judgment to the line and righteousness to the plummet," and ruling not by consent of majorities, but by righteous judgment, and as "with a rod or iron"—then communism could succeed; probably it would be the very best condition, and if so it will be the method chosen by the King of kings. But for that we wait; and not having the power or the wisdom to use such theocratic power, the spirit of a sound mind simply bides the Lord's time, praying meanwhile, "Thy kingdom come, thy will be done on earth as it is done in heaven." And after Christ's kingdom shall have brought all the willing back to God and righteousness, and shall have destroyed all the unwilling, then, with love the rule on earth as it is in heaven, we may suppose that men will share heaven's mercies in common, as do the angels now.

(2) *Experience* proves the failure of communistic methods in the present time. There have been several such communities tried for many years; and the result has always been failure. The Oneida Community of New York is one, whose failure has long been recognized by sensible people. Another, the Harmony Society of Pennsylvania, soon showed that the hopes of its founders met failure, for so much discord prevailed that it divided. The split-off, known as Economites, also located near Pittsburg. It flourished for a while, after a fashion, but it is now quite withered; and possession of its property is now being disputed in the Society and in the courts of law. The leading men in the Community have about died out, and the unintelligent and ambitionless who clung to them for a home, a living and a head, are likely to be gulled into the control of Cyrus Teed, a false Christ, who would like to handle their money. And other societies are starting now, which will be far less successful than these, because the times are different: independence is greater, respect and reverence is less, majorities will rule, and without wiser leaders are sure to fail. Wise worldly leaders are looking out for themselves, while wise Christians are busy in other channels,—obeying the command, "Go thou and preach the Gospel."

(3) *The Bible* does not teach communism, but does teach loving considerate individualism, except in the sense of family communism—each family acting as a unit, of which the father is the head and the wife one with him, his fellow-heir of the grace of life, his partner in every joy and benefit as well as in every adversity and sorrow.

True, God permitted a communistic arrangement in the primitive church, referred to at the beginning of this article; but this may have been for the purpose of illustrating to us the unwisdom of the method; and lest some, thinking of the scheme now, should conclude that the apostles did not command and organize communities, *because* they lacked the wisdom to concoct and carry out such methods. For not a word can be quoted from our Lord or the apostles advocating the communistic principles; but much to the contrary.

True, the Apostle Peter (and probably others) knew of and co-operated in that first communistic arrangement, even if he did not teach the system. It has been inferred, too, that the death of Ananias and Sapphira was an indication that the giving of all the goods of the believers was compulsory; but not so: their sin was that of *lying*, as Peter declared in reviewing the case. While they had the land there was no harm in keeping it if they got it honestly; and even after they had sold it no harm was done: the wrong was in misrepresenting that the sum of money turned in was their *all*, when it was not their all. They were attempting to cheat the others, by getting a share of their *alls* without giving their own all.

As a matter of fact, the Christian community at Jerusalem was a failure. "There arose a murmuring"—"because their widows were neglected in the daily ministration." Although under the Apostolic inspection the church was pure, free from "tares," and all had the treasure of the new Spirit or "mind of Christ," yet evidently that treasure was only in warped and twisted earthen vessels which could not get along well together; because while all were blemished, all were not blemished in the same manner and degree.

The apostles soon found that the management of the community would greatly interfere with their real work—their commission to preach the Gospel—"That repentance and remission of sins should be preached in his name, beginning at Jerusalem." So they abandoned those things to others. The Apostle Paul and others traveled from city to city preaching Christ and him crucified; but, so far as the record shows, they never mentioned communism and never organized a community: and yet St. Paul declares, "I have not shunned to declare unto you the whole counsel of God." This proves that Communism is no part of the Gospel, nor of the counsel of God for this age.

On the contrary, the Apostle Paul exhorted and instructed the church to do things which it would be wholly impossible to do as members of a communistic society—to each "provide for his own;" to "lay by on the first day of the week" money for the Lord's service, according as the Lord had prospered them; that servants should obey their masters, rendering the service with a double good will if the master were also a brother in Christ; and how masters should treat their servants, as those who must themselves give an account to the great Master, Christ.—I Tim. 5:8; 6:1; 1 Cor. 16:2; Eph. 6:5-9.

Our Lord Jesus not only did not establish a Community while he lived, but he never taught that such should be established. On the contrary, in his parables he taught,—that all have not the same number of pounds or talents given them, that each is a steward and should individually (not collectively, as a commune) manage his own affairs, and render his own account. (Matt. 25:14-28; Luke 19:13-24. See also James 4:13, 15) And, when dying, our Lord commended his mother to the care of his disciple John, and the record of John (19:27) is, "And from that hour that disciple took her unto his own home." John, therefore, had a home; so had Martha, Mary and Lazarus. Had our Lord formed a community he would, doubtless, have commended his mother to it instead of to John.

Moreover, the forming of a commune of believers is opposed to the purpose and methods of the Gospel age. The object to this age is to *witness* Christ to the world, and thus to "take out a people for his name;" and to this end each believer is exhorted to be a burning and a shining light before men—the world in general—and not before and to each other merely. Hence, after permitting the first Christian commune to be established, to show that the failure to establish communes generally was not an oversight, the Lord broke it up, and scattered the believers everywhere, to preach the Gospel to every creature. We read,—"And at that time there was a great persecution against the Church which was at Jerusalem; and they were *all scattered abroad* throughout the regions of Judæa and Samaria, except the apostles," and they went everywhere preaching the Gospel.—Acts 8:1, 4; 11:19.

It is still the work of God's people to shine as lights *in the midst* of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realized by joining such communes. We advise all TOWER readers to have neither part nor lot in such communities. The desire to join is but a part of the general spirit of our day against which we are forewarned. (Isa. 8:12) "Trust in the Lord, and wait patiently for him." He will establish righteousness and equity in the earth. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."—Luke 21:36.

CALEB'S REWARD

[Reprinted in issue of October 1, 1907, which please see.]

THE CITIES OF REFUGE

[Reprinted in issue of October 15, 1907, which please see.]

ENCOURAGING WORDS FROM FAITHFUL WORKERS

MY DEAR BROTHER RUSSELL:—I desire to write you at this time. I seem to be learning more and more the necessity of watching against the spirit of division, which Satan seems more and more trying to inject into the church, if possible, to overthrow the faith of some. When I think of well-informed men that have fallen, because of not watching against that hydra-headed monster, Envy, it makes me tremble. And I ask myself: "Can it possibly be that I may live too unguarded, and finally forsake the truth and be a 'cast-away'?" Oh, yes, it is possible, but I pray, "Create in me a *clean heart*, O God,

and renew a *right spirit* [of love] within me." Satan would have me to enviously harbor evil against a dear brother some times, and then my only refuge is "the precious blood" of Christ. How I realize that this "earthen vessel" needs to be constantly replenished with the spirit of the truth, oil, lest the fires of love go out. May the dear Lord keep all the precious sheep safe and secure. And this he certainly will do if our part be done. "Keep thy heart with all diligence, for out of it are the issues of life." "Looking diligently lest any may fail of the grace of God." (Prov. 4:23; Heb. 12:15) This I want to do.

May the precious love of our dear Lord be a consolation to you, my dear Brother, in all your labors for his name's sake. Also may the dear ones in the office be shielded from every fiery dart, by "the breastplate of faith and love." They are dear brethren and sisters, yet I see they are open to an attack from the Evil One in a way others are not. How necessary the warning of the Apostle: "Let him that thinketh he standeth take heed lest he fall."

Oh, that the constant prayer of all may be, Lord, "Keep thou my way for me." I find that we colporteurs need to "watch and pray" constantly, especially where there are two or more together, lest the spirit of division creep in there too May we all "walk worthy of the vocation wherewith we 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."—Eph. 4:1-3.

Yours in the hope of our high calling.

JAMES D. WRIGHT.

DEAR BROTHER RUSSELL:—Books duly to hand. Am now through with the third volume, and re-reading VOL. I., as there were very many things I did not see in it the first reading. I notice you say, that, if the readers derive one-fourth the joy from these books that the writer did in preparing same, you will be satisfied. I will say, four times the joy I received in reading them, is more than one man can hold; so your joy must be full. Yours in the Lord,

M. P. THORI.

VOL. XVI ALLEGHENY, PA., SEPTEMBER 15, 1895 No. 18

VIEWS FROM THE TOWER

Failing to receive from the present Czar assurances of a more liberal government than his father's, the Nihilists of Russia are conspiring and threatening his life. Bombs, arms, revolutionary literature and nine hundred conspirators have recently been seized at Moscow.

The war between the German Socialists and the German Emperor progresses. The latter has taken to flattering the army, and recently, at the celebration of the twenty-fifth anniversary of the victory of Sedan, speaking to his Guard at the close of the review of 30,000 troops he said: "May the whole people find in themselves strength to repel these monstrous attacks. If they do not I now call upon *you* to resist the treasonable band, and *to urge a war which will free us from such elements.*" A Berlin correspondent telegraphs,—"Never before has he [the Emperor] so energetically and plainly appealed to the army as the final arbiter in the struggle against Social Democracy."

Two days later the editor of "*Vorwärts*" was arrested and two editions of his journal seized, for articles criticizing the national war policy, considered uncomplimentary to the Emperor. The real secret is that the Social Democrats are increasing, and polled 1,500,000 votes at the last election.

These things show that while the movement toward political liberty has been rather quiet for some time, it has not died. It will be on hand to fulfill the predictions of Scripture in due time. It cannot overwhelm the mountains [governments], and sweep them into the sea [anarchy] (Psa. 46), until first the servants of God are "sealed in their foreheads."

* * *

The Benedictine monks of St. Vincent (Beatty, Pa.) have long made a beer almost as celebrated as that made by the monks near Ligonier, Pa. Roman Catholic temperance workers are endeavoring to have Satolli rebuke and close both distilleries.

Through the "*Wine and Spirit Gazette*" we learn that a London wine firm is advertising by circular to give a "guaranteed summary" of their "most important customers." These are classified as follows:

Titled Gentlemen,	358
Judges of the courts,	9
Army and navy officers,	708
Bishops,	9
Archdeacons,	16
Other clergymen,	2,203
Medical doctors,	1,522
Baronets, knights, M. P's., etc.,	2,600
Attorneys, merchants, etc.,	4,250

Think of it! All these the customers of one firm!

The oldest Presbyterian church in Pittsburg has, for about thirty-five years to our knowledge, and probably longer, rented property for the wholesale, and latterly for the retail, liquor business. The revenue of course has been a snug sum; and now it is proposed to demolish the present structure and to erect a very fine Office Building, in which all the Presbyterian Missions and other Boards and Societies can be housed, with rooms to let to others—none of which, we hope, will be rented for the liquor traffic.

We rejoice that the evidences are that the anti-alcoholic sentiment is spreading, though slowly, so far as professing Christians are concerned; but we have no hope that anything short of "Thy kingdom come" will release the race from this great slave-holder and tyrant, Alcohol.

* * *

The Governor of California recently decided in reference to the "Boys' Brigade," that neither it nor any other organization could be allowed to drill and carry weapons, unless first they had sworn allegiance to the State,—that they would never bear arms against the State, and that they would bear arms and do duty for the State, the same as the regular National Guard. Thus the church and state are being drawn together by well-intentioned but deluded leaders. The Governor properly looked out for the welfare of his charge, and other Governors of other states will probably take similar action in time.

What a great mistake it is to attempt to mix the good fight against sin, inculcated by the Prince of Peace, the Chief Captain of all the soldiers of the cross, with any other soldiers and any other methods or warfare. The Salvation Army was the first innovation on this line, and is the least objectionable; but doubtless it has opened the door to the Boys' Brigade, and the results are not yet. The tendency is always downward, however noble the original intention. The simplicity of the gospel of Christ should never be lost sight of.

* * *

Free Masonry was an attempt at a religious military movement. The Boston newspapers tell that at their recent Conclave there the saloons did a thriving business, and that many of the Sir Knights carried their crosses upside down as they crowded each other in and out of the saloons. The papers tell also of their religious services; we quote:—

"After the Deus Misereatur, the Eminent Commander Seymore gave the orders: 'Attention, Sir Knights! Draw swords! Present swords!' The Apostles' Creed was then repeated. Then followed:

"Eminent commander—'Return swords.'

"Prelate—'The Lord be with you.'

"Knights—'And with thy spirit.' At this point the Sir Knights knelt.

"Prelate—'O Lord, show thy mercy upon us;'

"Knights—'And grant us thy salvation.'

"Prelate—'O God, make clean our hearts within us;'

"Knights—'And take not thy holy Spirit from us.'

"Prelate—'Let us pray.'

"The prayers that followed included the collect for the 11th Sunday after Trinity, the collect for peace, the collect for and against perils, and the prayer for the President of the United States and all in civil authority.

"The commemoration of the order followed. After the prayer of St. Chrysostom and the Grace, was the hymn, "My Faith Looks Up to Thee.'"

As Christ was crucified by his kinsman according to the flesh, so he is frequently put to an open shame and wounded afresh "in the house of his friends." Alas! how many have taken his name in vain,—to no purpose, to the dishonor of his cause! Let each one of us who has named the name of Christ put on Christ and walk in him; clothed, not with showy symbols, but with humility and true devotion.

Yet according to the course of this world there are few organizations that can boast as many noble men as the Sir Knights, and concerning them one of their number, a chaplain, preaching, said:

"All these men have vowed by heart and hand to uphold Christ and Christianity. Remember also that these are only a vanguard of the mighty army that, when Christianity or education need assistance, are bound to protect them."

As God sometimes uses the wrath of man to praise him, so he has used human antagonisms and superstitions to keep the world in general equilibrium during the period in which he is selecting, polishing and testing his "little flock" for his kingdom. When it is complete and exalted to power, the scene will change radically. Truth will then be mighty, and error shall no longer prevail. The world knew not our Captain, and likewise knows not his real "soldiers of the cross." "As he is, so are we in this world."—1 John 4:17.

* * *

The Christian Endeavorers are showing more and more of a disposition to take a hand in politics and reform. They see not the grandeur and greatness of the kingdom for which we wait, in which God's will shall "be done on earth as it is done in heaven." They see not how God is preparing to establish this kingdom, so they propose to take a hand themselves and wait for the King no longer. The Canadian branch recently "Resolved" that, "Christ will never be King of this world till he is King of politics." This is in accord with the sentiments of the Order in the U. S., as heretofore pointed out. Indeed, a movement is now on foot to have united action by the Christian Endeavorers, the Epworth Leaguers and the Baptist Young People of Philadelphia in favor of some reform candidates in Philadelphia; and the same thing is agitated in New Jersey. We have already pointed out that this seemingly harmless Political Crusade is likely to result in a measurable union of church and state.

TRUE LOVE VS. FALSE LOVE

God is love! Beware of people who while expatiating on love and attempting to shine as its exponents do so at the expense of God's character. Some of them affect to be so loving that they cannot admit that God could destroy Satan and the wicked as he declares he will do. Their argument sets themselves up as the standard, and they say, "Surely God cannot be less loving than I,—and I would save Satan and everybody." Poor foolish hearts, "Going about to establish their own righteousness, they have not submitted themselves to that righteousness which is of God;" and of which God's Word and conduct are the highest exponents. Thus their foolish hearts become darkened. Those only will be loved of the Lord and kept from falling, and those only will be made up as his "jewels," who reverence his Word and make up the standard of their judgment from it; and who do not attempt to pervert it to their own conceptions.

Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrine—whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, "Let God be true, if it prove every man a liar." False love often is really self-love, which would not hesitate to trail even divine honor and love and justice in the dust, in order to glorify self as the founder of a theory; for instance, the theory which charges "all the sin and wickedness and crime" of the present and past upon God. Shall we suppose that those who thus blaspheme God's holy name, and charge him with all the sin and deviltry of the past six thousand years, really love God with all their heart, mind, soul and strength? Surely not! The loving and appreciative heart recognizes God as the embodiment of the highest standard of love and justice, truth and righteousness. Such a theory would be an abomination to anyone possessing the true love of God even to a limited degree Such should not even need the assurances of Scripture that it is "every good and perfect gift that cometh down from the Father of lights;" that "in him is no darkness [evil] at all;" that "his work is *perfect;*" that "God tempteth no man" with evil, neither is he tempted by any.

If any man believe and speak according to such a theory, it is because there is no light in him; he is full of darkness.

See our issue of March 1, '95, "Christian Common Sense."

THE PRIVILEGE AND POWER OF PRAYER

"And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint."—Luke 18:1-8.

To the thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: "From everlasting to everlasting thou art God." He is the immortal, the self-existing One, "dwelling in the light which no man can approach unto, whom no man hath seen nor can see." The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is his skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven. And are not we, the creatures of his hand, "fearfully and wonderfully made," and the subjects, too, of his love and care?—"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou are there; if I make my bed in the grave, behold thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, ... even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee."—Psa. 139:1-2.

Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is,—because he loves us,—that through Christ he extends to us the gracious favor of coming to him as children to a father. Wonderful is the condescension, wonderful the love and favor of our God!

Yet our God is a God to be revered: he is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to his glorious person and office. (Job. 9:1-35) The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings; and it behooves us to inquire what those regulations are before we presume to address him. Here the Word of God gives explicit directions. Our Lord Jesus, the appointed "days-man" for which Job so earnestly longed (Job. 9:32, 33), said, "No man cometh unto the Father, but by me. I am the way." (John 14:6) Then he gave us an illustration of the manner in which we should address him, in what is known as the Lord's prayer. (Matt. 6:9-13) The illustration teaches (1) that we (believers in Christ) may consider ourselves as in God's estimation reinstated (through faith in Christ) to the original position of sons of God, and that we may therefore confidently address him—"Our Father." (2) It indicates on our part worshipful adoration of the high and holy One, and profound reverence for the glorious character and attributes of Our God.—"Hallowed be thy name." (3) It expresses full sympathy with his revealed plan for a coming kingdom of righteousness, which will be according to his will.—"Thy kingdom come, thy will be done on earth as it is done in heaven." This shows the attitude of heart to be toward righteousness, and fully submitted to the divine will and purpose, that God may work in it to will and to do his good pleasure. (4) It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fulness.—"Give us this day our daily bread." (5) It seeks forgiveness for trespasses, and recognizes also the obligation thus incurred to render the same to those trespassing against us—"And forgive us our debts as we forgive our debtors;" and (6) it seeks to be guarded against temptations

and to be fortified by God's abounding grace against all the wiles of the adversary*—"And abandon us not to trial, but preserve us from evil."

Such are the principles which must ever characterize our attitude of mind and heart when we would avail ourselves of the privilege of addressing the throne of heavenly grace. In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the divine plan and submission to the divine will, childlike dependence upon God, acknowledgment of sins and shortcomings and desire for forgiveness, with a forgiving disposition on our part toward others, and an humble craving for the divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul.

Those who thus come to God are privileged always to have their interests considered at the throne of grace, and the welcome we shall always find there may be judged of by the cordial invitations to come often and tarry long. Well might we hesitate to avail ourselves of such privileges were we not thus assured, but having this assurance we may come with confidence to the throne of grace.—Heb. 4:16; 13:6.

The Lord knew how necessary to our spiritual life would be this communion with himself. Tempest-tossed and tried, how much we need our Father's care and the comfort and consolation which his presence and sympathy realized imparts. And have not all the meek and contrite in heart the promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son, our Lord Jesus? Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas—not Iscariot—saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."—John 14:21-23.

The thought which this promise of the abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. The same idea is also conveyed by the words of the Apostle Peter (1 Pet. 3:12)—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And we are urged to be "instant in prayer," to "pray always, and not to faint," to "pray without ceasing;" for "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." "As the heaven is high above the earth, so great is his mercy toward them that fear him," and "As far as the east is from the west, so far hath he removed our transgressions from us." Yea, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them."—Rom. 12:12; Luke 18:1; 1 Thes. 5:17; Psa. 103: 13, 14, 11, 12, 17, 18.

We cannot come too often, then, to the throne of the heavenly grace, if we are of those who can claim the abiding presence of the Father and the Son—if we are of them that love him and keep his commandments and who recognize the Lord Jesus as the only way of access to the Father. And even "if any man sin"—be overtaken in a fault—so that from his outward conduct he might be judged as not loving the Lord, yet, if he repent, let him remember that "we have an advocate with the Father, Jesus Christ the righteous," who "is the propitiation [satisfaction] for our sins," "who also maketh intercession for us." "Who," then "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—1 John 2:1, 2; Rom. 8: 33, 34.

Wherefore, the Apostle urges, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16.

With such urgent and loving invitations let no child of God hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6) And not only so, but he will go with us through all the business and hurry and commotion of the day; and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, for strength and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many a time proved this true?—in perplexities, in tribulations, in afflictions, in persecutions, in bereavements, in temptations and trials?

In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It was to assure us against this very thing that our Lord spoke the parable of the importunate widow, who was heard and answered on account of her importunity. In so doing we evince both the earnestness of our desires and our faith that our prayers will be answered, if we faint not from lack of faith or zeal when the answer is delayed, as often it must necessarily be, since time is an important element in all God's work.

All night, until the break of day, Jacob wrestled in prayer, saying, "I will not let thee go, unless thou bless me." Paul *thrice* besought the Lord until he was assured his grace would be sufficient for him. The Lord himself frequently spent *whole nights* in prayer, and he prayed earnestly and with many tears. (Luke 6:12; Matt. 14:23; Mark 6:46; 1:35; Luke 5:16; Heb. 5:7) And the Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God."—Phil. 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek, *agonize*] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading.—Rom. 15:28-32.

"In every thing."—That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In today's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a father's wisdom seem inadequate to restrain and guide aright the wayward course of impetuous and over-confident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." And, remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be *overcharged* with the cares of this life It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided.

Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand, to provide things decent and honest, patiently and confidently wait and watch the indications of providence, assured that he who feeds the fowl of the air, which neither sow nor reap nor gather into barns, and who clothes the grass of the field, which today is and tomorrow is cast into the oven, is both able and willing to clothe and feed you and yours.

And so through all the list of earth's trials and cares, its wants and its woes, its bereavements and disappointments and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in

* The Sinaitic and Vatican MSS. omit the words, "for thine is the kingdom, and the power, and the glory forever. Amen." Matt. 6:13.

prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us up above the world into a higher and purer atmosphere. Such is the will of heaven concerning us: let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16) We are urged also to come in faith. Jesus said, "If ye have faith and doubt not, ... all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22) As he was addressing his consecrated disciples, it must of course be understood that all their petitions would be subjected to divine wisdom, and therefore the answers to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good.

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be instant in prayer, to pray always—to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts at the throne of grace.

While secret prayer is the blessed privilege of every child of God, and one without which his spiritual life cannot be sustained, it is also the privilege of Christians to unite their petitions at the throne of grace. This united prayer is specially commended by the Lord. (Matt. 18:19) "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father; for where two or three are gathered together in my name, there am I in the midst of them."

With such promises as these, together with an experience of their fulfilment, who can doubt the love and favor of our God and of our Lord and Saviour, Jesus Christ? Therefore let us be encouraged to pray always and not to faint when the answers seem to tarry long, for time is often required to work out the deep designs of an allwise and loving Providence. Remember the words of the angel to Daniel. Daniel said, "While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer," the answer came by the hand of an angel who said, "O Daniel, I am now come forth to give thee skill and understanding. *At the beginning of thy supplications* the commandment came forth, and I am come to show thee; for thou art greatly beloved."—Dan. 9: 20-23.

On another occasion, when Daniel had mourned three weeks, fasting and praying, because of his inability to understand, the angel of the Lord came and said, "Fear not, Daniel, for from the first day that thou didst *set thine heart* to understand, and *to chasten thyself before thy God*, thy words were heard, and I am come *for thy words*."—Dan. 10:2, 3, 10-12.

Even so shall it ever be with all the beloved of the Lord. at the beginning of our supplications God begins to set in operation the influences and to shape the circumstances which are designed to work out the intended blessing for us—if we faint not, but continue instant in prayer, thereby evincing our continued earnestness of desire, and if we confess our sins, and set our hearts to understand, and chasten ourselves before him. How many prayers are not heard or are hindered because the one who asks does not first purify himself of evil in his own heart? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts;" *i. e.*, you ask selfishly and without regard to the will of God. (Jas. 4:3) But to the chastened and sanctified comes the promise —"Before they call [reading the desire of the heart even before it finds expression in words] I will answer [will begin so to shape events as to bring the answer soon or later]; and while they are yet speaking I will hear." (Isa. 65:23, 24) While this is in connection with a prophecy relating to the Lord's people in the Millennial age, it nevertheless is true of all his faithful ones of this age. Praise the Lord for all his loving kindness to even the least of his lowly children!

CONCERNING PROFITABLE MEETINGS

We have received a number of requests from friends of the truth for advice as to the most profitable methods of conducting meetings. One brother writes:

"A few brethren who have been reading DAWN express their willingness to meet somewhere to study in consecutive order, and I ask suggestions for a plan suited to beginners. Pray for us, that we may commence this study in the right way, and be the recipients of many blessings.

"Yours in the faith, J. W. MCLANE."

Another brother recently removed to a new neighborhood says:

"I find in this locality a fine field for labor. Several here to whom I have given tracts already manifest interest. I have conversed freely with them on Bible subjects, and have their promise to attend meetings at my house. So if you can aid me by suggestions I will be thankful.

"I am, dear brother, yours in the service of the Master,

"JOSHUA L. GREEN."

Another Brother writes:—

"We have a number of persons here who wish to assemble themselves together for worship. We would be pleased to have some instructions from you as to how to go about it.

"I hope you can give us some way which will be satisfactory. Some of us have left the churches and are now free from all precepts of men. To speak for myself, I left the Presbyterian church.

"Yours in Christ, C. C. FLEMING."

We are glad to note the increasing desire for the study of God's plan of the ages; and also to see that the importance of method and order are recognized in this. We give our advice as follows:—

(1) You would best first re-read some things already written which bear upon this subject—in our issues of May 1, '93, page 131; Sept. '93, page 259; Oct. 15, '93, page 307; Mar. 1, '94, page 73; April 1, '95, page 78; May 1, '95, page 109.

(2) Beware of "organization." It is wholly unnecessary. The Bible rules will be the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word today, and so continue growing in grace and knowledge and love day by day.

(3) The Bible instructs you whom to fellowship as "brethren;"—only believers who are seeking to walk, not after the flesh, but after the spirit. Not believers of any and every thing, but believers of the Gospel record—that mankind is *fallen* into sin and its penalty, death, and that only in Christ is there salvation, "through faith in his blood" "shed for the remission of sins," as "a *ransom* [a corresponding price] for all." Any who merely believe in Christ as a noble and good person, a grand example of righteous living, etc., may be agreeable as neighbors or business acquaintances, but they are not "believers," and hence are not "brethren," any more than are Jews, Mohammedans, Infidels, publicans and sinners—for practically these also so acknowledge him.

(4) You come together, then, as God's children, bought back from sin and death with the great price, and resolved henceforth to live not unto yourselves, but unto him who died for you. (2 Cor. 5:15) Your meetings should have certain objects in view, viz:—

(a) Worship, praise and prayer.

(b) Mutual helpfulness in waging victorious warfare against the world, the flesh and the devil within and without.

(c) And to these ends you meet also for the study of God's Word, which he provided for our instruction and help in the narrow way which leads to those blessings prepared by him for those who love him and who demonstrate their love by their efforts to serve, honor and obey him.

(5) Thus seen, a *knowledge* of doctrines is not our ultimate object in meeting, but the building up of characters, which, as attempted copies of the character of God's dear Son, will be "accepted in the Beloved." But God declares that *knowledge* of the doctrines which he has revealed in his Word will be of great value to us in our endeavors to grow in his grace.

Hence, after worship, praise and prayer, Bible study should be recognized in its two parts,—(a) The study of God's plan, —what he tells us he is doing for us and for the world; what he has done; and what he will yet do; that we may be enabled as sons to enter into the very spirit of the great work of God and be intelligent co-workers with him. (b) The study of our duties and privileges in God's service, toward each other and toward those that are without, to the end that

we may build up such characters as would be pleasing and acceptable to God now and in the age to come.

And since for general convenience these meetings should not last much longer than from one and a half to two hours, it will generally be found best to have at least two meetings per week, one for the consideration of Christian graces and testimony and mutual helpfulness; and the other for Bible study. And at every meeting our songs and prayers of thankful worship should ascend as incense before God; and in this worship all should share.

Amongst us, as in the early church, the preaching of formal discourses is the exception, rather than the rule. The exception should be where some brother has the necessary qualifications—clear appreciation of the truth and ability to set it forth so as to be helpful to the Lord's flock, with qualifications also of voice, education, etc., and withal, surely one who is meek and not likely to become puffed up, or to preach himself, rather than the cross of Christ.

But, whether there be preaching or no preaching, the other meetings, in which all can and should take part (both brethren and sisters), should be kept up; and each of the saints (consecrated "believers") should seek in them to do good, as well as to get good.—See Rom. 14:19; Eph. 4:11-32; 1 Thes. 5:11.

(6) What shall be our standard by which we may know the truth and prove it? We answer, "The Word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected [in knowledge and conduct], thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

But how shall we understand the Bible? For centuries good men as well as bad men have searched its pages. The former have found therein blessings, it is true, but so far as doctrines are concerned only confusion; satisfactory plan, order, justice and wisdom none have ever found there in all that time. The due time for the mystery of God's plan to be finished had not yet come; and it was "sealed up," "hidden," until that due time. But now we who are living in the time of "the cleansing of the Sanctuary,"* and particularly since the time of blessedness at the end of the 1335 days †—in the present harvest, and in the beginning of the sounding of the Seventh Trumpet—we have a very different experience from the saints of past times. To us it is given to know the mysteries of the kingdom of God, which many prophets and many righteous persons of the past were not privileged to see. Thank God for the light of present truth! Now we can see *a plan* of God—a plan which covers every detail of history past, and of revelation future; a plan that is complete—lacking and disjointed at no part; a plan that is in strictest conformity with divine justice, wisdom, power and love, and with every text of the divine Word; and which thus proves itself to be not only a reasonable plan, but *the* plan of God, in comparison with which all other theories and plans are defective and evidently erroneous, out of harmony with the divine attributes and with the divine Word.

Those who have come to an understanding of the plan of the ages recognize it as of divine and not of human origination. It is the key to the mysteries of God which God himself has provided, and for which we all unite in rendering to him all praise. Its light is that of the millennial dawn, bringing with it peace and joy to thousands. We give all praise and honor to the divine author from whom cometh every good and perfect gift, and who thus, according to his promise (Luke 12:37), continues to feed his church with spiritual "meat in due season." God, still our teacher, uses as heretofore instrumentalities, and has provided for his people's instruction and use the orderly presentations of MILLENNIAL DAWN to point out to them his plan of the ages, and the duties and privileges of this "harvest" time: because the "due time" has come for "the mystery" to be finished. (Rev. 10:7) And those who have received instruction in the Word, in private, through the use of MILLENNIAL DAWN as a teaching sent of God (Eph. 4:11-14) have no more reason to ignore it as God's mouthpiece in united study than in their own private study; no more, either, than they would a living teacher.

And should any be disposed to worship the humble human instrumentality chosen of God as the channel for this blessing of present truth, we say to such: "See thou do it not; for I am thy fellow servant [not thy Lord], and [fellow servant] of thy brethren the prophets [all true teachers or mouthpieces of God]: . . . Worship God." (Rev. 22:9) The water of life and the giver of it, and not the earthen vessel through which it is sent, are to be reverenced. The earthen vessels have naught whereof to glory. What have we ourselves that we did not first receive of the Lord?—1 Cor. 4:6, 7.

* See MILLENNIAL DAWN, VOL. III, Chap. iv.
† See MILLENNIAL DAWN, VOL. III, Chap. iii.

The God-given plan of the ages is what we should all use in the study of the Bible, if we would get the treasures of wisdom and grace, and strength for service in these perilous harvest times, for which it is divinely provided. Each one who recognizes this as a God-given light should use it in the study of the Word. Each should make it his own light as God intended. Each should become so proficient in its use as to be able to answer every question that could be asked respecting the general *plan* of God. But alas! some seem to feel that this is Brother Russell's plan, and that they should originate their own. But this is a great mistake. It is not our plan, but God's. If not God's plan, it is of no value. We do not want any human plans. Surely men cannot make plans for God that he will recognize; for his own plans have been since "before the foundation of the world." God has but one plan, and it is unalterable; and now that he has revealed it, we confess that it is wonderful, yet as simple as it is beautiful. It is a plan, however, that men could not conceive or arrange. Its thoughts are higher than man's thougths; and hence in all the centuries past men have never even approximated this divine plan of the ages.

So then the Bible, the standard, should be studied in the light of this God-given teaching, until each one is proficient—an able teacher of it. Then each should let his light shine—humbly serving it to others.

Some, alas! when their eyes are opened to see God's loving plan of the ages, while surprised, and thankful to God for the present truth, neglect to do more than hastily taste of it; and then they hasten on, as they say, to "hunt for *more*." What they should do would better be to use well what God has already given us as his people. There is a famine in the land; not for bread, nor for water, but for the Word of the Lord. (Amos 8:11) Our Lord and Master has come to his waiting people, and spread for them a bounteous table of truths, new and old, in order. (Matt. 13:52) We certainly have no right to ask for *more* or *other* blessings, until we have feasted to the full on what has been set before us. Then we should exercise ourselves, using the strength received in serving the feast to others. Neglecting this, it would certainly be with bad grace that any would attempt to break open any parts of the storehouse not yet unlocked. Remember the illustration of the time-lock,‡ which opens easily, without burglarizing, at the appointed time.

"Thy words were *found* [not made, nor gained by human skill or labor], and *I did eat them*." (Jer. 15:16; Rev. 10:10) Our Lord has always provided for his church the food necessary to her welfare; and he always "giveth liberally." The proper attitude for the church is to be active in eating the food already received and in using the strength derived from it. She is not to leave the table bountifully spread to pray for *more*. When more would be beneficial, more will be sent by the hand of some "servant" of God and the church. Nor will the true "servant" find it necessary to make the food; for it will be given him by the great Householder. It will be "found" by him, and when he presents it to the Lord's family, they will be able to discern upon it the stamp of divine truth. And after partaking of it liberally they will dispense it to others.

Sufficient *labor* for all comes after we have "found" the truth,—*labor* in eating it, studying and appropriating it, and labor in serving it to others. The labor and bitterness of experience come not with the *getting* and first tasting of the truth, but with the conflict of truth with our own and other people's prejudices. Then comes the pleasurable but often painful labor of serving it to others that they may *find* it easily and eat it. The eating of the truth (the proving of it, and then the appropriating of it to strength) is no small task. When a new food comes to us, our eyes first criticize it. If it looks good, we handle it and smell of it; and finally, still approved, we judge further by biting it with our teeth; and then our palate judges by the taste, while our teeth prepare it for nutrition. So every child of God has considerable labor in the way of proving and eating his spiritual food, after the Lord has provided it and he has "*found*" it. The proving is a necessity because Satan through his agents is permitted to offer us poisonous food. God would have us exercise our spiritual senses and judge or prove all we eat by the standard, and thus to learn to distinguish good from evil. This searching and proving and appropriating, opposed by the world, the flesh and the devil, require considerable energy and overcoming quality, and leave little enough of time and energy to help others.

Let us remember, however, that we cannot break open any secrets which God may wish to conceal as not yet appropriate "meat in due season"; nor should we wish to

‡ MILLENNIAL DAWN, VOL. II, p. 23

do so. The small boy who bangs away at the unripe apple until it falls gets food which makes him very sick: the ripe apple is very easily plucked. The unripe chestnut burr is difficult to pluck and very troublesome to open, and when open its fruit is unwholesome; but the ripe burr will fall and open of itself and its meat is sweet. Our diligence should be rather to watch the ripening processes of divine providence, and to hold our minds and hearts in humble readiness for all the rich fruitage of the advancing seasons, assured that our Master knoweth what things we have need of and will supply them to us in due time—directly or indirectly, it matters not so long as it is truth, from him and for us.

In the study of the Word of God in the light of the DAWN, let each one make use of concordances and marginal references and various translations of the Scriptures as he may have opportunity; remembering that nothing is to be accepted as truth which does not harmonize with the letter and spirit of God's Word. It is the Word of God that is to be eaten; the DAWNS and TOWERS are divinely provided helps for the cutting of the food into eatable portions,—enabling us to "rightly divide the Word of truth," and thus facilitating the eating of it.

Such meetings for the study of the Word in the light of the now revealed plan of the ages have been termed "Dawn Circles." The plan originated with Brother Rahn, of Baltimore, several years ago, and he and the other members of the class report much profit therefrom. The same plan has been pursued in perhaps a score of other cities, and always with success when rightly conducted. In illustration see letters from Brother Townsend in our issue of Dec. 15, '94 and Bro. Jeffery in the issue of Jan. 1, '95. Since the "Circles" are no longer an experiment, but have practically demonstrated their value, it seems advisable to announce the matter so that all the students of the truth can have the benefit of the experience of others. We advise the holding of these Circles everywhere, and suggest that you invite to them only such as are believers in the efficacy of the precious blood of Christ, and of genuine Christian character. But any one should be welcomed who is desirous of learning the way of God more perfectly. As the Apostle says, "Him that is weak in the faith [not fully committed to Christ] receive ye, but not to doubtful disputations"—you do not meet to discuss the unbeliever's doubts, but to confirm the believer's faith—Rom. 14:1; 1 Cor. 14:24, 25.

It is advisable that the leader be a good reader, and that he begin at the beginning of Volume I. He should pause at the end of each sentence, if necessary, to give full opportunity for questions or remarks; and at the close of each paragraph a general discussion of its contents should be encouraged, together with an examination of texts cited therein, and any other texts *that appertain to the subject.* His object should be to draw out expressions from all, and to see that each person present understands the subject thoroughly. An entire session might profitably be spent sometimes upon one or two pages or sometimes on one or two paragraphs. Each one of the Circle should have in hand some translation of the Bible or a "Dawn."

At the close of each chapter each one of the Circle should endeavor to give his own brief review of its subject, to see how clearly he has grasped it, and to impress it upon himself the more deeply. Having in view that all are preparing themselves to impart the truth to others, each should be encouraged to attempt a statement of the subject discussed, in his own words, but preferably in the *order* set forth in "DAWN."

In considering this method of Bible study note how much of interest and profitable conference could be drawn from the first chapter of Vol. I. The first paragraph calls our attention to and applies Psalm 30:5:—"Weeping may endure for a night, but joy cometh in the morning." How many suggestions this will call up to each child of God present! (1) The long, dark night of the reign of sin and death each could contrast with the longer glorious day, just dawning, in which righteousness and life shall reign through Christ's great work. (2) The *cause* of the night, the withdrawal of divine favor because of disobedience, could be contrasted with the cause of the morning—"We were reconciled to God by the death of his Son." (3) The cause of the weeping and pain, in the night,—the curse or righteous sentence—"dying thou shalt die," could be contrasted with the cause of joy and rejoicing in the morning,—"Thy dead men shall live," when "times of refreshing shall come—times of restitution of all things which God hath spoken." (Acts 3:19-21) Each should be encouraged to tell what he knows experimentally about the dark night of sin's control, and also his appreciation of the rays of light from the Sun of Righteousness now shining, and of the glorious prospects which are thus revealed to his eye of faith.

The second paragraph is built upon Isaiah 55:8, 9; and it has much food for thought and profitable converse. These two paragraphs might well fill the time of one session; and if the Circle be a large one it might require two sessions to fully digest them.

The third, fourth and fifth paragraphs consider what should be our *object* as truth-seekers, what we should seek, and what God promises we shall find—John 16:13 and other references coming to mind. Then the sixth paragraph considers the proper methods for Bible study, and refers to Eph. 4:11-16; besides which many other references will occur to the Circle. Paragraphs eight and nine contrast proper and improper methods of study, and call up an entirely new set of interesting scriptures. These paragraphs—third to ninth—would give a grand and helpful Bible and plan study for a second session of the Circle.

The next seven paragraphs, 10 to 16 inclusive, treat of the present religious condition of the world, and would make a wonderful third lesson if rightly used. A TOWER article on the same subject (Feb. '90, page 3) might also be introduced here with profit. How many interesting questions and suggestions come to all minds, some correct and some incorrect, and how helpful each could be to the other in building one another up in the most holy faith; and on leaving for home, how many would appreciate more fully than ever the general darkness of the world and the value of the *light* and of open eyes to see it. And thus we might progress, every lesson being full of instruction and of correct applications of Scripture. The Circles will be all the more interesting if there be present some "believers" not long in "this way." It would be well to tell your Christian friends, who show even a little interest in the truth about the Circle, and invite them to attend from the first. But should new inquirers come in after the Circle has advanced some distance, it will not be necessary to go back for their benefit, for they can at home read up to the present with such additional brief explanations as the leader may deem advisable.

But some one will say, At that rate we would be fully a year in going through the first volume of MILLENNIAL DAWN, and the three volumes would require three years! All the better, we answer, if we are furnished with spiritual refreshment for years, it is far better than if only for a day: it is not a case of business rush to "get through with it" that is our aim, but spiritual refreshment in the study of God's Word, that we may see clearly for ourselves and be able to give to him that asketh us a reason for the hope that is in us. At the close of the series you would have had under particular, critical examination hundreds of the most noteworthy texts of Scripture—words of the Lord's *inspired* mouthpieces, brought forward in their appropriate places to illuminate the various subjects which constitute the burden of divine revelation—the divine plan, spanning ages. Surely, if the Bible required nearly two thousand years for its preparation, we should give it reverent study, and not merely a casual glance and thought. Besides, when you would have gone through the subject thus thoroughly, you would doubtless be so proficient that you could answer promptly any question respecting it and be prepared to quote the Scriptures fully in support of your statements. Not only do all need such thorough study to prepare them "for the work of the ministry," but each needs such study for his own protection from the perils which will increase more and more during this "evil day."

The method suggested is not merely a reading of the DAWNS; for that each could do as well at his home and alone. Our proposition is for a general study of God's great plan of salvation—a comprehensive study of theology—the use of the DAWNS merely steering the minds of all into the same Scriptural channels and assisting in rightly dividing the Word of Truth. There are no scriptures which cannot be brought into these studies; for all scriptures are directly or indirectly related to God's plan. The design includes a study of the whole Bible in the fullest sense, and the coöperation of all in bringing forward every text and thought which could throw light upon the subjects considered.

Knowing the "downwardness" with which all our race is afflicted, we should, whenever we come together, guard ourselves and each other by resolving that no communications shall proceed out of our mouths except such as would serve to edify one another, and to build one another up in the most holy faith. This would bar out "gossip" and

idle talking, and insure our thinking and talking of "whatsoever things are just and true and pure and of good report." If each comes to the meeting praying for the Lord's blessing upon himself and on the others of the Lord's body, near and far, it will be found helpful. And may grace mercy and peace from God our Father, and from our Lord Jesus Christ, be with us all who thus seek, more and more, the way, the truth and the life.

ISRAEL RENEWING THE COVENANT

SEPT. 22.—JOSH. 24:14-25.

Golden Text.—"The Lord our God will we serve, and his voice will we obey."—Josh. 24:24.

Israel became God's people by solemn Covenant (See Exod. 19:5-8), and on several occasions that Covenant was renewed that succeeding generations might not forget the obligations thereby resting upon them. The instance before us was one of these occasions, and a very appropriate one—after their settlement in the land of promise and when Joshua their leader, being very old, must of necessity soon be taken from them by death. Joshua, therefore, remembering the command of Moses to thus remind the people of their covenant obligations (Deut. 27), made this the occasion for solemn exhortation, warning and counsel, as well as for leading the people to a renewal of their vows and a purging of themselves from every semblance of idolatry, which his address shows still lingered in some degree among them.

The counsel of Joshua was reverently received, the Covenant was renewed, and the nation purged itself from idolatry, and in consequence was prospered and blessed. But why, we may reasonably inquire, should we be interested now in seemingly trivial matters of history of a date so remote? Why so minutely consider the experience and doings of that nation more than others of the ancient peoples? Or why are they so minutely given by the sacred writers?

Their importance to us lies in the fact that in the experiences of that consecrated people were foreshadowed those of God's consecrated people of this Gospel age; and in God's dealings with them we can read his judgment of us under similar circumstances, we, the Gospel church, being the antitypes of fleshly Israel, the spiritual Israel of God—nominally, as in the type, including all the professed members of the church, but actually only those who are truly the Lord's—"Israelites indeed," Christians indeed.

In the nation of Israel (nominal Israel) we observe a constant tendency to idolatry, while a faithful few ("Israelites indeed") always resisted this tendency, and, with fixed purpose of heart, worshipped the Lord in the beauty of holiness and endeavored to influence others to similar faithfulness. But their forefathers prior to Abraham were idolaters; the nations all about them were idolaters; and idolatrous worship, unlike the worship of the true God, imposed no restraints upon the downward tendencies of the fallen nature, but, on the contrary, cultivated and pandered to its depravity. Nor did it require faith in the unseen, but presented to the senses tangible objects of worship with rites and ceremonies suited to the carnal nature. Hence the continual gravitation of the nation toward idolatry, notwithstanding the wonderful power and goodness of God manifested on their behalf. Joshua, after calling attention to the marvels of divine providence which their wonderful history furnished, urged upon the people a prompt and firm decision, saying, "Choose ye this day whom ye will serve," etc.

Joshua also gave them distinctly to understand that in choosing to serve the Lord it must be whole-hearted and sincere service, a full and complete turning to the Lord, and the putting away of all rivals. This exhortation was coupled with warnings of the Lord's indignation and wrath if they should wickedly ignore or violate their Covenant and turn to idolatry. "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."

Happy indeed was it for Israel that such was their decision; and happy would it be for all God's consecrated people, if, with fixedness of purpose, they would pay their vows unto the Most High. In his dealings with typical Israel we see that our God is a jealous God and that he desires whole-hearted devotion to himself. If we permit any rival to occupy the mind and heart that was solemnly consecrated to him alone, then we are unfaithful to him and wickedly despising our covenant. Let the language of every consecrated heart be, "The Lord our God will we serve, and his voice will we obey."

"If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt and consume you, after that he hath done you good." The fact that the Lord has richly blessed us in the past while we were in the way with him is no guarantee that he will continue his favor with us after we have forsaken him. On the contrary, his positive declaration is that he will withdraw his favor from all such. In addition to the above the prophet Ezekiel says, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die." And Paul adds ["because they received not the love of the truth, that they might be saved"], "God shall send them strong delusions, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."—Ezek. 3:20; 2 Thes 2:11, 12. See also Heb. 6:4-8; 10:26-31.

We should observe specially in Heb. 10:29 the reference to a *sorer* punishment to be visited upon the covenant-despisers of this age than that visited upon the same class in the Jewish age, because of the higher privileges and advantages received here and despised. The death penalty there was a hasty visitation of the original Adamic penalty, but the death penalty here upon the willful covenant-despisers is the second death from which there is no escape.

THE TIMES OF THE JUDGES

OCT. 6.—JUDGES 2:1-12, 16.

Golden Text.—"The Lord raised up judges which delivered them."—Judges 2:16.

No special comment is needed on the simple narrative of this lesson, except to call attention to the Lord's providential care over his people, notwithstanding their waywardness and many backslidings.

It should be noted that the object in raising up judges was a gracious and beneficient one: it was to deliver and bless the people, not to condemn and punish them, though the latter idea of judgment is too often the only thought gathered from it by many minds. The term judgment applies to the whole process of trial and the administration of justice.

In this view of the office of a judge how precious is the promise that our blessed Lord Jesus cometh to judge the world in righteousness. His judgment will be the greatest blessing the world could possibly have. Though it will come in wrath and indignation against all unrighteousness; though it will lay judgment to the line and righteousness to the plummet; though it will rudely sweep away every refuge of lies and expose all the hidden things of darkness; though his iron rod will dash the nations to pieces as a potter's vessel; and though he will suddenly bring down every high thing that exalteth itself (Isa. 13:5-9; 28:17; 1 Cor. 4:5; Psa. 2:9; Isa. 2:11), nevertheless his judgment will be for the world's deliverance; for he wounds to heal. And when mankind has been thoroughly submitted to the leveling process of the great "time of trouble," and has been humbled and made teachable by it, then the same wise Judge will turn to bless—to heal the broken-hearted, to deliver the captives of sin and death, to speak peace unto the nations, to make wars to cease to the ends of the earth, to give beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness, and to wipe away all tears from off all faces.—Isa. 19:22; 61:1-3; Zech 9:10; Psa. 46:9; Isa. 25:8; Rev. 21:4.

In this view of the day of judgment, nothwithstanding the commotion that shall attend it, but realizing that the great Judge of all the earth comes to bring forth judgment to victory, to establish truth and righteousness on a firm and enduring footing, and to punish all that oppose that blessed work, we understand the joy of the Prophet-Psalmist, when, looking forward to this glorious time, he exclaimed, Let the heavens rejoice and let the earth be glad; let the fields be joyful; let the sea roar and the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the world, and the people with equity.—Psalms 98:7-9.

So let our hearts rejoice and our tongues be glad; and let the blessed secret be known among the saints, that the Lord is now present, and that we are living in the days of the Son of man; and let our joyful hearts and voices bid him a royal welcome; for indeed he hath put a new song into our mouths.

GOD HOLDS THE KEY

Gold holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say
"Thy will is best."

I see not all his future plans;
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.

VOL. XVI ALLEGHENY, PA., OCTOBER 1, 1895 No. 19

VIEWS FROM THE TOWER

Both the United Presbyterian and the Lutheran young people are organizing after the manner of the Epworth Leaguers. The latter are styled the Luther League. About 100,000 are already enrolled. Their motto is—"Non-Synodical, Strictly Conservative, and Thoroughly Lutheran."

It is almost as difficult for sectarians to get free from their denominational bondages as for a leopard to change his spots. The Christian Endeavor movement was the purest and freest, and at least took the name of Christ. But all efforts to make either "worldlings" or Christian "babes" into Christian free-men by means of organization and rules must always prove futile. The only Christian freemen are those who are no longer "babes tossed about by every wind of doctrine," but, who, feeding first as babes upon the sincere milk of the Word, have grown thereby in grace and knowledge and love, and who by use of the strong meat of God's Word have had their senses exercised and have become strong freemen in Christ—free from the world and its spirit, and free from self; reckonedly dead to all such influences, and alive to God and his will, and in bondage only to God's will through him who bought them with his own precious blood. And we have the Lord's assurance that this class, being selected during this Gospel age, will in all be but a "little flock."

* * *

The usual triennial conclave of the Protestant Episcopal church of the United States will open October 2 in Minneapolis.

It was at a similar convention of this same religious body that the proposition for a Protestant Union or Confederacy was first extended to other Protestant denominations. This proposition is still under consideration, especially by the Presbyterian Assembly.

The coming convention will attract more than ordinary attention, for it proposes a number of important steps in connection with its organization. (1) It is proposed that the triennial Conventions shall be superseded by General Synods, which shall meet triennially. (2) It proposes to have two divisions or "houses" hereafter—a House of Bishops and a House of Delegates—similar to the two houses of Congress and of Parliament. (3) It is proposed to elect one of the Bishops to be their chief or President, who shall be known as "Primus"—which signifies, one who is first. The Scottish Episcopal church has long had such an officer, who presides, and is otherwise privileged.

This movement is quite significant in connection with the Protestant confederacy which the Scriptures clearly indicate will take place. (See our issue for Dec. 1881—now out of print.) It will make ready for the "Image" to "speak" promptly as soon as it receives the "life" of Apostolic succession and supposed "authority."—Rev. 13:15.

* * *

Sept. 20 was the twenty-fifth anniversary of the fall of Papacy's temporal power. Roman Catholics everywhere are being urged to pray for the restoration of temporal sovereignty. A statement is going the rounds of the press to that effect that, in view of the bankrupt condition of the Italian treasury, the plan of proposing to purchase the freedom of Rome and some surrounding territory for the Papacy for $1,000,000,000 is being seriously considered.

On Scriptural grounds we doubt the success of this project. Our expectation is that the present government of Rome will continue in some form or degree until utter collapse and anarchy shall put an end to all government, political and religious, in the great time of trouble which prepares for the better conditions symbolically called the "new heavens and new earth."

* * *

Professor Treitschke, lecturing recently before the Berlin University, said:

"Reverence, called by Goethe the ultimate object of all moral education, is vanishing most alarmingly in the new generation. They respect nothing, neither God, nor the barriers which nature has set up between the sexes, nor patriotism, which by them is made to give way to the mercenary desires of a race bent on enjoyment only. Education, extended to all, becomes more and more shallow. The deep thought of the ancients is despised, and only that which serves the purposes of the near future finds favor. Every one talks about everything, guided by the newspapers and encyclopedias, consequently the creative power of intellect becomes rare. Science, once tempted to be too profound, now loses itself in platitudes; only a few noble giants of original thought continue to stand out among the underwood of mere gatherers of notes. Taste has degenerated, the love of truth has given way to a morbid love of actualities. Hence a wax figure often gains more applause than a work of art. The people lead an empty life, which they seek to fill out by killing time in giving undue attention to sport and betting. When we think of the manner in which the heroes of public games and of the circus are overrated, we are filled with loathing."

Thus we see that the trend is the same in the monarchies of Europe as in this Republic. By inspiration the great Apostle Paul gave a still clearer and truer picture of nominal Christendom, saying:—

"In the last days perilous times shall come. For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: *from such turn away.*"—2 Tim. 3:1-5.

* * *

"A curious mode of worship was introduced by the Salvation Army at Detroit recently. A lecture was delivered by two "captains," on the analysis and dissection of the devil's body, the parts being pride, whiskey, etc., immediately after which the lights were suddenly extinguished, and the form of his Satanic Majesty was brought out, made of paper, and colored to suggest the analytic description. Red lights were thrown upon the stage to represent the fire of hell, and horns, hoofs and tail were terrible in appearance. A red bonnet decorated with roses represented pride, while cards and liquor indicated ruin and destruction. The effigy was then set on fire, amid shrieks and yells which reminded the beholders of Milton's Pandemonium."

Alas! how many of the "babes in Christ" are ignorant of Satan's devices; and do not see that the great Adversary might even help along such a sham battle against himself, if thereby he could fasten the more firmly upon the consciences of the people the errors [doctrines of devils] which are keeping them from real love and worship toward God. The Lord's prescription for holiness—"Sanctify them through thy truth, thy Word is truth"—is far better, more successful, than this and all other unscriptural methods. This is the Chinese method of serving God by using fireworks to scare off the devil. But Satan is too subtle to be thus dealt with.

* * *

A New York journal reports that at a meeting of the S. S. Missionary Association of the Presbyterian church held in Detroit not long since "The Presbyterian Board of Publication was severely scored for the alleged *antiquated and attenuated tracts* that it sends out. A committee was appointed to draw up resolutions asking the Board for a *higher grade* of tracts."

A Sister suggests that "possibly the live and good-sized *Old Theology Tracts* going all over the world from the WATCH TOWER office have something to do with this discontent. Ordinary tracts are so stupid that intelligent

people feel offended if handed one. The O. T. Tracts are always crisp and fresh because full of the spirit of the truth —index fingers pointing and referring constantly and truly to the Word of God."

Many are finding this sort of "Silent Evangelism" a blessing to themselves and to others, and orders are coming for "more tracts" from every quarter of the world. For instance, since our last issue we have sent tracts and DAWNS to the following foreign countries: viz., England; Scotland; Denmark; Germany, Sweden; Jamaica, West Indies; Cape Colony, S. Africa; New South Wales, Australia; and Colombia, Central America. The reading matter sent out amounted to five hundred and twenty-five copies of MILLENNIAL DAWN besides over ten hundred thousand pages of Old Theology Tracts.

Our readers who are of German extraction will be pleased to learn that a sister in the Lord, a representative of the TOWER TRACT SOCIETY in Berlin, Germany, reports favorably respecting a new method adopted lately to gain the attention of consecrated Germans. A Berlin journal has recently given her a most excellent notice of MILLENNIAL DAWN, and she is finding quite a number willing to hear. She now has seventy-five copies of DAWN loaned in Berlin.

Next week a brother starts for Sweden, and in about a month two others will start for Switzerland, all seeking to carry to their native lands the Gospel of "a ransom for all." The tract and colporteur work all over the United States progresses valiantly.

* * *

A strong movement is on foot amongst Methodists seeking "lay-representation at the Annual Conferences." A circular has been issued from Baltimore, Md., claiming to voice the sentiments of 2,500,000 Methodists who demand this reform. The ministers do not favor it, desiring to keep the power in their own hands. An additional reform urged is that the laymen should have a voice in the election of Presiding Elders; and that the latter be given equal powers with Bishops.

This is part of the general tendency toward equal rights and privileges. As it increases, the M. E. Bishops will wish that they could put forward the claim of "divine authority through Apostolic succession," as is claimed by Episcopalians and Roman and Greek Catholics. This will tend to draw them toward a general Protestant Confederacy possessed of the ability to make the claims and exercise the Apostolic authority coveted.

* * *

A Baptist division of the Boys' Brigade went "into camp" at May's Landing near Philadelphia during September. Some boys of the town "raided them for fun," and the young Baptists who had put on carnal armor were "forced to defend themselves" with their bayonets, and murder was narrowly averted. Warfare for the Lord according to the unauthorized methods is, and always will be, dangerous. "All they that take to the sword shall perish by the sword."

* * *

At the Presbyterian Ministers' Association meeting, in Philadelphia, Sept. 16, it was decided not to permit the discussion of the question: "Is the Presbyterian church firmly established in the Confession of Faith, and, if not whither is she drifting?" They all know that she is not firmly established upon it, and that she is drifting into four factions—(1) The "higher criticism" or infidelity party; (2) the form-of-godliness-social-club-no-doctrine party; (3) the well-intentioned-but-superstitious party, ever learning but never able to come to a knowledge of the truth, because they are looking backward to the dim lights of human tradition; (4) the children of the light and of the day, who, looking in the direction of the sun of righteousness, are beginning to get rays of the Millennial dawning; and who are compelled to "come out of her" because, with present light, they can no longer stay where their presence means the misrepresentation of God's Word and character as well as their own stultification. The ministers, therefore, very wisely, concluded that they needed no information on the subject; and that the opening of their mouths on the subject would hasten the dissolution already in progress. But the sooner it comes the better for the fourth class mentioned.

CLIPPINGS HIGHLY APPRECIATED

WE RENEW our thanks to the dear friends who send us news clippings from all over the world. We have but little time for general reading, yet feel the necessity of being thoroughly informed. Of course but few of the items are even referred to in the TOWER; but many others, nevertheless, are very useful and highly appreciated. We much prefer clippings to whole papers; but please give name and date of paper from which clipped.

DAWN, VOL. II IN SWEDISH AND DANO-NORWEGIAN

These volumes are now ready. Orders sent in now will be filled in rotation as received.

Although the cost of these foreign translations is much greater than the English, because the demand is less and the editions smaller, yet the price of MILLENNIAL DAWN in the German, Swedish and Dano-Norwegian languages will be uniform with the English. Some warm-hearted friends of the truth, knowing that the English editions are sold at cost, and realizing that the foreign editions would cost nearly double, because smaller, volunteered to pay the difference through the Tract Fund, so that the foreigners, who often are less able to purchase, might have the benefit of the low prices of the English. Their donation amounts to four hundred and twenty dollars on each foreign volume.

THE TYPICAL RED HEIFER

NUMBERS XIX.

A brother not very long in the truth sends us a little tract bearing the title, "The Red Heifer Type of Sanctification, by J. H. G.," and inquires what we think of it.

We reply: The application is quite incorrect; but the tract itself is not likely either to benefit or injure any one. The danger of injury would chiefly be that as an entering wedge it might lead to more serious errors; and in a general way of course even the most insignificant error may hide some truth and thus prove an open switch for Satan to use in side-tracking us, should our hearts ever get out of harmony with the Lord and his plan.

The writer of the little tract falls into the very common mistake of failing to note that the Jewish code respecting sacrifices divided them (1) into sacrifices for two distinct classes,—the Levites (the high priest's household), and all Israel (the general congregation excepting the Levites); and (2) into sacrifices of two distinct times; viz., those of the Day of Atonement, and those of the year following the Day of Atonement. This is the key to the understanding of the types of Leviticus, and without it no one can obtain clear or consistent views.

The high priest and under priests (consecrated to *sacrifice*) represent Christ and the church, the royal priesthood. The Levites (consecrated to *service*, not to sacrifice) represent believers in this Gospel age—the household of faith.

The Day of Atonement, in which the sacrifices for all sins were made (the bullock and the goat for sin-offerings, together with their accompanying burnt offerings), represented this Gospel age, beginning with the great and all important sacrifice of Christ, and finished with the "filling up of that which is behind of the afflictions of Christ" by the royal priesthood, the members of his body. (Col. 1:24) At the close of this great Day of Atonement (the Gospel age) the great High Priest (Head and body) will come forth and bless the people who desire to be God's people (represented by all Israel except the tribe of Levi), and the effect will be to lift them from the dust and grant them forgiveness and restitution.

The sacrifices and offerings of *the people* after the Day of Atonement, and based upon its work, represent penances for shortcomings after being cleansed by the great Atonement, and thank offerings, pledges, vows, etc., which the *world* will offer during the Millennium or "times of restitution."

The red heifer was not only not one of the Day of Atonement (or Gospel age) sacrifices, but it should not be counted a "*sacrifice*" at all; for only those animals were *sacrifices* of which a portion was placed upon God's altar. The high priest killed all the sacrifices of the Atonement Day; but Aaron, the high priest then, had nothing to do with the killing and burning of the red heifer. All *sacri-*

fices were killed in the "court of the Tabernacle," but the red heifer was killed outside the camp. The priests killed the sacrifices, but they did not kill the red heifer. We thus prove most positively that the red heifer represented neither Christ nor his church, the "better sacrifices" of this Gospel age. And as the time for the righteous to suffer "without the camp" will end with the close of the Gospel age, we cannot apply the killing and burning of the red heifer as a type of anything that will occur in the Millennium. What then did that heifer represent?

It represented a class of people who died ignominiously; for "outside the camp" is used to represent ignominy, worldly disapproval or detestation. (Heb. 13:13) The ancient worthies, whose faithfulness unto death outside the camp is recorded in Heb. 11:32-38, was just such a class as the one we are seeking,—represented in the red heifer burned without the camp, whose ashes served to purify those contaminated or unclean through association with death.

It represents a class of people not of the Gospel church, but who in God's sight were *justified*, and by *faith*, as is represented by the fact that the heifer was *without blemish* and completely *red*—the color which represents the blood of Christ. All this well represents the worthies of Heb. 11:32-38. By faith they looked forward to the atonement for sin which God had promised; they caught a glimpse of Christ's day and were glad; they "endured as seeing him who is invisible," and "pleased God" (Heb. 11:5, 27, 39), and hence must have been *justified*, even though (the sin-offering not yet having been made) they could not be received into the liberties of sons of God.—Gal. 4:4-7; Heb. 3:5, 6.

In that it never wore a yoke it represented a class of *free* men, first such as are mentioned in Heb. 11; for although some of those were born under the Law, and some before it, yet since all are mentioned together as equally approved in God's sight, and since we know that "by the deeds of the law no flesh shall be justified in God's sight," therefore we are bound to conclude that all these were reckoned as free from the bondage of the law, and *accepted by faith* with Abraham, under the Abrahamic covenant, and not as under the "yoke" of the law, which condemned all who sought justification under it.—Gal. 5:1; Acts 15:10.

The priest did not kill the red heifer: one of the underpriests merely sprinkled some of its blood *toward* the Tabernacle door: thus typically showing that the lives and deaths of the class represented pointed *toward* the Tabernacle, its door [Christ] and the atoning sacrifices to come. "They drank of the spiritual rock [Christ] which followed them," and their lives given (their blood) pointed toward him.

The "worthies" of Heb. 11, although equally as faithful as the "overcomers" of the Gospel age, could not be counted as sharers in the suffering of Christ and joint-heirs of his glory. The great Creator has chosen to prepare some vessels to more honor and some to less honor; and some that resist the moulding and shaping influences of the great Potter will be neither, but will be vessels for destruction, unfit for his service in any capacity. (2 Tim. 2:20; Rom. 9:21, 22) The vessels for less honor were selected first, "until John" the baptizer, who was one of the chief of the ancient worthies, the house of servants; and yet the least one in the house of sons, the vessels unto greatest honor, is greater than he.—Matt. 11:11.

Christ Jesus our Lord was the first, the Head, the Leader of his elect church, his body, which must follow his footsteps of suffering to glory, before others can be blessed. After the great antitypical Day of Atonement is ended, the sufferings of Christ finished, and the glorious reign begun, *then* the faithful worthies of the past shall be blessed, "God having foreseen some better things for us, that they without us should not be made perfect."—Heb. 11:40.

The sin offering of Christ has laid up a great store of grace, merit, not only for his church, but for all the families of the earth; and it will be the work of the royal priesthood to dispense that grace to those of earth's families who, when they come to a clear knowledge of the truth, obediently apply for forgiveness and help.

The faithfulness of the ancient worthies, even unto death, could not take away sin, and could not be presented before God as a sin offering, nor as a sacrifice at all, the altar [Christ] not having yet been set up. (Matt. 23:19) But the faithfulness of the ancient worthies did yield some results (represented in the *ashes* of the red heifer)—it yielded a store of valuable experiences to them, by means of which those beautiful graces of character were produced which also adorn "the sons of God," who have now received the Spirit of adoption. The Lord thus wrought in them the blessed fruits of holiness, though they could not be recognized as "sons," nor made partakers of the divine nature, nor joint-heirs with Christ, because not called to be vessels of the highest honor. They have thus "laid up in store" (1 Tim. 6:19), as the result of their fiery experiences (represented in the ashes of the burned heifer), characters precious in God's sight, which he intends by and by to use for the blessing of the world, after the Day of Atonement is ended. This is represented in the ashes of the heifer carefully gathered into a clean place for use in the purifying of the people who become defiled after having been cleansed with the atonement of the "better sacrifices" of the Atonement Day.

When the spiritual Kingdom has been set up, when the first resurrection has taken place at the end of the Gospel age, then these "worthies" of the past will be blessed Heb. 11:40, 35, and enjoy a "better resurrection" than the world in general, in that theirs will be an instantaneous raising up from death to human perfection and life everlasting; while others of the world, even if obedient, must come up slowly to perfection, step by step. Then, too, as perfect men they will be the superiors and natural leaders of the world, and, according to promise, Christ will make them *chiefs* or "princes in all the earth." (Psa. 45:16) They will be the *seen* representatives (Luke 13:28) of God's kingdom, while Christ and the church, the real spiritual rulers, will be unseen.—1 Tim. 6:16; Heb. 1:3; 1 John 3:2.

Then, like the ashes of the heifer laid up in a clean place, the *results* of the painful experiences of the "worthies" will be a store of blessing, instruction, and help to these "Princes." And each pardoned one who would be cleansed perfectly must not only cleanse himself with water (truth) but must also have applied to him the instructions of these "Princes;" represented by the ashes of the heifer in water applied with "hyssop," which represented "purging" or cleansing.—Ex. 12:22; Lev. 14:4, 49; Psa. 51:7; Heb. 9:19.

The cleansing was from all death-defilements—dead bodies, graves or the bones of the dead,—thus indicating that the agency through which men shall be fully cleansed from death and its degradation, lifted up in restitution, will be this work, of these whom the Lord for this purpose, shall "make princes in all the earth."

PITTSBURGH PROPHETIC CONFERENCE

The announcement has been very generally made that there will be a Prophetic Conference at Pittsburgh in October; and quite a number of TOWER readers are inquiring what part the Editor will take in the Conference. We answer that we have nothing to do with it; and as an explanation lay before our readers an article on the subject by the Editor published in a Pittsburg paper July 25, last.

Mr. Editor:—With others of your readers I have been interested in the announcement of a prophetic conference, soon to be held in our city. I cogitate upon the project as follows:

That the Scriptures teach that our Redeemer will "come again" at the close of this Gospel age cannot be disputed. That he comes to inaugurate a reign of righteousness in which the saints of the present age will be the kings and priests (rulers and instructors) to bless and lift up out of ignorance and sin and death whosoever wills of the at present "groaning creation," (Rom. 8:19-22; Rev. 20:6) should not be disputed by any who have studied the Bible and who have intelligently united in the Lord's prayer, "Thy kingdom come; thy will be done on earth as it is done in heaven."

This being the case, all Christian people should be interested in "conference" on the subject; in order that nothing that God has declared by the mouth of his holy prophets, bearing upon this subject, should be overlooked. (Acts 3:19-21) And such a "conference" could scarcely fail to have the Lord's blessing and to bring clearer views of the subject to all concerned.

But, sir, all who know the history of these "Prophetic Conferences," held from time to time in the past, know very well that no real conference is proposed. The true idea of conference is discussion, examination, consultation; but if the proposed "conference" shall resemble those in which some of the same gentlemen took part in the past, there will be no opportunity for conference; every utterance will be shaped and trimmed beforehand, by a committee so as to prevent conference. For instance, at the New York Prophetic Conference some years ago, when Mr. Charles MacKay, of Scotland, an invited and announced speaker, was asked to present his MS. to the critical committee, it

was feared he would be hindered from speaking because he had no MS. prepared, not being used to "cut and dried" conferences in Scotland. He explained that he usually spoke extemporaneously, but would confine himself strictly to the Bible testimony; and he was then permitted to be the one exception to the rule.

But, mark you, Sir, my objection is not to the character of the meeting, as it is proposed, but merely to its misleading name; for "those who pay the piper have the right to choose the music." If, therefore the present program be maintained, I beg to suggest that the promoters would reflect much more credit upon themselves as straightforward, candid men, by calling their meeting a "Premillennialist Convention," which would be a truth-telling name, whereas "Prophetic Conference" is misleading. But lest it be said that I am prejudicing the coming conference, which may be held upon different lines, we note the fact that it has already been announced that "fools" and "cranks" are not connected with the movement. This clearly implies that they have already fixed their standard and decided who are the wise and who the foolish. Perhaps they forget, however, that much of the wisdom of this world is foolishness with God, and that in their day our Lord and his prophets and apostles were all accounted "fools" and "cranks;" and that the same worldly estimate will continue to the end of this age. (See 1 Cor. 1:18; 2:14; 3:18; 4:10, 13, 14; Acts 17:18) I very much fear that if Jesus and Paul and Peter were to attempt to join this "conference," they would be hustled out as "cranks." Yet, to those who have ears, "The testimony of Jesus is the spirit of prophecy," and there can be no understanding of the prophets without it.

I object to the word "prophetic," as well as to the word "conference," as inappropriately used. Those who will attend the meeting will not only find that it will be a conference at which there will be no conference, no discussion, no hearing of "the other side," but they will find the very prophecies mentioned by St. Peter (Acts 3:19-21) almost ignored. Why? Because, forsooth, some of God's people who denominate themselves "Second Adventists" have made themselves foolish in the sight of the world by defective interpretations of the prophecies. Agreeing with "Second Adventists" respecting the manner of Christ's second coming (the writer differs widely, and he believes Scripturally, from both), they want to mark themselves out as entirely separate from them respecting the interpreting of prophetic times and seasons; and they therefore are obliged to pass by the prophecies which abound with figures, periods, etc.—especially Daniel's. But why then use the word prophetic?

In one of your issues I notice that the views of the conference are already fixed in several respects, which I consider erroneous. I therefore criticize them, briefly, and thus afford the coming "conference" an opportunity to examine its faith afresh, in the light of the Scriptures which I shall cite.

They do not pretend to fix the time of the Lord's second coming. They hold that of that event no man knows the date nor will any ever know beforehand. They feel positive of this because of the Lord's statement in St. Mark 13:32. But they overlook the fact that if our Lord meant to tell us that no man would ever know he did not so state himself. And since he included himself and the angels, it would imply that neither he nor the angels would ever know, which would be an absurdity; for our Lord could not come a second time without knowing it some time previously. The time was unknown then and was to so continue until God's due time for making it known; for "the Lord God doeth nothing but he revealeth it to his servants the prophets." And this is all clearly stated and explained in Daniel 12:9, 10.

If the times and seasons of prophecy give them no light, why do they surmise that the event is nigh? Is it not with them a guess in the dark? If they have not trimmed their lamps and gotten more light on the subject than had those who have vaguely looked and hoped for the Lord for eighteen centuries, why do they think the great event near? (Matt. 25:1-13) Do they not see that the repeated injunction, "Watch!" implies that the "wise virgins" did not know, but were to watch in order that in due time they might know? Wherein would be the necessity of watching for an event that would be known to them no sooner nor more surely than to others? Does not the command, "Watch!" imply that at the proper time the watchers will be rewarded by a knowledge which the unwatching will not have?—1 Thes. 5:1-3, 4-6.

These Christian friends have a fixed belief respecting the manner of Christ's second coming, which we believe it would advantage them to refix more in harmony with reason and Scripture. They believe that he will come literally, but by that they mean that they expect him again in the flesh. Do they forget that when he "was made flesh" at his first advent it meant the laying aside of the superior glory and honor of the spirit nature, a humbling of himself to "the form of a servant;" and that, thus, he who was "rich" as a spirit being, became "poor" when he became "the man" Christ Jesus? How can they think of his body as being marred and yet being of transcendent beauty? How can they expect to see those scars for all eternity and yet expect that things of the present time will no more be remembered? How can they suppose that the Lord has the same wounded body without supposing that the saints also in their resurrection will have deformed and sin-scarred bodies, such as they have at present?

Surely they admit that Christ finished the work for which it was necessary for him to take man's nature; viz., "for the suffering of death," that he might give his flesh "for the life of the world." (John 6:51) How can they think he is still flesh and will come a second time as a flesh-being? Surely they will admit that "him hath God highly exalted" again. (Phil. 2:8, 9) Surely they will admit that he was "put to death in the flesh but quickened (made alive) in spirit." Do they not remember, also, that "flesh and blood cannnot inherit the kingdom of God"? How then can they expect a flesh and blood Christ to be the great King and to set up the great kingdom promised?

Do they not remember that one Apostle explains that "it doth not yet appear what we shall be," but that "when he shall appear we shall be like him, and see him as he is?"—not he like us, that we might see him as he was.—1 John 3:2.

Do they not remember that another Apostle declares that the church must be "changed" by resurrection power, from animal bodies to spiritual bodies, in order that she may be united to the Lord in the kingdom which flesh and blood cannot inherit?—1 Cor. 15:44, 49-53.

Do they not remember that after his resurrection our Lord not only showed the apostles that he was alive again, but proved to them that he was no longer "the man Christ Jesus who gave himself a ransom," but the King of glory —a spirit being. He proved this by showing them that he was no longer limited to human conditions. He came into the room where they were met, while the doors were shut. He vanished from their sight when the interview was ended. Indeed, they saw but little of him during the forty days after his resurrection, and the world saw him not at all. And during his interviews with his disciples he showed himself in various forms or bodies, just as he did before he became man, when as a spirit being he appeared to Abraham in human form but without being of human nature.—Gen. 18:1-8.

But they tell us that their belief that Christ's coming will be in the flesh is based upon the facts recorded in Acts 1:9, 11; especially the declaration, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

We inquire, Is there in this anything difficult? or that would demand that all of the foregoing Scripture teachings respecting our Lord as a spirit being should be cast aside, ignored? I think not. I suggest that this passage when rightly understood, is in full accord with the others. It is the *manner* of our Lord's coming again that is to resemble the *manner* of his going away. Was the manner of his going quiet, unaccompanied by outward display, unknown to the world, and known and recognized only by his chosen? Yes. Then surely in "like manner," and not in a different manner, should his chosen look for him to come again. Quietly, unknown to the world, known only to those who "watch," he will come again.

A mistake of these friends has been to infer that "manner" means flesh and they have failed to notice the real manner" of his going—quietly, unobserved of the world. Our Lord had a body of flesh when the disciples beheld him taken up into heaven, but the flesh was no longer he, as before his resurrection, but merely a form, like his clothing, that represented (but veiled) his real, glorious, spiritual body, which St. Paul saw afterward, at the cost of his sight.—1 Cor. 15:5-8; 9:1; Acts 9:3-18.

The fact that our Lord manifested himself in a body of flesh after his resurrection, before his ascension, by no means proved that he will similarly manifest himself in a fleshly form at his second advent; for "manner" and condition are wholly different things. I believe from other Scriptures that instead of his appearing in the flesh, his saints when "changed" to spirit beings will "see him as he is," as St. Paul saw him "before the time;" but with the

powers of their "changed" conditions they will not suffer from the sight of the Lord's glory, but will be with him and behold and share his glory.

We would like, too, that these gentlemen, when they meet, should not fail to notice the peculiar Greek word *parousia*—rendered "coming" in connection with our Lord's second advent, the signification of which is presence. Notice that Matt. 24:37 contains the word, declaring: "As it was in the days of Noah, so shall it be in the presence of the Son of man." In the time of the Lord's second presence the world will proceed as usual—eating, drinking, planting, building etc., and know not of his presence and the approaching trouble, as in Noah's day they knew not of the coming flood. Compare also Luke 17:26. Our friends err also in their interpretation of Zech. 14:4, "His feet shall stand in that day upon the Mount of Olives." The passage does not refer to the literal feet of Christ at all, but symbolically to the feet of his father, Jehovah, as will be clearly seen by reference to the preceding verse, if the English reader will remember wherever the word "Lord" occurs in the Old Testament in small capital letters, the original (Hebrew) is Jehovah—exclusively the Father's name.

A very large proportion of Christian people are post-millennialists (believers that Christ will not come until the church shall have introduced and finished the Millennium). Nevertheless they see that eighteen centuries have done but little even in the most civilized parts, toward bringing about the condition in which God's will shall be done on earth as (perfectly as) it is done in heaven; and they see that even now the nominal conversions in heathen lands are not five per cent. of the births, while in the most civilized lands the really sanctified are few. Many of these would be prepared to look for the Lord's coming and kingdom as the only tangible hope for the groaning creation: but they are repelled by such pre-millennialists, as propose this "Prophetic Conference," who claim that Christ will come again in the flesh marred and wounded, but shining and that with his saints, also in the flesh, with their deformed features shining, he will set up a fleshly kingdom, an earthly court, after the order of kings, emperors and popes of the present time, but, of course, more magnificent and beneficent.

If, therefore, the coming meeting could be a real conference, and if the conferees could come to see that Christ at his second advent, and his associated saints, will be no longer flesh and blood, but spirit beings whose majesty will be completely hidden from mortal view, but whose power and authority will be everywhere in evidence (as Satan, "the prince of this world," a spirit being, is present, and invisible, but nevertheless powerful, working in and through, the "children of disobedience"), it would do much to convert thousands to pre-millennial views; for thousands are too consistent and too spiritually minded to suppose that God, having begun in the spirit, will perfect his plan on such a plane of the flesh.

I would be glad to see these brethren make their proposed meeting a genuine prophetic conference; and, if they will confer thereupon, we will cheerfully and freely supply them the evidences, chapter and verse, that demonstrate that the Lord has come upon them "as a thief," and that, not watching aright, they "knew not" that the day of the Lord's spiritual presence (*parousia*) began in the autumn of A. D. 1874, as is abundantly attested by the prophets and corroborated by the "clouds" of trouble in which he first reveals himself to the world in judgments; to be followed by his revelation as the "Sun of Righteousness," to heal and bless all who will accept his grace.

To me the Scriptures clearly demonstrate that the great antitypical Jubilee began with our Lord's presence in 1874, and that the little period of forty years between then and 1915 is in Scripture called the "day of vengeance" in which God will overturn all present institutions, financial, social and religious (the smiting time of Daniel 2:44, 45), preparatory to the inauguration of the Kingdom of Righteousness symbolized by the divided Mount of Olives (the two parts of God's kingdom), upon which symbolically Jehovah's feet shall rest, when he shall make the place of his feet (the earth, his footstool) glorious.—Isa. 60:13.

C. T. RUSSELL.

YOUR SAFETY IN THE COMING TROUBLE

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."—Isa. 33:14-16.

The fear here spoken of by the Prophet is the fear that is now beginning to be experienced throughout the lengths and breadths of nominal Zion—Christendom (Christ's kingdom), so called. The Prophet, as he frequently did (*e. g.*, Isa. 55:3-9), took the standpoint of the future,—of our day, —and thus speaks for the Lord of the work he is *now* about to do—"Now will I rise, saith the Lord: now will I be exalted; now will I lift up myself. [The appointed time to overthrow the present order of things and to establish the Kingdom of God having come] Ye [the same class referred to above—the sinners in Zion. See also verse 1] shall conceive chaff; ye shall bring forth stubble [Such will be the result of the great efforts to draw numbers into the membership of nominal Zion—the efforts to stamp all the world who will submit to it with the name Christian, as manifested in the recent movements toward so-called Christian Union, which would not only baptize the ignorant infants and count them as born into the church, and recognize all the adherents of apostate christianity, but seeks also to gain by compromises and by flattery the adherents of Judaism, who totally repudiate Christ, as well as the blinded millions of heathenism that bow to idols of wood and stone and know not God nor his dear Son, our Lord and Redeemer]—*Ye* shall conceive chaff: ye shall bring forth stubble: your breath [your false doctrines of belief and policy] as fire shall devour you [your unprincipled policy, which would thus sell the Lord and the truth for gain—in numbers and prestige and power before the world—shall lead to dire results—to fearful trouble and destruction]. And the people [there assembled and compacted in a false Christian, or as some suggest, religious union.—See also Isa. 8:9-13] shall be as the burnings of lime [self-consumed; the very nature of an organization of such heterogeneous elements must of necessity be self-destructive, the process also being a painful one]; as thorns [Yes, it will be a union of thorns; each will be a thorn in the flesh to the other] cut up [made ready] shall they be burned in the fire."

Observe, it is "*the sinners* in Zion," not the humble sincere people of God, that are afraid; and fearfulness hath surprised *the hypocrites*. To the former class, as in the end of the Jewish age also, belong those willfully blind leaders in Zion and all their willfully blind followers, who refuse to see the truth when it is testified to them and who love and prefer the error and devote their energies to bolstering up and reinforcing the systems of error with which their temporal interests, social and financial, seem to be identified. And in doing this, ostensibly to promote the interests of the Redeemer's kingdom, but really in opposition to its establishment, their course is surely hypocritical, as the Prophet declares.

While the great theologians, whose leisure and learning have afforded them special facilities for coming to a knowledge of the truth, have wasted their talents in building up and supporting with their influence great systems of error, and while it has been and still is their great ambition to draw into these systems great numbers, according to the Prophet, they have been only preparing stubble for the fire of this evil day. And already, as the Prophet declares, "fearfulness hath surprised the hypocrites." Does it seem surprising to some that the Prophet should so irreverently handle some of the reverend gentlemen of today who so wisely (?) descant upon the credibility and authority of the sacred Scriptures, and who, while condemning them, with a great show of learning and eloquence, offer in their stead the miserable substitute of their own false reasonings utterly regardless of the divine revelation? For the beautiful record of man's creation in the image of his Maker they substitute the ape origin, or, going back of that, they find him in the protoplasm. For the account of his fall and redemption they substitute the theory of his evolution by what they call a natural process, from lower to higher conditions. And for the clearly defined destiny of man revealed in the Scriptures they substitute the vain and idle speculation of endless progression.

While all of the leading or clerical class in nominal Zion have not yet fallen into this snare, the great ones have, and their ideas are fast taking possession of the theological seminaries, and their public teachings from the pulpit, the religious press and the professor's chair are fast moulding the thought of all "Christendom." And it is from this source, and as a result of the "fears" of this very class, whose learning and positions of influence enable them to see, as people in the humbler walks of life have been less able to see, the trend of events toward disaster and ruin—the great time of trouble foretold. And instead of using their powerful influence for truth and righteousness, which would of course necessitate the repudiation of their own past erroneous teachings, and humbly endeavoring to lead the people back to the old paths pointed out by the Lord and the apostles, in their pride of heart and consequent blindness they are leading them further into the labyrinths of error; and, according to the Word of the Lord (Luke 6:39), both leaders and people shall fall into the ditch.

But while the most intelligent and influential, who are thus misusing their talents and betraying their trusts as stewards of the Lord's goods, as did their prototypes in the Jewish age (Matt. 15:7-9, 4), are the greatest sinners in Zion, those also who blindly follow their leading become partakers of their sin (Rev. 18:4) and share the same penalty—both together "fall into the ditch" and, as "stubble," are prepared for the fire.

While in their fear of the fiery trouble which they now see coming upon the earth, they anxiously soliloquize (for they hesitate to express their fears openly)—"Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings [the consuming burnings, the trouble threatening to last until the whole present order of things is consumed]?"

If these inquiries were made of the Lord, and with a disposition of heart to obey his voice, the fearful calamities now, alas! soon to be experienced, would be averted; but such is not the case. These are mere soliloquies, the underbreath expressions of their fears, the only result of which is the leaning still more to their own understandings, the compromise of truth and righteousness and a determination to band together for mutual protection and the resistance of the righteous judgments of God. As to the results of such a union, see Isa. 8:9, 10; 28:17, 18.

But hear the word of the Lord, ye who have no part nor lot with the workers of inquity, and who would inquire of him upon what conditions any may stand in this evil day; for thus saith the Lord, "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." And if ye know these things, happy are ye if ye do them.

In these days when iniquity abounds and the love of the many who profess the name of Christ waxes cold, only those who have the stamina of character can fulfil these conditions. Those who reverence God more than men, however great may be their pretensions to wisdom, piety and learning; who rest their faith implicitly upon the inspired testimony of the apostles and prophets; and who exercise their own God-given right of private judgment and so *prove* all things by an appeal, not to human philosophies and idle speculations, but "to the law and the testimony" (Isa. 8:20), —those only can fulfill these conditions.

To walk righteously means to walk contrary to the course of this present evil world. It means to take the unpopular side of the questions of the day in nearly every case, and thus to be misunderstood and misrepresented and have our names cast out as evil; in a word, it means to suffer for righteousness' sake.

To speak uprightly is to go a step further than to walk righteously: it implies not only personal effort to withstand evil and error in their effects upon one's own character, but also the fortitude to withstand error with bold and fearless presentations of the truth, regardless of the cost of such faithfulness, which we are assured not only by the Word of God, but by observation and experience as well, will be persecution in some or possibly in many forms. Such a course of righteousness in "this present evil world," when the powers of darkness are in the ascendency, inevitably leads to social ostracism and hatred, in proportion to the zeal for God that is manifested, and persecution in some form is sure to follow. But those of the class here described cannot be *bribed* by any of these considerations. If one has been a clergyman and his eyes have been opened to the truth, he cannot be bribed by any considerations of salary or prestige or fame to stifle his convictions—"he shaketh his hands from the holding of bribes."

If he be a merchant or mechanic, and the multitudes say, Come, join our fraternity and band together with us to conserve our interests or to fight for our rights, he replies, "No, 'They that are of a froward heart are abomination to the Lord, but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished." (Prov. 11:20, 21) Let the rich consider the interests of the poor and needy, lest they fall under the fearful condemnation of the oppressor (James 5:1-5); and let the poor commit their cause unto the Lord, who has pledged himself on behalf of all who trust in him.

To all thus minded, who unflinchingly stand for truth and righteousness in this evil day, is the blessed promise of God—"He shall dwell on high [above the fears, the unrest and the distress which will overwhelm the world]; his place of defense shall be the munitions of rocks [the Lord, the Rock of ages, the Most High shall be his hiding place]; bread shall be given him, his waters shall be sure [he will be sustained with the bread of life and refreshed with the water of life both spiritually and physically]." Blessed are all they that put their trust in the Lord, for they shall never be confounded.

RUTH'S CHOICE

[This article was reprinted in issue of November 15, 1907, which please see.]

OUT OF DARKNESS INTO MARVELOUS LIGHT

MY DEAR BROTHER AND SISTER RUSSELL:—Though never have we met (and perhaps never shall we) in this life, yet for the last eight or nine years my spirit has been oft refreshed from yours. At the first reading of *The Plan of the Ages* I was interested, impressed, converted. Before that my soul had been wandering and searching and longing for the pure waters, in a wilderness of theologies, theories, philosophies and fictions—groping after the "unknown God."

You have known something of the development of my thought in the later years by kindly exchanging your publications for mine—*The Grand Army Advocate;* and though it is a secular paper, yet never has a number left me without bearing a word for the King. Meekly and humbly, I trust, have these gone forth from my hand, and the purpose has been to stir up thought and direct the seeing eye toward the "old paths;" how far successfully I do not know—God knoweth.

And now I am full of thankfulness and praise to our Father for the *new light* which in these last times hath been shed abroad eminently through your ministry. The truth which makes and keeps you free has graciously gone forth in freedom to many a searching soul, and its work, mayhap, is only yet commencing.

I have just read your last Old Theology Quarterly. Its compact scope and perfect impartiality are marvelous. I can only wish that every thoughtful mind might read it. Of course, however, conviction of truth comes only through the ministration of the spirit of truth; and ears must be opened or they cannot hear.

We have here, under the faithful teachings of Brother Page, a little band. The dear Lord is in our midst when only two or three meet together; but generally there are more, and I am sure that enlargement of thought and research in Scriptural matters are rapidly opening up the gates that the King of glory may come in.

And now, dear Brother and Sister, that the cry goes loudly up to you, "Watchman, what of the night?" may the Lord God of hosts sustain you and keep you faithful.

Sincerely yours in Christ, J. F. BISHOP.

THE TRIUMPH OF GIDEON

OCT. 13.—JUDGES 7:13-23.

Golden Text—"Though a host should encamp against me, my heart shall not fear."—Psa. 27:3.

The selection of Gideon's army was an illustration of the Lord's method in the selection of a "peculiar people" who shall share with him the honors of victory in the conquest of sin and all its defiling host.

At the sound of the trumpet thirty-two thousand were gathered together unto Gideon to fight against the hosts of Midian. (Verse 3) But the Lord said to Gideon that there were too many, and that all were not of the kind desired. Then the Lord commanded Gideon to prove them. From the human standpoint the thirty-two thousand of Israel had no show of conquering the hundred and thirty-five thousand of their enemies (Judges 8:10); but from the standpoint of faith in God, who called them to this service, victory was certain, though none could foresee in what way it should be brought about.

The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God and their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

Accordingly the first test of faith applied was permission for all the fearful to return home. This reduced the army to ten thousand. The next test was a test of zeal. When led down to the brook to drink, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening of their swords. But three hundred did not stop to do this, but hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred "peculiar people," full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a "little flock" of "called and faithful and chosen" ones (Rev. 17:14) forth to the conquest of the hosts of sin.

All that have been called during the entire Gospel age have been but a few in comparison with the opposing forces of the world. The call was first to a justifying faith in Christ. Then the privilege was offered to these to present themselves as living sacrifices to God (Rom. 12:1), and thus to go forward to the battle. But that was more than the weak faith of the multitudes could endure; and thousands therefore returned, shunning the hardships of the way, and faithless as to the Lord's ability to grant them the victory.

But still quite a multitude made the full consecration; and, buckling on the armor of God, they pressed forward. Of these the hardships of the way are continually thinning the ranks. Many grow weary in well-doing, and zeal abates, and love grows cold, and faith declines, and they fail to push on to the end. Beloved, let us not be of those who draw back, or those who faint by the way; for glorious will be the victory of faith and zeal. Blessed is he that shall endure unto the end. Such shall indeed be "a peculiar people, zealous of good works."

THE PEACE OF CHRIST

"My peace I give unto you."—John 14:27.

Sweet gift of Christ! O blessed thought!
The peace of mind that God hath wrought!
No earthly passion's half so sweet.
No joy on earth is so complete,
As that the loving Father gives
To those in whom the spirit lives—
The peace of Christ.

O weary one upon life's sea,
That has no Christ to comfort thee,
Remember when the billows roll,
Surge upon surge, about thy soul,
That there's a harbor safe and sure,
Wherein thy heart may rest secure—
The peace of Christ.

O loving heart that trembles yet.
Half fearful that it may forget;
Afraid that it may miss the way.
Doubting, wavering, all the day—
Remember that it is to thee
This gift of gifts is offered free—
The peace of Christ.

O Christian with the brow severe,
With eyes that seldom drop a tear,
With lips that smiling have forgot,
Remember that it is thy lot
To have within a joy divine;
Open thy heart and make it thine—
The peace of Christ.

The love of God! How its dimension
Reaches above our comprehension;
And who of us can understand
The workings of his mighty hand?
But rest, my soul, and quiet be,
Thou knowest this he giveth thee—
The peace of Christ.

So then, my soul, upon his breast
Thy troubles cast, and be at rest.
Though sorrow wrings the heart, and pain
Saps life and strength with steady drain,
O'er all these griefs and cares of thine
God pours the healing balm divine—
The peace of Christ.

—*Selected.*

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VIEWS FROM THE TOWER

The attack upon and killing of Christian missionaries in the interior of China, by the sect known as "Vegetarians," continues to attract attention. Six of the rioting Chinese are reported sentenced and decapitated; but the general opinion is that Chinese antipathy to missionaries continues and is fostered by the magistrates. Five English gunboats are said to be advancing up the river leading to the scene of the disturbance. However, neither England nor any other nation is anxious for a Chinese war, especially an interior war, where China's 300,000,000 population would be difficult to handle.

All intelligent people know that "the opening of China to the Gospel" was advocated by many who were much more interested in opening China to European commerce, and who knew that the success of the former would mean the success of the latter. Now that the doors of trade are wide open and only the mission work is attacked, the question of the real value of missions amongst the nations which have a civilization and religion of their own is being much discussed;—especially in view of the fact that the representatives of these religions, Buddhism, Brahminism and Confucianism, were invited to and warmly welcomed at the World's Parliament of Religions in 1893.* Of course, the friends of missions defend their usefulness; as for instance, Ex-Secretary Foster who, at the Mass Missionary Meeting in Minneapolis, Oct 5, declared that "Practically the whole world is open to the missionary," and that "The various Mission Boards are better equipped than ever for doing effective work." "The various schools and colleges established in heathen lands can turn out all the native workers that the liberality of the churches at home can support, and the great need of the mission cause today is not so much men as money, to carry to success the Christianization of the world."

As the other side of the question has been examined but little, we quote two paragraphs from a very moderate article entitled "Civilization," in *The Spectator* (London, Eng.), a very conservative journal, as follows:

CIVILIZATION

"It is difficult to exaggerate the importance of the subject which Mr. Flinders Petrie brought before the British Association last week in his paper on "Civilization," and continued in a speech on Tuesday. Western Europe is expending a great part of its surplus strength, intellectual and physical, in the effort to re-civilize the dark world, Asiatic and African; and Mr. Petrie, who has watched the experiment for years from the inside, believes that its object and its methods are alike mistaken. There would be little gained, he thinks, if it succeeded, for the inferior civilizations are developments as natural, and as fitted for those among whom they arise, as the higher, and it cannot succeed by the means

* See our issue of Nov., '93

it has adopted. It is impossible to supersede rapidly a low civilization by a high one, because the indispensable pressure so affects the brain that it either destroys the race subjected to it, or positively lowers instead of raising its intellectual capacity. Savages perish under the burden of European education; while the semi-civilized races when taught to read and write—*i. e.*, we presume, taught the European curriculum—become positive fools. The Arabs of Egypt, for example, become comparatively idiots. The strength which was in them is overtasked, and they lose most of the efficiencies they originally possessed. That is a very serious indictment of Europe, and its methods of improving the races it has conquered or intends to conquer, and as the question concerns the whole future of the world, and as Mr. Flinders Petrie is a man whose opinion on such a subject deservedly carries weight, it is worth while to consider for a moment how far his decision appears to be justified by the facts.

"There can be no question of a great mass of evidence in Mr. Flinders Petrie's favor. European civilization has undoubtedly killed out or is killing out the Polynesian races, one of which, at least, was possessed originally of remarkable intellectual as well as physical powers. It has failed to impress, though it has not killed out, the wild Indian of America, who, in several places where he was partially civilized, has in his horror of the process recoiled to barbarism. while it must be considered, on the whole, to have lowered rather than raised the civilization of the partially civilized races of America, such as the Mexican, and more especially the Indian of Peru. It has lowered, Mr. Petrie affirms, the settled Arab of the Egyptian Delta, while close observers doubt whether it has made the Hindoo, the Turk, or the Chinese either an abler or a better man. The Frenchified Pasha is a great deal worse than the old Turk, the educated Chinaman is not better than the Chinaman proper, while the cultured Bengalee has lost many beneficial restraints and gained nothing except a power of expressing European ideas upon which he does not seem disposed to act. To attribute the failure to reading and writing is, of course, a mere fashion of speech, Asiatics not being made feeble by knowledge of their own literatures; but it is true that Asiatics learned in the knowledge of Europe are often mere "blotting papers of civilizations,"—persons who derive from Europe nothing but certain inkstains, which leave them rather more rotten than before. Moreover, it is true that originality seems to die away in the races brought into violent contact with a superior civilization, that their very arts decline, till they cannot even repeat their own artistic triumphs, and that they appear incapable of producing fresh literature of any mark. This has been acknowledged by many among themselves with deep sadness, and has so impressed experienced observers among the superior race, that many of them have doubted if the whole experiment is not a waste of force; and others have discussed plans for carrying on the native philosophies to a higher point, instead of superseding them. It must be added that what Europe rather foolishly considers the machinery of civilization—the railway and telegraph and sanitation—appears to have no effect whatever in raising the people compelled to adopt it, they all remaining barbarians, as in South Africa, or semi-civilized, as in Spanish America and the provinces of India."

The fact is that all thinking people, friends and foes of missionary effort alike, begin to realize that if God's kingdom will not come nor his will be done on earth, until present missionary methods shall convert all or even a majority of the heathen into saints, either the standard of saintship must be lowered so as to take into Christ's fold all except the positively black sheep (including with what Bishop Foster calls "the ring-streaked and speckled" masses of Christendom all the similar masses in heathendom), or else there is no hope of God's will ever being done on earth as in heaven.

Seeing this, and not seeing that it is God's kingdom that is to bless and enlighten the world—"all the families of the earth"—the worldly wise are disposed to say, We must have set our estimates of saving faith and practice too high. These people of China and India are Christianized (by that they mean *civilized*, for with many the word *Christ* has degenerated to mean *civil* or *polite*) as well as we only theirs is civilization of a different type from ours, taught by different masters. But the pupils of these different masters need not oppose each other and seek to convert each other. All are right. All are heathen. All are children of the one heavenly Father, by whatever names he may be known (or unknown?) to them. And with this class of worldly-wise thinkers stands an ever increasing number of worldly-wise Reverend gentlemen and Doctors of Divinity, as was shown at the World's Parliament of Religions.

Others refuse to lower the standard of faith and holiness and try to hope, against all the evidences of their senses, that they will speedily "capture the world for Christ."

Still others, with greater enlightenment, realize that the hope for the world lies not in the hands of mortal men, but in the power of God, as it will be manifested at our Lord's second advent in the setting up of the kingdom of God.

But the readers of ZION'S WATCH TOWER and MILLENNIAL DAWN, still further enlightened by the Lord's Word, see that all the preaching done, or designed and commanded to be done, during this Gospel age was, so far as the world is concerned in the present age, only for a witness, a testimony unto them; its special object being the perfecting of the church, the "little flock" to whom (with their Head and Bridegroom) God has promised to give the kingdom, the dominion under the whole heavens, through which all the families of the earth shall be blessed.—Gal. 3:8, 16, 17, 29; Gen. 28:14.

We see, too, that the time for this work of witnessing is nearly ended; and that by the Lord's command the work in this time, the "end" or "harvest" of this age, is *reaping*, rather than *sowing—making ready* a prepared people already justified and called, rather than preparing a people to receive the high calling, which we understand has ceased, so far as the unjustified and heathen world is concerned.

From the vantage ground mentioned by the Apostle when he said, "Ye, brethren, are not in darkness that that day should overtake you as a thief" (1 Thes. 5:4), by the Prophet when he said, "None of the wicked shall understand, but the wise [amongst the holy,—the "wise virgins"] shall understand" (Dan. 12:10), and by our Lord when he said, "Blessed are those servants whom their Lord when he cometh [arrives] shall find watching" (Luke 12:37)—From this vantage standpoint we see that all the heathen are graciously provided for in God's great plan of the ages. We see that our dear Redeemer bought "the whole world" as well as the church with his precious blood; and that this gracious fact is the center and essence of the gospel and must sooner or later be testified to all (1 Tim. 2:6) with full opportunity for all to benefit by it and lay hold on eternal life. And we see that the Gospel age just closing, in which the dim light of faith has been a light to the path of only the few who have been made free from the blinding influences of the god of this world (2 Cor. 4:4) is part of the world's dark night of groaning and weeping (Rom. 8:22; Psa. 30:5), and is about to give place to the Millennial morning of joy, when the Sun of Righteousness shall arise with "healing [restitution—Acts 3:19-21] in his beams."—Mal. 4:2.

But this harvest message is going to heathen lands also, it goes, however, to the missionaries and others already "called" and "accepted," to ripen them, and separate them from the "tares," and get them into the Lord's "barn" Yes, the message is being carried by willing messengers, and is gathering together [to the Lord, and into oneness of faith,—not into a new denomination] the elect, from one end of heaven [the nominal church system] to the other.—Matt 24:31.

From our position, therefore, we can rejoice at every effort to advance the world's intelligence and civilization, and every missionary and reform movement; even while we know from our Lord's Word that they will all fail to accomplish what their chief patrons are hoping and striving for; such results being obtainable only through the channel of God's appointment, for which his church has long prayed,—"Thy kingdom come, thy will be done on earth as it is done in heaven."

THE HOPE OF IMMORTALITY

If a man die shall he live again? All the days of my appointed time will I wait till my change come.—Job. 14 14

There is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe, and the more they dread it, for themselves and others, the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that

the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan and over death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the *gospel*, the good tidings of a salvation from death to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The *Gospel* was preached before to Abraham,—saying, 'In thy seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing implied a future life. And when Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of their hopes and promises everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such hopes are not proofs of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles, on this momentous subject of *everlasting life* that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements, to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

PHILOSOPHY OF THE RANSOM

Beginning at the foundation of this New Testament assurance of life everlasting, we find to our astonishment that it first of all assures us that we have nothing ourselves which would give us any hope of everlasting life:—that the life of our race was forfeited by the disobedience of our father Adam; that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called the *Gospel*,—the good tidings that a way back from the fall, to perfection to divine favor and to everlasting life, has been opened up through Christ for all of Adam's family who will avail themselves of it.

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins" and (2) that he "rose again for our justification;" for "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, have been "*redeemed* [bought] by the precious blood [death] of Christ."

But although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal life is the gift of God through Jesus Christ our Lord." (Rom. 6:23) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-giver;* and the truth which brings to us the privilege of manifesting faith and obedience, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life."—John 4:14; 6:40, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of everlasting life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a *hope*, rather than the real life, that God gives us now: the hope that, because God has provided a way by which he can be just and yet the justifier of all truly believing and accepting Christ, we may ultimately attain it.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now "the author [source] of eternal salvation to all them that *obey him.*" (Heb. 5:9) "And this is the promise which he hath promised *us*, even eternal life."—1 John 2:25.

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, "when he who is our life shall appear"], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made free to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is only given to these as a *hope*, will be given to the faithful actually in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life because he hopes for it, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is the claim that there is *something* in man which must live on and on forever,—when no such part of the human organism is known or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is reasonable throughout to consider our existence or life as therein presented—as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well, and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* will be given only to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, wilfully disobey it) shall be cut off from among God's people, in the second death. They "shall be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection.—Psa. 37:9; Job 10:19; Psa. 37:20; 2 Thes. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by acceptance of Christ and consecration to his service, are able to properly and profitably combat the tempests of life now raging.

A DISTINCTION AND A DIFFERENCE

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life) and having found that everlasting life is God's provision for those of Adam's race who will accept it "in due time" under the terms of the New Covenant, we are prepared to go a step farther and to point out that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may have everlasting life, but only a very limited "little flock" will be made immortal.

Immortality is an element or quality of the divine na-

ture, but not of human or angelic or of any other nature than the divine. And it is because Christ and his "little flock," his "bride," are to be partakers of the divine nature that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word *immortal* signifies *not mortal*—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another or upon conditions, such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life *in himself*" (John 5:26); *i. e.*, his existence is not a derived one, nor a sustained one. He "only hath immortality" (1 Tim. 6:16) as an innate or original quality of being. These scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify *dying*, but merely die-*able*—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is "a little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to seek for immortality.—Rom. 2:7.

So then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What then was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels: he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been *mortal* God's sentence would have been an empty threat. But he did die.

"PARTAKERS OF THE DIVINE NATURE"

Jehovah God, "who only hath immortality" of himself, or "life in himself" innately, and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a new creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image" of his person and partakers of his own divine nature—a prominent constituent or element of which is *immortality*.—2 Pet. 1:4.

With amazement we inquire, Upon whom shall this high honor and distinction be conferred?—Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially first-born and only begotten Son, that he who was always his obedient Son should in all things have the preeminence. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: it was that he, Christ, should lay down his life as a ransom price for the life of Adam and all who lost life in his transgression. And he was equal to the test and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despising the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes he became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore God hath highly exalted him [to the promised divine nature at his resurrection], and given him a name that is above every name [Jehovah's excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to glory, honor and immortality (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the bride, the Lamb's wife and joint heir"—Rev. 21:2, 9; Rom. 8:17), not the angels and cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure, to a place in that company to be so highly honored; and all the rest is left to Christ.—John 5:17.

The present age, the Gospel age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the church," "the body of Christ," "the royal priesthood," "the seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the body of Christ" and to furnish them the opportunity of sacrificing their all in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, he may see in them "the image of his Son."—Rom. 8:29.

As the reward of glory, honor and immortality, and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice and obedience in death, so with the church, his "bride,"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully by being "born of the Spirit;" as he there was highly exalted to the throne and highest favor ("right hand") of God, so he has promised that his church, his "bride," shall in her resurrection be changed by resurrection power from human nature to the glory, honor and immortality of the divine nature.—1 Cor. 15:42-44.

Although God's plan for the race of Adam is to extend to each member of it, during the Millennium, the offer of eternal life upon the terms of the New Covenant sealed for all with the precious blood of the Lamb, there is no suggestion anywhere that immortality and the divine nature, will ever be offered or granted to any except the "elect" of the Gospel age—the "little flock," "the bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of *human* nature—the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the age the willing ones shall have attained all that was lost in Adam and redeemed by Christ,—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to live and go beyond the Millennium into the everlasting future. All others will be destroyed in the second death.—Acts 3:23.

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they shall have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life

Seen in this Scriptural light the subject of immortality shines resplendantly. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty which always has been enunciated by the great Judge of all, viz.—Ezek. 18:4, 20.

Thus, again, we find on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen system and theories Praise God for his Word of truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

WHAT IS THE SOUL?

Some one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of *souls*. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

We reply that it stands to reason, unless there be clear evidence to the contrary, that whoever can create is able also to destroy that which he created; and that which can be destroyed is not immortal. Now notice that the Scriptures nowhere speak of the immortality of the soul as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression *"immortal soul,"* and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, they declare that "God is able to destroy both soul and body:" and again, "The soul that sinneth, it shall die." And in the previous article we saw that that which can die, which can be destroyed, is not immortal, is not proof against death, destruction.

Then comes that much misunderstood word *soul*, and the inquiry is, What is the soul?

The general idea of the soul is that it is an indefinable something in us (they know not what nor where), which is the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined it as "a thing without interior or exterior, without body, shape or parts, of which you could put a million in a nutshell"—a very good definition of *nothing*, we should say!

Further, the body is not the soul, as some affirm; this is proved by our Lord's statement that "God is able to destroy *both* soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something on the subject by examining the inspired record of man's creation. In Genesis 2:7, we read,—

"And the Lord God formed man of the dust of the ground, and breathed [Heb. *blew*] into his nostrils the breath [Heb. *wind*] of life [Heb. "lives," plural—*i. e.*, such as was common to all living animals]; and man became a living soul [*i. e.*, a sentiment being]."

The body was formed first, but it was not a man. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in making man was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, whose valves in turn propelled it to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human organism had become a man, a sentient being: the "living soul" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being" or "being capable of sensation, perception." Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest he* put forth his hand, and take also of the tree [plural, *trees* or *grove*] of life, and eat, and *live forever* [*i. e.*, by eating continuously]." (Gen. 3:22) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Now we can see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his organism, though, none as abstrusely nor on as high a plane as man. We read (Gen. 1:30) "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [Heb. *"nephesh chaiyah"—a living soul.* Again (Gen. 1:20) "Let the waters bring forth the moving creature that hath *life* [Heb.—a living soul]."—See marginal readings.

The same lesson,—that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,—is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15, 22) This is in full accord with King Solomon's statement that man and beast have "all one breath" [Heb. *ruach*, spirit of life]—one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which had begun to speculate even at that time, that man had some inherent thing or quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any *knowledge* to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the subject in verses 19 and 20. The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by *resurrection*, subject to the terms of the New Covenant.

Our Redeemer "poured out his soul [being] unto death," "he made his soul [being] an offering for sin" (Isa. 53:12, 10); and it was the *souls* of Adam and his posterity that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently it is the souls that are to be awakened, resurrected—not the bodies, which are buried and which go to dust.

Here is another common error—many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as he pleases.*—1 Cor. 15:37, 38.

As the bringing together of an organism and the breath of life produced a sentient being or soul, so the dissolution of these, from any cause, puts an end to sentient being—stopping thoughts and feelings of every kind. The soul or sentient being ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to the Father and to Christ, his now exalted representative. (Luke 23:46; Acts 7:59) So, then, if God had made no provision for man's ransom and for a resurrection, death would be the end of all hope for humanity.

But God has thus made provision for our re-living: and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers) as if by common consent, speak of the unconscious interim between death and the resurrection morning as a "sleep." Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus *sleepeth*, I go that I may *awake him out of sleep.*" Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend;" and for the same reason if he had been in heavenly bliss our Lord would not have called him from it, for that would be an unfriendly act. But as our Lord expressed it, Lazarus *slept*, and he awakened him to life, to consciousness, to sentient being, and that as a favor greatly appreciated by Lazarus and his friends.

* Inquire for further reading matter on Resurrection, if interested

The thought pervades the Scriptures, that we are now in the night as compared with the morning of the resurrection. "Weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "*he fell asleep;*" and in recording Paul's speech at Antioch he used the same expression, "David *fell on sleep.*" (Acts 7;60; 13:36) Peter uses the same expression, saying (2 Pet. 3:4), "the fathers *fell asleep.*" And Paul used it time and again, as the following quotations show—

"If her husband be dead [Greek, *fall asleep*]"—1 Cor. 7:39.

"The greater part remain unto this present, but some are *fallen asleep.*"—1 Cor. 15:6.

"If there be no resurrection, ... then they also which are *fallen asleep* in Christ are perished."—1 Cor. 15:13-18.

"Christ is risen from the dead and become the first-fruits of them that *slept.*"—1 Cor. 15:20.

"Behold, I show you a mystery: we shall not all *sleep.*"—1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that *are asleep.*"—1 Thes. 4:13.

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him."—1 Thes. 4:14.

When the kingdom, the resurrection time, comes, "we who are alive and remain unto the *presence* of the Lord shall not *precede* them that *are asleep.*"—1 Thes. 4:15.

They "fell asleep" in peace, to await the Lord's day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection. The expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15) And we of the New Testament times read our Lord's response, "All that are in their graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life]."—John 5:25, 28.

BODY, SOUL AND SPIRIT

That the terms body, soul and spirit are not identical and interchangeable as many assume is shown in the use of all three terms by the Apostle (1 Thes. 5:23), when he writes, "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." This prayer must be understood to apply to the church as a whole—the elect church whose names are written in heaven. The true *spirit* has been preserved in the little flock. Its *body* is discernible today also, notwithstanding the multitudes of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard for the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of God's people, all will agree that their bodies have *not been preserved*, but have returned to dust, like those of others.

"ALL LIVE UNTO HIM"—Luke 20:37, 38

Our Lord in contradicting the Sadducees (who denied that there would be a resurrection or any future life) said that the *resurrection* (and hence a future) was proved by the fact that God, in speaking to Moses, declared himself the God of Abraham, Isaac and Jacob. Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally blotted out of existence. Our Lord then shows that God's plan for a resurrection is fixed, and that those whom men call "dead" "all live unto Him." God's Word, therefore, speaks of them as "asleep" and not as destroyed. In saying, "I am the God of Abraham," etc., he speaks not only of things past as still present, but also of things to come as if already come to pass.—Rom. 4:17.

SOME QUESTIONS WITH INSPIRED ANSWERS

Question. Are the promises to the saints of the Gospel age heavenly or earthly promises?

Answer. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thes. 1:11, 12; 2 Tim. 1:9, 10.

Question. Will the elect church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer. "God hath given us exceeding great and precious promises, that by these we might become partakers of the *divine nature*"—"New creatures."—2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question. When will the full *change* (begun in us by a change of heart, called the begetting of the Spirit) be completed?—When shall we be made like Christ our Lord?

Answer. "We [saints] shall all be *changed.*" "The dead [saints] shall be raised incorruptible and we . . . . shall be *changed.* In a moment, in a twinkling of an eye . . . this mortal shall put on immortality." "Sown a natural [animal] body, it is raised a spiritual body." "Thus is *the* [special] resurrection of *the* [special, elect] dead."—1 Cor. 15:50-53, 42-44; Phil. 3:10.

Question. Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer. "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question. What is the hope held out for all except the elect church of the Gospel age?

Answer. "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham.—Rom. 8:22, 19; Acts 3:19-21; Gal. 3:16, 29.

Question. Are the dead conscious or unconscious?

Answer. "The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question. Have the departed saints been praising the Lord all along during the past ages?

Answer. "The dead praise not the Lord."—Psa. 115:17; Eccl. 9:6; Psa. 6:5.

Question. Did the prophets receive their reward at death, or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer. "The time of the dead, that they should be *judged*, and that thou shouldst GIVE REWARD unto thy servants the PROPHETS," is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel age.—Rev. 11:15, 18; Psa. 17:15.

Question. Were the apostles promised translation to heaven at death?

Answer. "As I said to the Jews, Whither I go ye cannot come; so now I say TO YOU [apostles]."—John 13:33.

Question. Should the saints of the Gospel age, except such as are now living, expect to be *crowned* at death?

Answer. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question. Did the apostles expect glory at death, or at the second coming of Christ?

Answer. "When Christ who is our life shall appear, *then* shall ye also appear with him in glory."—Col. 3:4; 1 John 3:2.

Question. Were the saints to "*shine*" in death?

Answer. "Many of them that sleep in the dust of the earth shall awake, ... and they that be wise shall *shine* as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40-43.

Question. Did our Lord promise to receive his saints at death or at his second coming?

Answer. "I will come again and receive you unto myself."—John 14:3; Rom. 8:23.

Question. Were the ancient worthies rewarded at death?

Answer. "These all died in faith, *not* having received the promises; . . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question. David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer. "David is not ascended into the heavens."—Acts 2:34.

Question. How many had gone to heaven up to the time of our Lord's ascension?

Answer. "No man hath ascended up to heaven but he that

came down from heaven, even the Son of Man."—John 3:13.

Question. Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer. "Fear him who is able to *destroy* both soul and body in Gehenna* [the second death]." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12.

Question. How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer. "If there be no resurrection of the dead, then is not Christ risen. . . . . Then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15:13-18.

Question. Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer. "The Lord knoweth how to . . . . reserve the unjust unto the day of judgment [the Millennial day] to be punished."—2 Pet. 2:9; Job 21:30.

Question. What will be the end of those who when tried are found incorrigible, wilfully wicked?

Answer. They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the second death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6:23; Rev. 20:14, 15; Matt. 25:46; 1 John 5:12; 2 Thes. 1:9.

* Concerning the character of Gehenna, see TOWER, Feb., '93.

THE CHILD SAMUEL

——OCT. 27.—1 SAM. 3:1-13.——

Golden Text.—"Speak, Lord; for thy servant heareth."—1 Sam. 3:9.

It has been truly said that the education of a child should begin a hundred years before it is born. Wholesome parental influences are potent agencies in the formation of character. Samuel was the son of godly parents, a child desired and requested of the Lord, the request being accompanied with a solemn covenant that, should it be granted, he should from earliest infancy be dedicated to the Lord. Thus he came into the world richly endowed with an inheritance which only godly parents can bestow,—with a mind tending toward God and righteousness.

As soon as it was possible to do so, Hannah took her son to the temple and there left him to be trained and used in the Lord's service under the care of the high-priest Eli, who was a devoted servant of the Lord. That Samuel was prompt, obedient, teachable and easily led in the right way, because his heart was right and well-disposed, is manifest from his readiness to obey the supposed calls of Eli.

Eli's mild disposition and gentle manners and his righteous life and teaching were all that were necessary in the way of human training and restraint to keep this well-disposed child in the way of righteousness from infancy up to manly vigor. Under his influence the child grew and waxed strong in a noble and righteous character, and was active and diligent in the service of the Lord. But it was not so with Eli's own family. His own sons were wayward, disobedient, unthankful, unholy and profligate. Eli sought to correct their waywardness by the same mild measures that were natural to him, but when these measures failed he did not further restrain them by the severer measures so necessary in their case; and so they continued to bring disgrace upon their father and upon the cause of God which he as high priest represented.

This negligence was culpable, and it displeased the Lord. Hence the warning message to him through the child Samuel, as recorded in verses 11-13.

It was hard for Eli to realize the displeasure of the Lord, the waywardness of his sons, and his own unfaithfulness and culpable negligence; but he received the reproof with becoming meekness and humility, saying: "It is the Lord: let him do what seemeth him good." And when the tidings came of the fulfilment of this prediction—the tidings of the defeat of Israel before the Philistines and the death of his two sons in the battle, it was a terrible blow; but not until he heard that the ark of the Lord was in the hands of the enemy did his deep sorrow overwhelm him, and he fell from off the seat backward and broke his neck, and died. (Chap. 4:18) But notwithstanding his weakness, his heart was always loyal and true to God, and the cause of God was dear to him; and God who is merciful and gracious and slow to anger, though he thus severely punished Eli's negligence, will doubtless remember in mercy and forgiveness his servant in the day he judges the secrets of men by his son.—Rom. 2:16.

This incident brings forcibly to our attention the estimate which the Lord places on strength of character. After reasonable instruction in the ways of righteousness the Lord expects, and has a right to expect, strong characters. Wherefore the Apostle says, "Be strong in the Lord, and in the power of his might. . . . . Quit you like men, be strong." (Eph. 6:10; 1 Cor. 16:13) We should be strong in faith and strong in character: so shall we be pleasing and acceptable to God. If weakness and indecision be a natural failing with us, we are not excusable in failing to strive against it. Some of the noblest characters are those achieved through earnest striving against inherited weaknesses. God is also always ready to supplement our efforts with his strength, if we invoke his aid.

One lesson to be drawn is respecting God's view of parental responsibility in training up children in the knowledge and reverence of the Lord. We here emphasize the fact that duty always *begins* at home, however far it may reach beyond it. It is the mistake of some, to be less zealous in preaching and exemplifying the gospel in their own families, than among those outside of them. Charity (love, care, benevolence) should begin at home, and should continue there. That field, more than any other, should be prayerfully and patiently worked, even though it be slower than others to yield fruit.

Another good lesson is found in the Golden Text—Samuel's answer to the Lord: "Speak, Lord; for thy servant heareth." Too often the uninstructed or wrongly instructed "servant" wants to do all the talking, and to have the Lord hear him and perform his will. How few of God's children are quick to learn the lesson that God has a message to communicate to them through his Word by which their thoughts, words and deeds are to be directed.

Let us never forget that the Bible is God's Word to us. And while prompt to acknowledge the channels and agencies honored by the Lord in bringing to our attention the things of his Word new and old, let us never forget that the Word itself is the final arbiter, and that if any teaching fails to harmonize with that Word it is because there is no light in it. (Isa. 8:20) Then, as the Apostle says, we are to be not only hearers, but also *doers*, of the Lord's Word. (James 1:22) And "He that hath my Word let him speak my word faithfully" (Jer. 23:28)—not uncertainly, doubtfully, but "If any man speak, let him speak as the oracles of God."—1 Pet. 4:11.

SAMUEL THE JUDGE

——NOV. 3.—1 SAM. 7:5-15.——

Golden Text—"Hitherto hath the Lord helped us."—1 Sam. 7:12.

Samuel succeeded Eli as Judge in Israel, and was the last of the judges, the office of Judge being superseded by that of king. Chapter 12 contains his farewell address as judge, after he had anointed Saul to be king. But nevertheless it is written that "Samuel judged Israel all the days of his life." (Verse 15) In a sense—in the estimation of the people—the office of judge was superseded by that of king, and Samuel's term of office ended with Saul's elevation to the throne. But in God's reckoning he was a judge over and above the king to the end of his life; and in this capacity, under God's direction, he anointed Saul as king, and later he anointed David to be Saul's successor.

Prior to the events of this lesson Samuel had spent some years in endeavoring gradually to influence the public sentiment toward repentance and reformation; and finally he gathered them together at Mizpeh that there he might intercede with God on their behalf, and that they might there make a solemn confession of their sins to God and covenant afresh to walk in his ways. This solemn return of the nation to God was, in answer to the prayer of his faithful servant

Samuel, followed by an immediate manifestation of the Lord's acceptance and favor toward them in delivering them from the yoke of the Philistines.

In observing these remarkable providences on behalf of the nation of Israel, we should never lose sight of the fact that these special dealings with that nation were peculiar to them only; and that because they had come into covenant relationship with God. God's care and favor were over that nation only, of all the nations of the earth. Even their national penalties for sin were marks of the divine favor; for God wisely disciplined them for their good—to purge them from sin, to correct them and keep them near himself. And this divine favor was never taken from them until, as a nation, they rejected and crucified the Son of God. Since that time they have had no favor. Nor will God's favor return to them until, as Paul states, the fulness of the Gentiles shall have come into possession of the spiritual inheritance.

In the interim the special favor of God has been shown to the spiritual seed of Abraham, the faithful overcoming saints of the Gospel age. As God led and disciplined and delivered and cared for his ancient people, so now he bestows the same attentions upon his faithful church, both collectively and individually. And how often we are similarly impelled by a sense of his care and love to sing—

"Here I'll raise my Ebenezer, hither by thy help I'm come!"

We now are God's covenant people: let us be faithful followers; "for, as many as are led by the Spirit of God, they are the Sons of God."

LETTERS OF WITHDRAWAL FROM BABYLON

Frequently those who leave Babylon get no opportunity to communicate to their church brethren the cause of their withdrawal; because the officers of many churches in their zeal for the prosperity of their denomination (we regret to say it) seem to forget that honesty is an important element of Christian character, and either smother the matter of the withdrawal and permit the impression that the brother or sister who has withdrawn is still a member, but no longer faithful to his church engagements, or else hasten to spread a false report of his belief (as much by insinuation, tone of voice and manner, as by words) in order to forever break his or her influence. To thus bear false witness against God's faithful children is mistakenly considered a service to God—it is really against the Lord's cause and for the upholding of sectarianism, lest the influence should open the eyes of others of the Lord's sheep and they, too, escape from the bondage of human traditions, into the light and liberty of the truth.

To meet such emergencies we have prepared, for those who may desire them, Letters of Withdrawal, which express about what would be your sentiments and merely require the signature of the user and the date. These might be sent by mail to each member of the church from which you withdraw, as well as to the minister; for you joined the church membership and not merely the minister. We suggest that with the letter you enclose copies of tracts Nos. 1, 21 and 27 in a Missionary Envelope. All this, unsealed, will require but one cent postage each. We will supply the tracts free and the letters (envelopes included) for two cents each, or *free* to those too poor to purchase. The printing is in typewriter characters.

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VIEWS FROM THE TOWER

We called attention recently to the fact that Methodism is being considerably shaken internally. The people, or, as they term them, the "laity," are getting awake to the fact that they are being ruled by a clerical oligarchy, whose wire-pulling for place and power and title among themselves much resembles the methods of political parties; while the *people*, the church en masse, have almost no voice in the councils of the church, but all the expenses to bear.

The following extracts are from a prominent article which appeared recently in the *Chicago Chronicle*, and which has excited considerable comment. It is headed—

"METHODISM AND REFORM"

"The old polity that was established in the time of Asbury, and that has been trimmed a little here and there by the general conferences, is as ungainly as a seventeenth century dress. Reform is abroad in the air. . . . .

"The laymen are evidently waking up to the fact that as they are payers they ought to have more voice in the matter of church government.

"At present their voice, what they have, is so limited that a consciousness of it produces nausea and disgust. They are beginning to clamor for a *'magna charta,'* and as England's king was compelled to grant the people's request, so here the general conference of '96 in Cleveland will be obliged to heed and obey. They demand that the church members elect their own officers and that they be not the tool of the pastor and a self-perpetuating official board. They realize that every member is a stockholder, and ought to have his stock represented by vote. This encroachment will be fought bitterly by the 'big ones' and the bishops.

"It is hard to yield power once possessed. The bishops do not claim unlimited power, but it amounts to the same thing, and is so exercised as to bring about the results obtained. . . . .

. . . . "The present mode is for the bishop to appoint [elders]. What does he know of men, except hearsay, or uncertain popularity? And yet they do this, in consultation with a cabinet of presiding elders, who piously declare the bishop appoints them.

"If he does do so, in opposition to his cabinet, he is tyrannical. Any misfit is attributed to the bishop, who is in a position to snap his finger at impotent rage. Methodist ministers are loyal, or they would not stand such ridiculous assumption of power. The laymen are taking pity on the poor minister whose position is by the grace of his lordship, the bishop, and his cabinet. The laymen demand a free, untrammeled use of speech and action. Another step and we elect our pastors. At present, contrary to all law, a few churches do elect their pastors. This is demanded for all the churches. Election or selection of all churches in regard to their pastors is a settled fact. It is coming, it must come, or the earth will open and swallow us up. . . . .

"The spoken and unspoken actions and utterances of the laity were to curb the power—in fact to stop the 'band wagon' long enough to climb in and ride. They already demand representation in equal numbers to all deliberations and conferences of the church. Their hitherto loyalty and devotion to their church has made them spectators rather than participants. Now they plan participation or alienation. No longer presiding elders and preachers ruled and controlled by bishops, and the laity in turn ruled and controlled by preachers.

"The bones of John Wesley must almost turn in their grave to see it. The old lumber wagon is doing good work, but a more modern vehicle is demanded. The greatest church in Protestantism has arisen, and will put on her beautiful garments. It looks revolutionary, but reform is always that. It is a strange fact that British Methodism, triumphant, is more American by far than the church in America. . . . .

"A good shaking up is necessary and it is coming. We are now weak, where tomorrow we will be strong. Let us pray for the day when we get down to a basis we can commend to the people—our church free from the shackles of an imperial ecclesiasticism."

The church of Christ has probably suffered more from pride and ambition for leadership than from any other one cause. The disciples were reproved time and again for disputing which should be considered greatest, until finally our Lord told them plainly that such a spirit of self-exaltation would be sure to keep all who possessed it out of the promised kingdom. He said, also, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:25-28.

The highest position in Christ's church was to be "servant," and he declared himself the chief servant or minister of the church. And surely—if *"all ye are brethren,"* then all the brethren should have an *equal right* to express their judgment of the Lord's will respecting the leadership of meetings, and all other matters related to the welfare of the Lord's cause. There should be no rulership, lordship or masteries amongst those whom the one Master, even Christ, has put upon a common level. The division of the church in the dark ages into "clergy" and "laity" came not from the Lord and

the Apostles, but from ambition, fostered by the great enemy, Satan.

We trust that the brethren and sisters who rejoice in the present truth will be on guard against conditions which have done so much in the past to injure the Lord's cause, and which grow from almost imperceptible beginnings, until *custom* becomes a chain which perverts God's order and hinders the development of the talents of many of his children and permits one or two in the congregation to exercise lordship over God's heritage, without so much as recognizing the right of the church to decide for themselves (under the guidance of the holy spirit) who are those who possess the qualifications for the service specified in God's Word.

We urge upon all the brethren, in every place, possessed of zeal and qualifications for the service of God's flock, that they carefully avoid trenching upon the liberties wherewith the Lord has made free his people. We commend that modesty which in honor prefers one another, and seeks to help forward into active service every other one in proportion as he seems to have requisite talents; and which would refuse to lead even a small group except with the expressed desire that he do so, by at least a majority of those professing faith in the ransom and full consecration to the Lord's service. And this choice should not be perpetual: an opportunity to know the mind of God's people should be sought at least yearly, and oftener if there be reason to believe that a change would be desirable to the majority. Protect the liberties of the flock, because they are not yours but the liberties of Christ's cause. "One is your Master, even Christ, and all ye are brethren."

COLPORTEURING IN GREAT BRITAIN

Heretofore this has not been successful to any considerable extent, but the friends of the truth will be glad to read the following interesting account of Brother Houston's two weeks' trip. It shows what can be done by the use of the right methods. We hope others will take courage and try it, if only for a week or two.

DEAR BROTHER RUSSELL.—I was out a fortnight colporteuring, just as an experiment, and I liked it well. I got on splendidly. I took a return ticket to Edinburgh, with liberty to stop at every station. I took the 8 A. M. train to Helmsdale. At the first house I got an order for Vol. I. I called at every house up one side of the street and down the other, also hailing men who might be standing in little groups. I got orders for 35 volumes. Strange to say, the first order I took was cancelled, as well as some more, but in delivering I made some further sales, and so made up for all that were cancelled.

I left Helmsdale next morning for Brora, where I sold and delivered about the same quantity. I had to stay here over the Sabbath. Was called upon by the Y. M. C. A. to take their meeting (a public one) on Sabbath night, and the Lord helped me to declare very fully the glorious gospel—with which they all seemed refreshed. A few of the leaders came with me to my lodging, to whom I declared more freely the truth of God.

On Monday morning I left for Golspie, where I sold and delivered about 60 vols. About one-fourth of those who bought took all three volumes, which helped up the sales wonderfully. Golspie is one long street, very easy to work. I took the orders the one day and delivered them the next. Here my No. 1 books ran out, and not having any more I passed on to Inverness, as I did not wish to canvass towns near by until I would have the books to deliver. In this work above all works, I find it is true, that "Whatsoever thy hand findeth to do, *do it with all thy might.*"

I started again at Buckie and thoroughly canvassed every house. Buckie is a very dead sort of place, about half of the population being Roman Catholics; hence the spiritual and mental deadness. Got about three dozen orders. Next day I went to Cullen, a very bright little town, where I got about forty orders.

I passed on to Aberdeen, where I knew a commercial gentleman to whom I had loaned Vol. I. At his house I met a few friends, one from London, a notable evolutionist. We entered into friendly debate and very soon got into the thick of all the great questions of the day. From the knowledge of the "Plan of the Ages," I was enabled not only to confute the wrong theories, but to point out the true, and introduce M. D., all of which helped to confirm my commercial friend and his wife in the truth. Left Aberdeen next morning for Edinburgh, saw the friends there. Passed on to Glasgow and saw a number of friends there.

Left Glasgow again on Monday and came back to Edinburgh. Began with Brother Montgomery to try what could be done there. For the day we got ten orders. Brother Montgomery was well pleased; he sold fully more than I did, and this gave him confidence. He is to spend one day in the week canvassing systematically over Edinburgh. Mr. Ballingall, an excellent young man, is to help him. Although large towns are stiffer, one gets over the ground easily, and you come in contact with a number of precious souls in a very short space of time; and a tract or a word of truth might get in and do good eventually.

Next day I left for Perth. Was very tired and done up, but called upon a number of booksellers to see if they had ever seen or heard of that book (pointing out No. 1) but not one of them had ever heard of it. I had not much time, but got a few orders. From Perth I started for home, and found every thing getting on very well. My average during the trip was 30 volumes per day.

Yours, seeking to serve our blessed master more fully than ever. C. N. HOUSTON.

PRESSING TOWARD THE MARK

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14

These were the words of one of the most earnest and faithful runners for the prize of the high calling of the Gospel church. The speaker was a man of faith, a man of understanding, a man of fixed and unwavering purpose and of dauntless courage—a wise man in the Scriptural sense, though a fool in the world's estimation. His course, as well as those of the other eleven apostles, we are assured was a successful one; for the Revelator in describing the heavenly Jerusalem says, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. 21:14) And at the end of his course, the Apostle, in the full assurance of faith, left us this triumphant testimony: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And then, ever mindful of the other members of the body still in the race, he added, "And not to me only, but unto all them that love his appearing."—2 Tim. 4:6-8.

In reviewing the course of the successful runners of the past, there is much of encouragement and helpfulness to all those who are still endeavoring to make their calling and election sure; for even the Apostle Paul, strong and daring as he was, reminds us that he was a man of like passions with ourselves; that while still in the strife of the Christian warfare he counted not that he had already attained the mark for the prize, nor that he was already perfect. He tells us that he realized, as we all do, a law in his members warring against the law of his mind, and that he found it necessary to exert his will continually to keep the body under.—Acts 14:15; Phil. 3:12; Rom. 7:23; 1 Cor. 9:27.

If Paul and all the other apostles and beloved saints of the early church were men of like passions with ourselves, and similarly compassed with infirmities and adverse influences, besetments and allurements; and if they too were frequently assailed with temptations and trials which summoned all their fortitude to enable them to overcome, then, in their overcoming, we have the assurance that we also may overcome through the grace promised to us, as well as to them, if, like them, we avail ourselves of it.

So assured was the Apostle of his own continuous faithfulness, and of that of the other apostles, and of his colaborers, that he could say to the church, "You have us for examples."—Phil. 3:17; 2 Thes. 3;7-9; 1 Cor. 4:9.

Noble examples they were—of faithfulness, of zeal, of patience, of endurance, and of true Christian fortitude and heroism. While many of those in more obscure positions in the church were doubtless as faithful in their spheres, the Apostle Paul, as a leader and pioneer of the faith among the Gentiles, comes very prominently to view. At the very beginning of his Christian course, the Lord said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) Paul was not long in proving the truth of this prediction; but, instead of allowing the prospect of continual tribulation to depress him, he only rejoiced in the privilege thus afforded of testifying his love to the Lord. "And

now," he says, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:22-24.

Hear the Apostle's testimony of his own experience—"In labors abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" 2 Cor. 11:23-33.

Through all these tribulations the Apostle pressed toward the mark for the prize of the high calling. The mark to be attained was holiness—that holiness which brings *every thought* into captivity to the will of God, the mind of Christ. (2 Cor. 10:5) That was the grand ideal which Paul steadily pursued; and surely in his life he gave evidence of constant growth in grace. Under tests of great and ever-increasing severity his character developed into most graceful and beautiful proportions. The same is also manifest in the characters of the other apostles and saints, though their record has not come down to us as complete as that of the Apostle to the Gentiles.

But it is specially important that we should observe *how* our beloved brother Paul was enabled to run so steadily in a race so difficult. How was he able to steer so clear of the temptations and besetments to which he, as a man of like passions with us, was necessarily subject? His answer is—"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," etc.

Here are four considerations which we do well to ponder most carefully:—

First. The Apostle made a humble, sober estimate of his spiritual standing and strength. He did not feel puffed up at being a chosen vessel of the Lord to bear his name before the Gentiles. He did not consider himself *the great Apostle*, nor vaunt himself in any way. And so far was he from boasting of his spiritual attainments, that he humbly reminded the church of the possibility of himself being a castaway, even after he had preached to others, unless he continued to stand fast in his integrity and to grow in grace. (1 Cor 9:27) And while he held up before them Christ as the power of God and the wisdom of God, and the model for their imitation, he humbly declared that he, with them, was striving to follow the pattern, Christ, while trusting alone in the merit of his sacrifice to make up his own shortcomings. Thus he was relieved of that greatest hindrance to spiritual development—self-satisfaction; for if any man considers that he has attained a satisfactory spiritual state, from that very moment he may date the beginning of his spiritual decline. No present attainments can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for, in full view of the pattern our shortcomings are ever manifest. And if in pride of heart we do lose sight of them ourselves, they only become the more manifest to others. Only in the realization of a continual growth into the likeness of Christ should the Christian find satisfaction. Like the Apostle, let him consider, not that he has already attained, neither that he is already perfect, but that he is still in the race and making progress towards the goal. And no doubt it was the considering of himself as not having attained perfection, and as still subject to frailty, that led the Apostle to seek the Lord's grace, that kept him always in a humble attitude of mind and that gave him compassion for the weaknesses and failings of others. It is those who become high-minded and self-sufficient that strain to pull out the mote from their brother's eye and forget the beam in their own.

Secondly, we observe the Apostle's singleness of purpose—"This *one thing* I do." He did not try to do several things: if he had, he would surely have failed. He devoted his life to the one purpose to which he was called, and to that end dropped every other aim in life. He did it, too, in view of the fact that all through the present life his chosen course would bring certain loss, privation, toil, care, persecution and continual reproach. In this singleness of purpose he was relieved of many temptations to turn aside to enjoy some of the good things of this present life, or to pursue some of its illusive bubbles.

Thirdly, we observe that he determined to forget the things behind. Had he allowed his mind to return again and again to con over the treasures of the past which he had given up; to consider how great the sacrifice which he had made in thus devoting himself to the cause of the despisd and crucified One, he might have been tempted first to despondency, and later to return and seek to recover the things behind. On the other hand, he might have carried before him the picture of his persecutions of the Christians and his consenting to their martyrdom, wondering whether the Lord had forgiven him, and continually condemning himself for his blindness, thus forfeiting his peace of mind and interfering with his usefulness. But, having accepted forgiveness in Christ, he put that away also, though he frequently referred to the matter with contrition, and the thought seemed to influence his whole life so that he labored the more diligently to testify to his appreciation of the grace bestowed, and to be long-suffering with others as God had been with him. (1 Cor. 15:9, 10; Phil. 3:6; Eph. 3:8; Gal. 1:13; 1 Tim. 1:12-16) Wise indeed was he to forget the things behind!

Fourthly, he reached forward to the things that were before,—his faith took hold of the promises of God with such tenacity that to him they were living realities, inspiring zeal and faithfulness. Upon the heavenly themes he allowed his mind to dwell, as he also advised others, saying, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Phil. 4:8) This is the way he reached forward to the things before; and thus also we must gather our inspiration to holiness and our courage to endurance and perservering faithfulness, even unto death. The Christian's *habit of thought* has much indeed to do with his spiritual progress or retrogression, as it is also an index of his spiritual state, and good habits of thought need to be very carefully cultivated.

By "habit of thought" we mean that normal condition to which the mind habitually returns in the moments of mental leisure. While engaged in the active duties of life we must of necessity bend our mental energies to the work in hand, for if we do any thing merely mechanically and without concentrating thought upon it, we cannot do it well: yet, even here, Christian principle, well established in the character, will unconsciously guide. But when the strain of labor and care are lifted for a time, the established habit of thought, like the needle to the pole, should quickly return to its rest in God. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Psa. 116:7) Let not the mind thus temporarily released grovel and revel in earthly things, but let it return to its rest and refreshment in the contemplation of "whatsoever things are pure and lovely and of good report"—upon that beauty of holiness which is the mark or goal or end of our high calling, the attainment of which will be rewarded with the "prize"—glory, honor and immortality. As the poet has beautifully expressed it,—

> "Now let our thoughts on wings sublime
> Rise from the trivial cares of time,
> Draw back the parting veil, and see
> The glories of eternity."

Let thoughts of God and Christ and the worthy saints of the past and present, of the heavenly inheritance, of the blessedness of our future work in co-operation with Christ, of the magnitude and benevolence of the divine plan, and of the glory and blessedness of our gathering together unto Christ when our work of the present life is finished, fill our minds and inspire our hearts. And to these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and the study of the Word and the assembling of ourselves together for worship and praise.

Fifthly, we note the Apostle's energetic zeal, which not only reached forward in contemplation of and desire for the beauty of holiness and the heavenly glory, but also earnestly pressed toward the mark for the prize. It is not enough that we consider and desire these things, we must also run for them, strive to attain them, and study and endeavor

by the grace of God to so run as to obtain. In this connection we see a fresh beauty in the Apostle's admonition in another place—"*Strive* [*i. e.*, endeavor, labor] to enter into *rest.*" The harder we work to accomplish the Lord's will in ourselves and that part of his work committed to us, the greater is our peace and true rest. Let all the faithful take courage, and also take instruction from the example and teaching of the faithful Apostle to us Gentiles, who himself ran so successfully to the end of his course; for the same grace is promised also unto us.

There is one other thought suggested by the above words of the Apostle which we would do well to consider, and that is, that as his faithful and successful course was a worthy and safe example to the church, so likewise should each disciple of Christ in turn consider that his example will have its influence upon others. Every Christian should strive to be a pattern worthy of imitation—a pattern of earnest, faithful endeavor to copy Christ in his daily life, and of active zeal in his service. Patterns of perfection, of the ultimate moral glory and beauty of holiness, we cannot expect to be in the present life. Such a pattern we have only in Christ our Lord. In no such sense did Paul ever say, Follow me, or Follow us; but he did say, "Be ye followers of me, even as I also am of Christ."—1 Cor. 11:1.

The Apostle was a grand example of earnest endeavor to attain perfection, but not of the ultimate perfection which was in Christ only; and it is his zeal and intense earnestness in striving to copy Christ and to accomplish his will that we should imitate. Let us mark all such worthy examples while we also "press toward the mark [of character] for [the attainment of] the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

ST. PAUL'S TEARS

—ACTS 20:19.—

No reader of the Acts of the Apostles can have failed to notice the strong affection with which Paul inspired those who came to know him. We find it illustrated, for example, by their grief when called upon to part with him. When he bade farewell to the elders of the Ephesian church "they all wept sore" (Acts 20·37) On his leaving the Christians at Cæsarea some time afterwards it is evident from his words in Acts 21:13 that some of them shed tears. And Paul himself records the tears of Timothy.—2 Tim. 1:4.

On these occasions it would seem that Paul himself retained his composure. No mention is made of his weeping like the friends whom he was leaving. And yet he has told us once and again of his being moved to express his feelings in this way. Thus he reminded the Ephesian elders, on the occasion already alluded to, that during his ministry among them he had served the Lord "with many tears." (Acts 20:19) In his Second Epistle to the Corinthians he tells them that his first epistle to them, in which he had to rebuke them sharply for their carnality and toleration of gross evil in the church, had been written "with many tears." (2 Cor. 2:4) And amid the joy with which he wrote his Epistle to the Philippians the mention he made of those "whose end is destruction" caused him at once to give way to weeping.—Phil. 3:18, 19.

Thus we see that the tears of Paul's friends, however excusable or even laudable they may have been, were the expression of feelings far less noble than those which made him weep. Theirs were the tears of natural affection, mourning its own loss. His was the grief of an unselfish heart yearning over the salvation of others, and dreading lest they should be lost, or lamenting because the Christian profession of the Lord's people was marred and their Christian life hindered by their unholy walk. In this matter Paul resembled the Lord, whose tears were shed chiefly in sympathy on behalf of others (John 11:35; Luke 19:41), and who forbade others to weep for him. (Luke 23:28) May he make us like himself in this also—strong to bear our own griefs and tender to feel the sorrows and sins of others.—*Selected.*

SHOOT UPWARD AND ROOT DOWNWARD

Let me remind you all, ye faithful believers in Christ, that ye are compared to *trees*—trees of the Lord's right-hand planting. Seek to grow as the tree grows. Pray that this year ye may grow *downward;* that ye may know more of your own vileness, more of your own nothingness; and so be rooted to humility. Pray that your roots may penetrate below the mere topsoil of truth, into the great rocks which underlie the uppermost stratum; that ye may get a good hold of the doctrines of eternal love, of immutable faithfulness, of complete satisfaction, of union to Christ, of the eternal purpose of God, which he purposed in Christ Jesus before the world was. This will be a growth which will not add to your fame, which will not minister to your vanity, but it will be invaluable in the hour of storm; a growth, the value of which no heart can conceive when the hurricane is tearing up the hypocrite. As ye root downward, seek to grow *upward.* Send out the topshoot of your love towards heaven. As the trees send out their spring shoot and their midsummer shoot, and as you see upon the top of the fir that new green child of spring, the fresh shoot which lifts its hand towards the sun, so pant to have more love and greater desires after God, a nearer approach towards him in prayer, a sweeter spirit of adoption, a more intense and intimate fellowship with the Father and with his Son, Jesus Christ. This mounting upward will add to your beauty and to your delight. Then pray to grow *on either side.* Stretch out your branches; let the shadow of your holy influence extend as far as God has given you opportunities. But see to it also that ye grow in *faithfulness,* for to increase the bough without adding to the fruit is to diminish the beauty of the tree. Labor this year by God's grace to bring forth more fruit unto him than ye have ever done. We would not be as the gleanings of the vintage when there is only here and there a cluster upon the uppermost bough, we would be as the Valley of Eschol, whose presses burst with new wine.

This is to grow in grace; to root downward, to shoot upward, to extend your influences like far-reaching branches, and to bring forth fruit unto the Lord's glory.—*C. H. Spurgeon.*

THE RECALLED INTRODUCTORY LETTERS

Some of these have not yet been returned; please send them in promptly. In this connection we wish to correct the misapprehension of some by explaining that the Introductory Letters were not recalled because they were seen to be wrong. Quite the contrary: we considered them entirely right and Scriptural; but since certain opponents of the cause miscalled them Letters of Authorization, etc., in total disregard of the facts and the statements of said letters, and since some of the beginners might thus be stumbled by the misrepresentation, it was deemed best to recall them; for no principle was involved or surrendered. As stated at the time, the Tract Society will no longer thus introduce anyone. But this in no degree curtails either readers or Editor from giving a letter of introduction whenever they thing it advisable.

LET YOUR LIGHT SHINE OUT!

Have you entered the race for the prize, brother,
For the crown of Immortal Life?
Are you pressing along the line, brother,
Amid dangers, trials and strife?

Time for winning the prize is but short, brother,
Then so run that you surely obtain.
Keep your eyes fixed on Jesus alone, brother,
He will lead you, and make your way plain.

Wondrous priv'lege is granted to us, brother,
That of suffering with Jesus, our Head;
As new creatures are we in God's sight, brother,
To the world we are reckoned as dead.

Then be vigilant, steadfast and true, brother;
For the enemy "lieth in wait;"
And put on the whole armor of God, brother,
And for your feet make your paths straight.

MRS. M. L. HERR.

SAUL CHOSEN KING

——NOV. 10.—1 SAM. 10:17-27.——

Golden Text—"The Lord reigneth; let the earth rejoice."—Psa. 97:1.

When Samuel was well advanced in years he appointed his two sons as assistant judges in Beersheba; but their elevation to office proved detrimental to them in placing before them opportunities for dishonest gain. Instead of resisting this temptation, they yielded to it and "turned aside after lucre, and took bribes, and perverted judgment."—Chap. 8:3.

Under these conditions, with Samuel growing old and his sons reckless, and with powerful and threatening enemies on their frontier, the outlook for the national safety and prosperity of Israel was not hopeful from a human standpoint of view. And from the human standpoint it was only prudent forethought, in view of existing circumstances, to make provision for future necessities according to their own best judgment. The men of Israel, the leading men of the nation, thus reasoned; and accordingly, with respect and deference, they came to Samuel, the divinely appointed judge, and laid their case before him, with the request that the form of national government be changed, and that a king be appointed over them like the other nations. Thus they seemed to think that in the eyes of the other nations they would seem more formidable and more like a well organized nation; and the appearance of a well organized and powerful central government would reflect creditably, they thought, upon them as a people, and would give them a standing among the nations.

All this would have been very commendable human prudence, and might be considered sound judgment in any other nation than the nation of Israel; but in their case it was not. They were forgetting, or rather ignoring, the fact that the Lord was their king, and that all their affairs present and future were in his hands; that so long as they were faithful to their covenant with him they should have peace and prosperity, and that no evil should befall them and no enemy could overcome them unless God permitted it as a punishment for national sins, as the Lord himself declared, saying, "Shall there be evil in a city, and I have not done it?" "I make peace and create evil. I the Lord do all these things." (Amos 3:6; Isa. 45:7) This was not true of any other nation. Consequently Israel would have suffered no lack of prosperity or safety had they closely adhered to the Lord's leading. They had a powerful, though invisible, king, before whom none of their enemies could stand, and their only right course was to be loyal and obedient subjects. And if they were apprehensive of trouble in the future it was their privilege to draw near God; and in putting away sin and closely following him and committing themselves to his care, they would have been safe in every condition.

Their course in requesting a king gave evidence (1) of a lack of faith in the power and love and faithfulness of God, notwithstanding the marvels of divine providence toward them in the past; (2) of weariness in well-doing—of only a slack hold upon those principles of righteousness in conformity to which alone could they enjoy the favor and blessings of God; and (3) of a desire to appear great themselves in the eyes of the other nations.

In this they incurred the divine displeasure; nevertheless the Lord granted their request, but at the same time foretold the evils that would accompany their choice (8:11-22), which evils were realized in varying measure until God removed the diadem from the head of Zedekiah, their last king.

The conduct of Samuel in this instance was most noble and unselfish. There was not a trace of selfishness or resentment in it. Grieved in spirit he took the matter to the Lord, evidently with that singleness of purpose which desired only to know and do his will. Then, with that dignity and grace which marked a high and noble nature, he humbly resigned his office in favor of the new king, and, like a tender father, kindly counselled and encouraged them to be faithful to God, closing his address with these touching words, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way. Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye still do wickedly, ye shall be consumed, both ye and your king."—Chap. 12.

The choice of Saul was the Lord's choice of a king for Israel, the choice being indicated by lot. (10:19-22) He was a God-fearing man of humble mind, of good ability and of noble bearing; and all Israel was well pleased with the choice. And Samuel, forgetful of himself and rejoicing to honor another, even one who was thenceforth to be his rival in the affections of the people, said to all the people, "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king."—Verse 24.

Then Samuel told the people the manner of the kingdom—laying down the principles and limitations of the kingly power (Deut. 17:14-20), thus instituting a limited monarchy.

After his anointing and acceptance by the people as king, Saul returned to his home in Gibeah accompanied by a band of godly men as his supporters and aids; and there, in retirement, he had time to make ready for the subsequent duties of his office. When he was despised and spoken against by some who neither feared God nor regarded man, Saul showed his good sense by simply maintaining a dignified silence and reserve, which was a severer rebuke than contention or threat.

The Golden Text for this lesson, while it has no reference to the Lord's reign over Israel, but to the establishment of God's kingdom in the earth in the dawn of the Millennial day, and hence calls upon the whole earth to rejoice, has nevertheless a fitness as applied to Israel. The Lord did graciously and righteously reign over that people; and, to the extent that they were able to appreciate his righteousness and justice and his love and care, it was a cause of rejoicing.

SAUL REJECTED

NOV. 17.—1 Sam. 15:10-23.

Golden Text—"To obey is better than sacrifice."—1 Sam. 15:22.

That the Lord expected of both the nation of Israel and the individuals of the nation strong confiding faith in him and implicit obedience to his commands is very manifest from the fact that the lack of such faith and obedience so often brought upon them severe penalties. As a nation they were punished with wars and captivities and plagues; and as individuals they were often severely chastised, as in the case before us. And God had a perfect right to require implicit faith and obedience of a people upon whom he had bestowed so many of his blessings, and to whom he had manifested himself in such wonderful ways.

The case of Saul was one of those cases where much had been given, and of whom, therefore, much was required. God had chosen him and called him out from a position of obscurity and made him king over his chosen people; he had given him favor with the people, surrounded him with good assistants and co-laborers, and the wise and faithful counsel of his servant and prophet Samuel; and he had established him in the kingdom and given him victory over his enemies. But notwithstanding all these manifestations of divine favor, Saul was disobedient and slow to trust the Lord. Chap. 13:2-15 records his failure to trust God, and his presumptuous act in assuming the role of the priest and himself offering sacrifices, contrary to God's law and to his agreement with Samuel. He feared the enemy when he should have trusted in God, and he sinned presumptuously when he should have waited for the deliverance which God alone could give.

For this rash, presumptuous and faithless act, which proved Saul unworthy thenceforth of the great honor which God had conferred upon him in making him king over his people, God determined to withdraw that special favor and to appoint another to reign in his stead, and so instructed Samuel. "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—13:13, 14.

Yet God did not take the kingdom from Saul at once, There was time left for repentance and reformation, which might have brought some mitigation of the penalty; and a measure of the divine favor still continued for his encouragement. But the season of grace was not improved, and by and by another test further proved Saul unworthy of his trust. On the southern borders of Palestine dwelt the Amalekites, a nomadic, warlike race, who roamed through the deserts between southern Judea and Egypt. They were a continual menace to the Israelites, often joining themselves to their other enemies and doing much damage. The iniquity of these enemies of the Lord's people now being full, God sent word to Saul by Samuel to destroy them utterly, to leave none of them alive, and also to destroy all their goods.

This last feature of the command was hard for the ac-

quisitive Israelites to obey, and, with Saul's permission, the best of the spoils were preserved, and Agag (their king) he saved alive. Then Saul sought to cover his sin with a lie; but the bleating of the sheep and the lowing of the oxen disclosed the truth, and the faithful prophet did not hesitate to inquire of the king, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

They meant that the king had disobeyed the command of the Lord, and the flimsy excuse that they were preserved for sacrifices unto the Lord was rejected as worthless. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (Verses 22, 23) This is God's estimate of human wilfulness. It is like witchcraft in that it trusts to erring human judgment in preference to the infallible divine judgment; and it is like idolatry in that it adores and seeks to please self rather than God, who alone is worthy of supreme reverence, respect and obedience.

Then Samuel delivered the Lord's message to the erring king, saying, "Stay, and I will tell thee what the Lord hath said to me this night." 'And Samuel said, When thou wast *little in thine own sight*, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" and now, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (Verses 16, 17, 23) A few years previous to this a similar warning had been given, but Saul did not heed it nor repent, though the Lord was very slow to anger and plenteous in mercy. (Chap. 13:13, 14) And Samuel mourned for Saul: the young man that seemed so promising on the day of his inauguration had now departed from the right ways of the Lord; and Samuel grieved as a father over a wayward son.—Verse 35.

But the Lord bade him arise and cease to mourn over Saul, seeing that he, the all-wise and holy One, who could not err, had rejected him from reigning over Israel. Then he directed him to David and told him to anoint him to reign in his stead.—Chap. 16:1.

In the selection of both Saul and David we see that the Lord specially sought a meek and quiet spirit. Saul was at first little in his own eyes, and when the proposition was made to make him king, Saul answered, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"—Chap. 9:21.

That was just the spirit the Lord wanted to exalt, just the spirit that was fitted for his use; and had Saul maintained it throughout his course his reign would have been one of great prosperity; for behind his weakness was the might of Jehovah. The exaltation of Saul, alas! proved too great a temptation for him to pride, self-will and selfishness. He should have remembered ever to keep little in his own sight; for it is only the humble that God can exalt and use.

The lessons of this narrative are important also to us. If much every way—of favor, of divine precept and promise and leading and instruction, and of special providences manifesting the divine favor and presence and blessing—was given to fleshly Israel, how much more is given to the Gospel church—the *exceeding* great and precious promises, the witness of the holy spirit with our spirits that we are sons and heirs of God and joint-heirs with Christ if so be that we suffer with him, the leading of the holy Spirit, the instructions of the inspired Apostles, and the wonderful manifestations of divine favor and providence to the church both collectively and individually!

And if implicit faith and reliance upon God were expected of fleshly Israel in view of their knowledge of God, how much stronger is the ground for such expectation on the part of the Gospel church! The Lord does, and has a right to, expect much—a large return of faith and confidence and love and obedience—from those to whom he has given so much of the wealth of his favor; and if we are doubting and disobedient and wayward still, notwithstanding all his grace, we surely will not be counted worthy to be entrusted with the crown and the kingdom which the Lord has prepared for them that love him. But as the Lord appointed another to take the place of Saul, so he will appoint others to take the crown and the kingdom from those of the Gospel church who prove themselves unworthy of it.

Beloved, "Be not faithless, but believing," and "Hold that fast which thou hast, that no man take thy crown."

The lesson of meekness is also an important one. "When thou wast little in thine own sight," God could exalt thee and use thee. But beware that his goodness to thee harden not thy heart and incline thee to pride, ambition, self-righteousness or presumption. Mark the effects of these upon Saul, and beware; and by watchfulness and prayer strive to maintain a lowly mind, to think soberly, and to act wisely and prudently. Mark also the contrast of the effects of God's favor upon Samuel—the meek and quiet spirit, the beautiful self-forgetfulness and self-abandonment to the will of God, the noble heart that could even rejoice in the prosperity of a prominent rival, and that could lovingly and tenderly minister to the ungrateful and unappreciative. Such a character is one of the choicest flowers of earth. Such God appreciates and loves and seeks to cultivate by all the testings and trials of the present time (1 Pet. 5:10); and such he will exalt in due time ("after that ye have suffered a while"). "Humble yourselves, therefore under the mighty hand of God."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR SIR AND BROTHER:—I have been closely studying all the points you make in the three volumes of MILLENNIAL DAWN and in ZION'S WATCH TOWER.

Churchianity has been an abomination to me from childhood, and the church of Rome a system I feared and hated. Fox's Book of Martyrs, with its illustrations of torture and persecution of the saints, roused all the indignation of my boy's heart. All my life my heart's best sympathies have been on the side of oppressed humanity, and I have turned neither to the right hand nor to the left for frowns or favors. In the abolition of slavery I took my part in Massachusetts, where I was born in 1835, and fought for it in the army. I was actively engaged with my dear old father in the temperance cause, and we struck hard blows, so much so that hanging in effigy and threats of all sorts, even to life, were common to us.

Some prejudice against the church and professed Christians was early engrafted into my mind by certain events of my youth. For instance, I saw a good man, who protested against fellowshiping men as brethren in Christ who held their fellow men in bondage, knocked down by the deacons and dragged by the hair of his head out of church. My mother had hard work keeping me from throwing the hymn-book at the deacons. I asked her why he did not stand up and fight. She replied that he was a true Christian, and believed in non-resistance. To my active, belligerent mind this was a strange principle. Senator Sumner of Massachusetts was another professor of this principle; and I remember well, when he was struck down in the Senate Chamber, how ready I was to avenge the blow if opportunity had permitted.

But life has brought its lessons, and I too have had to learn that physical force is not the most powerful weapon. In the Labor reforms, energy, talent and money have all been spent for twenty-five years with no expectation of reward of any sort; for, unlike many others, place nor profit was not in it for me. However, as I see things now, I hold no vain regrets as to this matter: for I recognize in this whole matter God's own good pleasure to me personally, and world wide. No blow could have been struck, not even war, that would have caused such general world-wide distress and trouble as this act of all the kingdoms of demonetizing silver and thus taking away from the people the use of half their money. Money, the blood of commerce and the power of civilization, is thus made the instrument of helping on the day of trouble.

Excuse so much of personal history this time. I have written it as an introduction so you may the better judge what you think will be for my betterment.

Yes, I see much of God's more excellent way of blessing the world through Christ, and I have been talking it at the firesides of my neighbors and have been writing it to my old co-laborers and urging them to send for the DAWN, and some have written me they have done so. I only regret that I have not the means to purchase a lot to send to friends. I recognize how hard the change of base will be; for I am well known to all the labor leaders and was active in the last campaign, speaking in school houses and elsewhere, free and without price. I see no way to prevent my falling into the temptation except to give the same zeal and effort to the instruction of others in the signs of the times and telling the story of the Resurrection and the Life, the overthrow of all earthly systems of government and the establishment of the kingdom of the Prince of Peace.

I have received the envelopes and am pleased with them,

also tract No. 21 and the bound volumes of DAWN for my wife, who is talking of the *old light* in its new form.

I notice in a late TOWER your excellent wife is having parlor meetings. They are the very best kind of meetings. I find fireside talks with my neighbors very useful in pointing out the truth.

Wishing you and the cause success, I remain,

Yours truly, BENJ. W. GOODHUE.

[We sympathize greatly with the noble souls, who, in one way and another, are striving and spending time, talent and means in the various reform movements of our day. They have the right spirit and we should not be surprised to find God granting them knowledge proportionate to their zeal.

To turn your zeal into the Lord's work and help to prepare yourself and others for a place in the bride company which by and by, as God's kingdom, will institute all the gracious reforms promised, is certainly the only proper course, as well as a great privilege. We are always glad to co-operate with all such soldiers of Christ.—EDITOR.]

DEAR BROTHER:—I have several things to write about. First: We are getting along nicely and harmoniously in our Circle gatherings. We have two a week, one Friday evening for the study of the Word in the light of the DAWN, and one Sunday P. M. for prayer and praise, taking some phase of the Christian life as part of the exercises. I have never attended any other meetings where there was such a unity of desire and purpose on the part of all to know the truth.

Second. It would seem as though when a little company comes out from the nominal church on account of the truth, they have to meet and reject all the errors going as never before. We have just passed through a trial of an error which most of us had never met before. . . . [This is usually Satan's method. Those who sleep in Zion need not be disturbed, but as soon as they awake and come out into the liberty of the truth he is after them with "signs and lying wonders, and all deceivableness of unrighteousness." The only safety is in obeying 1 John 5:18 and Jude 21.—EDITOR.]

Third. The Wisconsin M. E. Conference has just closed its session here. I will send you some notes showing the drift of that church. Dr. Payne, of New York, the General Secretary of the Board of Education of the M. E. church, among other things said: "I am not an Adventist, and do not believe in a second advent. We have had one advent, and that is enough." This was loudly applauded. He held up Dr. Parkhurst's doings as the only kind of work necessary in connection with education, education being the prime factor. I have condensed Bishop Foster's sermon, using his words principally. Text: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." He said:

"God is moving things along an ideal line and doing the best he can under the circumstances, has not reached the end and never can. He is trying to produce a race of beings which if they could be finished would be wonderful. In the first place he has created the great Universe, which includes our earth, and all of this is but a temporary affair, although it has taken millions and millions of years to do it, and it will be millions and millions of years before he can finish what is possible of his idea, for it is going to pass away as a scroll. The reason: After these millions of years of creation the earth had come into a condition in which he could use it for his idea; so he created man, and put him in a physical body on the earth for a time for a special purpose; *i. e.*, that he might suffer a while in order to fit him for the next step in the process after he has left the body; that is, to go on from glory to glory forever in a constant upward progression." As the Bible says that at the resurrection we are to be like the Saviour, what must we be at the end of millions of years!

He said that no man has seen God at any time, neither can see him, neither can the angels; for God hath no body nor parts, and therefore cannot be seen; but the angels, living where he manifests his glory, can see that; and that we cannot see man: as he is a spirit we can see only the house he lives in while on the earth, and which he leaves when he dies; for man was not made to live on the earth. Consequently when he is through with the earth as a starting place for the race he is trying to produce, he will roll it up as a scroll. In closing he said we must have literary education, in order to form character; for our destinies are in our own hands and the place we shall occupy after death, whether in hell or heaven, depends on what characters we form here. We are all babes while on the earth, although some of us (Bishop Foster and the like) are a little precocious.

I cannot see what use such men have for the Bible. He read 1 Cor. 15 for his morning lesson, though he has no use for the resurrection. He takes an indefinite number of millions of years for the creation, the Bible six definite periods of time; he says God is not a person, consequently no one can ever see him, the Bible says the bride will; he says man is not a human but a spirit being, the Bible says the Word [our Lord] was *made flesh* and dwelt among us; he says we never will reach perfection, the Word says we are to be complete in him; he says that he is working out an idea, while the Bible says God is working according to a definite and well arranged plan.

Yours in the faith, A. A. GRAVES.

DEAR BROTHER:—After so long a time, out of the abundance of my weakness and inability, I write of my success in the Master's vineyard. During ten month's work I have placed nearly fifteen hundred DAWNS to the Master's glory. I feel that I have done the best I knew.

On beginning work in every town, I have prayed the Lord that I might be used of him to carry the glad tidings to those of his servants who are hungry for the truth. I have asked him that I might be able to find his true servants, and while talking that I might speak my words aright and in season, that I might show the spirit of the truth, giving none offence by my words. I am determined to lay aside every weight and besetting sin, and to labor with patience for the Master, until he in his own good time may remove all difficulties. In the meanwhile I trust that the fruit of my labor may continue in his favor, that it may be watered and nourished until the crown be won. The Lord's work is my all-absorbing theme, and I humbly ask a continuance of the favor until I may have laid down my life in his service.

I can now more fully realize the blessing with which the Lord blesses those who enter his service. He has blessed me with a much plainer understanding of his Word and plan, and has shown me how to act my part, and given me a fuller appreciation of the joyful reward at the end.

With gratitude and love, I remain, yours truly in the service of the Lord, E. L. BOOTH [Colporteur].

DEAR BROTHER AND SISTER RUSSELL:—What a privilege it is to work for our God! As we study his character and the character of our Lord and Saviour Jesus Christ, we cannot but worship and adore them, and seek daily to conform our characters more to theirs. We also want to express to you with the enclosed for the Tract Fund our love for the work and also for yourselves as humble servants in it. May the Lord daily guide and keep you in that attitude of meekness (toward him) which shall be to the best interests of yourselves and the church which you serve.

The Lord has been very good to us ever since we consecrated, by his wonderful providences leading us in a way we did not know. Until this year we have come out a little behind in our finances; but now, though times are harder than ever, he seems to be willing, without our seeking, to trust us with a little more of "this world's goods;" so after paying our debts we are gladly putting the surplus into the work.

Enclosed please find a letter from Miss Steel who is in the Sandwich Islands. It shows that she is reaping: even over there the sickle is being thrust in. We sent her the books requested and hope they are now doing their work.

Yours in the love of Christ, C. C. & C. P. BELL

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DECENTLY AND IN ORDER

"Let all things be done decently and in order."—1 Corinthians 14:40.

Recently, by various circumstances among the companies of the saints, our attention has been drawn to the subject of *order* in the church. As the numbers of those separated from "Babylon" by the sickle of harvest truth increase, and in small or larger groups assemble themselves together as the Lord directed (Heb. 10:25), we find new difficulties and see new dangers arising, particularly on account of the great activity of our ever-vigilant adversary. These have led us again to a very careful consideration of the subject in the light of the Scriptures.

The apostles had much to say to the early church concerning *order* in the assemblies of the saints; and apparently

we have been rather negligent of this wise counsel, feeling it to be of rather minor importance, because the church is so near the end of her course and the harvest is a time of separating. But it is safe to continue to heed very carefully "the things written aforetime for our admonition." Though the time is short to the end of our earthly pilgrimage, the issues in the battle with the principalities and powers of darkness become more and more critical, and the contest in every individual case is becoming more sharp and decisive.

While it is true that harvest is a time for separating, it it also a time for gathering. Should the farmer be content to thresh out his grain and leave it scattered on the ground? No, he knows that unless he afterward gathers and stores it his labor will be lost: it will decay on the ground, or the birds will come and devour it. Now the Lord is a wise husbandman, and he indicates that both the separating and the gathering are parts of the harvest work, saying, "Come out of her, my people [separate yourselves from Babylon];" and again, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

We, therefore, that are separated from Babylon are not to stand alone and separate from each other; but we are to gather together in Christian fellowship and communion around the table of the Lord—the harvest table, so richly and bountifully spread for us. "Wheresoever the carcass [the food] is, there will the eagles [the hungry and far-sighted eagle class, who discern the food from afar off] be *gathered together.*" (Matt, 24:27, 28) We are to assemble ourselves together and to strengthen the bonds of love and fellowship, and "so much the more as we see the day approaching." And in so doing it is a matter of special importance that we carefully consider what the Scriptures present as profitable for the various companies of the saints thus assembled.

ORDER IN THE EARLY CHURCH

In the days of the early church the printing press was not yet at the service of the truth, and even the manuscript copies of the Word of God were not in the hands of the people; nor had the masses the ability to read for themselves. The New Testament Scriptures, too, were only in process of construction. In course of time the apostles' letters were exchanged among the congregations and copied for reconsideration and instruction.

Their lack, however, of the things we now possess, was, according to their necessities, made up to them by the great Head of the church in the various gifts—of tongues, of interpretation, of prophecy, etc., many of which have now passed away, as Paul declared they would (1 Cor. 13:8), being superseded by the richer blessings of later times—the complete and compact Word of God in the hands of the people, among whom education has become general; and all the wonderful helps to its understanding afforded by Concordances, Bible Dictionaries, etc., etc.

In order that the meetings of the church should be profitable in those early days an orderly arrangement of their affairs was enjoined by the apostles, and acted upon by the various companies of believers. Those who had the gifts of tongues, or interpretation of tongues, or prophecy, were not all to speak at once; the unlearned and illiterate women of those days (especially in Corinth—see our issue of July, '93, page 201) were not to interrupt and confuse the meetings, etc., etc. And the whole service was to be characterized by becoming dignity, sobriety and solemnity; yet with the greatest simplicity, all, in an orderly way, from time to time, according to their several ability, taking part in the work of edifying and building up the body of Christ. Some had the ability to instruct the church in sound doctrine; some had the gifts of tongues or of interpretation; some were able to exhort and encourage; and all were able to unite their hearts in prayer and to lift their voices in praise, in psalms and hymns and spiritual songs. (1 Cor. 14:15; Eph. 5:19; Col. 3:16) And thus becoming acquainted with each other, they were able to bear one another's burdens, and together to advance in Christain growth and development, their means of edification being supplied by the Lord, and their orderly methods through the advice of the apostles.

While this order in the exercises of their meetings was thus indicated, and was acted upon by the church, there was also an order in the leadership and various duties of the church. Thus, for instance, Paul and Barnabas, when they had gathered companies of believers in Lystra, Iconium and Antioch, "ordained them elders in every church;" and then, commending them to the Lord, they took their departure. (Acts 14:21-23) Paul also commissioned Titus to go from city to city, and in every place to ordain (appoint) elders, whose duty it was to take the oversight of the Lord's flock in their vicinity, to feed them with the truth, to guard them against the wolves in sheep's clothing, and, in a general way, to act as their representatives. (Titus 1:5; Acts 14:23; 20:17, 28; 1 Pet. 5:1, 2; Acts 15:6, 23-28) The qualifications of these elders were also clearly set forth by the Apostle.—1 Tim. 3:1-13; Titus 1:5-11.

ORDER NECESSARY TODAY

If this order was necessary to the spiritual prosperity of the early church, and, because necessary, was so authoritatively enjoined and so universally adopted, so that there were no exceptions to the rule in any place, it is certainly a question worthy of consideration whether the same necessity does not exist among the companies of believers today.

We believe that the same necessity for order and for the appointment of elders does exist today, and for the same good reasons that it existed then, which reasons are as follows:—

(1) Because in the church, as in a family, there are various degrees of spiritual development. Some are babes, and need the sincere milk of the Word, while others require the strong meat; and it is necessary therefore that some one "apt to teach" should be in a position to do so. There are also various temptations, trials, difficulties and dangers which all are not equally prepared to meet. Hence the necessity of wise and discreet overseers, men of some experience and ability, deeply interested in looking out for the spiritual welfare of all, and capable of instructing them in the truth.

(2) Because now, as then amongst the early church, there are wolves in sheep's clothing who would "privily bring in damnable heresies," against which the chosen elders should be able to defend the flock; and against which they should be able to arm them by leading them to a very thorough knowledge of the truth. Then, too, as the Apostle forewarned us, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and the faithful elders will be quick to discern and prompt to warn and defend the flock against all such influences.—Acts 20:28-30; Titus 1:10, 11; 2 Pet. 2:1-3.

(3) Because if no such arrangements and appointments had been made in the legitimate way indicated by the Apostles, some one will *take* the leadership and hold it indefinitely; and almost imperceptibly a whole company will find itself more or less in bondage to that one. Such cases have frequently arisen, and brethren have written to us for some suggestions as to how they might be released without offending or hurting the brother who had taken the leading position.

This taking the leadership has really been a necessity in many cases, and has been undertaken generally with the purest of motives, and with good results up to a certain point; for instance, it sometimes happens in this wise: A brother full of love for the truth and of zeal for the Lord's cause gathers about him a few who receive the truth with gladness, and who desire and need further instruction, which he, being more advanced, is able to give; and together they grow in the knowledge of the truth, and through their united zeal the company increases, until finally it is deemed advisable to remove the meetings from private parlors to a hall. By this time some other brother in the company proves more capable for the larger and more public work, but all fear to suggest that the more capable brother take the lead, for fear of offending the one of less ability, though long recognized and still beloved. In some cases even a hint of such a thing manifests a little feeling of resentment, and it is plain that the brother has come to feel a sort of proprietorship in the company, and he feels and speaks of them as his people, etc., etc., instead of as the Lord's people. But this is not always the case, we are happy to say; for sometimes the grace of meekness continues to grow, and self is lost sight of in zeal for the Lord's work.

Again it sometimes happens that some one who is the most lacking in the grace of humility, and therefore the least adapted to the situation, is forward to take it and anxious to hold it; and if he be not sound in the faith, the company is soon afflicted with speculations or false doctrine whereby many may be stumbled.

(4) If no orderly arrangement exist in the church, those who are most solicitous for her welfare, and anxious to spend and be spent in her service, may sometimes find themselves in a most embarrassing situation. Faithfulness to the truth often causes division. And some who dislike that faithfulness may strongly intimate that the services of the faithful are not desired, though such might not be the sentiment of all, nor even of the majority of the company. Such a one would therefore lack the support which a full expression would give, and must therefore fight the battle in defense of the flock almost single-handed and alone, or else leave them to the mercy of the adversary.

The fact that things are running smoothly in any locality

without any systematic order having been agreed upon, or the duties, rights and liberties of the congregation thought of, is no guarantee that they will always run so. Our ever vigilant adversary will be sure at some time to take advantage of every unguarded place or principle in the church collectively, as well as in the individual members of it. Therefore as a church, as well as in individual cases, we should "Leave no unguarded place, no weakness of the soul, [but] Take every virtue, every grace, and fortify the whole."

The seasons of peace and rest are the times for preparing for the emergencies of storm and tempest, which, both collectively and individually, we must meet. That would be a very short-sighted captain and crew that would put out to sea in a vessel prepared only for fair weather. Wisdom counsels that no matter how fair the weather, how calm the sea and how balmy the breezes on starting, the arrangements for battling with the storms must all be on board—the provisions for life-boats, life-preservers, for battening down the hatches, etc., must all be on board. In these testing times especially, when Satan is most active and subtle in his opposition, we need to look well to all the precautionary provisions that the Lord, through the apostles, has counselled for our protection.

THE APOSTOLIC COUNSEL COMMENDED

In view of all these contingencies we have no hestiation in commending to the churches in every place, whether their numbers be large or small, the Apostle's counsel, that, in each company, elders be chosen from among their number to "feed" and "take the oversight" of the flock. And in accordance with the teaching of the Apostle (1 Cor. 12:28, 29), that God hath set some in the church to be special helpers, teachers, etc., and that all are not so qualified, we should expect that the Lord will provide some such in every company, and should therefore seek to find them there as in the early churches. While brethren from outside congregations may help to start the work, and, by their occasional visits, be a fresh stimulant to them, each company should furnish its own elders and carry forward its own share of the Lord's work as the way may open before them. The special field of labor for each company is their own locality, as far as they can extend their influence; and fervent piety and burning zeal among them will not be fruitless. If but little wheat can be garnered, abundant *testimony to the truth* can at least be borne. This Gospel of the kingdom is to be preached "for a *witness*," as well as for the gathering out of "a people for his name." Tract distribution, personal visits, personal letters and personal conversation (wise and discreet)—in the workshops and stores, on the streets, and by the firesides—and backed by noble and consistent Christian characters and kindly neighborly ministries, are all effective means in the interests of the truth, which fervent zeal will not overlook. In these various ways all can preach the gospel; for all the consecrated are anointed to preach, and they need no other authority to do so than that which the Lord gives in their anointing with his holy spirit. For this purpose our Lord and Head was anointed; and this same anointing extends to all the members of his body, the church.—Isa. 61:1-3; Luke 4:16-21; 1 John 2:27.

THE OCCASION OF CHOOSING ELDERS

We suggest that in the matter of choosing elders the mind of the Lord may best be determined through the agency of his consecrated people. Let the church (*i. e.*, those only who trust for salvation in the precious blood of the Redeemer, and who are fully consecrated to him) express their judgment of the Lord's will by vote; and if this be done periodically —say yearly—the liberties of the congregations will be conserved, and the elders will be spared much unnecessary embarrassment. If it still be deemed expedient, and so manifestly the Lord's will, there would be no barrier to the reelection of the same elders year by year; and if a change be deemed expedient, the change could then be made without any friction or unpleasant feelings on the part of any.

A vote of the church merely affords the opportunity to every justified and fully consecrated believer to express his convictions of the Lord's will in the matter—not his own will; for if he be fully the Lord's, he reckons his own will dead, and he realizes that he must act and speak as the Lord would have him do. This method secures to all equal rights and privileges. It was probably the method of Titus and others who looked after the matter in the early church; for we cannot think they *arbitrarily* appointed the elders without any consultation with the people, who were of necessity better acquainted than they, comparative strangers, could be. This is also the method mentioned in Acts 6:3-5. Remember too that you are choosing servants (ministers) and not rulers or masters. This is very different from the methods in vogue in the various sects, many of which limit most of the privileges to a "clerical" class, who lord it over the people; and even in those things in which the congregations have a voice, the matter is not in the hands of God's fully consecrated, unfettered and spirit-led children, but in the hands of such only as have submitted to a sectarian bondage, respecting doctrines as well as order, not one-third of whom would claim to be fully consecrated to God. But in order to be sure that we have the mind of the Lord we should make sure that we recognize in the vote only such as profess to be justified through faith in the vicarious (substitutionary) sacrifice of Christ, and to be fully consecrated to him. It might be well, therefore, to identify this class before the vote is taken, either by asking such to raise their hands or to occupy seats in another part of the room. This would help some, too, by keeping prominently before the minds of all that faith and consecration without which none can hope to be of the church triumphant; and the witnessing of this good confession always brings a blessing to the consecrated.

True, one or a few might not be consistent with their profession, but the *majority vote* would undoubtedly be under the Lord's direction, and the expression of his will; and, in full faith, it should be so regarded. But it might still be urged by some that, notwithstanding their carefulness to have the vote of the church only, the majority vote of the church might still be in error, not expressing the mind of the Lord; and the case of the selection of Matthias by the eleven apostles to fill the place of Judas might be cited as an instance of such failure, together with the fact that the Lord simply ignored their choice and subsequently made his own choice of Paul.

This, however, was not a selection by the church under the direction of the holy Spirit; for this was before Pentecost, the holy spirit had not yet been given (John 7:39), and the disciples were not yet recognized of God as the church. Besides, none of the apostles were chosen in the same way as the elders of the various congregations, nor could they be: the church, the body of Christ, was not yet in existence. Only the Head of the church had yet been recognized, and he had not yet been glorified. All of the twelve were chosen *directly* by the Lord, and in due time qualified for their special service to the whole body. The appointing of "elders in every place" enjoined by the apostles is entirely separate and distinct from the appointment of the twelve apostles *directly* by the Lord, in which matter the church had no voice whatever, and could have none.

As to the number of elders to be chosen in each congregation: that might depend on the number of brethren in the company qualified for the service. If two or three seem capable, the service of the company alternating among them would serve to develop the talents of each, which might, as opportunity offers, be extended beyond the limits of your local group; and the company would also in this way be favored with the varied talents of all. Or there might be one or two whose qualifications might be recognized as pre-eminent, and such parts of the service might be accorded to them as they would be deemed best qualified for.

The occasion of choosing elders should always be a solemn one. It is the Lord's business, and should be done with thoughtful consideration, as in his sight. The brother who acts as chairman of the meeting should endeavor to impress this upon all. If each one in the company seeks to know and do the will of God only, and, in harmony with his consecration, expresses what he believes to be the will of the Lord in the matter, then, on the strength of the promise, "The meek will he guide in judgment" (Psa. 25:9), the result of such deliberations should be accepted by all as the mind of the Lord, the holy Spirit thus speaking through his consecrated people. Generally the result of such deliberations will be a unanimous agreement.

THE QUALIFICATIONS OF ELDERS

In 1 Tim. 3:1-7 [See *Diaglott*] the Apostle describes the qualifications of an elder or overseer, and in verses 8 to 13 the qualifications of an assistant elder are described. These verses should be read before the vote is taken, and the elder or elders for the chief service should be selected first, and then, if assistants are needed, they should be chosen later. Among these assistants might properly be some sisters; for some of the services can best be performed by females, especially visiting the female sick. Many suppose that verse 11 above refers to these female assistants, as also Rom. 16:1; and it seems very evident that in the early church many sisters did service. The choice or vote should be in full view of the qualifications mentioned according to the judgment by each of the will of the Lord. We quote,—

"If a man desires an overseer's office [service], he de-

sires a good work. [Any service we can render to the body of Christ is a blessed service.] An overseer, then, must be irreproachable [of good character], the husband of one wife [not necessarily a married man: for both the Lord and the Apostle recommend the celibate state as preferable (Matt. 19:12; 1 Cor. 7:32, 33), but he must not have more than one wife, an injunction more pertinent in those days than at the present time], vigilant, sober, of good behavior, given to hospitality, apt to teach; not a wine drinker, no striker, but gentle; not quarrelsome, not a lover of money; presiding well over his own family, having his children in subjection with all dignity; (for if a man know not how to preside over his own family, how shall he take care of a congregation of God?)"

The idea is not, as the common version seems to suggest, that these servants of the church are to rule the church,—to legislate for it and hold it in subjection to their will,—but that, with loving interest, they should *preside* over it, looking out for its interests and affairs and counseling and assisting as faithful stewards of God. (See *Emphatic Diaglott*) The Lord Jesus is the only Lord the church needs; and no synods, or councils, or clergy, or elders are authorized to assume the prerogatives of the only Lord and Head. Brethren in the church may advise and counsel; but in so doing they should endeavor always to speak, not their own opinions, but as the oracles of God.—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." (1 Pet. 4:10, 11) Their counsel should be of weight with the church only as it is backed by the Word and Spirit of the Lord, of which all are to judge individually. But when such counsel is founded on the Word of God, calling attention to its precepts and commandments, it should have the careful consideration of all, in the spirit of meekness. And if, in pride of heart, any despise such instruction, through disrespecting or lightly esteeming the human instrumentality which God has chosen for calling attention to it, the opposition is against the Lord and his way.

It is for this reason that the Apostle urges that we "look diligently lest any man fail of the grace of God, lest any root of bitterness, springing up, trouble you, and thereby many be defiled" (Heb. 12:15): for the grace of God, the favor of God, in manifesting his will by making it plain from his Word, comes to the church *mainly* through his chosen human instruments. And if any man, through strife or vain glory or from any other motive, seeks to unsettle the confidence of the Lord's flock, and to plant a root of bitterness in their hearts against such servants as the Lord has set for the presentation and defense of the truth, he thereby hinders the grace of God to them, and the result is almost certain to be the defiling of many. Any who pursue such a course are in the Lord's hands for judgment; and, whatever their professions, they will sooner or later be brought to naught, with all who follow their pernicious way. If brethren who are true to the Lord and to each other and the interests of the flock differ in their judgment of the Lord's will, they should differ in love, and should endeavor by prayer and careful study and by earnest endeavor to so purify their hearts from every disposition that would render them unworthy of the truth, to come speedily to the *unity* of the faith.—"Let us therefore, as many as be perfect [in heart, will], be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3:15, 16.

"Not a novice [an inexperienced or untried person], lest, being lifted up with pride, he fall into the condemnation of the devil [*i. e.*, lest like Satan—Isa. 14:13, 14; Phil. 2:5-9 *Diaglott*—he become ambitious to be some great one, thereby necessitating his abasement; for 'pride goeth before destruction, and a haughty spirit before a fall']."

"Moreover, he must have a good report [for honesty and general uprightness of character] of them which are without [the world], lest he fall into reproach [the reproach of hypocrisy] and the snare of the devil."

"Assistants in like manner ought to be serious, not deceitful in speech, not being addicted to much wine, not eager for base gain, holding the secret of the faith with a pure conscience. But let these also be proved first; then serve, being unblameable. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let assistants be husbands of one wife, presiding well over their own families."

In this letter to Titus Paul adds to these qualifications the following,—"*Holding fast the faithful word,* as he hath been taught, that he may be able by *sound doctrine,* both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers, ... whose mouths must be stopped." How necessary to the prosperity of the flock are these qualifications in their chosen elders! Above all things they should choose those "sound in the faith," "holding fast the faithful Word," and avoid most carefully those who deal in human speculations and vain philosophies. This caution indicates also that the church should know positively what its faith is, and be able to judge of the soundness of the faith of its elders. The faith once delivered to the saints ("That Christ died for *our sins*") must test every item of subsequent, advanced truth. And all fanciful speculations and philosophies should be disesteemed and discouraged as saith the Apostle.—1 Tim. 6:20.

APOSTOLIC CHARGES TO THE ELDERS

Then, when the elders have been chosen and have accepted the service, the charges of Paul to Timothy (2 Tim 3:16, 17; 4:1-5) and to Titus (2:1, 7, 8, 11-15), and of Peter in his general epistle (1 Pet. 5:1-11), might be read to them in presence of the company, followed by prayer that God would add his blessing upon the chosen elders, and upon all the company as they shall co-operate together in the service of the Lord.

These words of the Apostles are most solemnly impressive. Hear Paul:—"All scripture, divinely inspired, is indeed profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly fitted for every good work."

"I charge thee therefore [Timothy], before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season [when it suits your own convenience, and when it does not]; reprove, rebuke, exhort, with all long-suffering and doctrine: for the time will come *when they will not endure sound doctrine;* but after their own lusts shall they heap to themselves teachers, having itching ears [for something new and strange—for human speculations and vain philosophies.] And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things [against these evil influences and tendencies], endure afflictions [for they are sure to come to all who are faithful in the service: such are sure to incur the wrath of the adversary who will actively oppose them]; do the work of an evangelist, make full proof of thy ministry."

To Titus he says, "But speak thou the things which become *sound doctrine,* . . . . in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, *sound speech that cannot be condemned,* so that he who is of the opposition may be ashamed, having no evil thing to say to you. . . . . For the grace of God that bringeth salvation is manifested for all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. . . . . These things speak, and exhort, and rebuke with all authority [the authority of God's Word, not his own]."

Hear Peter also:—"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint [requiring urging], but willingly [willing to assume the labors and responsibilities of the service]; not for filthy lucre, but of a ready mind [which loves to serve the Lord, the sheep and the truth]. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

"Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be viligant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom *resist,* steadfast in the faith. . . . . The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever. Amen."

THE EXERCISE OF LIBERTY A SAFEGUARD AGAINST BONDAGE

Some are so glad to be free from Babylon's bondage that they need caution against an opposite extreme—lack of order.

Some so fear the enslavement of sectarian earthly organizations that they fear to use their individual liberty to designate which of their number they believe would be the Lord's choice for particular services. They thus risk the very bondage they wish to avoid. The tendency in all is like a pendulum to go to extremes; but the tendency of the Word and spirit of the truth is to "establish, strengthen, settle you." The spiritual interests of the Lord's flock in any place are matters too serious and important to be left to haphazard conditions which Satan is very sure to take advantage of some time.

The fact that we have escaped from the bondage of Babylon, is no reason why we should discard all order and system in our affairs: the early church might have had similar fears; for they had just escaped from the bondage of Judaism, and they were also instructed not to be entangled again with the yoke of bondage. (Gal. 5:1) The yoke of bondage, however, was not the idea of system and order, but the bondage of the old Jewish faith—the Law Covenant. From that they were to remain free; for Christ, by his sacrifice, had made them free. Evidently the systematic order enjoined upon the churches and adopted by all was not considered a bondage; order was established and elders were appointed in every place; and the work of the Lord accordingly prospered.

The principle of order and of recognizing elders duly appointed and qualified by the spirit of the Lord—not in so-called theological seminaries—and sustaining them in their work by the approval and co-operation of the company they serve is right, otherwise the apostles were wrong in enjoining it upon the early church; and the early Christians were wrong in not resisting the arrangement. But evidently the Apostles and the early church were not wrong. The simple order and arrangement of their affairs proved a blessing; and the Lord himself established a precedent in acknowledging the arrangement, when, in his revelation to the seven churches of Asia, he addressed his messengers through their representative elders, "angels," messengers or servants.—Rev. 2:1, 8, 12, 18; 3:1, 7, 14.

We have no controversy with the nominal churches on the subject of order, excepting in so far as they have over-reached the *simplicity* that is in Christ, and the order which he enjoined through his holy apostles, and have *multiplied* the forms of godliness to the extent that they have lost its power. We should not reject anything merely because the nominal churches have it, but we should reject all that is wrong, all that is out of harmony with the Word and Spirit of God. Had we been guided by a mere blind antagonism to the various sects, we might have gone to the extreme of discarding some old and valuable truths which the nominal Christian systems still hold in a way, though now with less and less tenacity. We might, for instance, have discarded the doctrines of the vicarious atonement, or of baptism, or the Lord's supper, merely because they hold them. But, taught by the Word of God, we have learned to hold fast that which is good; and among the good things is that of doing all that we do in the Lord's cause, as in everything else, "decently and in order;" but let it be the Scriptural order, and not the order of Babylon, which exalts a class of lords over God's heritage and ignores the true Head of the church, which is the only rightful authority over it. Forget not that "One is your Master, even Christ, and all ye are brethren; but he that would be greatest among you shall be your servant." "Let all things be done decently and in order," and with a view to the building up of the body of Christ.—1 Cor. 14:40, 26.

THE PREROGATIVES OF THE HEAD OF THE CHURCH

It is a mistake to presume that the true church has no bounden responsibilities, that we are all free to do as we please—to forsake the assembling of the saints if we please, or to associate ourselves with others if we please, or to go here and there and gather a morsel of food from all tables, good, bad and indifferent. If we truly belong to Christ, the only liberty we enjoy is liberty from the bondage of sin and death and all the yokes that Satan would impose upon us. Our freedom consists in the fact that there is no condemnation to them that are in Christ Jesus; we have passed from death unto life, and are no more the servants of the taskmaster Sin. The old things that pertained to that bondage have passed away, and all things have become new. This is the blessed liberty of the sons of God. It is realized now by faith, and in a measure actually; but by and by it will be fully realized when this mortal (blemished and imperfect through the fall) shall have put on immortality.

But having been thus emancipated by Christ from the bondage of sin, we have since come into covenant relations with him to do his will, which is also the will of our heavenly Father, even as he also covenanted with God, saying, "Lo, I come to do thy will, O my God;" "I came not to do mine own will, but the will of him that sent me." So, as our Lord expressed it, we whom he made free from Satan's grievous yoke have taken upon us the yoke and burden of Christ—which is a joyous service. (Matt. 11:29, 30) This, then, is the extent of our liberty if we are true to our covenant; and also the extent of our bondage. Praise his dear name! we find the yoke of our Lord and Redeemer easy, and his burden light, because of his love to us and our love to him.

The true church, "whose names are written in heaven," is undoubtedly an organization, even in the present time, while it is subject to many vicissitudes—its membership constantly changing, etc., but it is a heavenly organization, not an earthly one. There are two senses in which the true church of Christ may be considered: (1) The whole company of consecrated believers from the beginning of the Gospel age to its close constitute *one* body, *one* church, not many; for the Lord established but *one* church. And over that *one* church he himself is the only "Lord" and "Head," the great "Chief Shepherd," and "Teacher," and the only authority. This is "the church of the firstborn," whose names are "written in heaven" (Heb. 12:23); and those whose names continue there to the end of their course, and are not blotted out because of unfaithfulness (Rev. 3:5), will be admitted to full membership in the church triumphant at the appearing and kingdom of our Lord and Saviour, Jesus Christ.—2 Tim. 4:8; Titus 2:13; 1 Pet. 1:7; 5:4.

The Lord himself keeps the church books—the records of our names, and the individual accounts of each member: we have nothing to do with that. He enrolls all the truly consecrated believers, and no power on earth can pluck them out of his hand, or blot their names from the records in heaven. (John 10:28, 29: Rom. 8:35-39; Rev. 3:5) His unerring wisdom alone is sufficient for that, and for all the duties of the office of the Head. It is therefore most unbecoming and reprehensive in any member of the body of Christ to become heady—to assume the authority of the Head of the church. And such a one, if not speedily recovered by the discipline of the Lord, he will eventually cut off and cast out as unworthy of any place in his body.—2 Thes. 2:11.

(2) Another sense in which the church may be considered—which also is a Scriptural sense (Philemon 2; Rev. 2:1, etc.)—is that of counting a part as though it were the whole. Thus all the living saints may be spoken of as the church of today. Or again, any number of the living church assembled together in any place may properly be called the church of that place (*e. g.*, Philemon 2; Rev. 1:4; 2:1; 2 Cor. 11:28); for wherever even two or three are assembled, the Lord, the Head, has promised to be in their midst. (Matt. 18:20) The general assembly will be when all the members are glorified with and united to the Head.

If any inquire how we know the members of the true church, we answer, We know them by their profession of faith in Christ, and by the spirit of Christ manifested in them. It is his truth, and his spirit, and his presence manifested among them, that impels them to assemble together, that unites their hearts in the bonds of Christian love and fellowship, that inspires them with the same hope, animates them with the same joy, and leads them to co-operate together in the work of the Lord. If it be asked, How shall we deal with one who walks disorderly in our midst since we cannot drop his name from a list of membership? we answer, We have very explicit directions on this point. Now, as in the early church, there are various degrees of advancement among the members, and Paul says (1 Thes. 5:14,) Some are feeble-minded, comfort them; some are weak, support them; but while patient toward all, warn the disorderly. Do not mistake the disorderly for the weak, and comfort them: but patiently, lovingly, *warn* the disorderly. But after you have faithfully warned such a one, if still he obeys not the truth, "note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Not until it becomes manifest that the Lord has cut him off, may we cease to feel a brother's interest in him.

The Lord also gives explicit directions in cases where difficulties arise between brethren.—Matt. 18:15, 17.

The great Head of the church also furnishes abundant means for the edification of his people—for their building up in the most holy faith and their development in Christian character. Then we have his constant supervision and leading throughout our earthly pilgrimage. He is our Head, we are his body; he is our Shepherd, we are his sheep; he is our Captain, we are his soldiers. Now we are the church on probation, on trial; now we are the church militant, in the midst of our warfare, hoping by and by to be approved as faithful soldiers and worthy to be admitted into full membership in the church triumphant, in power and great glory.

Thus we see how thoroughly the true church of Christ is organized, under Christ, its Head, even in this probationary state, as we journey through the wilderness to our promised Canaan. We are all under the orders of our great Commander whom all must obey and follow who would reach the rest that remaineth for the people of God. Oh, no, we are not our own, and have absolutely no liberty to do our own will in any matter. All is subjected, even our very thoughts, to the will of God in Christ; and our membership in his church is made dependent upon our faithfulness in recognizing this and in rendering cheerful, loving obedience. We cannot do as *we* please in any matter: we are strictly under law to Christ, whose holy Spirit must rule our every deed and word and thought; and our constant effort must be thus to bring our every power and talent into subjection to him.

In this blessed bondage to Christ, a bondage of love, there is the highest sense of liberty, as, one after another, the shackles of sin drop from us. The world and its ideas and vain ambitions, and follies, and pride, and its superstitions and fears cease longer to fetter us, and the windows of our minds and hearts are thrown wide open that the glorious light of divine grace may stream in, and our hearts rejoice and sing.

THE APOSTOLIC ORDER THE LORD'S ORDER

Thus the great Head of the church has marked out our course for us. He has said, "This is the way; walk ye in it." He has prescribed all the conditions and arrangements, etc., and it is our part to faithfully follow his directions. It is to him that the Apostle Paul ascribes the orderly arrangement of the affairs of the church, saying:—

"And *he* gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-16) Here, as in 1 Cor. 12:12-20, the Apostle illustrates the relationship of the church to each other and to the Lord by the parts of a human body: and he intimates that every member is to be nourished and exercised, that the body may be symmetrical, perfect. Again the same apostle tells us, "God hath set the members, *every one of them*, in the body, as it hath pleased him. [Each should seek to recognize the Lord's appointments in his own case, as well as in that of others: and each should endeavor to serve according to the Lord's recognized arrangement, only.] . . . . For the body is not one member, but many. . . . . And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, etc., etc." We believe that the Lord has faithfully performed his part, all along during the age providing servants in his church; but evidently his people have not always looked for those of his qualifying and appointing; and undoubtedly they have missed considerable by this failure, and by accepting instead a self-appointed, self-exalted, self-instructed and self-perpetuated "clergy."

There were but twelve apostles, and their inspired ministry has been to the whole church, even to the end of the age. They had no successors, but the Lord has from time to time raised up teachers and pastors with varying degrees of ability, able in measure to instruct and care for the interests of the flock.

The term "elder" seems to be applicable to any or all of these servants whom the Lord sets in his church for its edification, some of them having a principal service while others are assistants. Thus the Apostles classed themselves as elders. (1 Pet. 5:1) The term "elder" would signify an elder brother, not necessarily an elder in years, but matured in Christian character. Timothy and probably Titus were young. —1 Tim. 4:11, 12; Titus 1:4; 2:15.

If in any company one or more seem to have marked talent for the public presentation of the truth, such ability should be recognized by all, and all should co-operate in making use of it; and special meetings ought to be appointed to this end. Such meetings seem to have been rare in the early church, as there were not many gifted speakers like Paul or Apollos or Peter. But such talents, when found, were used, and were of good service. So it should be among us. The talent for public speaking may be ordinary or extraordinary, and in either case edifying. The congregations should be the judges of that; and if no such talent be found public preaching services would best not be held, but instead, such other services as would edify more, and for which suitable talent is found in the company.

THE OBJECTS TO BE SOUGHT IN THE ASSEMBLIES OF THE SAINTS

Note also the objects to be sought in the assemblies of the saints and the ministry of elders, etc. It was not merely social enjoyment, nor to go through a formal routine of service; but it was (1) "For the perfecting of the saints for the work of ministry." These assemblies were to be training-schools, in which all the saints might become the more fully equipped for the service ["ministry"] of the Lord—not only the glorious service of the future, but also the essential service of the church in the present age, by which the bride is to make "herself ready" for the future service. To this end all the saints should be diligent students, and the instruction should be as systematic and orderly as possible, and with a view to thoroughness of development, rather than entertainment. We remember that Paul upbraided some who were not sufficiently advanced and established for their opportunities, saying, "When for the time [in which you have had these privileges] ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God [the doctrine of Christ], and . . . . have need of milk, and not of strong meat."—Heb. 5:12.

(2) It was for the edifying of the body of Christ,—for the knitting of all together in the unity of the faith and of the spirit and in love and devotion to God, that as one body they might advance in the development of Christian character and grace and knowledge toward the stature of the fulness of Christ.

In this view of the object of our assembling together we see that we have a most important work to accomplish. Let us therefore study to show ourselves workmen approved unto God, rightly dividing the Word of truth. It is also in this view of the subject that we have commended the plan of the "Dawn Circles for Bible Study" mentioned in our issue of Sept. 15, as an aid to thoroughness and system in our preparation for service, and as *one* of the means of grace; tho *not the only one.*

We advise that one meeting each week be held for such purpose, either on the Lord's day, or on some evening during the week. If we really believe that the plan of the ages is the divine plan, the meat in season in this harvest time, and that its times and seasons are of divine appointment, then the value of thoroughness in the study of it, that we may be able to give a reason for the hope that is in us, cannot be overestimated. It is just what all need to arm them for the conflicts of this "evil day"—these "perilous times;" and for this purpose undoubtedly it was given us of God. In such meetings as these the stronger can be of great service to the weaker in assisting them to put on the whole armor of God and in showing how every scripture that may be brought forward fits into its proper niche in the divine plan, which is one grand, harmonious whole. These and all meetings should always be introduced and closed with worship and praise.

We recommend also a mid-week meeting (devotional and social in character, not doctrinal), consisting of prayer, praise and testimony; the special object of these being the cultivation of the devotional spirit and of Christian fellowship, love and communion. Thus we may exhort one another and provoke one another to good works. A good feature in both of these meetings is the opportunities they offer for all to participate freely and to edify one another.

ORDER IN THE ALLEGHENY CHURCH

It may be a matter of interest and profit to many to know of the *order* of the church here in Allegheny. Of course, we have no list of membership, for we leave the keeping of the books entirely to the Lord: He knoweth all them that are his; and we recognize them by his Spirit manifested in them. We have preaching, prayer and praise in the German language from 1:30 to 2:30 o'clock P. M. and in English at 3 P. M. every Lord's day, and a general Bible Study in the evening, beginning at 7:30 and preceded by a half hour's praise service.

As we are too widely scattered for a general mid-week meeting, we have seven cottage meetings, in different parts of the two cities, on Wednesday evenings; and several "Dawn Circles" are being started on Friday evenings. A number of competent brethren have been chosen by vote of the congregation to take charge of these meetings, and at the end of each quarter they exchange so as to give variety to the companies, and the better to acquaint the leaders with the spiritual condition of the whole church of this place. A few also go out occasionally to adjacent towns to extend a helping hand to other little groups. Our effort being to draw out and develop as much talent as possible in the church, sometimes one or two names are dropped from the list at the end of the quarter and new ones supplied, and afterwards those names may be picked up again and voted into service.

In addition to these leaders the company has appointed a number of sisters (ten in all), who coöperate with the brethren in visiting and general pastoral service. These

sisters are specially chosen with a view to fitness and to opportunities of time, etc., for the service. Their work is chiefly among the sisters, while the brethren who lead the evening meetings look chiefly after the brethren.

This, of course, does not interfere with the duty and privilege of all in caring one for another, but it insures a systematic care over all, which might otherwise be to some extent neglected, as all are not so situated as to have time, etc., at their command, and as our time is occupied in a variety of ways which make it impossible to properly attend to these pastoral duties without such aids.

At the end of each quarter we meet together with these representative brethren and sisters and consult concerning the spiritual conditions and needs of the church here. We are happy to say, also, that no note of discord or manifestation of strife or vain glory has ever been observed among these co-laborers. The work is undertaken and accomplished in the spirit of love and meekness, and the desire to do good, and is greatly blessed to the edification of the dear flock of this place.

THE RELATIONSHIP OF CONGREGATIONS AND ELDERS

To those in position as elders in the church the Lord says, "Be not ye called Rabbi [a great man, a master]; for one is your Master, even Christ, and *all* ye are brethren;" while to the congregation of his people he also says, "Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye [any of you] called masters [*i. e.*, neither give nor receive titles of any kind], for one is your Master, even Christ."—Matt. 23:8-10.

No marks or badges of distinction or flattering homage of any kind may be tolerated in the body of Christ. No brother, however efficient or useful, should desire it or receive it from the church without protest and rebuke; and none should so far forget the admonition of the Lord as to bestow it. All ye are brethren—brethren of like passions and all subject to infirmities: and let each take heed that "no man put a stumbling block [to pride or vanity or any other evil thing], or any occasion to fall, in his brother's way." (Rom. 14:13) Many indeed have been the prominent ones in the church who have been overcome by flatteries—undue praise, worshipful reverence—arising mainly from the unwarranted presumption on the part of the flock that the elder brethren who minister to them in spiritual things are beyond the reach of temptation or the possibility of stumbling. It is this lack of consideration of the Lord's command that often makes the position of a leading brother one of peculiar peril. It was flattery of the leaders of the great Reformation that stayed the progress of that good work and caused many of them of understanding to fall from their steadfastness. (Dan. 11:34, 35) But let it not be so among us: let each strive to shield the other from temptation, and to edify and build up in every principle of righteousness and truth, and in soberness of mind and watchfulness against all the intoxicating influences of the spirit of the world.

There is a vast difference, however, between a healthful, cordial brotherly love and sympathy and warm and grateful appreciation of faithful service, and that unwholesome sentimentalism which savors of the spirit of the world, and which is always as fickle as it is false. The manly Christian will always discountenance everything that savors of worshipful reverence and flattery; and when offered, will say, in manner if not in word, "See thou do it not; for I am thy fellow-servant. . . . . Worship God" (Rev. 22:9); but the less mature will often court and receive flattery to their own injury. It is for this reason that the Apostle counsels the choosing of elder brethren of established character for leadership, rather than a "novice." While the Lord arranged that the church should have some apostles, elders, pastors, teachers, evangelists, etc., he would not have us use any of these names as titles of honor; and therefore, while recognizing these positions of service in the church, we should always continue to address and to speak of these brethren merely as brethren—brethren beloved in the Lord.

While the church is thus guarded on the one hand against the worldly spirit of vain glory, she is equally guarded on the other hand against that cold, unappreciative, cynical disposition which in that envious, pharisaical spirit plainly says, "Give God the glory, we know that this man is a sinner." "We beseech you, brethren," says the Apostle, "to *acknowledge* them which labor among you, presiding over you in the Lord, and admonishing you; and to esteem them very highly in love for their work's sake."—1 Thes. 5:12, 13.

Again he says, "Have confidence in your leaders, and submit yourselves [*i. e.*, if you, according to the Lord's methods, have chosen the right kind, or rather if you have permitted the Lord to choose them for you in the way he has indicated, as shown above]; for they watch for your souls as they that must give account, that they may do it with joy and not with grief."—Heb. 13:17.

THE ONENESS OF THE BODY OF CHRIST

Thus, while the elders are cautioned against assuming to be lords over God's heritage, the flock is also cautioned not to defy the elders, nor to blindly and worshipfully follow them without proving their teachings by the Word of God, but all, in humility and meekness, are to harmoniously coöperate together as *one body* for the upbuilding of itself in love and in all the Christian graces, and for the general advancement of the work of the Lord.—1 Pet. 5:1-11.

Before leaving this many-sided subject of order in the church, we would also briefly call attention to the Lord's design that the whole (living) church, however widely scattered over the world, should be knit together as one. It was so in the Apostle's days, and it should be so still. It is a pleasant observation that, even with their limited means of communication, whenever there was opportunity the churches in one place were prompt to send Christian greetings and benedictions to those in other places (Acts 15:23; 1 Cor. 16:19; 2 Cor. 13:13; Phil. 4:21-23; Col. 4:14, 15: 1 Pet. 5:13; Titus 3:15; 3 John 14); and all were subject to the same regulations instituted by the apostles, having the "one Lord, one faith, and one baptism." Their earnest endeavor was to keep "the unity of the faith in the bonds of peace," and to avoid any schism in the body of Christ.—Eph. 4:3-13: 1 Cor. 12:25.

It is noticeable, too, what a beautiful unity of spirit and of faith, and what steady coöperation, there was among the apostles and elders of the early church. They were all zealously endeavoring to preach "the same things," the "sound doctrine," of the truth of which they were fully persuaded. One was not endeavoring to eclipse another by getting up some brand new patented theories of his own. Apollos was not endeavoring to discount the teachings of Paul; nor were the elders of the various little companies endeavoring to lead the sheep under their care into by-paths of speculation and vain philosophies. No, it was not so, though from time to time false teachers came among them with the evil spirit of vain glory attempting these things, to draw away disciples after them; but the true ones, on the contrary, were faithful to one another, as they were also to the Lord. Paul planted, and Apollos watered, and God gave the increase.

We are glad to say that to a large extent this spirit prevails today, and we trust it will more and more prevail, till we all come in the unity of the faith to the stature of the fulness of Christ, as one body under the one Head, Christ Jesus, harmoniously coöperating together in the doing of his will under the direction of his Word, being knit together in love and full of zeal in the Lord's service—the great harvest work.

THE HEAVENLY VS. THE EARTHLY CHURCH ORGANIZATION

Foregoing we have seen the beauty, simplicity and completeness of the organization of the church whose names are "written in heaven." Its only ruler and Head, the Lord Jesus, is infallible; God has centralized the authority in his hands, and every one of its members is required to render loving, loyal and prompt obedience to him, not only in their words and conduct, but even in their very thoughts. He admits to membership, and, when needful, he excommunicates the disloyal, and "blots out" their names.

Its members, firmly united to its Head, and thus to each other, according to their degree of development in the Master's spirit of love, are required to recognize as "brethren" all who have this spirit of love and consecration, with "the faith once delivered unto the saints"—that Christ died for *our sins* according to the Scriptures, and that he ever liveth to make intercession for us. They are required to meet together and to edify one another, and to conduct their meetings with decorum and order and to look out among themselves such as the Lord's Word and providence seem to indicate as suitable elders and to give to them their *public recognition* (as by vote for instance) and their coöperation in the service. This church does not need to organize: for it has been organized since Pentecost; and if a new meeting is started it is only necessary for such to recognize the organization and its Head and his laws, and to obey them.

But how great the contrast between this and an earthly church, organized according to various human traditions' with a self-constituted "clergy" who lord it over the "laity" and divide amongst themselves the spoils taken from the laity —the filthy lucre, honors, reverence, titles, etc.—from those of the claimed infallible pope down to the "inferior orders of ministers:" only exceptional ones being ministers indeed (servants of God's flock); the majority lording it over

God's heritage to the extent that *their* flocks will permit. Read carefully Jer. 23:1-4; Ezek. 34:1-16.

The bond of love in the heavenly church is, in the earthly organization, replaced by a selfish bond of sectarian pride and a fear that to die outside an earthly church would incur eternal woe. For the simple but forcible confession of faith in the heavenly church, they substitute elaborate schism-making confessions and tests. Verily the strength of the earthly churches is in their carnality, and their "laity's" ignorance of the Lord's Word and their individual liberties. The individual faith, judgment and liberty of their members are surrendered to the congregation when they bind themselves with sectarian names, obligations and confessions of faith; and the faith, judgment and liberties of the congregation are in turn surrendered to ruling Presbyteries and Conferences, or to an earthly pope. In the heavenly organization anyone may advise and point out the Word of the Lord; but none can do more without violating the rules and risking his own excommunication by the great and infallible Head of this church.

The individual liberty of each member of the heavenly church toward each other member, and the complete subserviency of each to the Lord only are characteristics of the Lord's organization which contrast sharply with those of human organizations.

THE WOES OF INTEMPERANCE

——NOV. 24.—Isa. 5:11-23.——

Golden Text—"Woe unto them that rise up early in the morning, that they may follow strong drink."—Isa. 5:11.

The text of this chapter is highly figurative and will not bear a literal interpretation. It is a symbolic prophecy concerning both the houses of Israel—Israel after the flesh, and spiritual Israel, the Gospel church. In both cases it applies to the whole nominal Israel, and takes no cognizance of the distinctions in each of wheat and chaff, or wheat and tares, or "Israelites indeed" and Israelites in name only. The prophecy is addressed to the Jewish and Christian systems respectively under the figure of a vineyard.

But when the Lord looked for grapes, the fruit of the vine, "behold, it brought forth wild grapes." Then he inquires what more could he have done to make his vineyard produce better fruit, and shows that it was not for any lack of attention on his part, but rather because of the perversity of the vine, which, even under these favorable conditions had greatly degenerated and become "a strange vine" unto him. (Jer. 2:21, 22) Our Lord Jesus in his parable of the vineyard (Matt. 21:33-43) uses the same illustration and applies it to Israel.

Seeing the double application of the prophecy,* and recognizing the fact that its fulfilment upon fleshly Israel is in the past, we proceed to note its significance as applied to this age in which our interest centers:—

"He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Verse 7.) So it is throughout the length and breadth of Christendom. They join house to house and field to field. (Verse 8.) The nations of Christendom, the religious organizations, the corporations and the individuals are all engaged in this business of acquiring wealth and property, while the cry of the oppressed comes up into the ears of the Lord of armies, who by the mouth of the prophet declares woe against this evil order of things and against all that participate in it.—Verses 9, 10. See also James 5:1-6.

The intoxication here referred to by the prophet is not that produced by alcoholic beverages, but that which is aptly symbolized by such intoxication; viz., the intoxication produced by imbibing the spirit of the world, the wine of Babylon.—Rev. 17:2; 18:3.

"Woe," says the prophet, "unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them!"—that is, to those who all day long give themselves up to the intoxicating spirit of the world.—Verse 11.

"And the harp and the viol, the tabret and pipe, and wine are in their feasts."—They are given up to pleasure-seeking,—"but they regard not the work of the Lord, neither consider the operation of his hands." They have no interest in the great plan of God, and in his methods of working it out: they give themselves up to selfish worldly pursuits of business and pleasure.—Verse 12.

"Therefore my people [those professing to be God's people—Christians] are gone into captivity [to ambitious leaders who have usurped authority over them, and who by their unwise counsel have darkened knowledge, made void the word of God and buried deep the precious truth of his Word], because they have no knowledge [not being in that attitude of heart and mind in which God could teach and lead them]. And their honorable men [their clergy and bishops and popes] are famished, and their multitude dried up with thirst." Yes, there is a famine in the land not for bread nor for water, but for the word of the Lord—Verse 13; Amos 8:11.

"Therefore *sheol* [the grave] hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." (Verse 14) Thus is symbolized the fact that the great systems, religious, social and civil, that now unitedly constitute Christendom, shall go into oblivion, destruction.—Rev. 16:19; 18:2, 3, 5, 10, 16-19.

"And the mean men [the selfish man who exalted himself regardless of others] shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled"—in the great leveling processes of the day of the Lord."—Verse 15.

"But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Verse 16) Such will be the outcome of this great day of trouble upon the nations of Christendom.

"Then shall the lambs feed after their manner, and the waste places of the fat ones [of the rich] shall strangers eat." (Verse 17) Thus shall the whole present order of things be reversed; for the Lord will espouse the cause of the poor and needy, and especially of those who are of a humble and contrite heart.—Psa. 12:5; 34:16-22.

"Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope [who scheme largely with iniquity and who deal in lying and hypocrisy]: That say [by their conduct], Let him [the Lord] make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (Verse 19) Thus in unbelief they scoff at the truth now due which disproves the long cherished doctrines upon which all of the systems of error are built. But the Lord says, "Woe unto them;" for their hour of tribulation cometh, and that speedily.

"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!"—that commend the errors of human tradition and scorn the divine truth. "Woe unto them that are wise in their own eyes, and prudent in their own sight!" for "the wisdom of this world is foolishness with God."—Verses 20, 21; 1 Cor. 3:19.

"Woe unto them that are mighty to drink wine [those who, while professing to be the Lord's people, nevertheless greedily imbibe the spirit of the world], and men of strength [of intellect and influence] to mingle strong drink [to mingle the world's ideas and doctrines and customs with a little of the truth perverted and misused and so associated with the error as not to be understood, that so its power might be lost]: which justify the wicked [who thus pervert the truth] for reward [generally for the mean reward of popular approval or business or social interest], and take away the righteousness of the righteous from him [misrepresent those who hold the truth]!"—causing many to stumble.—Verses 22, 23.

The remainder of the chapter sets forth in strong and forceful symbols the nature of the woe or penalty which is to come upon the class described, which corresponds in every particular with other prophetic delineations of the great time of trouble which is to wind up the affairs of this Gospel age and sweep the social and religious world as with the besom of destruction, preparatory to the establishment of the Redeemer's kingdom. "He that hath an ear to hear let him hear what the Spirit saith unto the churches." "The wise shall understand, but the wicked [perverters and scorners of the truth above referred to] shall do wickedly, and none of the wicked shall understand"—until the judgments of the Lord are abroad in the earth, and the Lord speaks unto them in his hot displeasure.

* See MILLENNIAL DAWN, VOL. II, p. 209.

THE TYPICAL RED HEIFER

In our issue of Oct. 1, we examined this subject; but some of our readers will do well to give it a second or a third careful reading. When so doing keep the following points clearly in mind:

(1) Only those sacrifices made by the High Priest, on the Day of Atonement, and killed inside the court, represented the "better sacrifices" for sins offered by Christ our great High Priest during this Gospel age—beginning with his sacrifice typified in "the bullock," and concluding with that of the Church which is his body, and which through his grace has fellowship in his sufferings—typified by "the Lord's goat." See *Tabernacle Shadows of Better Sacrifices.*

(2) The other Sin Offerings, which, under the Law, followed the Day of Atonement, would properly represent the repentance and sorrow for sin by which, during the Millennium, the world of mankind will acknowledge and avail themselves of the merits of the Day of Atonement sacrifices.

(3) Such "sacrifices" as were offered by Samuel and Elijah and Elisha and Abraham and David and Abel were of a different kind, not represented in the Law, and hence *not typical.* These offerers were not priests, and their offerings were not related to the *typical* "offerings for sin," which were "according to the Law," and offered "year by year continually."

(4) The Red Heifer was not killed by the High Priest, who did all the offering of the Day of Atonement; nor did Eleazer the under priest kill it;—another, not of the priesthood, killed it. Hence this heifer does *not represent* or typify either the High Priest or the under priest, or any sacrifice of this Day of Atonement. In the article referred to we give our reasons for considering it a type of the sufferings of the ancient worthies of Heb. XI. Very few of those ancient worthies in their personal experiences typified anything. Yet, since as *a class*, we find that they are to have a share in the work of restitution in the future, it is but reasonable to find that work typified in connection with the cleansings which typify the work of the Millennium.

(5) The priest first sprinkled its blood *toward* the tabernacle: teaching thus that its death *pointed to* and was in accord with the sin-sacrifices of God's altar. He then cast into the burning of the heifer's carcass a sprig of *hyssop*, representing purging, cleansing; a sprig of *cedar* (evergreen), representing everlasting life; and a *scarlet string*, representing the blood of Christ, the price of our sins; thus teaching that the ignominy heaped upon those ancient worthies who were stoned, sawn asunder, etc., and of whom the world was not worthy, permitted the merit of the precious blood, the cleansing of the truth, and the gift of everlasting life to be accounted to them.

(6) Possibly the Apostle Paul, one of the under priests of "the royal priesthood," was typified by Eleazer; for he it is that, by his testimony in Heb. XI., points out the harmony of their faith and sufferings (burning) with ours, and casts into it the hyssop, scarlet and cedar, by assuring us that they were *purged*, that Christ's *blood* made them acceptable and that they are sharers of the gift of *everlasting life*, although "*they* without *us* should not be made perfect."—Heb. 11:40.

(7) The Apostle Paul, in Heb. 9:13, speaking of the typical cleansing, mentions the blood of *both* the bulls and goats (the Atonement Day sacrifices) and the sprinkling of the ashes of the red heifer with water, etc.; but, when applying the antitype, he stops with the blood of Christ, and makes no mention of the antitype of the ashes of the red heifer,—*because* it has nothing to do with our cleansing, but relates to the world's cleansing in the Millennium, as we have shown. Had the red heifer and its ashes been connected with the Gospel age cleansings, the Apostle surely would have shown the fact here; for he did not shun to declare the whole counsel of God then "meat in due season." Praise be to our Lord, who continues to provide "meat in due season" for the table of his household!—Luke 12:37.

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VIEWS FROM THE TOWER

The Episcopal Convention has closed its session without electing one of its Bishops a "Primus" or chief; so that question lies over for three years more.

The tendency, however, among the "clergy" of all denominations, is toward the episcopal form of church government, and away from the congregational form. And each step in this direction is favorable to the federation of all with the Episcopal church.

The Lutherans are moving for at least one bishop, believing that in this form of government lies much of the success of the Episcopalians, Methodist-Episcopals and Roman Catholics. At this recent Conference at Lancaster, Pa., the subject of bishops was freely discussed. The "clergy" said that the "laity" favored the movement; and the only question amongst the "clergy" seemed to be whether or not they should send to Sweden for a bishop. It was not claimed that the Lutherans had an apostolic succession of bishops any more than have the Methodists; but it was claimed that long usage would carry additional respect and reverence for the office.

"Rev. Dr. John Kohler said the church wanted a *historical succession.* He thought a proper authority could not sustain an establishment of an indefinite supervision, but if the episcopate be established the history of the past would be a good *authority* back of the movement."

The Baptists are gravitating more and more toward denominational organization; and, failing to see the Lord's method for supervising the church, they also are moving toward a hierarchy with bishops. These are not proposed under these names, but suggested to be (1) A "Permanent Council" and (2) "Pastor at Large." These matters, recommended by a committee, are set forth in several columns of the leading Baptist journal, *The Examiner.* Apparently, by the time the Protestant Federation is ready to form, the Baptist churches will be a denomination also and ready to be received as a member of the alliance.

* * *

We recently called attention to the fact that the young people's societies amongst the United Presbyterians, Methodists, Lutherans and Baptists were intended in a quiet way to offset the Y. P. Christian Endeavor Society which, starting amongst Congregationalists, had proved so popular and unsectarian a movement. Now it appears that our Presbyterian friends are disturbed on this subject also, fearing that their young people will become too independent, and, learning to vote for themselves, may learn also to think for themselves. A committee appointed to consider the subject met in Pittsburg during the past month. It appears that young people's societies have already been formed in several of the churches hereabouts, and the name Westminster is favorably considered. No definite action as to a denominational society has yet been taken, but the committee will report to the next General Assembly.

Objection is made that Christian Endeavor societies are too 'interdenominational," and not calculated to promote sectarian "loyalty." The hope was expressed that if the General Assembly were to offer some suggestions the C. E. Society might accept them rather than risk so important a deflection. It is doubtful, however, if it is not too late to fight the Y. P. S. C. E. It is as likely to split some churches as to split the ranks of the Christian Endeavorers. Young Presbyterians are about as independent as the old ones.

After all, though, the liberty and activity of the C. E. may yet prove a snare to many of them. Not having the great divine plan before their minds, they are open to many assaults from which they were previously protected by the bondage of superstition and the errors of their denominations. Now is the time to let these Young People have the truth, before they fall into the traps of Theosophy, Christian Science, Spiritism, no-ransom Evolutionism, the infidelity of Higher Criticism and Good Citizenship Moralism.

* * *

As an evidence of the so-called *Gospel* that is being preached, we notice the following among "Summary of Principal Sermons" in the *N. O. Times-Democrat*:

Rev. F. F. Passmore, Denver, Col., subject, Preachers. He said in substance, "Our great preachers today are preaching for big salaries, fine mansions and sumptuous living, and they are getting them."

Rev. Dr. Lloyd, Christian Church, Nashville, Tenn., subject, Ignorance. He in substance said: "The greatest tyrant oppressing the masses today is King Ignorance. A people rushing at such a rate of progress as we are going today need to keep informed, to think some for themselves. They should read the newspapers."

How to vote is also considered by many persons to be a part of the *Gospel* today. As an illustration, on Sunday evening, Oct. 20, the Cornell Memorial Methodist church had a political meeting presided over by Mayor Strong, to whom it was surrendered by the pastor after an opening prayer The Mayor, the report says, "was greeted with loud ap

plause." The *N. Y. Sun* says, "He told the congregation that 'a better ticket to vote for than the fusion ticket' could not be selected; and he complimented 'the clergy of New York' for being 'willing to devote an evening,' that is, to open their churches on Sunday evening, for political meetings in its behalf. 'This is the third church,' he continued, 'that I have been invited to attend tonight to talk about whom we should vote for, and I suppose next Sunday there will be many more churches open for the same purpose.'

"Commissioner Roosevelt then entered the pulpit and was received with enthusiastic applause. He made a rattling speech in his best vein, hitting out against his critics without mercy; and his many spirited sallies provoked frequent applause and much merriment." The session closed by sing ing the Doxology.

In the same great city recently another great preacher's gospel was an advocacy of the German Sunday. He (Rev. Heber Newton—Episcopalian) explained that the Germans have services at 9:30 Sunday morning which are well attended; at 11 o'clock the children's session has its turn till noon. In the afternoon the whole population in families visit the beer gardens and chat pleasantly and drink beer and listen to the strains of sweet music. Rev. Newton pleads for saloons to be permitted to be open on Sunday afternoons that the American Christians might similarly have the (*spiritual?*) refreshment of music and beer.

How strange that those various preachers and their intelligent congregations should consider that they preach and hear "the Gospel of the Son of God." Ah! they think that the old, old story is worn out and has lost its charm; they consider the crowds and the applause of men and the big salaries,—and these they must have.

The trouble is that in both the pulpits and pews the "tares" outnumber the "wheat," the sanctified in Christ Jesus. The Gospel, because it acts only upon the heart, controls only the "wheat." The preponderating "tare" element needs constantly to be rubbing up the outside, because inwardly they are full of the spirit of the world—pride, ambition, selfishness, envy. "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.

* * *

A speculative craze has recently spread over Europe. South African gold fields are reported to be very rich; and on the strength of this report numerous share-companies have been started. The purchasers of these shares are chiefly of the "middle classes" who by economy have saved a little money, and who now hope by these investments to have a comfortable income for the remainder of life. Beginning with England, this wave has spread all over Europe.

Prudent, far-sighted men see that the "promoters" who organize these companies and boom them to fabulous prices will make immense fortunes (many have done so already), and that the people who invest their hard-earned hoardings at the boom prices will lose their little alls; and they so advise them, but to no purpose;—the whole world is racing for wealth.

The boom may last a year or two, but it must sooner or later collapse in a panic. The fluctuations in the value of these shares in one day recently was $500,000,000. When the crash comes and these investors lose all it will tend to make them, the "middle class," sour, gloomy and dejected; and thus it will push many of them into the ranks of the socialistic and anarchistic, hopeless "lower classes." Thus we see another factor preparing for the bringing forward of the great crash of the "time of trouble."

* * *

The threatened dismemberment of Turkey is exciting great interest the world over. It seems imminent; and our "Second Adventist" friends have long held the theory that Turkey is the false prophet of Rev. 19:20, and that its overthrow means "the end of the world." As our readers are aware, we take a totally different view of these things, believing that Turkey has nothing whatever to do with the symbolic false prophet referred to. Should dismemberment be determined on it will be done very cautiously; for all Europe dreads war as never before. But if war should occur, it would by no means be even a part of the final "trouble such as was not since there was a nation." If this were the year 1905, instead of 1895, the matter would have a totally different aspect. How blessed in the midst of so many rumors of wars and commotions and trials of life to have the peace of God which passeth all understanding keep our hearts! Our Master's words were, "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it afraid."

* * *

We have already called attention to the Jew-haters, the anti-Semitic party of Austria. It grows more bitter and more strong daily. This party has by recent elections gained a large majority in the Municipal Council of Vienna, on the proposition that the Jews be persecuted—by being refused public office and contracts, that present contracts held by them shall be cancelled and that their children be separated from others in public schools: and these are only beginnings of persecutions. This Council elected a rabid "Jew-hater" for mayor, charged with executing these measures. The Emperor, contrary to custom, exercised his power and set aside the choice and ordered a new election. The Council re-elected the same man by way of showing their determination; whereupon the Emperor's representative declared the Council dissolved. Great excitement results, and the Jews, who represent one-tenth of the population and one-third of the wealth, are sorely perplexed.

Yes, we are in "the time of Jacob's trouble;" and we shall not be surprised if bitterness against the race shall reach such intensity as to expel them from Austria, Germany, France, Spain and Portugal—possibly from England. The Lord has promised to gather the "remnants of *Israel*" that they shall come back to their own land *"with weeping* and *with supplication."*—Jer. 31:8-10.

THE CUP OF THE LORD AND THE TABLE OF THE LORD

"Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?"—1 Cor. 10:21, 22.

We find these words of warning addressed, not only to "the church of God at Corinth," but also "to them that are sanctified in Christ Jesus, called to be saints, with all that *in every place* call upon the name of Jesus Christ our Lord." (1 Cor. 1:2) They apply to the entire probationary membership of the Gospel church down to the end of the age.

Those whose hearts are still loyal and true to God may at first think strange of such an admonition, and say: "Paul, Paul, why so counsel us when we have no desire to touch or taste or handle the devil's goods? Such counsel seems to betoken some mistrust of our loyalty to the Lord." But Paul replies, "Let him that thinketh he standeth take heed, lest he fall." The warning is a wholesome one: our testing and trial are not yet finished: while the Lord's cup is presented to us, the devil, as an angel of light, and with great subtlety, presents his cup also; and while the Lord spreads his table, the devil spreads his also.

What is the Lord's cup? Call to mind the Lord's reference to it—"The cup which my Father hath given me to drink shall I not drink it?" And again, when its bitter dregs were to be drained to the end, hear him pray: "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." And yet again, "O my Father, if this cup may not pass from me except I drink it, thy will be done." It is the cup of sacrifice, even unto death. And not only is it the sacrifice of life, but of reputation and all that humanity holds dear. The life is sacrificed in the midst of reproaches and persecution and extreme trials of faith and patience. After the last supper with his disciples Jesus took the symbolic cup, saying: "This is my blood of the New Testament, which is shed for many for the remission of sins. . . . Drink ye all of it." (Matt. 26:27, 28) The Apostle (1 Cor. 10:16) refers to the same cup, saying: "The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed One?" And so also, "The loaf which we break, is it not a participation of the body of the Anointed one? Because there is one loaf we, the many, are one body."

Thus we see that the body of Christ is invited to share the same cup with the Head—the cup of sacrifice, of ignominy and reproach. "Drink ye all of it." And blessed is he who has thus far so faithfully partaken of the Lord's cup that he can say, "The reproaches of them that reproached thee have fallen upon me."

We have seen what is the Lord's cup: now what is the cup of devils? Well, it is a cup of sacrifice also; and those who drink of it sacrifice their true happiness in the present life and their prospects for the life to come. These, however, are the dregs of Satan's cup: these do not appear upon the surface. Its surface sparkles with hopes of earthly prosperity, pride, self-exaltation and "honor one of another;" and to

attain these hopes, time, talent and influence are sacrificed to the bitter and disappointing end.

That is indeed a cup of intoxication, a cup of deceptions and delusions, whose awful potency finally is unto eternal death. Well does the Apostle say, "The things which the Gentiles [the unbelieving world] sacrifice they sacrifice to devils, and not to God: and I would not that ye [believers, Christians] should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils." In other words, we cannot partake of the spirit of the world, the spirit of selfishness, ambition, pride, and sacrifice our lives to these ignoble aims, and at the same time partake also of the Spirit of Christ, which is unselfish, humble, self-denying and glad to sacrifice earthly ambitions in the service of him who bought us with his own precious blood. We cannot partake of both spirits; for the one is the reverse of and antagonistic to the other. "Ye cannot serve God and Mammon." Nor can ye long halt between the two. "A double minded man is unstable in all his ways," and "Let not that man think that he shall receive anything of the Lord."—Jas. 1:7, 8.

Since this warning is addressed, not to the world, but to those who have already pledged themselves to drink of the Lord's cup, their partaking now of the devil's cup implies their turning away from the Lord's cup. And if any are so foolish as to give the consent of their minds to the partaking in some measure of both the cup of the Lord and the cup of devils—of the spirit of the Lord and the spirit of the world and of devils, of the doctrines of the Lord and the doctrines of devils, he is wilfully despising his covenant and doing despite to the spirit of favor.

Let us consider now what is "the table of the Lord." It is the board richly spread with a bountiful supply of divine truth—bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine, and of the pure water of life, clear as crystal. (John 6:32-35; Matt. 24:45; Psa. 19:10; Isa. 55:1; Rev. 21:6; 22:1) It is spread for every one that is hungering and thirsting after righteousness; and blessed are they that come to it, for they shall be filled: they shall be richly fed and abundantly satisfied, and their souls shall delight themselves in fatness.—Isa. 55:1, 2; Matt. 5:6; Psa. 22:26.

This table of the Lord has been spread for his saints, his church, from the very beginning of the Gospel age; and it has always been supplied with meat *in season;* and some of the Lord's people have been appointed to serve. Thus, for instance, the apostles served in the beginning of the age, not only in setting before the Lord's people the meat in due season, but also in laying up in store food for the church in future days. (2 Pet. 1:15, 19) Their service has been valuable to the entire church, even to the present day. And all through the age there have been devout, godly men who called the Lord's people to his table and ministered to them from its bounty, and the hungry have been fed and blessed.

But now the end, the harvest of the age, has come, the richest season of all the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. And not only so, but the Lord of the harvest himself, being now present, according to his promise, comes forth and serves his people. (Luke 12:37) Here, as never in all the past, the richness and fatness of the purposes, and promises of God are made manifest in all their completeness. Here is a systematic theology such as the church has never before known—the plan of salvation set before us in such order and beauty that it surpasses our brightest hopes; a plan consistent and harmonious in every part and wrought out silently and grandly through all the ages past on principles of the most profound moral philosophy, and with a precision and exactness of time and order that are suggestive of the mathematical precision of the great Designer, Executor and Revealer. So glorious is it in its completeness, its symmetry and beauty, that the satisfied soul perceives that no addition could be made to it without marring its excellence, and joyfully exclaims: "It is the Lord's doing and the Lord's revealing, and it is marvelous in our eyes;" and "What more can he say than to us he hath said" of his wisdom and love and grace? Though the Lord makes use of human agency to portray and proclaim the riches of his grace and his loving kindness to the sons and heirs of God, and though he permits all at the table to be co-workers together with himself in serving one another at the feast, to God belongs all the glory of both plan and execution; and to our Lord and Head belongs the praise of this service of the revealing, and of the anointing of our hearts to receive it, and our eyes to behold it, and our ears to hear it, and our tongues to declare it. Glory to God in the highest, and unto the Lamb forever and ever! Let the whole earth be filled with his glory!

While the Lord's table is thus richly spread with a satisfying portion for all who hunger and thirst after righteousness and after the knowledge of God, whom to know is life and peace, there are many other tables spread to which the people of God are invited. Papacy has its table upon which, with some fragments of truth, are found in abundant supply the abominable doctrines of the mass, of eternal torment and purgatory, and the idolatry of Mary and the presumed saints, and auricular confession, and implicit obedience to scheming priests, etc., etc. Protestants also have their several tables, upon which may be found some truth, such as the redemption through the precious blood of Christ, baptism, faith in God and in his inspired Word, etc.; but oh! what fragments of truth they have all befouled; for, says the Prophet (Isa. 28:8, and his words are true), "All [their] tables are full of *vomit* and filthiness, so that there is no place clean." They are full of *rejected matter*—old errors swallowed in the past with thoughtless complacency. But the shakings (Heb. 12: 26, 27) of these judgment times are making the people sick, so that they cannot retain those horrid doctrines of eternal torment, the predestination to eternal woe of the great majority of mankind before they were born, etc., etc. And yet, lacking the moral courage openly to disown and abandon them, their tables are therefore polluted with the sickening rejected matter: their tables are all unclean.

Before the "shakings" of this present time produced the nausea that befouled those tables, many of the Lord's dear people were permitted to sit there and select the good food and to antidote the poison of the errors with larger draughts of the water of life from the fountain of God's Word. But now, harvest having come, and the separating work being due (Matt. 13:30), all the true people of God are called away from those tables to the bountiful *harvest table* where the Lord himself is now serving. In obeying the voice of the Lord and abandoning the unclean tables many enemies are made, but blessed are those who have the hearing of faith and obey the call to the Lord's table. It was of this the Psalmist sung, saying: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup [of blessing] runneth over."

But there are other tables besides the unclean tables of Babylon. There are tables of devils: tables laden with all manner of subtle and ingenious evil doctrines, bringing in "damnable heresies, even denying the Lord that bought them," wresting the Scriptures, perverting them, undermining their teaching, and substituting human philosophies. Of these are such tables as the Papacy—that "masterpiece of Satanic ingenuity," Theosophy, Spiritism, Christian Science (falsely so-called), Evolution, and all the various phases of human philosophy which ignore the doctrine of redemption through our Lord's vicarious sacrifice, and aim to teach men how to climb up to eternal life by some other way. These all are tables of devils, against which the Apostle warns us, saying, Ye cannot partake of the Lord's table and the table of devils.

Some, alas! after they have accepted the invitation to the Lord's table, and have tasted and seen that the Lord is good, do turn away from the Lord's table to the tables of devils, apparently thinking they can return at their pleasure and be welcomed again at the Lord's table, and come and go at will and partake of both. "Oh, yes," say they, "we are not narrow-minded weaklings, afraid to taste anything except what we find on one table. True, the table of the Lord is a very good one; but there are good things on the other table, too, and we taste everything; yes, we 'prove all things, and hold fast that which is good,' no matter where we find it."

Such, alas! is the attitude of many, who forget that "Pride goeth before destruction, and a haughty spirit before a fall;" and if the efforts of faithful brethren fail to convince them of the error of their way, it is not long before they begin to manifest a distaste for the food supplied at the Lord's table, and it becomes more and more evident that soon they must leave it altogether. The unwholesome and poisonous dishes on the devil's table soon vitiate the taste, undermine the spiritual health, and produce abnormal cravings for that which is not good; and the spiritually sick soul has no longer any disposition to feast at the Lord's table. Nor does the Lord desire that he should: for in leaving the table of the Lord he has done despite to the spirit of favor, and if he persist in such a course he must depart altogether: for "Ye cannot be partakers of the Lord's table and the table of devils." "Ye cannot please two masters."

In the act of going from the Lord's table to the table of devils he who does so virtually says that he is not satisfied with the bounties of divine providence, and that he still has

some respect for the devil, the great enemy of God. Thus he proves his disloyalty to God by his fellowship with unrighteousness. In quoting the Scripture, "Prove all things, hold fast that which is good," he forgets the accompanying modification, "Abstain from all appearance of evil." (1 Thes. 5:19-22) We have much to do, and all we can do, if we do it well, in proving the abundant merits of the food upon the Lord's table, and in appropriating it to our spiritual life and health and serving it to others.

Any child of God should be able to tell at a glance the devil's table from the Lord's table, especially after he has been fed at the Lord's table. The foundations of any system are easily discovered, and there is only one true foundation —Christ, the ransom. "Other foundation can no man lay." (1 Cor. 3:11; 15:3) And any one whose soul has been satisfied with the truth should perceive at once the deformity of error. As a musician's ear, trained to the beautiful harmonies of sound, quickly detects a discordant note, or as an artist's eye, trained to all the fine distinctions of form and color and order, quickly marks the defective work of an amateur, so the mind and heart, educated in the beautiful harmonies and the perfect and artistic order and system of the divine plan, quickly detect the discord of error, and they need no other satisfaction and can find no higher delight; and the soul armed with this "whole armor of God" needs no other preparation to be able to withstand either the subtle or the brazen-faced incursions and attacks of error. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil;" rest in the Lord, and be satisfied; and feed at the Lord's table only, if you would have that spiritual health and vigor which is proof against all the pestilences of this evil day.

To those who are not satisfied at the Lord's table after having feasted there, apply those words of the Lord by the Prophet Isaiah (1:1-6), "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and ass his master's crib; but Israel doth not know, my people doth not consider." The ox and the ass know enough to return again and again to the owner and crib where hitherto they have been well fed. In this they manifest more discretion than those of the Lord's people who forsake his table to prove the dishes offered on the devil's table, or to turn to the unclean tables where all that is good is made unclean by association with that which is unclean.

It is not surprising, then, that the Lord will not permit such to return to his table—"Ye cannot be partakers of the Lord's table and the table of devils." Why? Because in thus turning away from the Lord's table, where they have been so richly fed, and where the Lord has girded himself to serve, they have manifested disloyalty to him, and have despised the riches of his grace, and done despite to the spirit of favor. Those who wilfully do so after being once enlightened are of that sinful class typified by rebellious Israel. The Prophet describes them in no uncertain terms, saying: "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. . . . The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it."

Nor are we narrow-minded in confining our studies to the divine plan, regardless of all vain philosophies and human traditions and speculations; for its scope is as wide as redemption, its science the most exact and its philosophy the most profound. Having learned the divine plan revealed in the Scriptures, it is the privilege of all who are imbued with its spirit to apply its measuring lines to the whole matter of divine revelation, and thus by its assistance, together with the hallowed influences of prayer and communion with God, to receive that education in spiritual things which enables us to appreciate with a musician's ear the finer strains of the heavenly melody and its precision of rhythm and order; and with an artist's eye the fine shadings of divine wisdom and grace.

Oh, no! we shall not be narrow-minded in thus following the guidance of the Lord into "the deep things of God," now revealed in his due time, "which things the angels desire to look into," and which will be the saint's delight through all eternity. What think you? Will the saints and angels be narrow-minded when the devil and his tables are all destroyed? Let us away with every evil thing, and find our delight in God, and be satisfied with the consolations of his abundant grace.

"DAWN CIRCLES FOR BIBLE STUDY"

In our issue of September 15 we commended these as profitable for the upbuilding of the church by establishing each one in the general features of the complete plan of the ages, whereby alone all Scripture can be rightly divided and appreciated. This method has four specially commendable features: (1) It brings into use and study the entire range of Scripture from Genesis to Revelation, instead of confining the attention to a few verses of one chapter. It is a *topical*, instead of a verse and chapter, study of the Bible. (2) It leads the mind and heart to refreshment in that which we all have proved to be rich and nutritive food from the Master's storehouse, and away from vain speculations, which neither satisfy nor strengthen the heart. (3) It accustoms each one to think for himself, and to study to arrange his conceptions of the truth in harmony with all the Scripture statements bearing thereon, and also to express to others the truth which he sees. (4) These are the objects of all teachings in the church, as the Apostle states them—"For the edifying of the saints *for the work of ministry.*"

We notice, however, that a few, very few, we are glad to say, have totally mistaken the suggestions made respecting this kind of meetings, and understood us to advise the abandonment of the Bible and instead that the MILLENNIAL DAWN be *read*. Nothing could be farther from our thought. As for the mere *reading* of the Bible or the DAWN, that can be better done privately, each for himself.

On the contrary, the suggestion is to make Bible studies general; and as the light has come to us all by studying God's orderly plan as set forth in DAWN, so it will continue to become more and more clear in all its minutiæ as we continue to study it from the same standpoint. If the Plan of the Ages gives the *only true outline* of the divine plan, and if we have learned that *outline* thoroughly, let us use the same helping hand, observe the same divine plan and order, in continuing the study of the minutiæ of God's plan of the ages.

It is for this purpose that we advise "Dawn Circles for Bible Study;" and as an illustration of the proposed method, we offer the following as a sample analysis of the first paragraph of DAWN, Vol. I., viz.:

What constitutes the divine revelation?—2 Pet. 1:21.

When and how did sin come into the world?—Rom. 5:12.

Who is the "Sun of Righteousness?"—Mal. 4:1, 2.

When will this "Sun" arise?—Acts 3:19-21; Col. 3:4.

What will its shining effect?—Mal. 4:1, 2; Isa. 60:18, 19.

What will be its "healing," and how performed?—Rom. 5:18, 19.

Do sin and death, directly or indirectly cause present "weeping" and trouble? How?

Upon what sure ground can we hope for the "morning" and its "joy?"—Rom. 5:6-8; 14:9; 1 Cor. 15:3, 21; 2 Pet. 1:16, 19; Prov. 4:18; Job. 14:13-15; Psa. 49:14, 15.

Will that "glorious day" be followed by a night?—Rev. 21:21-25; Isa. 60:20, 21.

Other Scriptures might be brought forward profitably, but all will see the necessity for not permitting too much latitude, and the leader of the class will exercise his best judgment in kindly reminding any who might be disposed to digress considerably. The class should contain several Bibles, and we recommend that all meetings be opened and closed with praise and prayer. The plan of some of having pencils and noting the references in the margins of their DAWNS is also commended. It will be of great help to all when endeavoring again to prove the truth to the skeptical.

A class of three would find abundant and rich Bible food for an hour, suggested by this one paragraph; and a larger class of say a dozen would scarcely get through with it at one meeting. We commend to all the little companies of the Lord's flock these "Dawn Circle Bible Studies" for one meeting in each week. They will tend to make *all* proficient in the understanding of God's Word, which is a prerequisite to the required "work of ministry," serving it to others. (Eph. 4:12) It is a much safer plan than to meet to speculate and try to make types out of every person and everything mentioned in the Bible, a plan that has led many (into pride of skill in making something out of nothing and thence) into "outer darkness." And it will generally be found much more profitable than to take any *chance* subject, or to be without some previously appointed subject. Each lesson should be thought out by all, and especially by the leader or "elder." However, each class ought to be willing to consider any Bible topic suggested by any attendant, and considered by a majority of the class to be a profitable topic. For this purpose the DAWN lessons could be temporarily discontinued or, preferably, extra meetings could be appointed.

THE PLAN OF THE AGES

A beautiful vision of glory has caught my enraptured gaze;
It is thrilling my heart with gladness, and filling my mouth with praise.
My soul had so longed for this vision; I knew it must come to view,
When Faith would behold God's goodness in the light which makes all things new.
And so I have searched for the treasure, believing I yet would find;
And that God in his infinite mercy would open my eyes, so blind,
To see the Truth in its grandeur, all fresh with the dews of grace,
And sparkling in the glory that beams from the holy place;
To know his love, passing knowledge in its length and depth and height,
With a breadth no man can measure, and a strength sin cannot blight.
The Lord hath his time appointed to fulfil our hearts' desires,
And there comes an hour in his "due time" when the weary watch expires.
So, standing upon my tower in the dawn of a better day,
And waiting there for the vision he promised should not delay,
I saw God's plan of the ages on tablets of truth made plain,
And the love wherewith he loved us, and his plan man's love to regain.
Oh, truly, the scene was blessed, transcending my noblest thought;
With my cup of joy overflowing, I cried, "What hath God wrought!"

In the past I had had some glimpses of what his great love might be;
But the scene had so many shadows it seemed a vast mystery.

The creeds of men, and false doctrines, had formed a veil o'er my eyes,
And the truth of God looked sombre when hidden 'mid such disguise;

But now it is joy and gladness, "glad tidings of great joy!"
And e'en if I had a thousand tongues I could each one employ
To tell it out to his people, and call to his saints beloved,
To come and gaze on the vision with the shadows all removed:
To trace with love's guiding finger, in the light of the holy oil,
God's plan for the world's redemption from sin and all its turmoil.

For, Oh, such a vision, surely, will quell all their doubts and fears;
And such a bright dawn of promise will banish night's falling tears.

Then come to the watch tower, pilgrims, come up to this height serene,
And gaze on this rapturous vision, and take in the blessed scene,
'Til the truth of God, so mighty, shall break every captive's chain,
And this bliss that was lost in Eden is restored to mankind again.

F. G. BURROUGHS.

A NEW GERMAN TRANSLATION

Some time since a German brother in conversation with the Editor remarked, "Although I am a German, I can understand the English DAWNS better than the German translation, which contains too many foreign words, not pure German." Investigation proved that, while the translation might be termed a *good one*, its language is in some places out of the range of the average reader.

We have accordingly had a new translation prepared, Brother Otto Koetitz being the translator. We have good reason to believe that the desired form of language has been attained and that German readers will be pleased therewith.

The first volume is now ready, and the other two are in course of preparation. The prices of these will be uniform with the English edition. Indeed, for about a year and a half we have been purchasing the old edition and supplying them to our readers and to the colporteurs, at these prices, although many of them cost us seven cents per copy more than this. We will continue to fill orders for vols. II. and III. of the old lot, as our new translation of these will not be ready for some months.

DAVID ANOINTED KING

DEC. I.—I. SAM. 16:1-13.

Golden Text—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

In selecting David to reign over Israel God chose one who was not only suitable to the necessities of that people and time, but one who aptly prefigured the Christ, Head and body, selected during the Gospel age and anointed to sit on the throne of the kingdom of the Lord. In this view of the matter the golden text forcibly reminds us of the statement of the Apostle Paul (1 Cor. 1:26), "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to naught the things that are; that no flesh should glory in his presence."

God looked for the same characteristics in David that he now seeks in those whom in this age he calls to be anointed for the kingdom. He found in him faith, meekness, courage, energy and loving obedience. Yet he was young and inexperienced and untrained and unskilled in the duties of the high office to which he was called. This latter condition, which, in the estimation of men, would have been an insurmountable barrier, was no obstacle in God's sight; for God is able to inspire his called ones with his spirit and to arm them with his might. So he did with David, and so he does with the Christ—our Lord Jesus and his body, the church. In the Psalms of David his typical character is very clearly indicated, sometimes personifying Jesus our Head, and sometimes the whole body of Christ. Thus, for instance, when he says: "They part my garments among them, and cast lots upon my vesture," the reference is only to our Head; while in other cases, as in Psa. 23, the application is to the whole body, whose Shepherd is the Lord Jehovah.

It required the two reigns of David and Solomon to represent the great work of the Lord's Anointed. David's reign represented the work of the church in the flesh, while Solomon's reign represented the work of the church glorified and at rest from all her enemies.

David when anointed was but a youth. He was not one, however, who wasted the precious spring time of life in sowing "wild oats." He was a bud of promise, a noble youth—meek, modest, gentle, faithful, courageous in the line of duty, and brave to face danger and to endure hardness in any good work, especially wherever the interests of God's cause or God's people were at stake. Seeing in him this sterling stamp of character, God called him to higher service. So he has been calling and anointing with his holy Spirit a similar class all through the Gospel age. They are the Lord's anointed kings; but their kingdom, like that of David, is not established: they are surrounded by enemies on every side as was David, and the whole time of their life in the flesh is a continual warfare as was his. Like David, too, they have had it in their hearts to build the temple of God in the present age, that all the world might come and worship. But this privilege is not granted to the church in the flesh, even as the building of the typical temple was denied to David, but was reserved for Solomon, to whom the Lord gave a rest, peace and prosperity which made it an apt symbol of the reign of the glorified church.—1 Chron. 22:7-9.

But while David was not permitted to build the temple of God, he was permitted to gather together and prepare the materials for the building. So the church in the flesh makes ready the materials for the temple of God, which in the dawn of the Millennium will come together noiselessly, as did Solomon's temple, without the sound of a hammer. David's warfare, then, was a type of the warfare of the whole church, Head and body, while in the flesh, against the principalities and powers of darkness on every side that oppose her to the very end of her earthly course, so that, though she is anointed for the kingly office, she is never established in power, peace and security to the day of her death. Her work on this side the vail is to war a good warfare, and to industriously gather the materials and prepare the living stones for the glorious temple, which shall by and by call all the world to worship.

Beyond the vail of the flesh this same anointed company (all the faithful overcomers of this age) will enter into the glorious reign prefigured by the reign of Solomon—"They shall rest from their labors, and their works follow with them."

(Rev. 14:13) And the temple of God shall rise and shine in its beauty, and in it shall all the nations of the earth be blessed, which blessing was typified by the abundant blessing, peace and prosperity of Israel during the reign of Solomon.

Let all who have this glorious hope in them remember the words of our golden text—"The Lord looketh on the heart." He is looking to see who is worthy to sit on the throne of his kingdom; and has shown us very clearly the traits of character for which he is looking. It behooves us, then, to see that our hearts (our will, purpose, intention and effort) are in such a condition of loyalty, faithfulness and obedience as will bear the inspection of the All-seeing Eye, while we remember for our encouragement that, as shown in the type, no conditions of birth or station or circumstances can form any obstacle to our acceptance with God and our future exaltation with Christ if we are faithful.

DAVID AND GOLIATH

DEC. 8.—I SAM. 17:38-51.

Golden Text—"The battle is the Lord's"—1 Sam. 17:47.

The lesson to the Christian to be gathered from this narrative is briefly embodied in the Golden Text—"The battle is the Lord's." Let him ever bear this in mind, and daily go forth to battle with the great powers of darkness, strong in the strength which God supplies, with the faith, courage and heroism that distinguished David, and no foe can stand before him. The one great essential to victory is faith. "This is the victory that overcometh the world, even our faith." "Without faith it is impossible to please God," or to secure his interposition on our behalf.

Having faith, we need no carnal weapons, and no armor of human invention is of any service to us; but trained and practical faith can work wonders as great as did David's sling and stone. The sling and stone were not an untried weapon with David. He was in constant practice with them, and thus he had gained skill and confidence in their use. So the Christian must practice dependence upon God continually in all the small affairs of life, and then when the giant trials come his practiced faith will be abundantly able to meet and overcome them. And the more severe the trial, the more glorious the victory of faith and the greater the strength of character derived from its exercise. Doubtless it was the previous struggle with the lion and the bear, and the victory God gave him then, that gave David such boldness in defying the power of Goliath. So every battle we fight and every victory we win through faith in God, develops strength for future conflicts and makes the more sure our final overcoming.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

New York.

DEAR BROTHER AND SISTER RUSSELL:—You are entitled to a little report of our "Dawn Circle for Bible Study." We have been longing for a Sunday afternoon meeting, and have prayed for a brother in our midst to be touched with the spirit of truth to take the care of such a meeting. At one time it looked as though our requests were to be granted, but every hope of a present answer was taken away, as we found unwillingness or faintheartedness among all the good men we thought interested. So the meeting must be abandoned or I must take the forward step, which, in the strength of the Lord, I did, and announced a series of Bible studies on the Plan of the Ages, with chart illustrations. Last Sunday we began with but ten present; nevertheless the Lord was present to fill all the vacancies, and we spent a blessed time. All expressed themselves as greatly interested and enlightened, and purposing to attend regularly and to bring others. It was all the Lord's doings.

I was led in opening to give a little of my experience in Bible study, past and present, and the dear friends seemed very much touched, so much so that when I came home I thought I would try to express the same in verse, and wrote the enclosed, which I know is too long to be used in the TOWER; and which please return to me, as I have no copy.

We have a table at the meeting place, containing tracts and books and TOWERS, which we urge the attendants to take with them; and last week they did so very generally; so we hope for good results from this mode of circulating the truth. You must count us now as really a little church, and pray for us daily. Remember especially the poor earthen vessel the Lord has to use, that his may be all the glory. Your sister in His service, F. G. BURROUGHS.

[We are well pleased with the report of your "Dawn Circle for Bible Study." We think that under the circumstances there you have done right to step forward and take the initiative, which we perceive you have done in the spirit of meekness with all deference to the Lord's will in the choice of brethren generally for the more public service. But if there be no brother in the company sufficiently or equally competent to lead, then the interests of the flock should not be permitted to suffer from that cause, when a sister with the necessary qualifications stands ready with consecrated talents meekly and faithfully to serve them. We call to mind that once God raised up a female judge in Israel; and if in these days of more general education and enlightenment he should bring forward some sisters with marked meekness, faithfulness, sobriety and ability to serve his flock with a little more prominence than others, we may not despise these indications of the Lord's will. No brother who is a mere novice in the knowledge of the truth, or a mere babe in Christian experience, should be asked to take a leading part merely because he is a brother. If a sister have preëminent talents, by all means use them. You did well, too, in starting the class with a chart exposition.

Believing all will enjoy our sister's poem, "The Plan of the Ages," we here published it on another page of this issue. —EDITOR.]

Virginia.

DEAR SIR AND BROTHER:—I loaned the DAWN to a man recently, whose comments were: "Oh! I must go over it again," adding, "It is splendid."

I find that very few members of the church wish even to talk about Christ's coming now. Of course there is but little oil in their lamps. Some tell me I would be frightened at his coming. The idea of being frightened at the coming of my brother, with whom I am on the best of terms of love—never! Neither will any Christian who is striving and praying without ceasing.

Well, as the child grows in grace his troubles accumulate; hence we have to tighten the cords of prayer.

Since Christians are liable to sins of omission or sins committed inadvertently, or sins committed because of doubt as to whether "so and so" *is a sin* (And so many take advantage of this doubt), I am constrained to ask them to read the seventh chapter of Joshua, which clearly explains *why* prayers are so often *not* answered.

In this chapter it is recorded that God said to Joshua, "Get thee up; wherefore liest thou thus upon thy face?" Joshua has asked God *why* it was that Israel was defeated in battle, and his army put to flight? God answered, The children of Israel cannot stand before their enemies, because a theft has been committed by one of the people.

Thus we see that our prayers and our efforts in life will not be blessed by our heavenly Father if our hearts are sinning against God as did Achan, who with his sons and daughters was put to death for the theft in question. Thus it is that millions of good deeds and fervant prayers are nothing in the sight of God. Why? Because a wrong has been committed, and until reparation has been made it will be vain to plead at the throne of God.

Our faith may be strong; we may love God; if we are his children he does love us; but if we have committed that which is evil in his sight, until we make a clean surrender, our prayers will not be answered: there are formidable barriers between us and heaven.

To any in that condition I would say: You promised an unconditional surrender when you declared you would stand on the Lord's side. Do you not know that you did? But probably "one thing thou lackest;" and doubtless you know what it is. Does the thought of surrendering it make you sad? Is it a "sweet morsel?" Ask yourself what is its name! Is it worldly gain, malice, envy, revenge, or a want of charity, with which you have built a barrier around yourself, excluding your prayers from heaven? Be it what it may, you will be compelled to make a clean surrender ere you can expect a realization of divine favor. Will you surrender now, or will you continue your warfare against your own soul, and remain like an army that is whipped and continues to fight until nearly annihilated over a long and fruitless retreat?

The religion of many who profess to be God's children is of three kinds. Either they have never become children of God, and hence their religion is wholly theoretical, or they have been truly converted, but fail to live a consistent Christian life; or, not having kept very close to our Heavenly

Father, temptation has found them unsheltered, sin has crept in and taken root and developed to such alarming proportions that suddenly they awaken to a sense of their condition, and become *doubtful* as to whether God really owns them or not. [A small minority, having by their own experience or that of others come to appreciate the above dangers, are living close to him; and because in Christ they endeavor to do always those things which *please him*, they are able to approximate the sentiment expressed by him when he said, "I know that thou hearest me always."—John 11:42; 8:29.—EDITOR.]

Yours in Christ, LEWIS W. BURWELL.

South Dakota.

DEAR BROTHER RUSSELL:—I am still holding the truth, and hope to remain faithful to the end.

I have just returned from Minnesota, where Brother Melin has been preaching the Gospel of the kingdom. Many Swedes are stepping into the light there. I have visited North Dakota twice this summer, and have been blessed and encouraged.

Three years ago I preached the Gospel of restitution in my native country, Norway. Many were interested, and would, I believe, have been brought into the full light if I could have remained longer with them. I intend to go back soon. Yours in the faith, K. P. HAMMER.

New York.

DEAR BROTHER RUSSELL:—I have made a startling discovery lately. Although I left the M. E. Church four years ago, I find upon inquiry that the minister under whose pastorate I left the church did not take my name off the church roll, as I told him to do. And he has misrepresented me greatly. A great many regard me as a backslider, others think me an infidel, etc. I have searched into the matter and brought these things to light. Your suggestion about the letters of withdrawal in a recent TOWER seems to me very good, and I will be glad to avail myself of them. I am glad so much provision is made by the Lord for all his sheep, and praise him for his bountiful providence.

May the Lord abundantly bless and use you, is my prayer every day. Continue to pray for me. Yours in Him,

ARTHUR CLARK.

[The "Withdrawal Letters" were meant for just such cases, or rather to prevent such misrepresentations. They are kindly presentations of our reasons for standing separate from sects of "Babylon." They show that we feel no bitterness, but only love and sympathy, toward all of the Lord's sheep—whether in or out of Babylon. Use these letters freely. They are now a number of the O. T. Tract series.—EDITOR.]

VOL. XVI ALLEGHENY, PA., DECEMBER 15, 1895 No. 24

VIEWS FROM THE TOWER

The Prophetic Conference mentioned in our issue of October 1 has just been held (December 3-6) in Allegheny, instead of in Pittsburg and at the date first proposed. Four of its sessions were held in the Fourth U. P. church, and the remainder in the First Presbyterian church, opposite the Bible House.

Although not a conference in the sense of interchange or discussion, its meetings were very enjoyable to all interested in the second coming of our Lord.

The speakers, mostly Presbyterians and United Presbyterians, included Bishop Nicholson, of the Reformed Episcopal church—all men of ability—and much truth was set forth. So far as we noticed (and it gave us great satisfaction), every speaker acknowledged the Bible as the *only* inspired authority, and appealed to it as the only test of what they presented, and many of them scored the "higher critics;" and the value of our Lord's sacrifice at Calvary was also made prominent, as the only basis of true faith and of our acceptance before God.

We were disappointed, somewhat, that after pointing out clearly, from the Scriptures, that our Lord's second coming will not be after the conversion of the world, but before it, and after showing ably that all of God's past and present dealings, for six thousand years, are but preparations for the Millennial kingdom, the speakers seemed to overlook the most important part of this subject; viz., What will be the character and extent of the *work* of Christ and the church for the world of mankind during the Millennium? But then we must remember that these dear brethren do not yet see that the full meaning of the *ransom for all* is a full opportunity for eternal life for all. They hold that those of mankind living at the time of the establishment of the kingdom will be blessed with special opportunities for coming to a clear knowledge of the truth, and thus of attaining everlasting life in "the only name;" but they do not see that the "blessed hope" extends to the millions and billions of earth that have gone into the tomb without either faith in or knowledge of "the only name." Thank God! we can see that the "ransom for all," given by our Lord, included those who are prisoners in the great prison house of death (*sheol—hades*); and that by and by, in promised "times of restitution" (Acts 3:19-21), the prison doors shall be burst for them by the great Redeemer (Isa. 61:1) and "all that are in the graves shall hear his voice and shall come forth" "and they that hear [obey] shall live [everlastingly]." (John 5:25) And to ascertain which will "hear [obey]," all must stand before the great white throne of justice, then established, and be judged [tried] according to the things written in the "books [of the Bible]" (Rev. 20:11, 12), even as the church is now being judged during the Gospel age.

We were pleased to note the reverent interest of so many of our fellow citizens, and are more than ever convinced that there are thousands of true "sheep" in Babylon whose eyes and ears will yet open to the good tidings of great joy for "*all people.*" After the various sessions several of our brethren were active in distributing OLD THEOLOGY TRACTS—"Bringing Back the King," and "Do You Know?" which were well received, some inquiring for more for their friends. One or two of the speakers made some caustic references to the OLD THEOLOGY TRACTS and to MILLENNIAL DAWN, but this we feel sure was only because their eyes are only partially open to the truth. In most of them we feel that we could discern a large measure of the Master's spirit, by which together with their faith in the Redeemer we recognized them as brethren in Christ, even though they cannot yet venture to bear the reproaches of the whole truth.

We believe that good will result from the Conference. Already many are inquiring for more light, and we are giving it to them as best we are able. We fear that some of the dear friends in their zeal for the truth offend and separate many who need our help and whom we desire to assist. The Bible expresses some hidden truths in very forceful language—"mother of harlots," etc.—but it is our judgment of the Lord's will that, while we are not to shun to declare the whole counsel of God, we should do so as wisely and lovingly as possible, and instead of adding repulsive vehemence, to such strong passages of the Lord's Word, as would make our hearers misjudge our motives, we should "speak the truth in love"—explaining such passages in their kindest rather than in their severest light, showing that not persons but systems are referred to. We urge that all remember to copy our Lord, of whom it was written, "Grace is poured into thy lips." "His mouth is most sweet." Let all the cutting be done by "the sword of the spirit," the Word of God.

As a further comment on the Conference, which we believe will interest you all, we give below an article by the Editor, published in the *Pittsburg Post*, Dec. 9:—

"To the Editor of *The Post:*

"It is reported that I approached the Prophetic Conference in Allegheny and requested an opportunity to present views in opposition. The impression thus given is very erroneous, and I crave a little of your space wherein to correct it.

"In the first place, I made no such request; nor did I authorize anyone to make it for me; nor did I know of any such intention on the part of my friends. Indeed, so far from desiring to oppose the gentlemen, I have heard as many of them as possible, and with great interest and pleasure. I am glad, indeed, that truths so important are handled in so Scriptural a manner, and glad, also, that so many of our fellow-citizens are availing themselves of these privileges. The speakers are certainly far in advance of Christian thought in general on this subject of the long-promised Millennial kingdom.

"As many are querying what are our points of difference, I will state them briefly.

"(1) The conferees hold that our Lord Jesus is still a man, and that his return will be in the flesh.

"I hold that the Scriptures teach that he is no longer a man, a fleshly being, but that he is now a spirit being, as he was before he was made flesh; that he humbled himself, and took the fleshly form of a servant only for the 'suffering of death' (Heb. 2:9-; that, having accomplished man's redemption by the sacrifice of himself, he was glorified with the glory he had with the Father before the world was; and that hence he is not to be expected to return a flesh and bone

being, but a spirit being. When made flesh he was made lower than the angels, but now, highly exalted by the Father, he is far above angels. (Phil. 3:9; Eph. 1:20, 21) Hence his coming as a spirit being would not be visible to men, as he declared before he died, 'Yet a little while and the world seeth me no more.' (John 14:19) The Apostle also declares that we know Christ after the flesh no more (2 Cor. 5:16); and even at his second coming, 'without holiness no man shall see the Lord.' (Heb. 12:14) He assures us, however, that the holy ones shall be changed and made like Christ (spirit beings), and that, when changed, they shall see him as he is.—1 John 3:2.

"(2) The Conferees hold that the kingdom of God will be a fleshly kingdom, with an earthly court, of which Christ and his saints in the flesh will be the kings, etc., associated with which will be the kingdom of Israel—all fleshly and all visible.

"I hold that the kingdom of God (Christ and the saints) will be a spirit kingdom, as invisible as that of Satan, the present 'prince of this world'—because it will be composed of spirit beings. The power will be everywhere present, ruling and overruling, for the welfare of the redeemed world during the 'times of restitution.' (Acts 3:19-21) First blessed under the kingdom will be Israel, whose fathers, Abraham, Isaac and Jacob (not spirit beings, but resurrected and perfect men), shall be recognized by Israel and all the nations as the 'princes' (Psa. 45:16) of earth, and as the representatives of the invisible spirit kingdom of Christ. Hence it is written: 'The kingdom of God cometh not with observation—neither shall ye say, Lo, here! or lo, there! for, behold, the kingdom of God is [to be] in your midst [everywhere].'

"(3) The conferees hold that the 'man of sin' of 2 Thes. 2:3-8 has not yet come, and they are looking for and expecting him daily, rather than expecting the Lord. They expect that this wonderful human being will pervert the hundreds of millions of India, China, Africa and the islands, and (no less wonderful) the civilized millions of Europe and America to believe in him as God; so that all (Jews, Mohammedans, Buddhists, Brahmins and Christians) except the elect church will worship him as the Almighty God. And this stupendous work, and much more, he is expected to accomplish in less than seven years from the time he makes his debut.

"But to me such expectations are both unreasonable and unscriptural. It is unreasonable, in my judgment, to suppose that while millions of Christians and millions of money have failed to make any impression upon the heathen millions in eighteen centuries, one literal 'man of sin' could ever, under any circumstances, accomplish such a work. And as for the civilized nations, they daily grow less reverential toward both God and man; and nothing would seem to me more improbable than that a short seven years should witness so radical a change, and that a human being would be mistaken for God and be worshiped as God by all except the 'saints.' True, a miracle could be performed; but God works no miracles of that kind.

"As to the unscripturalness of such expectations, I am prepared to furnish to all who will request it, the evidence that this passage of the Scriptures (which to my brethren seems to necessitate such an incredible exposition) has already been fulfilled in every particular. These brethren, instead of looking for the 'man of sin,' should recognize him, and should now be looking for the 'parousia'—the presence—of our Lord and the setting up of his kingdom.

"I must, of course, take exceptions to the peculiarly horrifying expectations of Bishop Nicholson—that our sun will shortly meet with an accident, which will so intensify its heat as to kill off all of earth's population except the few who shall hide among the icebergs. The good Bishop has gotten unduly excited. There is no danger of such calamity. Prophecies now in course of fulfilment, which would be interfered with by such a program, are our sure guarantee. Even the bishop must concede that the time between now and 1897 is very short for this, in addition to his 'man of sin' program, and the return of the Jews to Palestine.

On the other points, I am in substantial accord with the utterances of this Conference. And while I should be very willing to discuss these points of difference, either publicly or privately, with these or any other earnest Bible students, at any time, I totally disown any hostility toward these gentlemen and their worthy themes.

"It may be expected that I should make some reply to Prof. Morehead's strictures upon my publications, called MILLENNIAL DAWN. When the gentleman says that these deny the bodily resurrection of our Lord, etc., and that they teach that Christ 'was here in 1874 and will be here again in 1914,' he greatly errs, and, no doubt unwittingly, bears false witness against his neighbor, as the thousands who have read MILLENNIAL DAWN could testify. But his charge, that our Lord Jesus Christ was created, has enough truth in it to require an explanation.

"The Professor holds that our Lord Jesus is one and the same person as the heavenly Father; and the difference of names merely represent different offices and characteristics of this one being.

"To my understanding of the Scripture, the oneness existing between the Father and the Son is not a oneness of person but of sentiment and will, just as the true church of Christ, although of many persons, is ultimately to be one—not one person, but one in faith, hope, knowledge and service. Thus our Lord prayed for the church—'that they may be one as we are.' (John 17:12, 21) Scriptures proving that the Father and Son are not one in person are numerous, and familiar to all. And, if they are two persons, which was first, according to the Bible, the Father or the Son? The names themselves explain: Father signifies sire, life-giver; Son signifies offspring. To this thought the following and all scriptures agree.

"Our Lord Jesus' words were: 'My Father is greater than I.' (John 14:28) 'The Father hath sent me.' (John 5:37, 27) 'Not my will, but thine [Father] be done.' (Luke 22:42) 'Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' (John 17:5) 'To him that overcometh I will 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) The emphatic apostolic statements are that the heavenly Father was the Creator of our Lord Jesus. Hear their testimony—He is the 'first born of every creature'—literally 'first brought forth of all creation.' (Col. 1:15) He was the 'beginning of the creation of God.' (Rev. 3:14) He was not only the beginning but the ending; not only the first, but the last, of Jehovah's direct creation. (Rev. 1:17; 2:8) This 'Only Begotten of the Father,' in whom dwelt all the Father's fullness, was designed in all things to have preëminence above all others—that all should 'honor the Son even as they honor the Father' (John 1:14; 5:23; Col. 1:19); and hence, as the Father's representative, 'all things were made by him, and without him was not anything made that was made.' (John 1:3) To this agree the words of the Apostle 'To us there is but one God, the Father, of whom are all things and we by him.'—1 Cor. 8:6.

"Speaking of the Millennial kingdom, the Apostle declares that God the Father subjects it to Christ, and that when by his reign evil shall be subdued, Christ will deliver up the kingdom to God, even the Father; that Christ our Lord will be subject to the Father.—1 Cor. 15:24, 27, 28.

"We commend the Scriptures cited to the careful consideration of the thoughtful. 'Thy word is truth!'

"Thanking you in advance for your courtesy, I subscribe myself, yours respectfully, CHARLES T. RUSSELL."

TRACT SOCIETY'S REPORT FOR 1895

Our accounts are run from December 1 to December 1, in order to permit our report to reach you before January 1. The present report is for the year ending December 1, 1895. We recognize our stewardship as being unto the Lord, and trust that the use made of the time, opportunity and means has been pleasing and acceptable through him to the Father. But inasmuch as our fellow-contributors to this Fund are to be sharers in our Lord's "Well done!" it is proper that they should know of the results of our united efforts, and thus share our present joys and encouragements. Amongst these colaborers we reckon not only those who contributed funds, "Good Hopes," etc., and those who contributed time and strength, as colporteurs, but those also who, having no opportunity for the latter service and no means for the former privilege, have "done what they could" in circulating OLD THEOLOGY TRACTS and DAWNS and TOWERS. Nor do we forget to reckon amongst these helpers those whose opportunities for service are few, whose efforts are necessarily confined to the building up of their own characters, and the few with whom they are associated, and who often cheer and encourage us with kind words of love, sympathy and fellowship, assuring us as some do, that no day ever passes without their mention of us before the throne of grace. Yes, these too, in thus "holding up our hands" do a service that is appreciated both by the Lord and us.

Notwithstanding the fact that the year has been far from a prosperous one with many, it has shown a slight increase over last year in the sales of MILLENNIAL DAWN, a slight

increase in the Tract Fund receipts, a considerable increase in the WATCH TOWER subscription list (the surest index of the number *deeply* interested), and quite a large increase in the tract-pages circulated. The work in England and Scotland has made quite an advance within the past eight months—three brethren having found greater opportunities for serving the truth than they had previously recognized.

These annual reports are among the best evidences of the progress of the work of grace, no less than the work of service (financial conditions being kept in mind); for it requires heart-interest to touch the pocketbook, also to circulate unpopular literature. By this rule of evidence it would appear that those favored by the Lord with a knowledge of his gracious plan are growing more "fervent in spirit, serving the Lord." But in still another way we are enabled to know of your welfare; viz., by your letters. Through these we learn of your hopes and fears, your difficulties and perplexities, your successes and discouragements as individuals and as companies. Through these letters we know that many of late have been passing through severe trials and testings which we trust will all work for their good—purifying them as gold is refined, by the elimination of its dross. "Pray one for another," and "Brethren, pray for us."

This pastoral work extends all over the world; for the "harvest" work extends now to every land. The same mail which brings many queries on many subjects, and requests for remembrance in prayer, and kind expressions, or occasional fault-findings, from all parts of our land and Great Britain, sometimes brings also an inquiry from individuals or groups of the interested in Africa, or India, or Australia, or South America, or the West Indies, asking for advice from God's Word concerning the ways of life. Some of these require no reply; or only a reference to a back number of the TOWER or to the DAWN, while others require replies at considerable length. But all that we can do is gladly done, for the Lord and his people. It will, perhaps, surprise some to learn that we received about 20,000 letters during the past year, 12,939 of which were answered.

In the handling of this correspondence, and in other departments of the work, we are blessed by the Lord in having assistants whose hearts and hands join with ours in this blessed service to the King, his people and his truth. All are actuated by the Spirit of the Master, so that they do not count their lives (time, talent, strength) precious unto themselves, that they may be spent "in the service of the King."

In the Treasurer's Report herewith presented you will find no salaries of thousands of dollars—the item which usually eats up such funds. The office expenses, including the items of rent, fuel, light, taxes, etc., are borne by the TOWER PUBLISHING CO.

SECRETARY'S ACCOUNT

During the year from December 1, 1894, to December 1, 1895, there have been circulated, at the expense of the Tract Fund,

Copies of the OLD THEOLOGY TRACTS.....1,440,374
" " ZION'S WATCH TOWER..... 122,616

Since tracts vary as to the number of pages, it is customary to state their circulation by pages. The foregoing, so stated, represent 26,505,972 pages.

The total number of copies of MILLENNIAL DAWN circulated by the coöperation of this fund, but not at its expense, was 87,526.

TREASURER'S ACCOUNT

EXPENDITURES:

For Tracts, and for TOWERS sent out free.....	$ 8,388.53
Postage, freight, wrappers, etc.....	826.63
Labor, for mailing same.....	520.00
Foreign translations, etc.....	844.40
DAWNS to the poor, and hopeless, long standing, abandoned debts of former Colporteurs, etc. (Monies ever received on these accounts will be credited to the Tract Fund direct.).....	896.95
Interest on accounts of Colporteurs, etc., owing to TOWER PUBLISHING CO.....	570.71
Expenses of traveling Evangelists.....	1,172.63
Total	$13,219.85

RECEIPTS:

From "Good Hopes"	$ 5,868.85
From other sources.....	7,351.00
Total	$13,219.85

These reports are certainly very encouraging to all who love the Lord's cause, and who, being blessed thereby themselves, are seeking to bear the "harvest" message and to "gather together" his saints *unto* HIM. (Psa. 50:5) They will help to offset discouragements which are sure to come to us all. One item alone is unfavorable—that of interest. The debts for which the Tract Fund is responsible to the TOWER PUBLISHING CO., and for which the latter has pledged its credit (notes), because of the money stringency, and because of our desire to assist the colporteurs and others, has climbed to the large sum of $10,623.31 against which there is an offset of $1,111.48, paid in advance by some of the most successful colporteurs, and subject to their future orders. This leaves a net balance of $9,511.83 on which we pay interest. In view of this we must refuse additional credits to those already in debt, and ask them to use every reasonable effort to cancel their indebtedness, and thus relieve us of trouble and loss of interest. (This indebtedness is entirely aside from WATCH TOWER subscriptions in arrears, and those which are supplied *free* to the Lord's poor. We do not wish to stop your paper so long as you are interested in it. See page 2 and write at once.)

Let us unite our prayers and efforts that the year beginning may show "a work of love well done" on the part of each of us severally and all of us collectively. Experience proves the wisdom of the Lord's arrangement that "his people" should be developed by "overcoming;" and that their love and harmony with his Spirit, should thus be put to the test. Let us watch and pray, and continually seek to provoke one another to love and good works.

Great Shepherd of the sheep, continue, we pray thee, to lead and direct thy flock!

THY SHIELD AND THY REWARD

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward."—Gen. 15:1.

These words were addressed to the "father of the faithful," and as a heritage they descend to his children—to all those who are of the faith of Abraham (Gal. 3:7; Rom. 4:16), whether of the fleshly or the spiritual seed. Abram had entered into covenant relationship with God. God had called him to separate himself from his native country and kindred and friends to follow the course of his providential leadings toward an unknown land. And Abram, in full reliance on the promise of God, had obediently severed the familiar social and business ties, and, with his wife and family and father and nephew who shared his faith and obedience to God, started on his pilgrimage to the unknown land. And having entered the land and received the promise—"All the land which thou seest, to thee will I give it and to thy seed forever," etc.—though he was not then permitted to own a foot of it, he wandered up and down in it as a pilgrim and stranger, encountering difficulties, too, in coming in contact with the godless inhabitants of the land and with the Egyptians, yet always believing that what God had promised he was able and willing also to perform in his own good time and way.

But that which taxed Abram's faith most was that, as the years rolled by, not only was the promise of the land delayed, but also the promised heirs who should inherit it; for not even one heir had yet come.

It was in one of these seasons of discouragement—though not of despair, for Abram never relaxed his faith, but trusted and hoped still when in darkness and perplexity—that God in a vision graciously encouraged his fainting heart with the above words of cheer and hope—"Fear not, Abram: I am thy shield and thine exceeding great reward." Then Abram was permitted to inquire into the mysterious ways of God and received the renewed assurance that the promise had not been forgotten, and that his hope would certainly be realized.

We find a very similar fatherly providence in the case of Jacob, who also in the faith of Abraham had forsaken all to follow the Lord's leading. In a time of great perplexity and trial of faith the Lord appeared to him in a vision prophetic of the future glory of his kingdom and of the communication of its heavenly and earthly phases, and again confirmed his covenant unto him (Gen. 28:10-15); and Jacob arose from his sleep on the stony pillow, bearing in mind the bright vision of the kingdom glory—of the messengers of God

ascending and descending upon the ladder suspended 'twixt earth and heaven—refreshed and comforted, saying, "Surely the Lord is in this place, and I knew it not. . . . . This is none other but the house of God, and this is the gate of heaven."—Gen. 28:16-19.

Thus God has always been watchful over his people, never suffering them to be tempted or tried beyond their power of endurance, yet permitting them often to be very severely tested. The consolation here offered to Abraham is that offered to all who are of the faith of Abraham, and its parallel in the New Testament is that precious statement of our Lord (John 14:21 23), "He that loveth me shall be loved of my Father, and I will love him and will manifest my self to him, ... and we will come unto him, and make our abode with him." So in the midst of all the temptations and trials that beset us in our earthly pilgrimage, while we walk by faith toward the blessed inheritance reserved for the overcoming saints, we also may recognize the voice of our God, saying, "Fear not: I am thy shield, and thine exceeding great reward."

"Fear not," beloved; "there is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18); "If God be for us, who can be against us?" or "Who shall lay any thing to the charge of God's elect?" Say in your heart as did Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."—Rom. 8:31-39.

Do hosts of foes oppose themselves—place obstacles in your way, hinder your influence and seek to dishearten you by heaping upon you reproaches, and do circumstances seem to conspire against you to fill your heart with alarm and dread? Say to your soul, "Fear not," "hope thou in God," and mark his loving providences as—

> "Through waves and clouds and storms,
> He gently clears thy way"—

until a blessed acquaintance with God through such experiences develops in the heart that perfect love that casteth out fear. Then shall you enter more and more fully into the blessed rest of faith, and like the eagle that soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always and in everything to give thanks.

"Fear not, I am thy shield," saith Jehovah. Then "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God." He would not have one of his children live in an atmosphere of tormenting fear, but would have them happy and always rejoicing in the glorious liberty of the sons of God, free from all fear and corroding care by simply trusting in him, ever remembering the blessed promise—"The Lord Jehovah is a sun and shield [to shine upon our pathway and into our hearts and to protect us from all the fiery darts of the wicked]: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psa. 42:5; 84:11.

"I am [also] thy exceeding great reward." Notice, the promise is not put in the future tense, having reference to the promised glory of his people in the ages to come; but it is present, "I am," etc. Yes, the abiding presence of God, manifested to the hearts of his people now, even today, in the midst of its cares, its vexations, its labors, its trials of faith, patience and endurance, this is the blessed present privilege of all his saints. And not only the presence of God, but also of his dear Son, our Lord and Saviour, is also vouchsafed to us so long as we faithfully maintain our covenant relations with him.

Should the child of God, the heir of glory, the inheritor of all the exceeding great and precious promises, and the present companion of Divinity itself which condescends to our low estate, ever feel desolate or forsaken or alone? or fear that his love will ever forsake or leave him to be tossed helplessly upon the billows of misfortune at the mercy of the prince of this world who now worketh in the hearts of the children of disobedience? Ah, no! Greater is he that is for us than all they that can be against us. We are not alone in the world; for we have the blessed promise, "I will never leave thee nor forsake thee." (Heb. 13:5) Nor is the smallest interest of ours overlooked.—Matt. 10:29-31.

How truly *"exceeding great"* is this present "reward" of the faithful saints who are daily and hourly walking with God—going about the Father's business, spreading abroad the honor of his name, meekly bearing the reproaches of Christ, enduring hardness as good soldiers in his service and taking up their cross daily and following in the Master's footprints. Truly we can say to the world, as did our Lord, "I have meat to eat that ye know not of." The world cannot comprehend our joy, nor know the sweets of this fellowship with God and with his dear Son; for "The secret of the Lord is [only] with them that fear him."—Psa. 25:14.

This joy in the Lord is, however, also compatible with much suffering; for the saints are all to be made perfect through suffering, which was true also of those who shall constitute the earthly phase of the kingdom. And, like their Lord, Christ Jesus, they will all be considered of the world as "smitten of God and afflicted." This is because the world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious Temple of God. Consequently, like faithful Abraham, we must be content to walk with God by faith and not by sight, like him hoping to the end for the promise, not expecting here to realize aught but the earnest of our inheritance, which we have in the present reward of the divine presence and approval.

THE LAW OF DEVELOPMENT

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—1 Cor. 13:11.

Spiritual law is as fixed in its principles and operations as is physical law. If it were not so the physical could not be so frequently used as it is for illustrations of spiritual things. Thus, for instance, in spiritual life, as revealed in the Scriptures, we have duplicated that principle so well known in physical law, of growth and development—first the blade, then the ear, and afterward the full corn in the ear; first the infant, then the boy, and afterward the full grown man; first the babe in Christ, then the growing child, the young man, and finally the full stature of a man in Christ. (Heb. 5:13, 14; 1 John 2:12-14; Eph. 4:13-15) In both cases there is also a marked similarity in the process of development. As in nature both plant and animal life are sustained by appropriate nourishment, food, light, heat, air, etc., —thus strengthening them to perform the various functions of their being, so the spiritual new creatures in Christ must have and appropriate proper nourishment that they may continue to live and grow. There is this difference, however, to be observed between the physical and the spiritual life in the processes of development; viz., that the former matures quickly, while the latter is of slow growth—a plant to bloom in eternity.

As new creatures in Christ—babes in the family of God—we realize our adoption as sons only when we have renounced the vain pomp and glory of this world and turned fully to God, claiming no righteousness of our own, but humbly accepting the imputed righteousness of Christ. No one is even a babe in Christ who still cherishes iniquity in his heart, or who fails to recognize his need of the covering of Christ's righteousness. But having been converted, turned about, from sin to God and righteousness, having learned of Christ, having put off the old man (the carnal, sinful disposition) and put on the new man, which, after God, is created in righteousness and true holiness (Eph. 4:24), and having been renewed in the spirit (disposition) of our minds, we are reckoned sons of God, babes in Christ. And from that infantile standpoint, which has in it, undeveloped, all the elements of the man, the duty and privilege of such is to grow, to develop as new creatures in Christ. We are not to content ourselves with the lispings and prattlings of infancy, nor with the milk diet suitable to that age, but, making due use of these as stepping-stones, we should go on unto perfection.

It was in view of such considerations that the Apostle penned the words of our text. He himself had rapidly passed on from the early stages of Christian character to higher degrees of development, and yet he was not counting that he had attained the perfection which was the mark at which he was aiming. (Phil. 3:13, 14) He had, however, passed beyond both infancy and boyhood to the stature of a young man in Christ. Looking back over the pathway of his Christian experience, he recognized these different stages, and for our profiting recorded his thought, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

This was true both of his natural life and his spiritual life—the reference being specially to the latter, of which the former was merely an illustration. By the illustration he would draw our attention to the fact that if we have been

children of God for some time we should be able, on looking backward over our Christian experience, to trace a good degree of advancement toward the mark of perfection. While as mere babes in Christ our hearts must always be loyal to God and true to righteousness, our very inexperience causes us often to stumble: our knowledge of the right ways of the Lord is very imperfect, and our powers of discernment are very unskilled: we have much to learn both of revelation and experience. The child in Christ has its own childish understanding, thoughts and ways, and his brethren in Christ should not expect from him the wisdom of the sage. Nor should he himself presume to have such wisdom; for only through knowledge and the discipline of experience does wisdom come: and then, only when we have allowed them to work in us the peaceable fruits of righteousness.

For our growth and development in the Christian character God supplies all that is needful in the way of nourishment, and it is our part to make use of all the help he sends. By study and meditation upon his Word of truth, by prayer and communion with God, we partake more and more of his Spirit, and are led into a closer acquaintance both with the Lord himself, and also with his works and ways. And by exercise of the strength thus gained in active service of the Lord, we are prepared to receive more and more of the fullness of his grace, and so to go on from grace to grace, and from one degree of advancement to another.

But notwithstanding these recognized principles of Christian growth and development, it is a lamentable fact that many who can point with exactness to the day and hour when first they gave their hearts to the Lord and received the holy Spirit, the seal of their adoption, are compelled to realize, when they consider the matter at all, that, instead of advancing toward the stature of men in Christ, they have actually retrograded. Often such painfully look back to the blessedness of that first experience of the grace of God in their hearts, and say:

"Where is the blessedness I knew
When first I sought the Lord?
Where is the soul-refreshing view
Of Jesus and his Word?"

It is a thing of the past with them, and its joys have fled. Why is this? It is because they have failed to appropriate the means of grace which God has supplied, and because, instead of striving against the downward tendencies of the carnal nature, they have allowed those old dispositions to rise up and reïssert themselves. In some cases a morbid desire for something new and strange has led away from the truth into the forbidden paths of human speculation—philosophy and science, so called—until the mind became bewildered and confused in the labyrinths of error—the snares of the wicked one. In other cases the measure of truth possessed has been held in unrighteousness. The tongue has been permitted to wag in the service of sin and uncleanness, manifesting unkindness, lack of Christian courtesy and forbearance, evil surmisings, self-exaltation, pride, boastfulness, vaunting, etc., etc. And these unholy indulgences have been excused and even cultivated; they have not been striven against nor repented of; hence the spiritual decline.

It is for these causes that the blessed sense of fellowship and communion with God, experienced when first the holy Spirit set the seal of adoption upon the heart, has been lost by many. God cannot dwell in a heart so unfit for his presence. And no Christian can look back to the time of his first experience as a child of God and recall any such evil disposition at that time. Had his heart been in such a condition then, God would not have accepted him; and it is only as we strive against sin that we can continue to abide in his love and favor.

Who cannot look back to his first experience in the Christian life and remember how the love of God filled his heart and overflowed toward all his creatures, especially to them of the household of faith—a love that could bear well the beautiful description of 1 Cor. 13:4-7. "Charity [love] suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Realizing such to be the will of God, this was the attitude of heart which the seeker after God sought to attain. And such an attitude he was enabled to realize when the spirit of adoption sealed him as an accepted son of God. Yet God, who remembers that we are dust, that we are morally weak from the fall, knew with what difficulty we must endeavor to maintain this condition of heart and mind when assailed by temptations, and worn with the disappointments and trials of life. Nevertheless, he does look for the cultivation of these graces of character in us. He does, and has a right to, expect us to *strive* to live godly, and to war a good warfare against the world, the flesh and the devil. And, therefore, notwithstanding the facts of trials and temptations, the maturer growth of Christian character should find our first love deepened into a more steady, constant and enduring thing, not characterized, perhaps, with so much of the gush and fluster of youth, but rather with the mellow benedictions of a more nearly ripened character.

That the church in this sifting and proving time will be individually tested as to character, as well as to faith, is certain. The prospective heirs of the kingdom must, like their Lord, be tried and tested in every point; and it behooves everyone, therefore, to watch and pray, lest he enter into temptation, and diligently to cultivate such a character as will stand every test applied to it. But in the hour of testing let none mistake love of *peace* for love of *righteousness*. Let us see to it that the same mind dwells in us that is in Christ, our pattern. So shall we be children of God, beloved and owned of him.

DAVID AND JONATHAN

——DEC. 15.—1 SAM. 20:32-42.——

Golden Text—"There is a friend that sticketh closer than a brother."—Prov. 18:24.

True friendship is a rare flower on our sin-cursed earth, and when it is found and proved it should be greatly prized. It is an element of the original likeness of God. True friendship can never exist in a heart where selfishness reigns; for the moment self-interest is crossed, the false and fickle friendship begins to decline or proves treacherous.

The friendship of David and Jonathan was evidently of the true kind; for it was proved on the part of both in the furnace of trial, and it held fast through years under circumstances of temptation which meaner souls could never have withstood. It was founded, not upon a mere fanciful whim on the part of either, but upon real moral worth in each; and those points of moral worth were the attractions and bonds of their friendship. Both were devout men of God, men of faith and of godly courage and heroism, and lovers of truth and righteousness; and it was the discovery of these elements of character in each other that knit their souls.

Jonathan, the eldest son of King Saul, was the natural heir to his throne, and doubtless would have succeeded his father had Saul not incurred the divine displeasure and so forfeited that privilege for his posterity and cut short his own career. (1 Sam. 13:13) Jonathan was a devoted son to his father and a devoted and energetic servant to God and to his people. The deep attachment of father and son is manifest from several facts: Jonathan could undertake his dangerous expedition against the Philistines only by keeping his project a secret from his father. (1 Sam. 14:1) The effect of Saul's strange vow was emphasized by his affection for his son. (1 Sam. 14:39-44) That dearest object he declared he would sacrifice, if need be, in fulfilment of his vow. But the people rescued him, declaring the Lord to be on the side of Jonathan. There was very marked and intimate confidence between the father and son. (1 Sam. 20:2) "Behold my father will do nothing, either great or small, but that he will show it me." And Jonathan had great influence with his father (1 Sam. 19:6), and was very active in cooperation with him in the defence of the Lord's people against their foes and oppressors.

Jonathan loved the Lord and his people, and had strong faith in the power of God on their behalf. Like David before Goliath, with faith in God he with his armour bearer approached the garrison of the Philistines, saying, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."—1 Sam. 14:6.

In that beautiful friendship there was no spirit of rivalry, no jealousy, no vain glory, although Jonathan was the natural heir to the throne of Israel, and David had been anointed to take his place; though Jonathan was of the royal family and a man of some thirty odd years, while David was but a shepherd youth, probably about twenty-three years of age. Each in simplicity of heart accepted the Lord's appointments as wisest and best, and determined nobly to do his part toward

the Lord and toward his people and toward each other. And so Jonathan, coöperating with his father in the duties of his office to Israel so long as the Lord sustained him in power, nobly used the privileges of his position for the protection and preservation of the one whom he knew to be appointed to reign in his stead.

And while Saul, filled with envy, malice, hatred and revenge against this one whom he regarded as his rival and the rival of his house, determined, and continually sought, to slay him, Jonathan, by every means in his power, protected and defended him, even at the risk of his own life.—1 Sam. 20:32, 33.

When David first came to the house of Saul to minister to him, and Jonathan's soul was knit to that of David, "Then Jonathan and David made a covenant because he loved him as his own soul; and [in recognition of the fact that he was the Lord's anointed—the Lord's choice for the kingdom by and by] Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow and to his girdle." Thus they covenanted faithful friendship to each other, being subject in all things to the will of God.

And when David was taking leave of Jonathan to fly for his life from the face of Saul, again they covenanted perpetual friendship. "And David arose out of his place . . . . and [approaching Jonathan] fell on his face to the ground, and bowed himself three times [in token of great respect for both the person and office of his friend]; and they kissed one another, and wept one with another until David exceeded." And Jonathan said, "Go in peace, and the Lord be with thee, as he hath been with my father. And [when thou comest into the kingdom] thou shalt not only while I live show me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house forever [as he foresaw David might be tempted to do when later the descendants of Jonathan might urge their claims to the throne]; no, not when the Lord hath cut off the enemies of David every one from the face of the earth. . . . . And Jonathan caused David to swear again, because he loved him; for he loved him as his own soul."—1 Sam. 20:13-17.

Only once again they met, a year or two later. It was under very similar circumstances, in the wilderness of Ziph. Saul was still hunting for his rival to slay him, and again Jonathan, learning of his situation, sought him out. "And Jonathan went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not; for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also my father knoweth. And [again] they two made a covenant before the Lord."—1 Sam. 23:16, 17.

In this touching narrative there are valuable lessons which we cannot afford to overlook. (1) It shows that true and enduring friendship is possible, though it be of rare occurrence.

(2) It suggests that true and lasting friendship can exist only between noble and unselfish souls, whose wills are fully submitted to the will of God, and who are actuated by the fixed principles of truth and righteousness.

(3) It suggests that if such friendship existed under the dim light of the Jewish law, it ought to be of much more frequent occurrence under the light of the Gospel. True, there may not always be just such circumstances to make it manifest, but there are many similar circumstances. There are always temptations to rivalry, to the ignoring of the will and appointments of God and the substituting of one's own will and way.

When tempted thus, let us call to mind the noble examples of Jonathan and Samuel—Jonathan strengthening the hand of David in God, and saying, "Fear not, ... thou shalt be king over Israel, and I shall be next unto thee;" and Samuel saying of Saul, his rival, "See ye him whom the Lord hath chosen, that there is none like him among all the people!" So let *us* "in honor prefer one another," and ever rejoice to see the Lord's will and the Lord's way prosper.

The friendship of David and Jonathan seems also to be suggestive of that beautiful accord which shall exist between the glorified church and the earthly princes who shall be next to them in the kingdom of God. There will not be a note of discord or rivalry or jealousy between them; for each will be delighted to fill his honored place in the wonderful plan of God, and will love the other as his own soul. Though the Gospel church will receive the first place of favor offered in the Abrahamic covenant, and the ancient worthies will find themselves *next* in honor, they will rejoice to have it so, because divine wisdom and love have so planned it.

And as David remembered his covenant with Jonathan not to cut off his kindness from the house of Jonathan (2 Sam. 9:1-13), so the glorified church will remember its covenant to bless the ancient worthies first, and then all the families of the earth who will then be under their jurisdiction. Their loving ministry through the law and prophecies and their noble examples of godly life and character, which have been so helpful to us, while Satan was hotly pursuing us ("as a roaring lion," 1 Pet. 5:8), as Saul pursued David, shall be held in "everlasting remembrance."

THE BIRTH OF CHRIST

Golden Text.—"Behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

For comments on this lesson see our issue of July 1, '94; and do not fail to note that the joy shall be *to all people* "in due time" (1 Tim. 2:4-6) and *then* "Whosover will, let him come and take the water of life freely."—Rev. 22:17.

REVIEW—DECEMBER 29

Golden Text—"Thy kingdom come."—Matt. 6:10.

While our Lord taught his disciples to go and preach "The kingdom of heaven is at hand;" he also taught them, and the church all through the age, to pray, "Thy kingdom come." Both of these thoughts were true. The kingdom in its incipient, embryo condition was then at hand—the Gospel church in its formative, probationary state was about to be organized under the care of the twelve apostles, who in turn were supervised and inspired by the Lord. But the kingdom was, and is, yet to come in glory and power.

"The sure word of prophecy" indicates that in 1878 it began to be established and that the process of establishment will be from that date to 1915, when the kingdom in its glory of power and righteousness will have come. The true church, whose names are "written in heaven," and which have not been blotted out because of unfaithfulness (Luke 10:20; Rev. 3:5) will then be exalted to reign with Christ. They shall be like him, and see him as he is, they shall *reign* with him a thousand years, and they shall judge the world in righteousness and bless all the families of the earth.—1 John 3:2; Rev. 20:6; Isa. 32:1; Gen. 28:14; Gal. 3:16, 29.

This is the kingdom to which the dying thief referred when he said, "Lord, remember me when thou comest into thy kingdom;" to which Jesus referred when he said, "Fear not, little flock [the faithful Gospel church]: it is your Father's good pleasure to give you the kingdom;" and which in the parable of the young nobleman he represented himself as going away to receive, and to return again to receive his faithful people unto himself as "joint-heirs" of that kingdom. (Luke 23:42; 12:32; 19:12; Rom. 8:17) If we have the witness in ourselves that we are now accepted of God as members of the kingdom in its present embryo condition, let us endeavor by faithfulness to make our calling and election sure to the heavenly phase of the kingdom in its completeness and glory and power.

"GOOD HOPE" SUPPLEMENT

As usual at this season we enclose blanks for the convenience of those who desire to use them. The knowledge of what may be expected is very helpful in gauging beforehand the work that may be undertaken. No obligation is incurred by filling out these blanks: they state very plainly that they show only what you *hope* by God's grace to do. Should you not do as well as you "*hope*," the balance will not be charged or in any manner considered a debt. The report for the past year, furnished in this issue, should be very encouraging to all concerned.

"THE TESTIMONY OF THE LORD IS SURE"

"Watch ye, stand fast in the faith, quit you like men, be strong."

"Take unto you the whole armor of God that you may be able to withstand in the evil day, and, having done all, to stand."

"Watch and pray, lest ye enter into temptation."